

# *Christian Counseling 100*

## *CCS - 101*

*International College of Bible Theology*

## ARE YOU BORN AGAIN?

Knowing in your heart that you are born-again, and followed by a statement of faith are the two prerequisites to studying and getting the most out of your ICBT materials. We at ICBT have developed this material to educate each Believer in the principles of God. Our goal is to provide each Believer with an avenue to enrich their personal lives and bring them closer to God.

Is Jesus your Lord and Savior? If you have not accepted Him as such, you must be aware of what Romans 3:23 tells you.

*23 For all have sinned, and come short of the glory of God:*

How do you go about it? **You must believe that Jesus is the Son of God.**

I John 5:13 gives an example in which to base your faith.

*13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

What if you are just not sure? **Romans 10:9-10 gives you the Scriptural mandate for becoming born-again.**

*<sup>9</sup>That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup>For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Take some time to consider this very carefully. Ask Jesus to come into your heart so that you will know the power of His Salvation and make your statement of faith today.

Once you become born-again, it is your responsibility to renew your mind with the Word of God. Romans 12:1-2 tells us that transformation of the mind can only take place in this temporal world by the Word of God.

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

The Apostle Paul, giving instructions to his “son” Timothy states in 2 *Timothy 2:15*:

*15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

What happens if we do these things? Ephesians 4:12-13 gives us the answer to this question.

*12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:*

By studying the Word of God, you will be equipped for service in the Kingdom of God and you will also be ready to take the position in the Body of Christ to which God has appointed you. You will be able to walk in unity with other Believers and you will be a vessel of honor to God that can rightly divide the word of truth.

If you are not saved and you do not know what to say, consider this simple prayer.

***Lord, I know that I have need of a saviour. I believe that Jesus died for my sins and the God raised Him from the dead three days later. I ask to be forgiven and for Jesus to come into my heart and be the Lord of my life. I believe now by faith that God has heard my prayer and I am born- again.***

If you have prayed this prayer, you must accept by faith that your sins have been forgiven. It is important that you tell someone of your decision to accept the Lord. Also, it is our recommendation that you should attach yourself to a local church and undergo water baptism.

For those who have prayed this prayer with sincerity of heart, we welcome to eternal life in the Kingdom of God. May the blessings of God overtake you.

May God grant you wisdom, knowledge, and understanding in all of His ways.

ICBT Directors and Staff

## THE VISION

As we have been commissioned by the prophet of old, we now set our hand to write the vision of International College of Bible Theology, so that: **"He that runs may read it, the vision having been clearly written and made plain" Habakkuk 2:2.**

- 1) **UNITY** - To build up the Body of Christ by networking with churches large and small, international as well as local ministries. This networking is to access seasoned leadership ministries to the small, local Church, to encourage unity and fellowship among pastors, Church leadership and para-church groups through active service.
- 2) **GOSPEL** - To go with the lifeline of the Gospel, to educate with love, integrity, and without compromise.
- 3) **ONE CROSS FOR ALL** - To cross the cultural, racial, and denominational lines for unity, fellowship, networking, and progress. To have an open door through I.C.B.T to all who desire to join with us in a common goal and for the highest good. To proclaim one cross for all cultures, races, denominations, and peoples.
- 4) **GO YE** - To go wherever there is a need, to rich or poor, to majorities or minorities, to large or small churches, to free or bound, to go where many fail to go and to meet the needs before us.
- 5) **THE CALLED** - To make available opportunities to those called to minister and to expand their horizons through new associations and experiences. To aid new and/or younger ministers fulfilling God's call on their lives.
- 6) **EDUCATION** - God has charged us with propagating the Gospel to poor people, minorities, and small churches where many fail to go. This education is through foundational schools that teach the basics of Christianity as well as correspondence schooling for those seeking more in-depth levels in Christian teachings.
- 7) **APPLICATION** - To bring opportunity to students by making available to them teachings and information for practical application and beyond traditional confines.
- 8) **DREAM A DREAM** - To cause each person we associate with to catch a vision, to dream yet another dream, and to keep their eyes on Jesus, the author and finisher of their faith.
- 9) **THE CALL** - To encourage each person to move out of his comfort zone, to be all he can be for Christ and to fulfill that call upon his life. To encourage each one to pursue his purpose, live up to his potential, and produce the fruit of the Spirit.

## **For Your Consideration**

Many times when we read material or study in an area, it seems that the subject matter does not apply to us. This can be because we do not fit the particular age group, gender, or situation that is being talked about. However, there is good reason to learn from any materials that we study; especially the Bible and Bible-based study courses, such as you are embarking on now.

Paul wrote to us in First Corinthians, chapter ten (10) and verse eleven (11), "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." What Paul is saying here is that God had a purpose in everything He had the writers record for us. Everything that is written down will apply to us in some way or another, whether as a warning, as material for future ministry to someone who needs it, or simply to help us avoid a pitfall that the enemy places in front of us.

The same is true in the Bible courses of International College of Bible Theology. However, there is a possibility that some might think that something does not apply to them, because of the way the materials are written, when we use words that appear to refer to a particular gender. At times the material does apply to gender, as when it is talking about marriage relationships, or possibly the rearing of children. However, there is one area that does not refer to gender, though it may appear so.

In the courses, as well as the Bible, there are areas where the word "he" is used extensively. This is not necessarily designed to refer to gender. God is certainly no respecter of persons, and neither are we. The King James Bible especially, has a myriad of references that use the word "he" which are in no way gender significant. For instance, the Scripture that says, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: The soul that sinneth, it shall die" Ezk18:4. We all know that women have souls, the same as men. However, the use of the words "father" and "son" here would seem to imply that women are left out. Nothing could be further from the truth.

Also, there is the use of "he" and "she" in terms of natural things. For instance, the Church is continually referred to as "she" in the Scriptures. "She" is pictured as the Bride of Christ. Isaiah 61: 10 speaks of the Bride who has adorned herself with her jewels. Of course, this does not preclude the male gender from being a part of the Church and those who are delivered from the destruction of the end times, the Great Tribulation (Re.21:2).

Ships are referred to as "she," airplanes as "she," yet pastors and elders as "he." Does this mean that women cannot be pastors or elders? No. It simply means that for ease of reference, there has been a gender applied to some words.

No one should feel left out or slighted because of this nuance in the English language. You will find that both genders are not referenced every time in the course materials you are studying, and will study through International College of Bible Theology. It is double referenced in some places, and in some it is not. It is by no means meant to leave out some precious souls, just because we did not double reference every time a gender was referred to.

# *International College*

*of*

# *Bible Theology*

*"Study to shew thyself approved unto God,  
a workman that needeth not to be ashamed,  
rightly dividing the word of truth"*  
*II Timothy 2:15*

*Administrative & Curriculum Office*  
*P.O. Box 339*  
*Norris City, Illinois 62869*  
*Phone: 618-378-3821 - Fax: 618-378-2101*

## **Christian Counseling 100**

There are:

71 pages of Commentary  
7 Homework assignments  
4 Quiz assignments  
1 Mid Term Exam  
1 Final Exam

27 pages of Answer keys for school sites only; (Answer keys are not included in the student's copy of material.)

**INSTRUCTIONS:** Read entire Commentary.

Do homework I, which covers pages 9-14 in the Commentary.  
Do homework II, which covers pages 14-20 in the Commentary.  
Take Quiz I, which covers materials in Homework I and II.  
Do homework III, which covers pages 20-36 in the Commentary.  
Take Quiz II, which covers materials in Homework III.  
Take Mid-term Exam, which covers material in Homework I-III  
Do homework IV, which covers pages 36-41 in the Commentary  
Do homework V, which covers pages 41-51 in the Commentary.  
Take Quiz III, which covers materials in homework IV-V.  
Do homework VI, which covers pages 51-57 in the Commentary.  
Take Quiz IV, which covers materials in Homework VI-VII.  
Do homework VII, which covers pages 57-68 in the Commentary.  
Take Final Exam, which covers material in Homework IV-VII.

13 weeks in a Trimester: 11 weeks of teaching and 2 weeks of testing. You will need to cover 5.8 pages per teaching session.

18 weeks in a Semester. 16 weeks of teaching and 2 weeks of testing. You will need to cover 4 pages per teaching session.

**NOTE:** The Instructor is encouraged to add his/her personality to the teaching sessions and to add knowledge to the commentaries. The Instructor has some latitude if they desire to give some outside homework or essays. Before doing so, please check with the administrator of the school.

**ALL TERM PAPERS MUST BE COMPLETED AND TURNED IN TO THE INSTRUCTOR BEFORE THE FINAL EXAM. NO GRADES WILL BE GIVEN FOR THE COURSE WITHOUT THE COMPLETION OF THE TERM PAPER.**

## **Table of Contents**

Introduction	9
I. The Church and Counseling	10
II. Care and Counseling	14
III. What Makes Christian Counseling Unique?	9
IV. The Church is a Healing Community	20
V. Can Psychology Help?	20
VI. The Counselor and Counseling	21
VII. Accepting the Counselee	36
VIII. The Core of Counseling	39
IX. Relationship in Counseling	41
X. Counseling Techniques	42
XI. The Counseling Process	45
XII. The Theories of Counseling	46
XIII. Counseling and the Law	47
XIV. The Community and Counseling	47
XV. Systems and Social Networks	51
XVI. Receiving Help From Others	51
XVII. Counseling At Home	52
XVIII. How the Environment Affects Counseling	56
XIX. Counseling Groups	57
XX. The Christian and Community Counseling	58
XXI. Crisis in Counseling	59
XXII. Conclusion	67



## **Course Objectives**

### **A. Provide a Basic Orientation to Christian Counseling**

1. To Encourage and Facilitate the Development of an Understanding of Relevant Counseling Issues
2. Introduction to Basic Facts, Theories, or Practices Relating to Counseling with a Biblical Interpretation

### **B. Present a Summary of Counseling Methodology about the Major Problems That People Face**

## **Course Expectations:**

At the conclusion of this course you should:

- A. Have a general view of how the Bible can be used as a counseling tool.**
- B. Have a view of the major problems encountered in counseling.**
- C. Understand what is expected of the counselor.**
- D. See how that, with the combination of Scripture, Holy Ghost loving character, and knowledge of human behavior, the Christian counselor can be an invaluable service to the Body of Christ.**

This course is not intended as:

- A. An in-depth technical study of human behavior.**
- B. A "how to" course for counseling.**

## I. THE CHURCH AND COUNSELING

Scriptures for review: Romans 15:1; Galatians 2:2; John 14; Matthew 28:20; Galatians 5:22; John 14:16, 26

### A. Some Difficulties

1. It can be difficult to counsel in a skilled, disciplined way due to the following:
  - a. There is a diversity of problems.
  - b. There are great needs.
  - c. Counseling techniques can be contradictory and confusing.
2. Counseling does not always help.
  - a. Even the most experienced counselors have discovered that not all counselees improve.
  - b. Some counselees actually get worse, even with counseling.
3. Counseling is mandated by Scripture.
  - a. The Scripture does not present helping people as an option.
  - b. Every Believer, including church leaders, shares in the responsibility to help.
  - c. Believers are instructed to build up, admonish, encourage, confess faults, serve, bear burdens, be kind to, teach, encourage, pray for, love one another, and be devoted to those in need of help.

While this responsibility extends beyond counseling, it certainly involves the counseling process. Note the following Scriptures: Romans 14:19; 15:7, 14; 12:10, 18; Galatians 5:13; 6:2; Ephesians 4:32; Colossians 3:16; I Thessalonians 5:11; James 5:16; I John 4:7. The difficulty the counselor faces is getting the counselee to conform to the instructions of Scripture.

### B. Scriptures in Counseling

It is important for the counselor to realize that the Bible is never out dated. Within the Scripture, lies the answer to any situation or problem that is presented to the counselor. Scripture is given to us for reproof, correction, rebuke, and instruction in

righteous living (2Ti.3:16). Therefore, it is the duty of the Christian counselor to refer to the Scriptures for direction in every matter and situation.

There is a continual trend among those in psychology, psychiatry, and other professionals who are consistently using the Bible in counseling. They have discovered that the Bible is for every generation and is the most effective tool in the hands of the counselor. The sad fact is, there are those who do not use the Word of God in their counseling.

1. Why do some not use the Scriptures in counseling?
  - a. Some that are professionally trained remain ignorant to the Word of God. They are blinded to its truthfulness and lack a Spiritual understanding. The Scriptures proclaim that unless we have been converted, or born-again, we are limited in knowledge to our natural man. Once we receive Jesus Christ, we then can receive knowledge of the things of the Spirit (1Co.2:11-16).
  - b. Some may actually be born again, knowing Jesus as their Lord and Savior, but they may lack the experience or growth in using the Word of God in the counseling session.
  - c. Some counselor's rely on their own understanding and attempt to remedy the situation in their own strength. This can be very dangerous, due to the possibility of giving misleading information. We are instructed to not lean on our own understanding (Pr.3:5).
2. There are contributions from Scripture in counseling.

It does not matter what field of counseling an individual may be in. The Word of God covers every situation and it is the foundation for every human adjustment.

When the counselor introduces the Word of God into the counseling session, he/she brings into use a powerful dynamic that has no equal. Within the Word of God, there is no speculation. It goes beyond fact and reaches into the realm of truth and where the truth's known freedom begins (Jn.8:32). At its very best, human advice is filled with error. But with Scripture, there is no error.

- a. The Word of God brings conviction of sin.

When the Bible speaks, it reveals man's personal guilt due to sin. When Nathan, the Prophet stood before King David and spoke,

conviction began to rise up in David. The results were repentance and Godly sorrow (1Sa.12:1-15).

Sin is a reality that must be dealt with. The Christian counselor understands that the root of many serious problems is sin. They also understand that until the sin is confessed and forgiveness is received, the problem can linger bringing serious afflictions. Sin does not only bring with it maladjustment, but also death. Therefore, it is vitally important to deal with the sin factor in a Scriptural way. This will allow the counselee to enter into restoration and eventual wholeness.

b. The Scriptures bring the message of Salvation.

The main purpose in using Scripture in counseling is to bring to light the message of Salvation. The Salvation message is truly the high point of any counseling session.

Once Salvation has come, it brings with it a new mind and heart. It also brings revelation that the old past that is being dealt with is passed away and a new life has begun (2Co.5:17).

c. The Word of God produces faith (Ro.10:17).

It has been said that "Faith begins where the Will of God is known." This being true then one must hear the Word of God to know His Will. The Scriptures declare that "Faith comes by hearing the Word of God." This is a faith that causes the hearer to believe and trust that God will do what He said He would do. Hebrews declares that we have witnesses that the Word works (He.12:1).

d. The Word cleanses us (Jn.16:1-3).

The heritage of the Believer who abides in the Word is a daily cleansing. This includes a daily strengthening of the new man. No individual should leave the counseling office still burdened with sin's influence. We are made clean through the Word and we are sanctified through the truth of the Word (Jn.17:17).

e. The Word gives us guidance (Ps.119:105).

When the counselor allows the Word of God to be present in each session, he/she is giving room for unerring direction. As knowledgeable as men can become, they are not capable of giving unerring direction. Those who accept God's counsel will receive divine guidance.

- f. The Word offers discernment to us.

Sometimes a counselor is faced with the fact that the counselee is having a difficult time discerning the difference between good and evil. The Christian counselor should be aware that the Scriptures determine and reveal right from wrong. When the counselor uses the Scriptures in counseling, the discernment will become real. Remember, the Spirit of Truth will guide us into all truth (Jn.16:13).

- g. The Word produces knowledge in us.

When the Christian counselor uses the Word of God, he/she is offering a light to the counselee (Ps.119:130). This is true knowledge. It is a knowledge that satisfies and brings a victorious life.

- h. The Word offers protection against sin (Ps.119:11).

When Jesus was tempted in the wilderness, it was the Word He used to ward off temptations (Mt.4:1-11). It is when we walk in obedience to the Word of God that we are not only protected from sin, but also the evil one (Ps.chp.91).

3. The effective use of Scripture in counseling is important.

Before the counselor can begin to use Scripture effectively, there are some things he/she must first consider. The counselor must believe the Bible, the counselor must appropriate the Word of God, the counselor must be obedient to the Word, they must learn the Word, and they must let the Word mature them.

How can we expect to help others with something that is not helping us? Once the counselor believes and puts into practice the Word of God in his/her life, they can better serve others in effective Scriptural counseling. To be effective in using the Word skillfully, consider the following:

- a. During the interview, the counselor may want to read certain passages of Scripture.
- b. The counselor may suggest that the counselee memorize certain Scriptures.
- c. The counselor may want to call attention to the person or setting of the verse or verses used.
- d. The counselor may wish to analyze the verse with the counselee.

- e. The counselor may suggest marking key verses for future references.
- f. The counselor may suggest that the counselee review certain Scriptures.

When using Scripture in counseling, it is important to choose appropriate passages concerning each problem the counselee is facing. This should be a challenge for the counselor to familiarize themselves with Scripture.

## **II. CARE AND COUNSELING**

In counseling, there is an attempt to provide encouragement and guidance. This is especially true for those who have been or currently are facing losses and/or disappointments.

### **A. The Goals of Christian Counseling**

The process of counseling should include growth and development. The following are some suggestions to bring this about.

1. They should help the counselee cope, in an effective manner, with the problems of living with inner conflict. Romans chapter seven (7) is a good example to use.
2. They should help give direction in damaged emotions.
3. They should assist individuals, family members, and married couples to relate to one another effectively and to resolve tensions they may be facing.
4. They should help people to remove themselves from a life pattern of defeat and unhappiness.

### **B. Implementing Goals**

This brings us to the next set of goals. The following must take place in order for the previous goals to be reality.

1. Change is required in implementing goals.

A Biblical change should be the ultimate goal for any counseling session. Man has become a creature of habit. In order for Biblical change to be effective, habits must be broken. Notice the following:

a. Change is hard in the human being.

It should not be surprising to the counselor when they hear the counselee say, "I'll never change" or "I guess that is just the way I am." Although change can be difficult, it is necessary. One of the reasons why so many people flounder is because of an unwillingness to change. Another reason is because they do not know how to change. This presents the counselor with the opportunity to present Jesus Christ to the counselee and reveal the quality of life and attitude of mind that can be theirs.

b. Changing the past is impossible.

Some people continue to focus on the past. As long as they continue this focus, change will not be possible. In reality, it is not the past that needs changing; rather it is the counselee in his present condition that must change. The counselor is faced with the task of getting the counselee to refocus. Calling the counselee to repentance can do this refocus.

The past can be dealt with once the counselee has repented, received, and given forgiveness for the past and those involved in it (He.12:16-17; 2Co.7:10). Once this is done, the counselee can begin to reach forward to those things which lie ahead (Php.3:13-14).

c. Changing present patterns that came from the past is necessary.

The past will be present in the counselee's personality, attitudes, and lifestyle. Our present can be imprisoned by our past. This can be termed as acquired habits. Once the counselor realizes this, measures can be taken to change the present behavior by dealing with the past.

d. Changing life patterns is critical to real change.

Changing life patterns are only effective when Biblical principles are adhered to. Change only takes place when there is a change inside the person. Just because there has been a change of activity, does not mean the person has changed. For an example: A person does not stop being a thief when they no longer steal. He stops being a thief when he becomes something else. This is brought about by a new life in Christ (2Co.5:17).

This is referred to as "Dehabitation and Rehabilitation." Simply put, a thief stops being a thief when they are reprogrammed. The Word of God programs us into a life of Christ likeness.

### **C. Types of Pastoral Counseling**

While we do not say that pastoral counseling is limited to the following, we give these three (3) examples of Pastoral Counseling.

1. Pastoral care is a broad term.

Pastoral care is the broadest of terms, referring to the overall ministry of the church. Within Pastoral care is what is called "the four (4) Pastoral functions." They consist of "healing, sustaining, guiding, and reconciling" people to God. Also, included in Pastoral care is the ministry of preaching, teaching, and discipline. This involves caring for people in a time of need. The church is committed to Pastoral care.

2. Pastoral counseling is a specialized part of Pastoral care.

Traditionally defined, it is the work of an ordained pastor. This type of care involves helping people cope with the crisis and pressures of life. This care also becomes more on the individual level. The goal is to help the person or persons into a life of spiritual growth, along with healing and learning. While this may extend beyond counseling, it certainly involves the counseling process.

3. Pastoral psychotherapy is the work of a trained specialist.

It involves a long-term, in-depth process that is focused on helping the counselee to change in personality, the way of thinking, and spiritual values. It also involves helping the counselee to remove blocks, which often are a result of the past, that restrict them from spiritual growth.

## **III. WHAT MAKES CHRISTIAN COUNSELING UNIQUE**

The idea of Christian counseling being unique has been challenged for several years. Since many Christian counselors use techniques that have been developed by non-believers, what makes this form of counseling unique? There are at least four (4) distinctive areas in Christian counseling. Let's examine them.

### **A. Unique Assumptions**

Each counselor brings into the counseling session their own viewpoints, which influence their judgments. Because of this, no counselor is totally value free or neutral in terms of assumptions.



Even though there are variations in theology, most Christian counselors use the authority of the Scriptures in giving to the counselee understanding of the attributes of God, the nature of human beings, the reality of sin, the forgiveness God extends, and our hope for the future.

The way we live and counsel would be different if we would give strong consideration to the Hebrews writer (He.4:1-4). Rather than coming into the counseling session directed by our own assumptions, we would allow the Word of God to speak loud and clear.

## **B. Unique Goals**

The Christian counselor, along with the secular counselor, seeks to change the behavior in their counselees. Their goals seem similar in the fact that they attempt to teach skills, along with a change in attitudes, values, and/or perceptions. Some other goals include taking responsibility, instilling insight, guiding in decision making, and mobilizing inner and environmental resources in times of crisis.

What makes the Christian counselor unique is the attempt to go further. They seek to promote spiritual growth; to encourage the confession and repentance of sin; to receive Divine forgiveness, to model Christian values, standards, lifestyles, and attitudes. They also spend time in the counseling session presenting the Gospel message. They are ready to encourage the counselee to commit their lives to Jesus Christ.

The argument here is that of "bringing religion into the counseling office." The truth is, to ignore theological issues is to build only on humanistic and natural foundations. People are in need of a solid foundation with which to build their lives upon. This foundation only comes with a personal relationship with Jesus Christ.

## **C. Unique Methods**

There are at least four (4) questions that must be asked in every counseling situation.

1. What is the problem?
2. Should I (the counselor) intervene and try to help?
3. What can be done to help?
4. Is someone else better qualified in this situation?

When a Christian counselor enters into a counseling situation, it is important to have an understanding of the problem and Biblical knowledge concerning the solution.

There is strong evidence that the personal characteristics of the counselor are significant in helping the counselee. Psychologist C. H. Patterson suggests that to be an effective counselor, one must be "a real human person" who offers "a genuine human relationship" to the counselee. He continued in his findings by saying, "It is a relationship characterized not so much by what techniques the therapist uses as by what he is; not so much by what he does as by the way he does it."

This is what makes the methods of a Christian counselor unique. Their personality, skills, and knowledge are modeled after Jesus Christ. When this is done, it brings effective results. The ministry of Jesus Christ should affect the Christian counselor's views and techniques. For an example, Jesus used both a confrontational directive and a non-confrontational directive. There were times when He listened carefully without giving much overt direction, while on other occasions He spoke decisively. No matter the approach, He always encouraged, supported, confronted, and gave a challenge. While He accepted people in their sinful conditions, He still demanded repentance, obedience, and action.

#### **D. Counseling Technique Characteristics**

There are at least four (4) characteristics of all counseling.

1. They seek to arouse the belief that help is possible.
2. They correct erroneous beliefs about the world.
3. They develop competence in social living.
4. They help counselees accept themselves as persons of worth.

No matter what technique, the counselor must show interest, attempt to understand, and occasionally give direction. The Christian counselor needs to enter each session prayerfully, reading the Scriptures, and confronting the counselee with Scriptural truths. One of the most important parts of the counseling session is the presence and guidance of the Holy Spirit. No counseling will have lasting effects without the comfort, teaching, guidance, and abiding presence of the Holy Spirit.

#### **E. Unique Counselor Characteristics**

Aside from the techniques used, counseling is, in a sense, a projection of the counselor. The way the counselor handles himself can actually be of a great influence to the counselee. In reality, no one should be better qualified to counsel than the person who is called of God. That person should have an accurate insight to human nature along with a true understanding and wisdom emanating from God.

As we become the right kind of person, growing and maturing in the things of God, we will radiate Christ. This in return will make the counselor approachable and effective.

The key is to allow Jesus Christ to take charge of our lives and rely on His wisdom and understanding. It is the wisdom of God that makes the Christian counselor unique. The following is an examination of that wisdom.

1. This wisdom is pure (Ga.6:1).

This means it is not tainted by the world or by selfish ambitions. It has not been contaminated by our faulty ideas.

2. This wisdom is peaceable (Jn.14:27).

To be an effective counselor, one needs to be peaceable. This is shown by a peaceable nature. It is important for the counselor not to show any unrest. Remember, the counselee is coming into the session filled with difficulties, so they do not need a counselor showing a heart full of unrest. Peace reveals the very presence of Jesus Christ. It is also a result of confessed and forgiven sins.

3. This wisdom is gentle (2Ti.2:24).

It is important to be the kind of person, easy to be entrusted, approachable, understanding, warm, friendly, and sincere. These characteristics are required when dealing with others if we expect to be effective. Being gentle also means we are careful in our approach to others.

4. This wisdom is full of mercy.

Mercy is not critical or overbearing, but forgiving. It is without sympathy for sin, yet, compassionate for the sinner. If mercy is lacking in the counseling session, little help can be given.

5. This wisdom is full of good fruits (Ga.5:22-23).

Sometimes it is not enough to tell someone what to do, they must be led by example. People often do not understand religion, but they do understand goodness. Galatians teaches that we are to do good to all men (Ga.6:10).

6. This wisdom is without partiality.

Sometimes being impartial is a difficult task. However, it is essential in the counseling office. True Godly wisdom does not take sides unless it is against evil. When the counselor is partial, they will thwart good judgment.

7. This wisdom is without hypocrisy.

You have heard the phrase, "Do as I say, not as I do." That phrase did not originate in God. When we become a Christian, we are to lose the life of hypocrisy. We are to no longer live a double life. An effective counselor will also live an effective life led by the Holy Spirit. He/she should be the reflection of Jesus Christ.

#### **IV. THE CHURCH IS A HEALING COMMUNITY**

The church is a continuation of the ministry of Jesus Christ. It brings teaching, evangelism, and ministering to needs, along with counseling, to the community in which it is established.

##### **A. Definition of Healing Communities**

Healing communities can best be described as a group of people who are intensely committed to the healing of their community. For groups like this to be effective, a leader that is sensitive to the Holy Spirit must conduct them. These groups can also be very therapeutic in helping others. These groups can consist of families, study groups, friends, professional colleagues, or employee groups. The purpose would be to reach out and help in times of crisis, along with facing the daily challenges of living.

Local groups of Believers can bring a sense of belonging to people. This is without a doubt therapeutic.

##### **B. Reason for the Beginning of the Church**

The question is, "Why was the Church started?" The answer is found in Matthew 28:19-20. The Church is to fulfill that which is called the Great Commission. This includes going forth and sharing the doctrine of Jesus Christ and making disciples.

The Early Church came together in fellowship that involved a community relationship with one another. They promoted the Gospel of Christ and built up peoples' lives. They also shared insights, experiences, worship, needs, and material possessions. They began to bear one another's burdens. The Church today can bring a healing into their communities by following the same example.

#### **V. CAN PSYCHOLOGY HELP?**

Many Christian counselors have turned to the insights of psychologists and other mental health professionals to increase the effectiveness of their counseling. For the student who takes an introductory course in general psychology, it seems to be loaded with unimportant subjects such as, statistics, technical terms, and scientific data. The student in Seminary studies subjects such as pastoral counseling, which tends to be more people oriented. However, even here students may find themselves bogged down under the maze of

techniques and theories.

Some have concluded, including some of those in the field of counseling, that the Bible is all that is needed to assist others. Many writers see little help coming from psychology and related fields. They feel, for Christian counseling, the Bible is the necessary, if not only tool needed.

### **A. Psychology Defined**

Psychology is said to be a highly complex field of study that deals with both animal and human behavior. Webster defines psychology as "The science of emotions, behavior, and the mind."

### **B. Is the Bible a textbook on counseling?**

While the Bible speaks to people in a relevant way today, it never claims to be a textbook on counseling. While the claim may not be there, it certainly gives extremely good counsel. Actually, it gives the correct counsel. It deals with loneliness, discouragement, marriage problems, grief, parent-child relations, anger, fear, and a continued host of other counseling situations. But, it was never meant to be God's sole revelation about helping people. For an example, medicine is people centered. This brings us to the question as to why should psychology be singled out as the one field that has nothing to offer in the work of a Christian counselor? We will limit our effectiveness in counseling if we pretend that the discoveries of psychology have nothing to contribute to the counseling office. In reality, psychology can be of a great help to the Christian counselor.

### **C. Jesus is Our Guide**

The truth is that as we follow Jesus Christ and become obedient to His Word, the results of our counseling will be effective. Jesus is our guide (Jn.chp.15).

## **VI. THE COUNSELOR AND COUNSELING**

The work of counseling can be very gratifying, while at the same time emotionally draining on the counselor. The reason for this is that it involves intensive concentration and not every one improves. When a counselor sees a lack of improvement from the counselee, they often take it personally. This is especially true when the counselee remains in a hurting state. The following are some suggestions for the counselor to make his/her work more fulfilling and successful.

### **A. Motivation**

Before entering into the counseling arena, it is a good idea to ask this question, "Why do we want to counsel?" This is a valid question, since many, especially Pastors, have been forced into counseling situations. Others feel the need because

of the Bible commanding caring for one another, which includes counseling.

It may not always be easy to evaluate our motives for wanting to counsel. We can ask ourselves the following questions.

1. Do I have a sincere desire to help others?
2. Is there evidence that my counseling has helped others?
3. Is counseling fulfilling to me personally?

If we desire to meet our own needs, more than likely we will not be much help to the counselee. The following are some traps a counselor can fall in to when it comes to what is motivating them.

- a. Some have the need for relationships.

Everybody needs relationships. Sometimes the counselee will look to the counselor for friendship, at least on a temporary basis. This can be detrimental to the counseling process, especially if the counselor is in need of relationship.

This need may cause the counselor to not want the counselee to improve. This would keep a continuation for counseling sessions. Some signs of this occurring are:

- 1) Opportunities to prolong counseling
- 2) Calling the counselee
- 3) Making arrangements to meet them outside the counseling office.

When it reaches this point it has ceased to be a professional relationship. This may not be bad, but friends seldom make the best counselors.

- b. Some have the Need for control.

When a counselor is an authoritarian, they like to play the role of the problem-solver. They attempt to straighten things out and give advice, even when it is not wanted. Some counselees may want or need this. But when this attitude is displayed on a regular basis, most people will resist. Most controlling type counselors rarely help.

c. Some have the need to rescue.

There are some counselors who take on the role of the rescuer, even though this often stems from a desire to help. Taking this position often takes away the counselee's responsibility. While this may give temporary help, it is rarely permanent. When the rescue technique fails, the counselor is left feeling guilty and inadequate. The counselor and counselee are often left full of frustration.

d. Some have the need for information.

While the counselee gives interesting and needed information, which they would not give otherwise, the counselor must guard against curiosity taking over and forgetting about the counselee, while fishing for unnecessary information. When this information is given to a curious counselor, it is often not kept in confidence. Counselors who are curious are rarely helpful and find people quit asking them for help.

e. Some have the need for personal healing.

Counselors are not problem free. They also have specific needs and often carry insecurities. If these feelings are brought into the counseling session, they will interfere with the counseling process. Counselors who are unable to separate their own problems from the counseling office often find themselves manipulating others.

It is possible that most counselors will experience this at one time or another. It is important to deal with these tendencies apart from the counseling office. People come to the counselor, taking a risk by sharing some very personal information, placing himself or herself in the care of the counselor. When the counselor uses this to satisfy his own needs, he is undermining the trust of the counselee. When this occurs, the effectiveness of counseling is lost.

## **B. The Counselor's Effectiveness**

In the early stages of the counselor's career, many find a huge difference between what they learned in the classroom in comparison to helping with a real problem. This may cause a struggle with them of feeling inadequate about their effectiveness. A quote from Erick Fromm lends some help in this matter, "The process of learning an art can be divided conveniently into two (2) parts: one, the mastery of theory; the other, the mastery of the practice." It can be said from this quote, that if a person wants to become a master of any art, which certainly includes counseling, they must devote their entire life to it.

1. It is possible for every Christian to be an effective counselor (Ro.12:8).

No matter what gifting a person has, some operate in that gifting better than others. This is also true in the counseling office. Some people make better counselors than others.

Even though the Scriptures teach that all Christians should be compassionate concerning our fellow man, it does not teach that all are gifted counselors. In some respects, counseling is like teaching. One could use the example of being a parent. Each parent has a responsibility to teach their children, but not all parents are gifted teachers.

2. The Church is made up of many parts.

Paul uses the example of the human body in comparison to the Church (1Co.12:14-18). It is made up of many parts and all of them must work in cooperation or unity with one another. This is also true in our giftings. We need each other and counseling is only a part of the functioning church.

### **C. The Counselor's Role**

Counseling can be ineffective when the counselor does not have a clear understanding of what role he/she has. The following are some potential areas of role confusion:

1. Visiting in place of counseling brings role confusion.

It is important to understand that counseling conversation is to focus on the need of the person. This can be accomplished when the conversations are directed toward the problem along with giving direction. Although counseling may involve periodic visiting, the effectiveness may be reduced when visiting is prolonged or becomes the primary object.

2. Hurrying the counseling process brings role confusion.

While it is true that a counselor should not waste time, but at the same time the process should not be hurried. The counseling process has a greater effectiveness when the counselor gives thoughtful attention to what the counselee is saying. Then he/she must approach the solution in a relaxed deliberate atmosphere.

3. Showing disrespect when a sympathetic approach is needed brings role confusion.

The counselor must avoid putting the counselee into a category too quickly. They also must avoid making hasty evaluations. Very few people are helped



when the counselor fails to listen with a sympathetic ear. Remember, no one likes to be treated disrespectfully.

4. Being judgmental brings role confusion.

Many times a counselee will need to be confronted about an unusual behavior or a sin in their life. This needs to be done without passing judgment or condemnation. When the counselor reacts in a judgmental or condemning way, it will not help the growth of the counselee.

Jesus is the great example in this situation. Read about how He handled the crowd and the woman caught in adultery (Jn.8:1-11).

5. Being directive instead of interpretive is role confusion.

This error is a common one. It usually reflects the counselor's need to dominate and control. The counselor should play the role in guiding the counselee into decision-making, not making decisions for them. Sometimes the counselor can be too free to give advice to the counselee in a directive manner. This can lead to feelings of guilt and confusion, especially when the counselee has a difficult time living up to the advice givers. It can also cause the counselee to depend on the counselor to make decisions for them.

6. Being emotionally involved instead of being objective is role confusion.

The counselor must determine the difference between caring and being too involved to help. When the counselor gets too emotionally involved, he/she can lose their objectivity. This often happens when the counselee is deeply confused, disturbed, or is facing some problem that is closely related to the counselor's own struggles. Sometimes it is difficult for a compassionate person to avoid becoming emotionally involved. When a counselor loses their objectivity, they also lose their effectiveness.

7. Being impatient instead of realistic is role confusion.

It can be easy for a counselor to become discouraged when they do not see immediate progress in the counselee. One must remember that it often takes time to develop a solution to a long-term problem. It would be unrealistic to expect an immediate disappearance of the counselee's problem under this timing. It is also unrealistic to think that the counselee will always be responsive to the counselor's interventions and techniques.

There are times when instant changes take place. These times are extremely rare. More often it takes time for the counselee to change their thinking and behavioral patterns.

8. Being artificial instead of authentic is role confusion.

Most people are looking for someone who is real, not someone who puts on an artificial look. The counselor can get caught up in the thinking that everything they do must be perfect. There are times that the counselor may not have the answer or the skill to deal with a particular situation. They should not be reluctant to admit that they do not have all knowledge or every answer. It is important to not try to be something that a person is not. They should just be real.

9. Being defensive instead of empathetic is role confusion.

There are times when the counselor will feel threatened while counseling. When the counselor is being or feeling criticized, or is aware that they are not helping, it can hinder them from listening to the counselee. It is important for the counselor to maintain a good attitude if he/she is to avoid being defensive.

Jesus Christ is the real Counselor. As a Christian counselor, it is important to keep in mind that we do make mistakes, but these mistakes can be stepping-stones to higher learning and improvement. The most important thing a counselor can remember is that Jesus Christ is the real Counselor. We are just a vessel He has chosen to do His work. The Holy Spirit will continue to lead and guide us into correct counseling.

#### **D. The Counselor's Vulnerability**

If every counselee actually wanted help and would be truthful along with being totally cooperative, the counseling sessions would be a lot easier. The fact is, not all counselees want help. This discovery can often be difficult for the counselor to deal with. The following are common ways by which the counselor can become frustrated and his/her vulnerability increased:

1. Manipulation can increase frustration.

There are people who have mastered the art of controlling people to get what they want. The counselor must be aware of people who use controlling or manipulating tactics.

The counselor who allows self to be manipulated is rarely effective. Many who use manipulation do it in such a subtle way that it may be easy to fall prey to them. The fact is, manipulation has become a way of life for them. The counselor must confront such tactics and never be moved by them.

There may be times in the counseling office when the counselee is actually looking for the attention or support from the counselor. Sometimes the

intention can be to sanction some sinful or harmful behavior. When this happens, the counselor should confront the counselee concerning how they are trying to manipulate the situation. This may, at first, be greeted with strong disagreement. This gives the counselor the opportunity to structure the session in a way that will prevent this problem from reoccurring.

2. Counter transference can increase a counselor's vulnerability.

This term is used when the counselor's own need interferes with the therapeutic relationship with the counselee. We should never allow the counseling session to become a time to solve our own problems. This problem can be avoided by the following suggestions:

- a. Avoid strong sequel or romantic feelings toward the counselee.
- b. Avoid being overly protective of the counselee.
- c. Avoid spending extra long sessions with the counselee.
- d. Avoid the need of approval or praise from the counselee.
- e. Keep our feelings separate of the counselee.
- f. Avoid becoming emotionally involved with the counselee.

When the counselor can detect such tendencies in themselves, they have taken the first step to avoid allowing them to manifest. It also would be helpful for the counselor to discuss these tendencies with a friend or another counselor. By doing this, the counselor can better keep things in proper perspective and avoid interference in the counseling process.

3. Resistance can increase a counselor's frustration.

Often time's people come to counseling expecting immediate help. When they discover that it can take time to bring permanent help, they may resist counseling. Also, during the course of counseling, the counselee may be reluctant to give up the things that are necessary for permanent relief. They may feel that giving up certain things may be too painful or difficult and decide not to cooperate. This can bring frustration to the counselor. Sometimes the counseling will continue and nothing changes. This adds even greater frustration.

When resistance persists, more in-depth counseling may be needed. It is a good idea to approach the counselee openly and discuss their responsibility to improve. It is the counselor's responsibility to provide structured sessions and avoid becoming defensive. The following are some suggestions to help

the counselor remain alert to potential problems:

- a. Why do I think this is the worst (or best) person I have ever counseled?
- b. What is the reason for the counselee or me always arriving late?
- c. Is there a reason why the counselee or me wants more or less time in each session?
- d. Do I tend to overreact when the counselee makes certain statements?
- e. Do I feel bored with this person?
- f. Why am I always agreeing or disagreeing with this person?
- g. Do I want the sessions to end prematurely?
- h. Do I want the counseling session to continue too long?
- i. Why do I feel so sympathetic for the person?
- j. Am I thinking about this person too frequently between sessions?

## **E. The Counselor's Sexuality**

The sexual attraction between counselor and counselee has often been called "the problem clergymen do not talk about." During the counseling process, intimate details are often discussed that would never be revealed otherwise. This can cause sexual arousing in counselor and counselee. The potential for sexual arousing and falling into immorality can be even greater if:

1. The counselee tends to be seductive.
2. There is an attraction to the counselee.
3. The counselor is lacking in having his/her emotional and sexual needs met.
4. When the counselee indicates a need for the counselor.
5. When the session involves detailed sexual discussions.

There have been many great men and women of God who have fallen into sexual immorality. This often happens while in the process of counseling. The following are some things the counselor can do to avoid such traps:

1. Spiritual protection is a must.

Spiritual protection can come about in many different ways. Notice the following:

- a. There must be meditation on the Word of God (Php.4:8).

It is important to monitor what we are feeding our minds. All of the information we feed into our minds affects the way we think and reason. We actually become what we think.

Joshua was instructed to meditate on the Word day and night (Jos.1:8), while the Apostle Paul instructed us to think on those things, which are pure. When our thoughts are on the things of God, it leaves no room for the enemy to plant impure thoughts.

- b. There must be prayer (Ja.6:16).

Prayer is essential in effective counseling. The counselor should prepare for counseling by praying for himself and the counselee.

- c. There must be reliance on the Holy Spirit.

Counseling is the Word brought forth by the Holy Spirit. Effective counseling cannot be done apart from Him. He is the Paraclete (Jn.14:16-17). The counselor's abilities and giftings should be under the direction of the Holy Spirit. This provides protection for the counselor and the counselee.

- d. There must be an abiding in the Word (Ps.chp.91).

The counselor should remain, that is to live and abide, in the Word of God. The Word offers protection from outside influences.

2. There must be an awareness of danger signals.

Danger signals can be external as well as internal.

- a. The following are external danger signs.

- 1) One danger sign is the counselee is showing a growing dependence on the counselor. This can be seen in

requesting more time and attention.

- 2) It is a danger sign when the counselee frequently shows or expresses appreciation and praise for the counselor.
- 3) It is a danger sign when the counselee is complaining about being lonely. This is especially dangerous when it is accompanied with statements about how compassionate and concerned the counselor is.
- 4) It is a danger sign when the counselee begins to bring gifts. This can be a sign of emotional attachment to the counselor.
- 5) It is a danger sign when physical contact increases from a brief touch to more contact.
- 6) It is a danger sign when there is seductive behavior. This can be by the clothes, perfume, or cologne that the counselee is wearing. Another sign may be subtle suggestions or jokes about the irresistibility of the counselor.

b. The following are internal danger signs.

- 1) It is a danger sign when the counselor continues thinking about the counselee admiring his/her personality traits.
- 2) It is a danger sign when the counselee is compared with your spouse.
- 3) It is a danger sign when we find excuses to be with or meet counselee in a special place.
- 4) It is a danger sign when sexual fantasies begin to arise in our thoughts.
- 5) It is a danger sign when we find ourselves sharing our problems with the counselee. These signs are even more dangerous when the counselor's own marriage is in lack.

3. Setting limits is vitally important.

When clear limits are set, some of the sexual dangers can be avoided. It is important from the beginning to set the length of each scheduled session and maintain it. The following are some other suggestions:

- a. Do not engage in unscheduled telephone conversations.
- b. Avoid any unnecessary physical contact.
- c. Meet in a place that is not conducive to sexual arousal.
- d. Seat yourself and the counselee in a way that does not encourage wandering eyes.
- e. Discourage lengthy details concerning sexual topics.
- f. Do all you can to avoid the appearance of evil (1Th.5.22).
- g. Remember the possibility of falling into temptation. Avoid such temptation (1Co.10:12-13).

4. Attitude examination is a good way to know if there is control needed.

Nothing can be gained by denying sexual feelings. Even though they are common, they can be controlled. Notice the following that can be used to gain control of such feelings:

- a. There are social consequences to sexual impropriety.

When a person engages and yields to sexual temptation, the reaping of such actions can be devastating. It can ruin your marriage, reputation, and certainly the effectiveness of counseling.

- b. There are professional implications to sexual impropriety.

When a counselor enters into sexual intimacies with the counselee, nothing good will come from it. It will add to what are already problem areas in the counselee's life. It will also damage the character and professional image of the counselor

5. It is good to find a support group.

When a counselor is faced with sexual attractions, he/she should honestly admit it in order to effectively cope with such problems. Living in denial can present problems in other areas, such as in the counselor's marriage. It can

be healthy to discuss this with our spouse.

Discussing one's feelings with another counselor can also be of help. This is especially true when the person with whom the feelings are being discussed can enter into prayer about the matter.

## **F. The Counselor's Ethics**

Ethical standards are essential in counseling. Every counselor must consider them. These standards are too important to overlook. As a Christian counselor, the Word of God is the ultimate standard. The ethical counselor is always seeking what is best for the counselee and never attempts to manipulate the counselee's life.

Ethical problems may arise when the counselor is confronted with values that conflict or when difficult decisions are to be made. There are times when these issues are confidential. Consider some of these tough situations:

1. While counseling the counselee reveals that he/she has broken the law. Do we notify the police?
2. The counselee reveals he/she intends to harm another person. Do we tell the other person?
3. The unmarried daughter of the church elder reveals she is pregnant and intends to have an abortion. What do we do with this information?
4. The counselee is seeking a recommendation for pastoral placement and reveals he is actively engaged in homosexuality. Do we reveal this? Do we recommend him?

None of these situations have easy answers, and especially so when the counselor is committed to confidentiality. This brings up another question, which is what to do when the counselee or another person's welfare is at stake?

As a rule the counselor should not reveal information without the consent of the counselee. The counselee should be encouraged to share the information themselves with the proper people.

## **G. Guidelines for the Christian Counselor's Ethics**

1. There must be confidential treatment of all personal information.

To the counselor, the information given may seem routine, but to the counselee, no other situation is quite the same. As the counselee begins to reveal more information, he/she will expect the counselor to guard the information with care.



One suggestion to follow in keeping things confidential is: "Let only the person know who needs to know and them only as much as they need to know to do their job."

2. There must be care in the use of case material for illustrations.

When case material is frequently used for illustrations, people will be hesitant to come to counseling. They may be concerned that they too will become an illustration. This does not mean that cases should not be used for illustrations. The following are some precautions that can be used:

- a. Do not use material from cases presently in progress.
- b. Do not use illustrations that are similar to a current case.
- c. Do not reveal that the illustration comes from a counseling session.
- d. Always change any identifying information.

3. It is not good to talk about other counselors.

Do not get caught in the temptation to criticize another counselor because their techniques are different.

4. Do not discuss with others with whom he/she has counseled or is counseling now.

The counselee may get the impression that they will also be discussed.

5. Never touch a counselee unnecessarily.

This is especially true of the opposite sex. This is an area the counselor should be extremely careful.

6. Be sure and counsel in an appropriate place.

The place where counseling is done can influence the entire counseling process. Avoid things that may cause distractions, unhealthy associations, or suspicions. This would be such things as closed doors, secret sessions, secluded places, or a parked car. These types of situations can lead to unfavorable gossip.

7. A counselor must recognize their limitations.

We must not be embarrassed to admit it when we are faced with a problem that we are not trained for, or do not have the ability to handle.

8. A counselor must refrain from giving medical or legal advice.

The counselor should never offer any kind of service that he/she is not qualified or trained to do.

In every counseling situation, the counselor should seek the welfare of the counselee. When ethical decisions are being made, the Christian counselor should ask himself or herself if God would be honored in his/her actions.

When faced with ethical decisions, the counselor should get as much data as possible, and this certainly includes the Scriptures, so a wise decision can be made.

## **H. The Counselor and Burnout**

The counseling process can at times be very draining psychologically, physically, and sometimes spiritually. This can happen when the counselee does not get any better after all the hard work. If the counselor cannot prevent himself or herself from becoming involved with the counselee's problems and miseries, burnout often occurs.

1. What is burnout?

Burnout has been defined as a progressive loss of idealism, energy, and purpose that comes to people who are involved with helping others.

2. How can burnout be prevented?

Burnout is common in professions, including any ministry, which helps others. The perfectionist often falls prey to this condition. The following are some suggestions to avoid burnout.

- a. A counselor must stay spiritually strong.

This comes through prayer and meditation on the Scriptures in a regular manner.

- b. A counselor should seek support from others.

We all need someone who we can talk to and understand where we are coming from. This needs to be a person who can be trusted and will not use this knowledge against us.

- c. A counselor must constantly evaluate the underlying drive to achieve.

It is good to continually remind ourselves that personal worth does not come from what we achieve or produce, but it comes from God.

- d. It is good to take time off.

It is a good idea to take time to get away from demanding work schedules and people. Jesus was regularly getting away. By doing this we will remain efficient and capable helpers.

- e. We must improve our ministry skills.

One must be a continual learner. In order to keep improving skills, one must keep learning. Never get so busy that time cannot be put aside to learn more.

3. What if we are already burned out?

This is time to get away and re-evaluate ourselves. This is when it is necessary to find a way to lighten the load we are carrying and find some time for relaxation. As a counselor, you must find a balance in your activities and work.

## **I. The Counselor's Counselor**

When faced with the task of helping so many through some very serious problems, the counselor is faced with the question as to where does a counselor get counseling? There are many programs to help the counselor increase in self-awareness and remove things that hinder them from being effective counselors. While these programs may prove helpful, they frequently overlook the greatest source of strength the Christian counselor needs.

1. Where does our help come from?

For the Spirit-filled counselor the ultimate assistance comes from "Thus saith the Lord." Jesus Christ is the counselor's Counselor. He is described as the Wonderful Counselor (Is.9:6). He is always there to encourage us in the right direction and to give wisdom. The most effective counselor is the one who is an available instrument through whom the Holy Spirit works. When the counselor becomes overwhelmed by anxieties and confusions, they can cast them upon God, Himself (1Pe.5:7).

2. There is support and fellowship that the counselor needs.

We need people with whom we can share, relax, pray, maintain perspective, and even cry with. Without support and encouragement, the work of the counselor can become more difficult and less effective. Counseling can be very rewarding work, but it is far from being easy. When a person can recognize this and face each situation honestly, the helping ministry will be more satisfying and the counseling process can be more effective.

## **VII. Accepting the Counselee**

The attitude the counselor has toward the counselee can be a hurdle that prevents effective counseling. When a counselor begins to judge without gaining an understanding of what is causing the problem, he/she cannot offer the best counsel. It is important to eliminate condemnatory attitudes from the counseling office. Remember, blaming a person is not a solution. The following are some suggestions of attitudes that need to be avoided so that counseling can be more effective.

### **A. "They Should Have Known Better."**

There have certainly been times when this attitude has infiltrated all of us. The problem with this attitude in the counseling office is that it suggests, "we (the counselor) did (does) know better." When displaying this attitude, we are in essence saying we are much wiser than the counselee. This becomes an attitude of superiority and does not aid in establishing an effective counseling relationship.

### **B. "Bad Associations Got Them in Trouble."**

This attitude shows resentment, not only to the counselee, but also their friends. There certainly can be evidence that our associations can lead to problems. It would be wise for the counselor to find out why the counselee is drawn to the wrong crowd.

In fact, when a person associates with the wrong crowd, it should raise a flag to the counselor that something is lacking in the counselee's life that is drawing them to certain types of friendships. Having a condemning attitude toward the associates of the counselee only adds to the problem.

### **C. "Common Sense Would Have Prevented This."**

It is true that using common sense is important. We must keep in mind that some people do not make decisions based on what they know, but rather on how they feel. This presents an opportunity for the counselor to help the counselee to gain a different way of handling things. Once they feel differently, they will act differently.

#### **D. "They Had Wrong Discipline"**

Discipline does play an important role. However, self-discipline is even more desirable. Some parents have contributed to delinquency. At the same time, most did the best they knew how at that given time. It rarely does any good to put the blame on the parents, even if they were at fault. In this instance, it is a challenge to work with the problem at hand.

When thinking about punishment, one must consider that people usually suffer for their own deeds, and they often respond to acceptance rather than more rejection. The counselor should, at the very least, understand.

#### **E. "They Are Just Troublemakers"**

The causes of behavior can be blamed on the person having a mean streak or a bad disposition. This is especially true when we fail to have an understanding of what is occurring. While these may be some of the reasons for the actions, it really is the cause. The problems usually go deeper than the actions.

To suggest that the counselee just has a mean streak, offers no solution.

#### **F. "They Are Getting What They Deserve"**

This also is an attitude of judgment. While it is true that our sins will find us out, it is not the job of the counselor to hand out judgment. The role of the counselor is to uncover the causes of the behavior and aid the counselee in gaining new direction in life.

#### **G. "They Were Led Away By Weakness"**

Keep in mind that we all have weaknesses to deal with. Add to these weaknesses some bad or unfortunate experiences and we find a person with problems.

Jeremiah asks the question concerning the heart of an individual, "Who can know it?" (Je.17:9). Instead of guessing at what is going on, we need to be concerned with a plan of rehabilitation. Sidestepping an issue by calling a person weak does not offer any solution to the problem they face.

#### **H. "They Are Looking For Sympathy."**

This is more than likely true. Individuals often reach out desperately for a friend or someone who understands. Love and affection is one of the basic psychological needs of mankind. Some people have been denied these qualities of life. This presents a great opportunity for the Christian counselor

to lead a person to Jesus Christ, who gives love and affection in its fullness.

**I. "They Are Physically or Mentally Unbalanced"**

Studies have shown that many behavior, emotional, and mental problems come from physiological disorders. This is still not a reason or an excuse for ineffective counseling. The responsibility of the counselor may be to refer the client to a specialist.

**J. "They Are Low Class"**

Some people may come from what is considered as "lower class." This classification may exist due to the differences of values. Instead of this being a stumbling block, it should be used as useful information. When we receive knowledge of a person's background, it should serve as insight to solutions. The counselor should exercise patience in such situations.

**K. "They Should Just Quit It."**

This may very well be a valid statement. However, most people "would if they could." This is one of the main reasons they are in the counseling office. They cannot quit. They probably feel trapped along with being emotionally and mentally immobilized. This presents the counselor with a great opportunity to help in this particular situation.

**L. "They Should Get Good Spiritual Training."**

While some have had good spiritual training, others have not. However, even with good training, we all are subject to be drawn away by lust and enticements (Ja.1:4). Keep in mind that when a person is drawn into sin, they are in need of restoration (Ga.6:1).

**M. "They Need A Good Lecture."**

Giving good instruction is very valuable and plays a huge part in a person making adjustments. The fact is, most people do not respond to lectures. This is because they are already dealing with feeling condemned. Good instruction should be given in the form of a process, but not as a lecture. This will help the counselee gain new attitudes and ideals.

**N. "They Needed Help A Long Time Ago."**

They may have looked for help and could not find it. Maybe they did not want help until now. Perhaps it is God's timing in bringing this person to us. Whatever the reason, do not allow this attitude to get in the way of effective counseling. Allow this to be a challenge to us as counselors. It may cause

maturity on the part of the counselor.

The counselor does not want to condone the sin in which the counselee is involved in, but neither should they condemn the person. Take the stance that Jesus did with the woman who was caught in adultery, "Neither do I condemn thee: go and sin no more" (Jn.8:11).

It is important for the counselor to keep a good constructive attitude in the counseling process. When this happens, they will find greater success in counseling.

## **VIII. THE CORE OF COUNSELING**

The core of counseling is to relieve a person of their anxieties, loneliness, discouragement, doubts, fears, grief, sadness, violence, abnormal sex, bitterness, poverty, greed, sickness, and the list goes on and on. The following are some things to consider making counseling more effective.

### **A. Goals of Counseling**

Before setting goals, one must consider some questions.

1. Why do people come for counseling?
2. What do they hope to accomplish?
3. What is the reason for trying to help?

It is common to think that problems such as prayer, doubt, doctrine, spiritual growth, or some sin is what is brought to the Christian counselor. These issues only cover about ten percent (10%) of pastoral counseling. The most common issues brought to the counseling office are marriage, depression, confusion, interpersonal conflicts, and basic living problems.

Jesus expressed two (2) very important goals in the lives of people. One, which is the most important, is eternal life (Jn.3:16). The second was to have an abundant life (Jn.10:10).

The ultimate goals for the Christian counselor should be evangelism and discipleship. The following are some other goals that should be considered.

1. A counselor should seek to uncover for the counselee self-understanding.

The first step in healing is for people to begin to understand themselves. Many people who come for help; often fail to realize that the problem they are

facing can be self-imposed. A counseling goal would be to have this person see a true picture of what is going on within them and correct any harmful attitudes.

2. Communication is a necessary goal.

Communication plays a big part in the success of any relationship. The goal in communication is to have the counselee share their thoughts and feelings as accurately as possible. It is important to remember that what a person feels becomes a reality to them.

3. Learning how to change behavior is a good goal.

The way we behave has been a process of learning. To change behavior, one must unlearn ineffective behavior and learn a more effective way. This learning can come from a model counselor along with experience of trial and error.

4. Self-actualization is a goal we should consider.

The term "self-actualization" involves helping the individual learn to achieve their potential. This should be a goal for everyone whether or not they are in counseling.

5. Support for the counselee is important.

This can also be a time of "burden bearing." Every now and then, we need someone to help us to function effectively. This is an opportunity for the counselor to help the counselee to re-mobilize their personal and spiritual resources so they can live more effectively.

6. Spiritual wholeness is an excellent goal.

The heart of Christian counseling is to help people recognize and deal with spiritual needs while reaching spiritual wholeness. The Christian counselor often becomes a spiritual leader who guides the counselee in spiritual growth.

## **B. When Counseling Is Rarely Effective.**

When the counselors impose their own goals on the counselee, the counseling process is rarely effective. It is a good idea for the counselor and counselee to set goals together. The goals that are set must be realistic and specific. If the goals are vague and unrealistic it can add to the problems the counselee already faces.



## **IX. RELATIONSHIP IN COUNSELING**

### **A. Many Are Reluctant**

It is not always easy for people to admit they are in need of counseling. Some of the problems they are facing may seem to be too embarrassing or too personal to share. It is important to build a good counseling relationship. The reluctance to share can be removed when the counselor helps the counselee to relax and feel comfortable.

### **B. Creating the Therapeutic Climate.**

A therapeutic climate is where the counselee feels comfortable and there are very few distractions. The building of a therapeutic relationship appears to be centered on the counselor. The following are some suggestions to build a good "therapeutic climate."

1. Warmth is required for a good counseling climate.

This word implicates being caring, respectful, and possessing a genuine concern for the counselee regardless of his/her actions or attitudes. A good example of such warmth is when Jesus spoke to the woman at the well (Jn.4:1-26).

2. Genuineness is required for a good counseling climate.

The counselor needs to be real. Avoid being phony or playing the role of being superior. Be honest without insensitive confrontation. Do not say one thing when feeling another.

3. Empathy helps build a good counseling climate.

The effective counselor is sensitive to how the counselee thinks and feels. They also try to understand the values, beliefs, hurts, and inner conflicts. It is possible to help someone when we do not totally understand, but for the counselor who can empathize, it is more likely to be effective. One way for the counselor to do this is to operate in the fruit of the Spirit (Ga.5:22-23).

### **C. Love Is Not Enough.**

Sometimes all a person needs to bring about a change is to be loved; but, more often, that alone is not enough. There is usually a need for discipline and structure. To be an effective counselor, one needs to develop a counseling relationship based on love, but that is only the starting place. They also need to continue to learn and become more proficient in what they learn along with using basic counseling techniques.

## **D. Accepting the Counselee Where He Stands.**

People have problems. No one is exempt. The counselor must be careful to accept the person, even though the sin or problem is despicable. By the counselor accepting the counselee, there can come openness to the help that is available through the counselor as they speak for the Holy Spirit the words that break through the defenses that are some times built up in persons who feel rejected, lonely, and sinful.

## **X. COUNSELING TECHNIQUES**

In many respects the counseling process becomes like friends working together to solve problems. This is much more than casual discussion, and is characterized by clear purpose. Counselors need to lay aside their own conflicts and be aware of the needs of the counselee. There is really no simple way to give help. The counseling process can be complicated. The following are some basic techniques that can be used in most counseling situations.

### **A. Giving Attention**

There must be undivided attention given to the counselee. There are several ways to accomplish this.

1. The counselor must maintain eye contact.

This conveys a concern and understanding. It causes the counselee to know that there is a person who is interested in them and the hurt they are going through.

2. Posture is an important factor in giving attention.

The counselor's posture should be a relaxed one, not one of tenseness or appearance of disinterest or impatience.

3. Gestures can play an important part in showing attention.

These should be natural but not excessive. In giving attention, the counselor should be courteous and kind. Avoid showing fatigue or impatience. Do not get pre-occupied with other matters that would cause daydreaming. Helping others can be very demanding and it involves being sensitive, alert, and the expressing of care.

## **B. Listening**

Being an effective listener is a process. The following are some suggestions:

1. The counselor must have the ability to concentrate on what the counselee is saying. This means setting aside our own conflicts and bias opinions.
2. We must avoid words or expressions of disapproval or judgment about what is being said.
3. We must be careful to listen for messages from the tone of voice, posture, gestures, or facial expressions.
4. It is important to notice or hear what that counselee does not say.
5. We must be patient when the counselee goes through times of silence or tears.
6. We should keep eye contact, though not staring, while the counselee is speaking.
7. We do not have to condone the behavior of the counselee but we must learn to accept him or her. This is exemplified in the way Jesus accepted the woman caught in adultery (Jn.8:3-11).

## **C. Being Responsive**

Counseling goes beyond listening. It also involves actions and verbal responses. Jesus was a good listener but his help came also with actions and words. Here are some ways for the counselor to be responsive.

1. Leading questions can help direct the conversation.

This is done when the counselor directs the conversation by asking such questions or statements, such as:

- a. "What happened next?"
- b. "Explain what you mean."

These questions may be brief, but they can steer a conversation.

2. Reflecting can make the counselee know you are listening.

Making statements such as can do this:

- a. "You must have felt \_"
- b. "How frustrating was that?"
- c. "You must have had fun."

Once the counselor makes a comment, they should allow the counselee time to respond.

3. Questioning can bring forth needed information.

When questions are posed correctly, a wealth of information can come forth. Try to avoid asking questions that begin with "why." These types of questions tend to sound judgmental and often lead to long discussions that keep the counselee from dealing with the real issues.

4. Some counselees need to be confronted.

Confronting gives the counselee an opportunity to realize the sin, failures, excuses, and harmful attitudes they may possess. When confronting, it should be done in a non-judgmental manner. Although, confronting is often necessary, it can be difficult.

5. Informing is the act of giving information when needed.

When giving information, try to be clear and refrain from giving too much. Give information that is relevant to the counselee's specific situation. The response from the counselee will be greater and the counseling process will be more effective.

6. Interpretation is giving an explanation.

This is the time when the counselor explains to the counselee what his/her behavior or other situations mean. This skill is necessary for enabling the counselee to see himself or herself and what they are involved in more clearly. Interpreting is a technical skill and will often develop greater insights as to the course of actions needed for success in counseling.

7. Counselees need support with encouragement.

When reassurance and acceptance is shown, it can be a stabilizing factor for the counselee. This is much more than bearing the burden of the counselee. It involves giving the counselee the needed guidance in his/her spiritual and psychological resources.

## **D. Teaching**

The counselor is also an educator. This is done by giving instruction, being an example, and giving the counselee proper guidance. It entails bringing to light information and guidance to the truth that the counselee needs to understand.

## **E. Filtering**

One must remember that not all counselees reveal the truth or the whole story. It is important to filter through what is being said so the real problem can be revealed and measures taken to resolve the situation. This is where the counselor needs wisdom and discernment. To be more sensitive to the filtering process, one must have guidance from the Holy Spirit.

# **XI. THE COUNSELING PROCESS**

Counseling is not a lecture time, but a process. The process is not limited to a step-by-step routine. The reason being, each counselee is unique and the counseling process will vary from person to person. There are, however, some steps that can be taken when counseling.

## **A. Connecting**

The counselor should initiate, build, and maintain a relationship with the counselee during counseling. Listening intently and showing a genuine concern for the counselee can do this.

## **B. Exploring**

Allow the counselee to tell their story and reveal details along with frustrating experiences. After listening attentively, it is time to ask probing questions. By doing this, the counselor and counselee can build a rapport and get a clearer understanding in solving the problems they are facing.

## **C. Planning**

Planning should involve discussions of goal setting and actions needed to accomplish each goal. Having the counselee answer the following suggested questions could set forth planning in their lives.

1. What must I do to change?
2. Can I do something to make things better?
3. How can I accept the things that I cannot change?

4. Do I have unconfessed sins in my life?
5. Do I need to change my attitude and outlook on life?

Upon answering these questions, the counselor and counselee can develop a plan of action.

#### **D. Progressing**

It is useless to plan if it is not followed by actions. Progressing involves encouraging the counselee to start moving toward their goals. Sometimes this takes some gentle prodding and direction. The counselee may even experience some failures as they move toward their goals. This gives an opportunity to evaluate what went wrong and come up with a different plan for progress.

#### **E. Stopping**

Counseling does not and should not last forever. There comes a point in time when the counselor and counselee have to back away from the problem solving relationship. As the counseling process progresses, problem areas become clearer, solutions are found, and the counseling moves toward a closing.

## **XII. THE THEORIES OF COUNSELING**

Some counseling theories are presented in formal language and are highly developed, while others are more informal and speculative. There are many different theories, but most Christian counselors approach counseling built on views of Biblical teaching. Let's examine the following questions:

#### **A. Why bother with theory?**

Some say theories are of little importance while others put a lot of emphasis on a given theory. Theories can serve a useful purpose. They can be like systems of theology. They can also summarize what we know and believe. Theories can also be what we are seeking to accomplish. They can also be used as a goal to reach. Theories can also be used to incorporate a useful framework to help with the complexities of human behavior.

#### **B. Which theory is right?**

When one considers that theories are human inventions which are fallible, the answer is "none." Many counselors will use their favorite theory, but most counselors surveyed, identified themselves as being eclectic.

### **C. What is eclectic counseling?**

Eclectic counseling is an approach that draws from various sources. With a thoughtful manner, it helps the counselor to arrive at his/her own style. There is not just one way to do this, as there is not just one specific way to counsel. Jesus used different means to meet the individual need. It may be helpful to understand different theories; but, when the Christian counselor enters into the counseling session, he/she must trust in the Holy Spirit to do the counseling work through them.

## **XIII. COUNSELING AND THE LAW**

Laws in different places may determine who is legally competent to counsel and what title they may use. A person needs to check with their particular state/nation to find out the governing laws concerning who is qualified to counsel. Sometimes mal-practice insurance is a requirement. Laws also determine which counselors are exempt from revealing details in a court of law along with the civil liberties of the counselee. There also may be certain educational requirements and who can accept fees for counseling services.

If counseling takes place in a church or is infrequent and informal, the counselor may be exempt from many laws that apply to professional counselors. If counseling is on a frequent basis, it would be well advised to have a lawyer check on the local laws that could influence or limit your counseling.

## **XIV. THE COMMUNITY AND COUNSELING**

After the creation of man, it was not long before people were in conflict with each other. The first significant conflict was between Cain and Abel, which led to murder (Ge.chp.4). Then we find the earth being filled with one conflict after another (Ge.chp.6). This led to the Flood, in which Noah and his family were the only survivors. The conflict between man and his fellow man continues. While it may be difficult for some people to get along, we still need each other.

In the past, counseling has been more one on one, meaning a counselor and one counselee. While this may be effective, counseling can and should go a step farther.

Most people need support. For the most part, this support comes from family and friends, but community support can also be of great help. This is especially true for the Christian counselor to help only those who are Believers and totally ignore those who are not part of the community of faith. The following are some things that can be done in making counseling effective in the setting of the community and counseling.

### **A. Ecological Perspective on Counseling**

The ecological perspective proposes that problems arise from the person's environment. This is unlike the traditional view, which says the problem is within the counselee. Both of these views are valid. Their social and physical environment

often influences a person's behavior.

Whatever is the cause of the counselee's behavior, it does not take away responsibility for their actions. There are many things that can produce problem behavior. It could be the result of confused thinking, low self-esteem, or an unwillingness to avoid sin. These are things that happen within the counselee. The wise counselor will look beyond just what is going on inside. Something outside them may have caused such behavior. Some other things to consider are: family tension, peer pressure, stress at school or work, dating or marital relationships. Often times what is going on in the inside is a result of what is or has happened on the outside.

## **B. Diverse Emphasis of Effective Counseling**

The following are some suggestions in this area to make counseling more effective:

1. Some counseling should be one on one in private.

This includes discussion of inner struggles and any insecurity the counselee may be experiencing.

2. Some counseling should include family members.

This involves any struggles that may be going on in the family structure.

3. Some counseling may need to include people from the community.

Sometimes bringing in people from the community can help in problem solving. This is true when the problems being experienced are a result of the environment in the community.

Any or all of these counseling efforts can be a source of support along with healing and learning for all involved.

## **C. Community Counseling**

This approach is for problem solving and can include several areas. The following are some of the areas to consider.

1. Teaching social skills may be done in community counseling.

Teaching social skills are extremely important. It causes people to become more competent in relating to others and how to cope with stressful situations. It also teaches each of us how to manage our lives properly.



2. Building social support removes a person from isolation.

The purpose of building social support is to build greater support and remove isolation of those in the community as much as possible. Promoting communication and cooperation among the families and community organizations does this. This includes the churches.

3. Equipping lay people is important for the community.

In equipping people for the work of the ministry, we should also include counseling (Ep.4:12). Training them to aid the needy in their communities can do this; Training in the form of educating them to be of assistance or organizing self-help support groups.

4. Getting help from others leans on people of expertise.

This involves gathering the people of expertise in the community to help in problem solving. Each community is faced with a diversity of problems. When we include the expertise of others, the effects can be long lasting.

5. Problem prevention can be a part of community counseling.

Proper training in developing skills to change certain future environmental problems can prevent some problems. This includes making proper changes that enhances the lives of those in the community.

6. Changing the community should be the goal.

We should work to reduce the poverty level in the community. There are several other things that can be changed to help make the community a better place to live. This can be done by social, political and church involvement. Some of the things, which add to bad behavior, are unemployment, pornography, and violence, along with ignorance. These things present a challenge to all who wish to improve their communities.

7. Supporting efforts requires people.

For these necessary changes to take place, it takes cooperation from a lot of people. Two (2) very important groups are the community counselors and the church. Let's examine what each of these must do.

8. The community counselor must deal with several things.

This will require the community counselor to learn about how to deal with different issues. He/she will have to learn to deal with at least the following.

- a. He will have to deal with large groups as well as individuals.
- b. He will have to become an educator, not just a counselor
- c. He will have to discern how the environment affects people.
- d. He will have to be alert to social forces affecting individuals.
- e. He will have to have a willingness to learn and use new and different techniques.
- f. He will have to be socially active.
- g. He will have to understand that he is only one of many resources.

Remember, the problems people face are complex and come from many diverse areas. It becomes a challenge for the counselor to reach out beyond their private office and include the community.

9. The Church, as a body of Believers, is an important part of the community.

The church can reach out to the community with love, hope, peace, and support. This is a challenge to all Christian Believers. Consider the following:

- a. Christian counseling is lacking when it removes itself from the community.
- b. Christian counseling is a contradictory term if they do not act truly as the Body of Christ.

The Body of Christ is charged with caring for the needy, welcoming strangers, doing good to all people, healing the brokenhearted, forgiving those who repent, comforting those in sorrow, and supporting the weak.

It is the Church's responsibility to evangelize and point people to Jesus Christ. The Scriptures are filled with passages defining the roll of the Church. James answered the question of what constitutes true religion (Ja.1:26-27). His definition includes caring for each other.

One church alone cannot accomplish all of the needs presented; but, as a body and churches working collectively in the community, we can help fulfill our responsibilities.

## **XV. SYSTEMS AND SOCIAL NETWORKS**

There are many people who belong to groups while are called social groups. Another name for these groups is “systems.” When these different systems begin to overlap and work together, they are referred to as “networking” groups. These groups are beneficial in giving emotional support in many areas. They consist of neighbors, extended family members, work associates, acquaintances, church members, a pastor, and many others.

This system of networking can provide a great amount of help. The following are some areas they can help in:

### **A. Tangible Aid**

This consists of things such as anything that is of a tangible source, such as food baskets, aid in time of financial distress, etc.

### **B. Assisting Physically**

This can be done in many areas such as doing household chores, lawn care, grocery shopping, providing transportation, and could also include medical assistance.

### **C. Giving Guidance**

There are many ways this can be done. Often guidance is given in the form of advice or practical suggestions, and could be done by educational opportunities being provided to the community.

It is important to converse in areas of giving the individual information about themselves. Some people find it very difficult to see themselves, especially without help.

### **D. Participating Socially**

If a person will become involved socially, it can provide them relaxation and diversion from their current situations. This is not designed to cause them to enter into a state of denial, but it does provide temporary relief from the pressures of difficult conditions.

## **XVI. RECEIVING HELP FROM OTHERS**

To limit counseling to a professional would be foolish. Help can and does come from many different people. Help can also come in many different forms. To turn a deaf ear to good counsel no matter from where, when or how, it comes, would be the same as refusing protection from danger. Proverbs declares that there is safety in a multitude of counselors (Pr.11:14). In other words, there can be a receiving instruction, direction, and

admonishment from many. There are other areas by which help can come. Certainly more can be added, however, this list is a starting place.

### **A. Medical Personnel**

The help that can come from doctors, nurses, clinics, and other medical care facilities are unlimited. To ignore their help or to refuse their input would be foolish. The help that comes from this area can be of help to the counselor and the counselee. This is true especially when some of the counselee's problems can be a result of some medical problem.

### **B. Agencies within the Community**

Many communities offer training in lay counseling, such as police officers, schoolteachers, attorneys, etc. They are often trained in mental health intervention and crisis management. This is also a part of training for the clergy while in seminary.

### **C. Family and Friends**

Some of the greatest help can come within the family structure. This is especially true when they can lend an understanding ear. The problem with family and friends is they can bring in biased opinions that can make the counseling process a lot more difficult. As a counselor, it is important not to ignore the input of family and friends, but to try and incorporate them into the counseling process.

## **XVII. COUNSELING AT HOME**

It is important to understand that counseling should not be limited to the counseling office. To do so can cause restrictions in the counseling process. Reinforcement beyond the counseling office is extremely important. There are several methods that can be used. It is the responsibility of the counselor to find the most effective method.

### **A. We All Learn Differently.**

The counselor must keep in mind that each of us has a special way of learning. Even though we may learn differently there is a common thread in all of us when it comes to learning. This common thread falls into three (3) basic categories, that of hearing, seeing, and doing.

While one (1) counselee may learn from one (1) of these better than another, it is important to point out that all three (3) of these areas can be used as learning tools. The following are some examples that can be used in these three (3) areas.

1. What the counselee hears needs to be logged.

This is a good place to instruct the counselee to make a log of what they are hearing or listening to. What we listen to plays a big part in our behavior. The things, which we hear, can be divided into two (2) categories, namely positive statements and negative statements.

Have the counselee log what statements influence them the most. Then they can be directed to what the Scriptures say about hearing. Proverbs 4:20 is a good place to begin. The following are some other examples of the importance of hearing.

- a. We have a duty to hear what the Word says.
  - 1) We must not deliberately close our ears (Mt.13:13-15)
  - 2) We are to be quick to hear and slow to speak (Ja.1:19)
  - 3) We are to desire to hear the Word of God (Ac.13:7, 44)
  - 4) We are to hear the Word and keep it and bear fruit (Lk.8:15)
  - 5) We are to heed what we hear (Mk.4:24; Lk.8:18)
  - 6) We are to hear what the Spirit says (Re.2:11)
  - 7) We are to proclaim what we hear (Ac.4:20; 1Jn.1:3-5)
- b. There is proof that a person is hearing.
  - 1) The hearing person follows Christ (Jn.10:3)
  - 2) The hearing person keeps the Word and bears fruit (Lk.8:15)
- c. There are results or benefits to hearing.
  - 1) The hearer will be blessed (Re.1:3)
  - 2) The hearer will receive everlasting life (Jn.12:47-50)
- d. There are also results of not hearing and/or not understanding the Word.
  - 1) This person forgets who he is and what he needs

(Ja.1:23-24)

- 2) There is destruction for this person (Mt.7:24-27; Ac.3:23)
- 3) Satan snatches away what is heard from this person (Mt.13:19)
- 4) This person will be judged by the very words of Christ (Jn.12:47-48).

e. Some facts about hearing we should know.

- 1) Many hear but do not understand (Ac.28:26; Jn.8:42-43)
- 2) Many have turned ears away from the truth and followed fables (2Ti.4:4)

2. What the counselee sees needs to be logged.

The Scriptures teach that we are to keep the Word before our eyes continuously (Pr.4:21). This is important because what we continuously look at is what we pay the most attention to. According to Matthew, our eyes are the gateway to our body (Mt.6:22-23). It is a statistical fact that we learn about eighty-five (85%) percent of what we learn through our eyes. With this in mind, what we see can easily effect how we act or respond to certain situations.

Have the counselee make a log consisting of what they are paying attention to and how it affects them.

3. What the counselee does is a result of what they think upon.

Doing includes our actions (Ja.1:22). We can learn from the actions of others as well as our own actions. It is important that our actions become Word directed. This requires obedience to the Word. The following is some important information to point out concerning doing.

- a. The importance of doing is the benefits and penalties of the following:
  - 1) Failure to obey results in eternal punishment (2Th.1:7-9)
  - 2) Doing is a duty, not a service (Lk.17:7-10)

- 3) We must not be a hearer only (Ja.1:22)

## **B. Giving Homework Assignments**

One of the motives in giving homework is to lead the counselee into self-discipline and problem solving without dependency on others.

It is important to note that homework can be dull if it is not creative or if the counselee is unwilling. This will take time and effort to come up with some creative ideas.

Before any homework can be assigned, the counselee must first be willing. It may be necessary to bring out willingness to start and complete any homework. There are several Scriptures that are good starting places to encourage willingness (Jg.5:2; Neh.11:2; Ps.110:3; Is.1:19 Ph.14; 1Th.2:8).

1. The following are some homework assignments that can be given.

- a. Writing assignments are good for the counselee.

The writing assignment is a good assignment because it causes the counselee to think and evaluate certain things depending on what is required of them to write. They could be required to write a brief biography, a list of goals; a list of likes and dislikes, how they respond to change, a record of successes and failures, or a daily diary.

2. We may make book assignments, so they will read specific materials.

This can entail the assignment of a book that may deal with their particular problem, and then a discussion about what they discovered.

3. We could require the making of a record of behavior.

We are all faced with certain changes. Have the counselee make a record of how facing these changes affect their behavior. In this particular assignment, the counselor can give some goals and discuss how the counselee felt while reading for the set goals. Some goal suggestions could include having them say "Thank You" as a response, give compliments in place of complaints, attend a church service, read the Bible for a set time, or spend time playing with their children.

The list is endless, but when the counselee can list how their behavior was in these areas, it will give the counselor much needed insight concerning direction that needs to be taken to bring as much help to the counselee as possible.

4. We may require them to listen to certain music.

There is something about music that is mood setting (1Sa.18:23). Have the counselee listen to certain music and list their feelings while they listened.

## **XVIII. HOW THE ENVIRONMENT EFFECTS COUNSELING**

The environment in which we live and work can be a contributing factor to some of the problems we face daily. The environment can lead to several stressful situations and become a hindrance to the counseling process. The counselee may find it necessary to remove themselves from stressful environments or make some changes while in the same place that will help in removing or dealing with the stress that is involved. There are four (4) environmental situations that can influence our moods or mind-set.

### **A. Noise**

While some noises can be a source of relaxation and peace, such as certain music, others can be disruptive and produce stress. The constant noise of traffic, airplanes, telephones ringing, dogs barking, etc. can be very annoying. Sometimes these constant noises can lead to sleepless nights or irritability which can lead to interference with job performance, loss of appetite, and even intimacy with one's spouse.

### **B. Crowds**

Being around people can be very stimulating; on the other hand if the crowd is too large a person can begin to feel crowded. When this happens, it may be necessary to get away to a solitude place for some quiet time. This is especially true when the crowd brings distractions or causes the feeling of being smothered. Jesus often got away by Himself and prayed. There are times when it is next to impossible to get away and this can lead to tension and the losing of one's temper.

### **C. Architecture**

Studies have shown that the way a room is decorated and shaped with the style and arrangement of the furniture has a definite affect of us psychologically. The architectural and design along with colors has an effect on our relationships with others, our attitudes, and our work productivity. The place where we are at can make us feel relaxed and comfortable or cause stress.

### **D. Weather**

It has been known for a long time that the weather has a definite influence on our behavior. Weather can cause certain mood swings. When it is extremely hot and humid, a person can feel very tired and sluggish. When it is overcast and rainy, everyone knows that is the day to sleep in and really relax. Extreme weather, such



as storms or blizzards, can raise the stress level in a person.

All of these environmental states can bring an affect into the counseling office. This can be found in two (2) prominent areas:

1. The stress level of a person affects counseling.

When the environment creates a high level of stress, it can cause complication in the counseling process. Once again, this is one of the reasons that Jesus removed Himself from the noise and crowds, along with other stressful situations, so He could be alone with His Father. There will be times when the counselor and the counselee will need to do the same. One must be alert and sensitive to know the environment can create problems and stifle the counseling process.

2. A lack of tension is critical to good counseling.

As a counselor, it is important where the counseling is done. When an office is used, it should be made as comfortable as possible. Keep in mind that the decor of the office can set certain moods. If the counseling session is held elsewhere, it is important to consider the surroundings and how they may influence the counseling process.

## **XIX. COUNSELING GROUPS**

Counseling in small groups can have great benefits and results. From the beginning of the Church, there have been the meetings of small groups.

### **A. Benefits of Groups Counseling**

The following is a list of some of the benefits of group counseling.

1. It can give hope and an optimistic outlook to the participants.
2. The participants may lose the feeling of being alone and being the only one with that particular problem.
3. It can provide more information on specific problems that each share in common.
4. It creates an atmosphere of help and support.
5. Feed-back from each participant can be encouraging to the counselee.
6. It presents an opportunity from peers to see the necessity of making changes.

7. It helps in motivating social skills.
8. It reveals models of effective behavior for the participants to observe.
9. It gives an opportunity to share feelings without pressure of no-one understanding.
10. It can help to deal with specific problems and solutions and also the building up of self-worth.
11. It is also a great time for the reading of Scripture concerning the problems they are facing and to pray together.

While all of these are very positive effects, the counselor needs to be aware that there can be negatives that can come from group counseling. This is especially true when the one monitoring the group session is inexperienced or untrained. It is also true when there is a lack of cooperation from the participants. There also needs to be an awareness of any one person controlling the group.

## **XX. THE CHRISTIAN AND COMMUNITY COUNSELING**

It is not uncommon for community counselors to feel that we cannot really help the people with individual problems, while at the same time, being aware of and dealing with community issues. Too often in the field of community counseling, the Church is not mentioned as being a helpful place to turn to.

### **A. Relationship between the Counselor, Counselee, and the Church**

The following are some questions that can be answered that will help build a much-needed relationship between the counselor and counselee and the Church.

1. How can this particular problem be solved apart from the community environment?
2. Does there need to be an inner change in the counselee?
3. Is there any resources available in the community and the church that can help to bring about growth in the counselee?
4. How much does the solution rely on the individual?
5. How much does the solution rely on the environment?
6. How can the church help in these areas?

The Apostle Paul instructed us to "Bear one another's burdens" (Ga.6:9-10). It is important that we take the available resources to help the counselee grow and mature in Christ. This can be accomplished by networking together with the community.

## **XXI. CRISIS IN COUNSELING**

As a Christian counselor, it is important to remember that there will be opposition to the counseling process. There will also be times of crisis. Counseling should therefore be understood and conducted as a spiritual battle. Before we deal with the crisis in counseling, let's first look at some preparations the counselor needs to make in order to face this warfare victoriously.

### **A. Preparing for Warfare**

1. The counselor must be clothed with the Armor of God (Ep.6:13-17)
2. The counselor must not allow the enemy any advantages (2Co.2:11)
3. The counselor must not give the enemy any position of opportunity (Ep.4:27)
4. The counselor must not be ignorant to the enemy's devices (2Co.2:11)

It is vital to the counselor and the counselee to defeat the enemy in every way he tries to manifest himself.

### **B. Defining Crisis**

Crisis can be defined as reaching a point of anxiety, trouble, or problem that could not be avoided. Each crisis situation can come expectedly or unexpectedly. They can be real or imagined. Either way, the crisis becomes a reality to those who are facing them.

The Chinese word for crisis involves two (2) separate things. We will examine each of them.

1. Danger is manifested when it disrupts a person's life.

It can also be when the person is overwhelmed or adversely affected by the crisis. Sometimes these situations are unusually severe or filled with unusual demands. The real danger in these situations is when it leads to confusion, anxiety, anger, discouragement, depression, etc. This is certainly true when it leads to behavioral problems.

2. Crisis can also present a positive opportunity.

It can give us a chance to change, grow, and mature. We can also use them as an opportunity to learn and develop better ways of handling situations. It has been said that when a person is faced with a crisis, they can either get better or get bitter. It all depends on how they face that particular crisis.

### **C. Crisis Types and the Bible**

From Genesis to Revelation, the Scriptures deal with one crisis after another. There are examples where the greatest of the men and women of God were faced with adversity of one kind or another. Some responded in a positive way, while others did not handle the crisis very well. There is much to be learned from these examples.

Upon examining the men and women of faith listed in Hebrews, Chapter Eleven (11), we find them faced with several different types of crisis. Some range from simple suffering to torture while others end in death. Even Jesus was faced with crisis situations. Just imagine being faced with crucifixion. When we look at crisis such as a fiery furnace, a den of lions, exile to an island, etc., some of our plights seem simple. The truth is, when a person is faced with a crisis, no matter how simple it may seem to those on the outside, it can be extremely difficult for those facing it. However, it is also true that God will give us grace to face the difficult.

While crisis comes in many different forms, we will look at them in three (3) major categories:

1. There are accidental or situational difficulties.

This type of crisis occurs when we are faced with an event that is disruptive or threatening. This often occurs suddenly. It could include such things as the death of a loved one or the onset of a serious illness. Sometimes it comes when a person is the victim of a violent crime. Some other situational difficulties could include the loss of a job, financial depression, loss from fire or natural disaster, or facing racial prejudice.

These sudden situations can lead to deep depression, severe stress, and even suicide. This is true, especially if there is a sequence of events that follow on the heels of another. A good example of this is found in Job. Job was faced with one crisis after another. As a matter of fact, before one report was finished, someone else came in with another bit of bad news. Think about it. In a matter of just a short time, he went from having what appeared to be everything, to having suddenly lost his children, his wealth, and his health. Add to this the fact that his wife gave him no comfort. All of this came on him suddenly. That would be enough to cause a deep depression on the strongest of people. Much can be learned by how Job handled these crisis situations.

## 2. There can be developmental crisis.

This type of crisis happens as we grow and develop. Developmental crisis starts at a very early age and continues on through our lifetime. Some examples are such as when we start school, and face that classroom of strangers for the very first time.

It could include going away to college or moving out, getting married, or becoming a parent, which certainly is filled with one crisis after another. It could include facing criticism, and no one likes to be criticized or told, "it could have been done better."

Other crisis could be the time we face retirement, because now we tend to feel as if we have lost our usefulness. Another could be declining health, that is, when we reach the point in life when we can no longer do the things we used to be able to do physically.

Adapting to these crisis situations can be difficult for many. There are several examples of this type of crisis in the Scriptures such as Abraham and Sarah. They faced moving away from family, being childless for years, and then suddenly when it appeared they would never have children, they had Isaac. They faced criticism and family arguments.

## 3. There can also be existential crisis.

This type of crisis is often overlapped by the first two (2) . It comes when we are faced with some things about us personally that can be very disturbing. It is much easier to look at the downside of others and not face our own problems.

This requires many adjustments, and is the time that the enemy gets us to look at our inabilities instead of looking at God's ability in us. Some examples we could list include "I can't do anything right. I am just a miserable failure," or "What am I going to do after graduation?"

Some people feel at these times that "I am never going to be a success," or "I have no purpose," or even "What do I do now? I am divorced and nobody will want me."

Others will feel things like "I am getting too old to be of any worth," or "I will never reach my goals."

When faced with these types of crisis, the outcome is often determined by the individual's perception. Our perception becomes our reality. Often, there needs to be some kind of intervention to keep a person from succumbing to a crisis situation. Sometimes we need help. This takes us to the next point of our study.

## D. Crisis Intervention

Intervention is often necessary in the counseling process. It contains providing immediate first aid to those traumatized. Sometimes this aid is temporal but necessary. This type of counseling needs to be done quickly but skillfully. This is especially true when the counselee is disorganized, confused, and could be harmful to themselves and others.

When doing intervention counseling, it should begin by setting some goals for the counselee. Some suggestions are:

1. Find a way for the counselee to cope effectively with the crisis situation so they can return to a normal function of life.
2. It is necessary to deal with and decrease the stress of the crisis. That stress could include such things as a fear to continue or the feeling of being insecure.
3. It may be the time to teach some crisis-management techniques.
4. It may be the time to make preparations to deal with future crisis.
5. It is probably a good time to use Biblical examples of those who have come through similar crisis situations.

It is extremely important to realize that everyone cannot be treated in the same way. Since we are all individuals, the counselor needs to keep in mind that he/she must be flexible. Remember, not everyone deals with the same crisis the same way. Some may face a crisis with optimism, while others can see no way out. Some become very independent, while others become dependent on others. Some have great difficulty discussing the situation; while others find it so traumatic they really do not want to talk about it. Some may find it difficult to make rational decisions in the time of crisis.

In crisis counseling, the counselor needs to be flexible and realize they can help intervene in several different ways.

1. Making contact with the person may not be easy.

Sometimes during or following a crisis situation, people do not seek counseling even though it is needed. This presents the counselor the opportunity to make contact with those involved in the crisis.

When making contact, it is important to show warmth, a genuine concern, and understanding.

2. The counselor should work to reduce their anxiety.

Getting the counselee to relax in a crisis situation is important. The counselor needs to show calmness and give words of reassurance. The following are some suggestions:

- a. "We can find a way to deal with this situation."
- b. "There is another way to look at this situation."
- c. "I realize this has to be tough, but I really believe you can handle this."
- d. "That was a good decision. You are headed in the right direction."

The passage of Scripture found in 1 Corinthians 10:13, can be of great benefit in crisis situations.

3. The counselor needs to focus on facts that are known.

Often times in a crisis situation, this gets confusing and it becomes difficult to separate what "is" from what "might be." As the counselor, this gives us an opportunity to look from the outside in and be objective. It also presents an opportunity to set priorities. Try to remain focused on specific things and what the immediate problem is.

4. The counselor needs to evaluate available resources.

The counselor may find it necessary to look into several resources to help in the counseling process. It is important for the counselor to understand that they alone do not have all of the answers. There are many resources available that can assist in finding instruction and help to the counselee. The following are some areas of resources that should be evaluated.

- a. The counselor needs to examine the spiritual resources (Is.11:2).

The indwelling Presence of the Holy Spirit is important in the counseling process. The counselor needs to be aware of the guidance and revelation of Scripture that the Holy Spirit brings into the counseling office. The Holy Spirit brings with Him the Spirit of counsel. We must not fall into the trap of using the Word of God to manipulate the counselee to do what we want them to do. This action is certainly not ethical.

When the counsel of the Holy Spirit is allowed in the counseling process, the truth will be presented along with a challenge to become a part of what the Word says.

b. The counselor needs to examine the personal resources.

Avoid the counselee becoming overly dependent on others during a time of crisis. Sometimes it is necessary to depend on others for help and strength. It is important to guide the counselee to look within himself or herself and find the inner strength that God has provided them. It may be a good idea to have them make a list of past experiences where God has strengthened them in a time of crisis. A reminder of past successes can give strength in future situations.

c. The counselor needs to examine available interpersonal intervention resources.

Before each of us is a network of help in the time of crisis. The key is to activate that network. That network can include help from family, friends, neighbors, church members, and/or people in the work place. Most of these are eager and willing to help in a time of crisis. That help can come in many different forms such as: prayer, financial, or even a shoulder to cry on.

The problem is often that the need is not shared, so these could be support systems that are not activated. Sometimes the counselee just does not want to share the dilemma they are in. They may feel too embarrassed to share what they are going through. Pride may even be a factor. They should be encouraged to find other support systems and not to be totally dependent upon the counselor. There are people who would be glad to help them. In fact, there are people whom God has called and gifted for that very reason.

d. The counselor needs to examine any additional resources.

There are additional resources available in almost every community. Some of those resources are medical assistance, legal aid, financial assistance, temporary living quarters, and educational opportunities.

The counselor can be of assistance in connecting the counselee with the proper resources in order to help supplement their particular need.



5. The counselor needs to be ready with a plan for intervention.

Once the problem has been revealed and evaluated and the available resources have been considered, it is time to take action. Before action is taken, there needs to be a plan or a particular course decided upon before proceeding. Some of the questions to ask and answer are:

- a. What can we do now?
- b. What course of action should we take?
- c. What resources are available?
- d. How realistic is the plan or course of action?
- e. Which action should we take first?

This should be done without putting undo pressure on the counselee. However, they must be encouraged to make some decisions without dependence on the counselor. The counselor can aid in making a plan and even help with some alternative plans; but, it is important to involve the counselee in the decision making process.

6. The counselor must encourage action.

Sometimes it is easy to come up with a plan of action but there remains a fear or an uncertainty of how to get started.

The counselee may be afraid of failure or risk taking. They may even be afraid to make the changes that are necessary. This gives the counselor an opportunity to encourage them to follow through with the plan of actions. This encouragement can be given by help in evaluating their progress, help to modify plans if it is necessary, giving an attentive ear, showing interest in learning about the problem, and taking action.

Helping them face each situation honestly can also encourage the counselee. Encourage them to express their feelings about the readjustments they are facing.

7. A counselor must also instill hope.

It is important in every counseling session that the counselor instills hope in the counselee, no matter how bad the situation. Hope brings the belief that things will get better and will also give some relief from their current situation.

Hope will also cause the counselee to avoid a feeling of despair. The greatest hope that can be given is direction from the Scriptures. Some of the

following can be used to instill hope.

- a. God rewards those that diligently seek Him (He.11:6)
- b. God is not a respecter of persons. He can and will see us through our problems
- c. God is able to take care of the situation if we will but seek His wisdom. Our hope must be geared beyond what we see or think in the natural. We must look to our Heavenly Father Who loves and cares for us.

8. The counselor must do follow up.

Sometimes counseling can be brief. No matter the length of time that is spent in counseling, it is important to do follow up work. This will allow the counselee the feeling of someone caring. It could also reveal the need of further counseling.

## **E. Referrals**

As a counselor, we may find it necessary to give referrals. This can be extremely important, especially when the counselor recognizes that they have reached the limits of their ability to counsel in certain areas. If it is necessary to give a referral, it is also important for the counselor to not feel guilty if they are not able to help in a particular area. Also, if the counseling session has reached the point of no progress, it may be a clear sign that a referral is necessary.

Before giving a referral, it is important to be familiar with the person or agency given as a referral. This will help build confidence in the counselee if we, the counselor, are comfortable with whom we are referring.

## **F. Avoid the Extremes**

Counseling techniques are often controversial. That is due to the many different techniques that are available. In Christian counseling, there are three (3) main debates about the causes of personal problems. These debates include physiology, theology, and demonology.

Each of these may play a part in our every day problems. However, it is important not to go to the extreme in either.

1. Physiology speaks of chemical, glandular, or genetic problems.

This side says that chemical imbalances, glandular malfunctioning, or genetic influences cause personality problems along with psychological disorders.

While this may be a true cause, the counselor must look at each individual case. The problem that the counselee is faced with may not be springing from any of these physical conditions. To approach counseling from a physiology viewpoint is to be narrow-minded and it will also hinder the counselor from finding the real cause of the problem.

2. Theology speaks of man's problems with sin.

This viewpoint consists of the thinking that all of man's problems are a direct result of sin. While it is true that when sin entered into man, the problem that it brought could only be resolved by Jesus Christ and some, if not most, of our problems may have the origin of sin. But, to say the current problem that a counselee is having is a result of sin may cause the counselor to miss the mark. If the problems are a result of sin, then the counselee needs to be directed to repent and be given the proper Scriptural guidance not to continue in the sin any longer. It is important to examine the counselee to make sure that the problem is a result of sin or some other cause.

3. Demonology is the situation people find themselves in because of demonic attack.

Ephesians Chapter Six (6) clearly states that we are in spiritual warfare. That can mean we are under demonic attack. This is certainly an area the counselor needs to examine. However, to say that every problem is the result of demon influence, demon oppression, or demonic possession, could keep the counselor from finding the real cause. Demonic influence can play a big part in problems, and to deny this is dangerous. When counseling, the counselor might take into consideration a quote from C.S. Lewis:

"There are two (2) equal and opposite errors into which our race can fall about devils. One (1) is to disbelieve in their existence. The other is to believe and to feel an excessive and unhealthy interest in them. They themselves are equally pleased with both errors."

It is important when counseling, not to fall into either one (1) of these extremes. It is important to discover the root of the problem and attack it there. To go from one (1) extreme to another will be at the expense of the counselee.

## XXII. Conclusion

Traditionally counseling has been divided into three (3) areas, namely remedial, preventive, and educative.

Remedial counseling is used to help the counselee to remedial, that is, to deal with existing problems in everyday life. Preventive counseling is when measures are taken to prevent

the occurrence of a problem or to keep it from becoming worse. Educative counseling involves teaching different principles of mental health.

Whatever we do in the counseling office, it is important to bring relief to the counselee. This can be done by conveying understanding in the problem areas, giving guidelines that are necessary for helping those who are having problems, and educating so that problems can be solved and/or prevented.

Christian counseling can be difficult and challenging. It can also be very rewarding, especially when the counselor begins to see results in those they are counseling.

Whatever we do, we should keep in mind that there are times when all of us are in need of counseling in one (1) area or another. Along with this, we may find ourselves in a position of counseling.

We should remember that when we are in need of counseling, it is important to receive with gladness the instruction that comes from Godly counsel. Remember, the Scripture is given for doctrine, reproof, correction, and instruction in righteousness (2Ti.3:16).

We must also keep in mind that when giving counsel, we must do so under the guidance of the Holy Spirit. We need to be sensitive to each situation, but not allow that sensitivity to get in the way of sound counsel. After all, the objective in counseling is to bring freedom to the counselee. Freedom comes when they begin to walk in the truth of the Scriptures (Jn.8:32).

## RESOURCE MATERIALS AND BIBLIOGRAPHY OF WORKS CITED

- Achtemeier, Paul J., General Editor, *Harpers Bible Dictionary*, San Francisco, California: Harper and Row Publisher, 1985.
- Adams, Jay Edward, *Competent to Counsel* Grand Rapids, Michigan: Zondervan Publishing House, 1973.
- Adams, Jay Edward, *The Christian Counselor's Manual* Grand Rapids, Michigan: Zondervan Publishing House, 1973.
- Collins, Gary R. Ph.D. *Christian Counseling*, Irving, Texas: Word Publishing, Inc.
- Halley, Henry H., *Halley's Bible Handbook, 66th Edition*, Zondervan, Grand Rapid, Michigan.
- Holy Bible, Amplified Expanded Edition, KJV*, Zondervan Corporation and Lockman Foundation, 1987.
- Holy Bible, Dake's Annotated Reference Bible, KJV*, Finis Jennings Dake, Lawrenceville, Georgia: Dake Bible Sales, Incorporated, 1985.
- Holy Bible, Full Life Study Bible, NIV*, Grand Rapids, MI, Zondervan Corporation, 1992.
- Holy Bible, KJV*, Nashville, Tennessee: Thomas Nelson Publisher, 1989.
- Holy Bible, Open Bible, NKJV*, Thomas Nelson Publishers, Nashville, 1979.
- Holy Bible, The Message Bible*, Eugene H. Peterson, Colorado Springs, Colorado: Nave Press, 1995.
- Holy Bible, Thompson Chain Reference*, Frank Charles Thompson D.D., Ph.D., Indianapolis, Indiana, B.B. Kirkbride Bible Company.
- MacArthur, John F. Jr., Mack, Wayne A., *Introduction to Biblical Counseling* Dallas, Texas: Word Publishing, Inc., 1994.
- Narramore, Clyde M., *The Psychology of Counseling* Zondervan
- Strong's Concordance*, James Strong, L.L.D., S.T.D. Nelson Publishers, 1995.
- Vine's Complete Expository Dictionary of Old and New Testament Words*, W.E. Vines, Merrill F. Unger, William White, 1985.
- Webster's Dictionary of the American Language, College Edition*, Cleveland and New York: World Publishing Company, 1960.

## COURSE WORK RECOGNITION

### COURSE RESEARCHED AND DEVELOPED:

Baldock, R. Michael, Th.D.  
Thompson, Verda L., PhD., D.R.E.  
Price, Roger, Th.D., Ph.D., D.R.E.  
Oakley, Elizabeth, Th.D., D.D. 2005  
Oakley, Elizabeth, Th.D., D.D., 2005  
Oakley, Elizabeth, Th.D., D.D., 2006  
Reiman, Edie, M.Min.  
Oakley, Elizabeth, Th.D., D.D., 2007

### EDITED BY:

### EDITED BY:

### REVISED/EDITED BY:

### TECHNICAL REVISION BY:

### ICBT PASTORAL ADVISORS:

Braswell, Dick, Th.D.  
Burden, Wendell, D.Div.  
Chapman, Del, Th.D.  
Hall, Leo, D. Div., D. Min.

### AMT-ICBT BOARD MEMBERS & STAFF:

Baldock, Michael, Th. D.	Price, Roger, Ph.D., D.R.E., Th.D., D.Div.
Brown, Eddy, D.Div.	Sansfacon, Mario, A.Min.
Burden, Wendell, Th.D.	Sansfacon, Teresa, B.Min., D.Div.
Carr, Mary, D. Min., D. Div.	Shepard, Sally D.Min., D.Div.
Craig, David, D.Div.	Thompson, Verda, Ph.D., D.R.E., D.C.C., Th.D., D.Div.
Cunningham, Kay, D.Div.	Vance, David R., A.C.S.
Goneau, Dean, M.A.	Wootten, Charles A., Th.D., D.Div.
Hall, Leo, D.Div., D.Min.	Wootten, Margaret S. D.Div.
Kisner, Brian, D.Div.	

## **THANK YOU**

Information for International College of Bible Theology (ICBT) courses has been researched and compiled by many members in the Body of Christ. We have been blessed by gifted brothers and sisters from many areas of ministry.

We thank those who have helped to write and compile courses for our curriculum. We gratefully thank all those in the five-fold ministry, helps and lay ministry that have labored with us. A special thank you is extended to authors of various books and leadership of other Bible Colleges that have been so very giving and gracious to us. It is not possible to name everyone by name. Laborers with ICBT have compiled over one hundred (100) courses. Let us all say "to God be the glory."

## **CHRISTIANS ARE CO-LABORERS**

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

I Corinthians 3:5-11