

BC-3

## Presuppositions and Challenges

### III. Presuppositions (cont.)

#### 8. Man can be helped, if God first changes his heart in regeneration.

(Joh 3:3; Isa 44:20; Jer 13:23) (See Mat 12:43-45; Luk 11:24-26 and Jay Adams, A Theo of CC—pp310ff)

What this means:

-Outside of evangelism, the counsel we can offer to unbelievers will be minimal.

(Ex. Financial help, intellectual help)

-Counseling requires determining the spiritual status (unsaved, or saved/ unregenerate or regenerate) of the person you are counseling. (Mat 7:6)

#### 9. The answer to overcoming our spiritual problems is not found within ourselves, or observation of creation (general revelation)--but through God's special revelation the Bible, and God's special divine-man—Jesus Christ.

(2Ti 3:16-17; 2Pe 1:3; Joh 14:6) (The Bible is where we find counsel for living-Psa 119:24; Pro 25:30. Man was created to need outside, divine counsel)

-Searching inside ourselves will only lead to self-deceit. (Jer 17:9)

-Observing creation alone will lead to idolatry (Rom 1:21-23)

-Jesus and His Word is the answer! (1Jo 5:5; Col 2:3; 2Pe 1:3)

\*Summing up what I just said: General revelation cannot lead us to the spiritual truths found only in (and through) special revelation. This truth we will revisit when we look at the tenets of Psychology—but it is important for us to at least consider it now.

#### 10. There are only two kinds of spiritual counsel in the world: Satanic and Godly.

Nowhere in Scripture will you ever find a third category. It is either the doctrine of men(Mat 15)/demons(1Ti 4)/the world (1Jo 2; Col 2)/ the wicked (Psa 1)—Or it is the doctrine of God.

What determines whether something is godly doctrine/counsel versus wicked, worldly satanic doctrine or counsel? Does it agree with the Word of God? (this assumes a correct interp. of the Word!)

**11. The focus of the Bible is pleasing God not Man feeling good.**

(Isa 43:7; Rom 11:36; Col 1:16; Rev 4:11)

-Distinction between happiness and feeling good: happiness (like joy) is a state of being whereas feeling good is a sensation in the body.

(Col 3:21; 1Co 10:31; 2Th 2:14; Eph 5:10)

**12. Happiness is the product of obedience to God's commands. Unhappiness is the consequence of guilt and sin.**

(Pro 29:18) (Gen 4:6-7) (Phi 4:6-9)

\*Psycho-therapists teach that guilt is a learned through parental training—but what about Adam—he had no parents but clearly felt the pain of guilt when he sinned against God (Gen 3—he hid himself, covered himself, etc.)

-Guilt (by the way) is something we should be thankful for. It means that our consciences are working correctly.

-Guilt should lead us to a broken heart because this (too) is key to finding happiness once we have sinned (Joel 2:13; Psa 34:18, 51:17 w/ Isa 58:15; Psa 147:3)

**13. Sinful actions will follow sinful thinking and become habitual if both are not repented of and replaced.**

-This is what we call the “put off-put on” principle.

(Jam 1:13-15; Eph 4:17-32)

-Repentance is not a one time act (1Jo 1:9); nor is it just confession (Pro 28:13; Act 26:20)

**14. The key to right living is regeneration, repentance and right thinking**

-All which come from using the Bible and its presuppositions and never psychology or psychological presuppositions (1Pe 1:23; Rom 12:2)

-Repentance is more than just a one

**15. Man is dependent upon God for all that he is, and was created to serve Him.**

Not acknowledging that—or giving thanks back to God for what He gives leads to perversion and psychosis (ex. Rom 1:18-28)

## **16. Man's greatest need is forgiveness**

Not a better job, career, wife, life or love! This is why we are called to the message of reconciliation (2Co 5) and not (the message of) financial prosperity or pleasure or self esteem, etc. What man needs most is to be reconciled to (or forgiven by) God.

### **IV. Challenge To Biblical Counseling**

What are those which will determine most whether we are effective in doing biblical counseling?

#### **1. One's grasp of Scripture (esp. Sys, Theology).**

Your ability to counsel others effectively will depend on this more than anything else. IOW: think it is your ability to do biblical counseling will be directly proportional to your knowledge, and ability to apply Scripture to your own life as well as those you are counseling.

Why is it important that you be applying it to your own life? Because nobody listens to a hypocrite (at least not for long!)

\*This all means that the best counselors in the church will always be the best and most godly theologians in the church.

#### **2. The temptation of pragmatism.**

Pragmatist: "Our theology works" = it gets results in people

Theologian: "Our theology works" = it testifies to the Scriptures internal consistency

#### **3. The temptation to minimize sin.**

We must never minimize, rationalize or justify sin in ourselves or the lives of our counselees. And we must allow them to DO those things either! The temptation will be there, but it is the reality and weight of their sin—which will prove to be one of our best instruments to bringing recovery (Psa 32, 38—the "heavy hand of God" in conviction is what turns them back---Psa 119:67). This (by the way) is why church discipline is so important—and why a congregation must be faithful in keeping aloof of those under it. Such things will hopefully be the "weight" which turns them back to Christ.

#### **4. The reality of regeneration.**

Without this, we are limited as to how much help we can really give (besides evangelizing them).

#### **5. The popularity of Psychotherapy and Intergrational counseling in the church.**

We will need to be ready to defend (Scripturally) why what we are doing is the way it should be done (according to the Lord) and withstand the acts we will most assuredly face from Christians who have embraced the teaching and practice of Psychology—or have integrated into what they teach as so-called "Christian counseling"