



Gospel Conversations

EQUIPPING BIBLICAL COUNSELORS SERIES

HOW TO CARE LIKE CHRIST

Robert W. Kellemen

Foreword by Brian Croft

A PDF COMPANION TO THE AUDIOBOOK

ZONDERVAN

Gospel Conversations

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Library of Congress Cataloging-in-Publication Data

Kellemen, Robert W.

Gospel conversations : how to care like Christ / Robert W. Kellemen.

pages cm.—(Equipping biblical counselors)

Includes bibliographical references and index.

ISBN 978-0-310-51615-6 (softcover)

1. Counseling—Religious aspects—Christianity. 2. Bible—Psychology. I. Title.

BR115.C69K445 2013

253.5—dc23

2015003153

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Published in association with the literary agency of Wolgemuth & Associates, Inc.

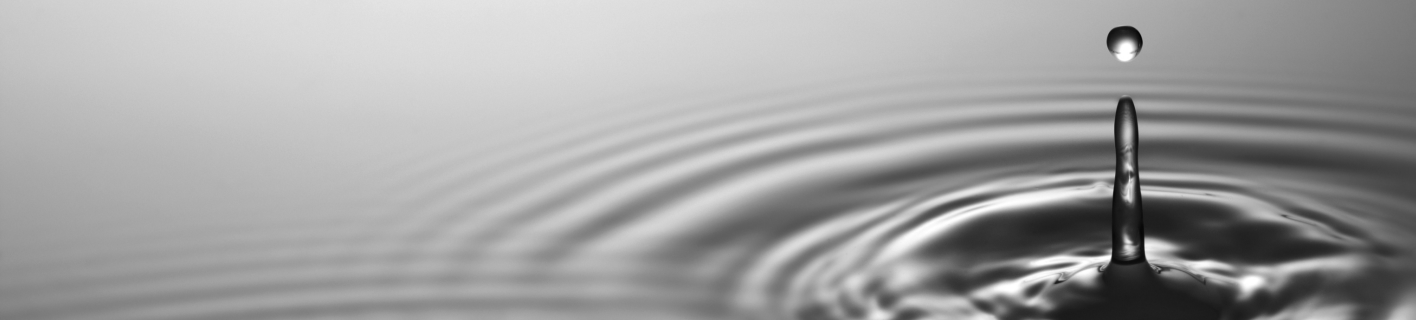
Cover design: Christopher Tobias / tobiasdesign.com

Cover photo: Anthony Bradshaw / GettyImages.com

Interior design & composition: Greg Johnson/Textbook Perfect & Kait Lamphere

Printed in the United States of America

15 16 17 18 19 20 21 22 23 24 25 /DCI/ 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1



INTRODUCTION

Christlike Care

Figure 1.1

Biblical Counseling Relational Competencies Overview

Sustaining Relational Competencies: *GRACE*

G	Grace Connecting	Counseling Incarnationally
R	Rich Soul Empathizing	Climbing in the Casket
A	Attuned Gospel Listening	Hearing Life Redemptively
C	Comforting Spiritual Conversations	Sustaining Theological Trialogues
E	Empathetic Scriptural Explorations	Sustaining Biblical Trialogues

Healing Relational Competencies: *RESTS*

R	Redemptive, Relational Mind and Soul Renewal	Cropping Christ Back into the Picture
E	Encouraging Communication	Celebrating the Empty Tomb
S	Scriptural Treatment Planning	Pursuing Christlikeness
T	Theo-Dramatic Spiritual Conversations	Healing Theological Trialogues
S	Stretching Scriptural Explorations	Healing Biblical Trialogues

Reconciling Relational Competencies: *PEACEE*

P	Probing Theologically	Examining the Heart Biblically
E	Exposing Heart Sins	Confronting Lovingly and Wisely
A	Applying Truth Relationally	Connecting Intimately
C	Calming the Conscience with Grace	Dispensing Grace
E	Enlightening Spiritual Conversations	Reconciling Theological Trialogues
E	Empowering Scriptural Explorations	Reconciling Biblical Trialogues

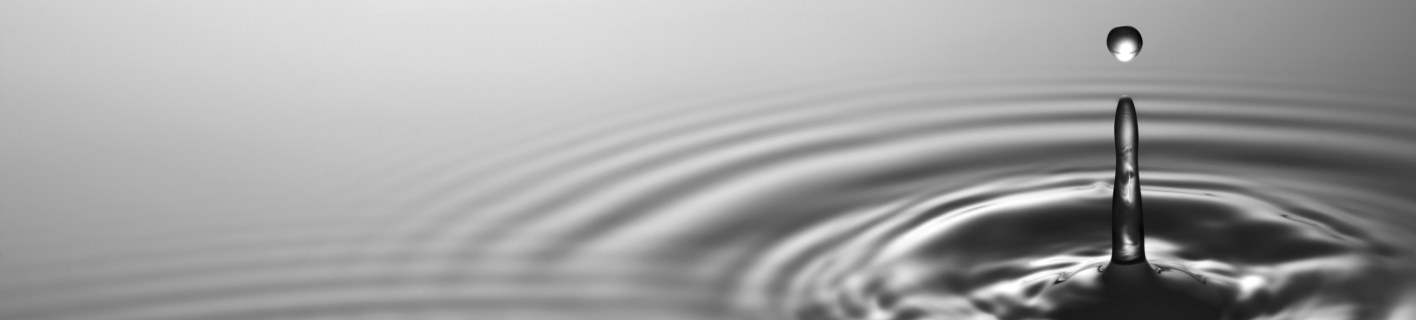
Guiding Relational Competencies: *FAITH*

F	Fanning Into Flame the Gift of God	Envisioning Our New Identity in Christ
A	Authoring Empowering Narratives	Putting on New Covenant Living
I	Insight-Based Action Plans	Co-Creating Homework That Works
T	Target-Focused Spiritual Conversations	Guiding Theological Trialogues
H	Heroic Scriptural Explorations	Guiding Biblical Trialogues

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. *Gospel Conversations* requires you to be “real and raw,” “open and vulnerable.” To benefit from this workbook, you will need to be willing to look at your own life and be open to the counsel of others in your small group training lab. How prepared are you for that level of transparency? Does a group like this excite you? Intimidate you?
2. What impact are you hoping that *Gospel Conversations* will have on you personally—in your growth as a Christian?
3. What impact are you hoping *Gospel Conversations* will have on your growth as a biblical counselor? How do you hope to use this equipping in the lives of other people?
4. Share some of your fears and apprehensions as it hits you, “I’m going to counsel people?”
5. Share some of your joy and anticipation as it hits you, “I’m going to counsel people!”



CHAPTER 1

5 Biblical Portraits of the Biblical Counselor: Sharing Scripture and Soul

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Why does it seem so hard to “blend” truth and love? Which do you tend more toward: The truth side or the love side? Why? What implications might that have for your growth as a biblical counselor?
2. In your life, who has modeled well truth *and* love as they have ministered to you? What impact has their blending of truth *and* love had on your life? On how you do ministry?
3. How would you answer these questions about what has priority in biblical counseling?
 - a. Which is most important in biblical counseling? Is the ministry of the Word primary and loving relationships secondary? Or is the relationship central, and we wait to share truth until we’ve established the trusting relationship?
 - b. Are those even the right questions? Do the Scriptures divide truth from relationship in ministry? Does the Bible speak in terms of ranking truth and love?
4. In addition to 1 Thessalonians 2, where would you go in Scripture to answer this question: Does the Bible teach that only the message matters, or does it teach that the messenger’s character and the messenger’s relationship to the hearer also matter greatly?

Counseling Others

5. If you were meeting with Trudy and Tony, what do you think they would need from you during your first meeting? What would your counseling with them during the first meeting "look like" and focus on?

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Regarding Portrait #1: The Love of a Defending Brother:
 - a. Could your counselee say this of you? "I experience you as a beloved brother embracing me as a fellow, equal member of God's forever family by grace."
 - b. Could your counselee say this of you? "I experience our relationship as a band of brothers, and I experience you as a teammate who fights for me and agonizes on my behalf as you relate Christ's grace to my life."
 - c. What needs to happen in your heart and ministry to grow as a biblical counselor who exhibits the love of a defending brother?
2. Regarding Portrait #2: The Love of a Cherishing Mother:
 - a. Could your counselee say this of you? "I experience you as a nursing mother nourishing me with gospel truth through tender, cherishing love."
 - b. Could your counselee say this of you? "I experience you as an affectionate, generous mother giving me Scripture and your very own soul because I am dearly loved by you."
 - c. What needs to happen in your heart and ministry to grow as a biblical counselor who shares the love of a cherishing mother?

3. Regarding Portrait #3: The Love of a Shepherding Father:

- a. Could your counselee say this of you? "I experience you as a father focused on me with individual pastoral attention."
- b. Could your counselee say this of you? "I experience you as a wise and caring father, shepherding me with exactly what biblical wisdom I uniquely need at the specific moment."
- c. What needs to happen in your heart and ministry to grow as a biblical counselor who offers the love of a shepherding father?

4. Regarding Portrait #4: The Love of a Longing Child/Orphan:

- a. Could your counselee say this of you? "I experience you as longing for me so much that when we are apart you grieve like an orphan."
- b. Could your counselee say this of you? "I experience you as desperately longing for deep connection with me as a child longs for connection with a parent."
- c. What needs to happen in your heart and ministry to grow as a biblical counselor who embodies the love of a longing child/orphan?

5. Regarding Portrait #5: The Loving Respect of a Proud Mentor:

- a. Could your counselee say this of you? "I experience you as a mentor so proud of who I am in Christ that you give me a spiritual medal of honor."

- b. Could your counselee say this of you? "I experience you as a mentor so proud of who I am in Christ that I am your pride and joy."

- c. What needs to happen in your heart and ministry to grow as a biblical counselor who demonstrates the loving respect of a proud mentor?

Maturing as a Biblical Counselor

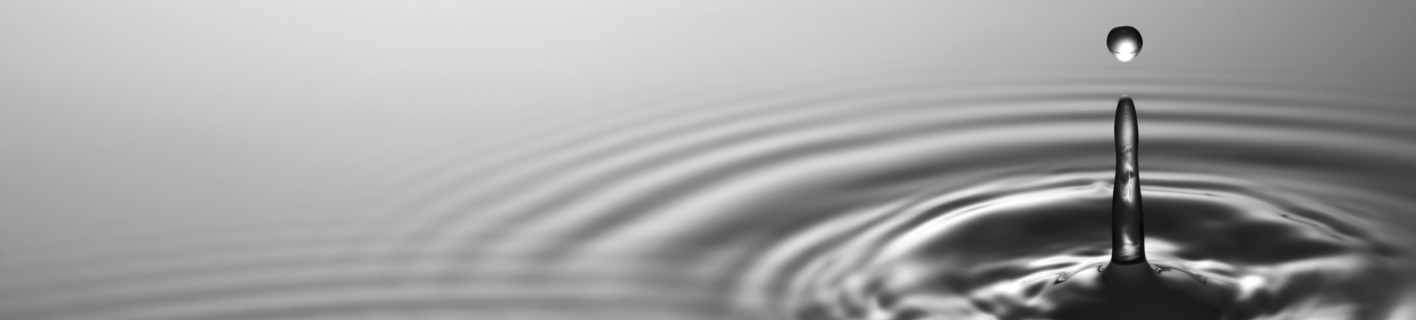
Counseling One Another

- If you are working through this material individually, then respond to these questions in writing, being sure to write down an action plan for growth.
 - If you are working through this material in a lab small group, then with the entire group, or with a lab partner, or with the lab facilitator counseling one group member, or with a lab member counseling another lab member, use these questions as a starting place for giving and receiving biblical counsel.
1. We should wait to counsel anyone until our heart is progressively moving toward a heart of love like a brother, mother, father, child, and mentor. If my character does not increasingly reflect the Christlike relational love of a brother, mother, father, child, and mentor, then I need to “switch chairs” and become the counselee.
 - a. How well are you loving others?

 - b. Are there areas where you need to “switch chairs” and become the counselee so that your character can increasingly reflect Christlike relational love? If so, what issues do you want to address to become more Christlike in how you love others?

 2. We should wait to counsel anyone until our mind is growing in knowledge of God’s truth so that we can share Scripture with the wisdom of a brother, mother, father, child, and mentor. If my biblical wisdom is not increasingly reflecting Christlike wisdom, then I need to “switch chairs” and become the counselee.
 - a. How well are you applying Christlike wisdom to your life and ministry?

 - b. Are there areas where you need to “switch chairs” and become the counselee so that your counsel can increasingly reflect Christlike wisdom? If so, what issues do you want to address to become more Christlike in how you think about life issues?



CHAPTER 2

8 Ultimate Life Questions for Biblical Counseling: Listening to Scripture and the Soul

Maturing as a Biblical Counselor

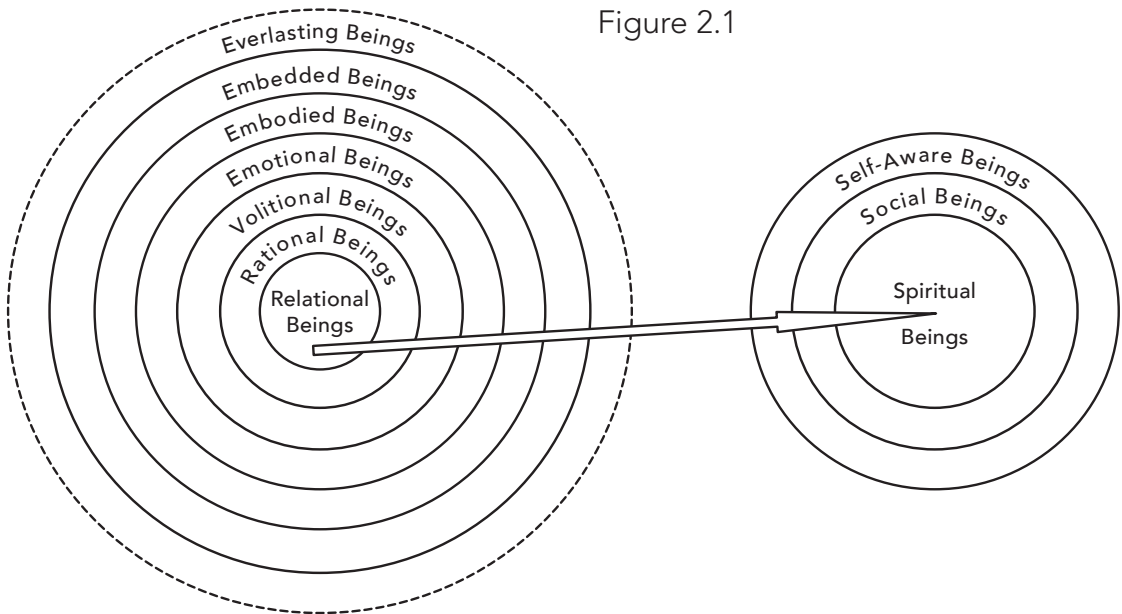
Self-Counsel and Group or Partner Interaction

Several years ago, “Tim” shared his story with me. His uncle had repeatedly sexually abused him while he was in elementary school. Tim never told anyone about the damage in his soul until he finally found the courage to tell a pastoral counselor. Hear Tim’s words:

Bob, it was incredibly hard. I felt so ashamed, but I got the words out—sobbing as I shared. The second I finished, my counselor whipped out his Bible, turned to Genesis 3, and *preached a thirty-minute message on sin*. Bob, it wasn’t even a good sermon! But worse than that, I knew that I was a sinner. I’m clueless as to how my pastoral counselor intended to relate that passage to my situation. At that second, did I need a sermon on my personal sin?

1. Has anyone ever interacted with you like Tim’s counselor? What did it feel like? What were the results?
2. What view of the Bible and of “people helping” might have motivated Tim’s counselor?
3. What view of the Bible guides *your* biblical counseling?

4. What biblical content/information/wisdom does a person need to know in order to be a biblical counselor?



Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. What would your tweet-size (140 characters) summary answers be to life's eight ultimate questions?
 - a. The Word: Where do you find wisdom for life in a broken world?
 - b. The Trinity: What comes into your mind when you think about God?
 - c. Creation: Whose are you?
 - d. Fall: What's the root source of your problem?
 - e. Redemption: How does Christ bring you peace with God? How does Christ change you?
 - f. Church: Where can you find a place to belong and become?
 - g. Consummation: How does your future destiny with Christ make a difference in your life today as a saint who struggles against suffering and sin?
 - h. Sanctification: How do you become increasingly like Jesus?

Counseling Others

2. Think of a recent situation where you were counseling another believer. How could the following concepts shape your thinking about helping this person?
 - a. The Word: To view the Bible accurately and use the Bible competently, we must understand the Bible's story the way God tells it—as a gospel victory narrative. We discover wisdom for how to live life in a broken world from the wisest person who ever lived—Christ.
 - b. The Trinity: We must know the Trinitarian Soul Physician personally to be a powerful soul physician. To know the God of peace and the peace of God, we must know our triune God in the fullness of his holy love demonstrated in the cross of Christ.
 - c. Creation: God designed our soul so that the whole, healthy, holy person's inner life increasingly reflects the inner life of Christ—relationally, rationally, volitionally, and emotionally. Our goal is to love like Christ (relational), think like Christ (rational), choose like Christ (volitional), and respond to our feelings like Christ (emotional).
 - d. Fall: The essence of sin is spiritual adultery—choosing to love anyone or anything more than God.
 - e. Redemption: Through regeneration our new heart has a new want-to; through redemption our new heart has a new can-do. Counsel Christians as saints—new creations in Christ.
 - f. The Church: Sanctification is a community journey.

- g. Consummation: As saints who struggle with suffering and sin, we must crop back into the picture our future purity and our future victory. The end of our story (eternity) impacts how we live out each chapter of our story today.

- h. Sanctification: Sanctification is the art of applying our complete salvation empowered by God's grace, God's Spirit, God's Word, God's people, and God's future hope so we increasingly reflect Christ today.

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Ponder a problem, struggle, or issue that you are facing in your life.
 - a. Choose several of the “Probing Trialogues for Exploring the Outer Story” and relate them to your situation—your outer story.
 - b. Choose several of the “Tracking Trialogues for Mapping the Influence of the Outer Story” and relate them to your situation.
 - c. Choose several of the “Bridging Trialogues for Beginning to Relate God’s Story to the Outer Story” and relate them to your situation.

Counseling One Another

2. If you are working through this material in a lab small group, then be prepared to work through questions 1a, b, and c with the entire group, or with a lab partner, or with the lab facilitator counseling one group member, or with a lab member counseling another lab member.

Counseling Others

3. How could the concept of trialogues, scriptural explorations, and spiritual conversations change, impact, and strengthen your biblical counseling ministry?

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

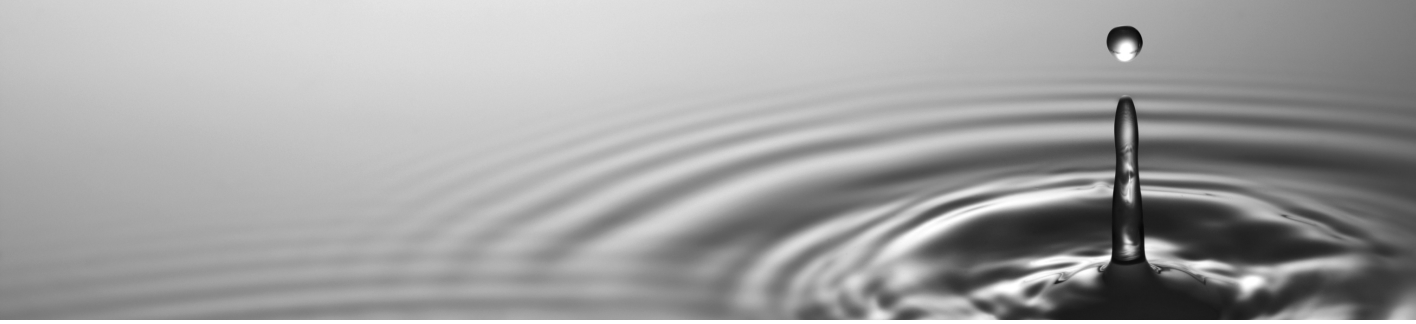
1. Ponder a problem, struggle, or issue that you are facing in your life.
 - a. Choose several of the Sustaining Probes and relate them to your inner story—your soul.
 - b. Choose several of the Healing Probes and relate them to your inner story—your soul.
 - c. Choose several of the Reconciling Probes and relate them to your inner story—your soul.
 - d. Choose several of the Guiding Probes and relate them to your inner story—your soul.

Counseling One Another

2. If you are working through this material in a lab small group, then be prepared to work through questions 1a, b, c, and d with the entire group, or with a lab partner, or with the lab facilitator counseling one group member, or with a lab member counseling another lab member.

Counseling Others

3. How could the concept of relational, rational, volitional, emotional, and physical probes in the areas of sustaining, healing, reconciling, and guiding impact your biblical counseling ministry?



CHAPTER 3

4 Résumé Qualifications of the Biblical Counselor

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. How confident are you that God's people can be equipped to be competent biblical counselors? On what do you base your confidence? What could increase your confidence?
2. How confident are you that *you* can become a competent biblical counselor? What can you do to further develop your confidence in your competency in Christ?
3. Before you read this chapter (or the introduction earlier), how would you have answered the question, "If you were sending your résumé to the Divine Counselor, what résumé qualifications would you include to demonstrate your eligibility to enter the ranks of 'biblical counselor'?"
4. What biblical passages and scriptural principles would you turn to in order to answer the question, "What qualifies a person to be a competent biblical counselor?"
5. If you were looking for someone to talk to about issues in your life, what qualifications would you look for?

Maturing as a Biblical Counselor

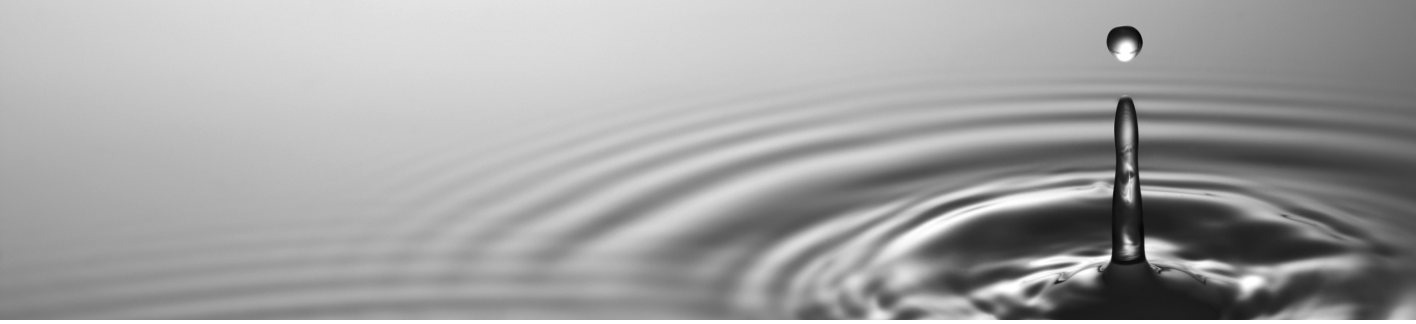
Self-Counsel and Group or Partner Interaction

1. Of Christlike character, biblical content, counseling relational competence, and Christian community, which one do you think you are most inclined to emphasize? To de-emphasize?
2. To become a more effective, competent biblical counselor, what area do you want to develop most? Why? How will you go about growing in this area?
 - a. Christlike character
 - b. Biblical content
 - c. Counseling relational competence
 - d. Christian community
3. Dream a bit.
 - a. A year from now, what would demonstrate that you had caught God's vision of yourself as a competent biblical counselor?
 - b. A year from now, what would demonstrate that your church had caught the vision of the power of the personal ministry of the Word—whether called biblical counseling, one-another ministry, gospel conversations, or spiritual friendship?

Counseling Others

4. How would your counseling be impacted if you overemphasized one of the following? If you de-emphasized one of the following? If you omitted one of the following?
 - a. Biblical content
 - b. Christlike character
 - c. Counseling relational competence
 - d. Christian community
5. How would equipping in biblical counseling be impacted if one of the following is overemphasized? De-emphasized? Omitted?
 - a. Biblical content
 - b. Christlike character
 - c. Counseling relational competence
 - d. Christian community

6. Picturing biblical counseling as a combination of character, content, competence, and community, rate the relative importance of each component. For instance, is character "worth" 15 percent, content 50 percent, competence 10 percent, and community 25 percent? Are each equal? What is *your* rating and why?



CHAPTER 4

2 Guideposts and 4 Compass Points of Biblical Counseling

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Describe your typical approach to helping people, your normal way of counseling and discipling.
2. Where were you recruited into your model? Did you learn it officially from a class or training? Did you develop it from your own study? Did it just “happen”?
3. On a scale of 1 to 10, with 1 being unwilling and 10 being very willing, evaluate your willingness to learn a new approach, a new model of gospel-centered counseling. Explain your evaluation.

Counseling Others

4. Thinking about Pastor Carl:
 - a. Where should you start with Pastor Carl and why?
 - b. How would you minister to Pastor Carl in his *suffering*?
 - c. How would you minister to Pastor Carl in his struggle against *sin*?
 - d. What “map,” “process,” “plan,” or “model” would guide you as you help Pastor Carl with his suffering and his sinning?

Figure 4.1

Comprehensive Biblical Counseling

Biblical Soul Care: Applying the Gospel to the Evils We Have Suffered

“God Is Good Even When Life Is Bad”

Through biblical soul care, counselors compassionately identify with people in pain and redirect them to Christ and the body of Christ to sustain and heal their faith so they experience communion with Christ and conformity to Christ as they love God (exalt God by enjoying and trusting him) and love others.

Sustaining: *“It’s Normal to Hurt”*—The Troubling Story and *“Climbing in the Casket”*

Sensing Your Counselee’s Earthly Story of Despair

Empathizing With and Embracing Your Counselee

Healing: *“It’s Possible to Hope”*—The Faith Story and *“Celebrating the Empty Tomb”*

Stretching Your Counselee to God’s Eternal Story of Hope

Encouraging Your Counselee to Embrace God

Biblical Spiritual Direction: Applying the Gospel to the Sins We Have Committed

“God Is Gracious Even When I Am Sinful”

Through biblical spiritual direction, counselors understand spiritual dynamics and discern root causes of spiritual conflicts, providing loving wisdom that reconciles and guides people so they experience communion with Christ and conformity to Christ as they love God (exalt God by enjoying and trusting him) and love others.

Reconciling: *“It’s Horrible to Sin but Wonderful to Be Forgiven”*—
The Redemptive Story and *“Dispensing Grace”*

Putting Off Your Counselee’s Enslaving Story of Death

Exposing Your Counselee’s Sin and Christ’s Grace

Guiding: *“It’s Supernatural to Mature”*—The Growth-in-Grace Story
and *“Fanning into Flame the Gift of God”*

Putting On Your Counselee’s Resurrection Story of New Life

Equipping and Empowering Your Counselee to Love Like Christ

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. As you reflect on your ministry to people, what are you more naturally prone to focus on: biblical soul care that offers comfort for suffering *or* biblical spiritual direction that offers care-fronting for sin?
 - a. Why do you think you focus there?
 - b. How will your awareness of your current focus impact how you approach your training in *Gospel Conversations*?
2. As you reflect on the training you've received in the past, which has it focused on: biblical soul care that offers comfort for suffering *or* biblical spiritual direction that offers care-fronting for sin? How will your awareness of your past training impact how you approach your training in *Gospel Conversations*?

Counseling Others

3. If you are working through this workbook individually, then instead of role-playing, use the space after the next two scenarios to write your response to each situation.
 - a. Imagine that Pastor Carl has been sharing his story with you. With a partner, role-play how you would begin to journey with Pastor Carl by offering comforting soul care for his suffering. After you complete your role-play, provide each other with feedback.
 - b. Imagine that Pastor Carl has been sharing his story with you. With a partner, role-play how you would begin to journey with Pastor Carl by offering care-fronting spiritual direction for his battle against sin. After you complete your role-play, provide each other with feedback.

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Had you ever heard of sustaining, healing, reconciling, and guiding before? If so, where? If not, why do you think this comprehensive model has remained in "the academy?"
2. Of sustaining, healing, reconciling, and guiding:
 - a. Which one do you think you most naturally tend toward? Why?
 - b. Which do you think you most need to further develop?
3. What would be missing in your biblical counseling ministry if you omitted either sustaining or healing or reconciling or guiding?
4. What would your counseling approach be like if you focused almost exclusively on either sustaining or healing or reconciling or guiding?
5. Share about a person who has helped you to sense that *it's normal to hurt*. Who has climbed in the casket with you?
6. Share about a person who has helped you to realize that *it's possible to hope*. Who has helped you to celebrate the empty tomb?

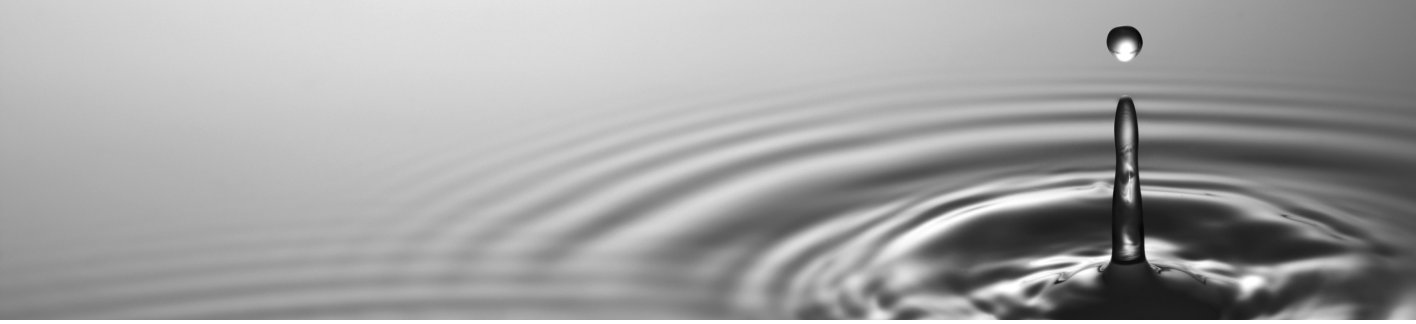
7. Share about a person who has helped you to sense that *it's horrible to sin but wonderful to be forgiven*. Who has been a dispenser of Christ's grace in your life?
8. Share about a person who has helped you to sense that *it's supernatural to mature*. Who has fanned into flame the gift of God in you?

Counseling Others

9. If you are working through this material individually, then instead of role-playing, use the space below each scenario to summarize what some of your interactions might sound like.
 - a. With a partner, role-play *sustaining* interactions with Pastor Carl.
 - b. With a partner, role-play *healing* interactions with Pastor Carl.
 - c. With a partner, role-play *reconciling* interactions with Pastor Carl.
 - d. With a partner, role-play *guiding* interactions with Pastor Carl.

Counseling One Another

10. Recall our primary premise: *we learn to be effective biblical counselors by giving and receiving biblical counseling in community*. With that in mind, a group member can share a personal concern related to an area of suffering and/or a battle with sin and temptation and receive biblical sustaining, healing, reconciling, and/or guiding from the entire group or from a lab partner or from the lab facilitator or from another member of the lab.



CHAPTER 5

Sustaining through Climbing in the Casket

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. What was one of your more difficult casket experiences—a time of despair like Paul in 2 Corinthians 1:3–10?
2. Read Psalm 13 and Psalm 88. During your casket time, if you had written your own Psalm 13 or Psalm 88, how would you have worded it?
3. What is it like for you to invite God into your casket? Do you find it hard or easy to share honestly with God your pain, anger, disappointment, and doubts? Why do you suppose that is?
4. During your “casket time,” did anyone, trying to be helpful, dismiss your pain, not really listen to your inner struggles, and quickly share how God would work it all together for good?
 - a. What did that feel like? How did it short-circuit your face-to-face grieving with God?
 - b. What would you have wanted instead?

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. On a scale of 1 to 10, with 1 being low/needing growth and 10 being high/very mature, rate yourself in each of the four character areas necessary for powerful sustaining comfort.
 - a. In the midst of my suffering, I see God as my sustaining Father of compassion and comfort.
 - b. In the midst of my suffering, I admit my own helplessness—crying out to God for his sustaining care.
 - c. In the midst of my suffering, I face my suffering face-to-face with Christ—turning back to Christ and receiving his care so I can tune in to others in their suffering.
 - d. In the midst of my suffering, I apply the truth that shared sorrow is endurable sorrow—I turn to the body of Christ to sustain me in my suffering.

Counseling One Another

2. Respond to the following questions in writing if you are working through this material alone. If you are working in a small group, then in your lab discuss with a partner:
 - a. Possible reasons for lower “scores” on 1 a, b, c, or d.
 - b. Ways that you can grow more mature in each of 1 a, b, c, and d.

Counseling Others

3. How would it impact your counseling of someone who was suffering if you were low in each of the character areas in 1 a, b, c, and d?

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Describe how someone has ministered to you through grace relationships (listening, compassion, comforting, caring, empathy, connecting deeply, climbing in the casket).
2. Share how God has helped you to minister to someone through grace relationships (listening, compassion, comforting, caring, empathy, connecting deeply, climbing in the casket).

Counseling Others

3. Assess your “bedside manner.” Not simply how well or how poorly you handle a crisis situation in a hospital, but how well or poorly you connect with suffering people. Use the following 1–10 scale to evaluate and explain your “CCQ: Compassion and Comfort Quotient.” One: “I believe in pulling myself up by my bootstraps. Wipe your nose. Don’t navel gaze, don’t whine.” Ten: “I weep with those who weep, I make their pain my pain. Like God the Father, I have compassion and share comfort.”
4. How would you minister to Emilio? To his wife, Maria? Before lab, write out some dialogues. In lab, be prepared to role-play ministering to this family.

Counseling One Another

5. Be prepared to share an area of suffering in your life—a casket experience—with your group or a lab partner so they can offer you sustaining biblical counseling. What happened to you? What happened *in* you (doubts, confusion, grief, pain, etc.)?

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Who has been an Olaudah Equiano for you? How have they been present with you in your pain, mingled your suffering and sorrows with theirs, and offered incarnational suffering? How has their grace connection ministered to you?

2. Share examples of how you have provided grace connection to others by:
 - a. Participating in their suffering.

 - b. Giving them permission to grieve.

 - c. Pointing them to the person (Christ) to turn to in their suffering.

Counseling Others

- If you are working through this material individually, then instead of role-playing, use the space after each scenario to write your responses to each situation.
3. Emilio says, "This is too much. I have no idea what to do next."
 - a. Role-play doing it wrong by being like Job's miserable counselors. Use condemning distance, communicating superiority, and offering advice without insight and discernment.

- b. Role-play doing it wrong by being like pharisaical counselors. Use works conversations, "shoulds," self-centered words, and an external focus.

- 4. Emilio says, "This is too much. I have no idea what to do next." Role-play grace connecting through:
 - a. Acceptance and Reflection

 - b. Clarification and Exploration

 - c. Intimate Interaction

 - d. Personal Presence

Counseling One Another

- If you are working through this material individually, then respond to this question in writing.
- If you are working through this material in a lab small group, then with the entire group, or with a lab partner, or with the lab facilitator counseling one group member, or with a lab member counseling another lab member, use this question as a starting place for giving and receiving biblical counsel.

5. Grace connection is a mind-set of personal involvement with a deep commitment to another person's maturity, evidenced by incarnational participation in their suffering. If this competency is foreign to you or difficult for you, explore why this is so. What life experiences or heart issues might you want to work through to grow in this area?

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Who has been an Octavia Albert for you, spending hours listening to your sad story of suffering, engaging in co-passion and co-misery, and helping you to know by their care that Jesus cares?
2. Share examples of how you have provided rich soul empathy by spending hours listening to someone's sad story of suffering, engaging in co-passion and co-misery, and helping others to know by your care that Jesus cares.

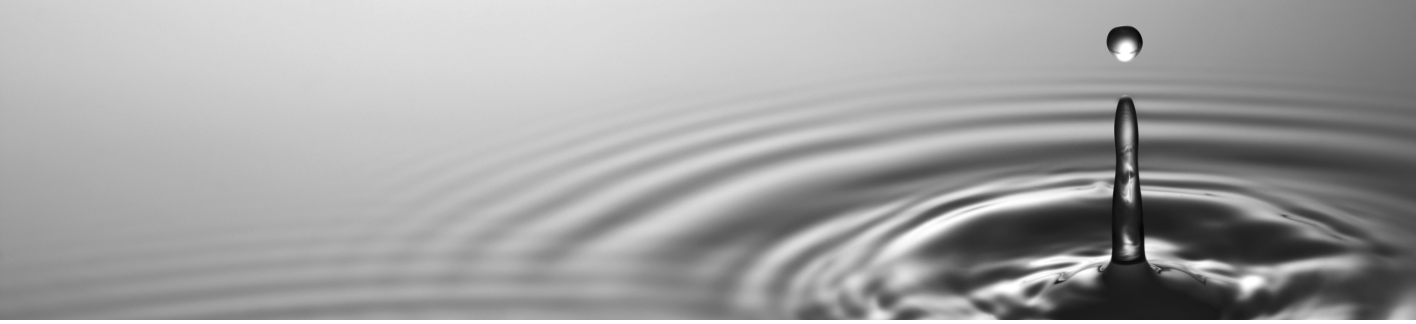
Counseling Others

- If you are working through this material individually, then instead of role-playing, use the space after each scenario to write your response to each situation.
- 3. Emilio says, "This is too much. I have no idea what to do next." Role-play doing it wrong by being like Job's miserable counselors. Use discouragement, conditional love. Teach that God is good to the good, but bad to the bad. Ignore grace. Be a sin-spotter and focus on works righteousness. Crush his spirit through long-winded speeches.

4. With an encouragement partner, role-play rich soul empathy. Each of you share a recent real-life event. Interact, with the goal of trying to understand how your encouragement partner experienced this event—their longings, thoughts, reactions/ actions/motivations, and feelings. When you're done, share with one another your honest evaluation/feedback of each other's level of empathy and understanding—where you "climbed in the casket well" and where you could have been more empathetic and understanding.

Counseling One Another

- If you are working through this material individually, then respond to this question in writing.
 - If you are working through this material in a lab small group, then with the entire group, or with a lab partner, or with the lab facilitator counseling one group member, or with a lab member counseling another lab member, use this question as a starting place for giving and receiving biblical counsel.
5. Rich soul empathizing is entering into another person's soul and experiencing their suffering as they experience it. If this competency is foreign to you or difficult for you, explore why this is so. What life experiences or heart issues might you want to work through in order to grow in this area?



CHAPTER 6

Sustaining through Grace Relationships

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Ponder a current area of suffering/loss.
 - a. What is this loss like for you? What are you feeling right now?
 - b. What has been robbed from your life due to this loss? What is missing? What are you grieving over the most?
 - c. What do you wish were happening instead of what you're experiencing?
 - d. What do you fear the most in this situation? What's the worst-case scenario? What if that happened?
2. While pondering this area of suffering/loss, face your suffering face-to-face with Christ.
 - a. What are you doing with God in your suffering?
 - b. Where is God in all of this? What might God be up to?
 - c. Have you been able to share your heart with Christ? What have you said?

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. In black church history, one of the primary and regular aspects of their worship services was listening to one another share about how they feel and their state of mind—emotions and beliefs, emotional health and mental health. How would church services, church relationships, and Christian lives be different if we all followed their model?

Counseling One Another: Constructive Feedback

2. You're into the sixth chapter together. By now you are getting to know one another, including your biblical counseling strengths and weaknesses. Using the categories below, provide one another with feedback on your listening competency. If you are working through this material alone, assess yourself and/or ask someone who knows you well to assess your listening competency.
 - a. *L*: I listen with loving motivation—not as a technique, but because I truly care about you and want to know you well.
 - b. *I*: I listen with intimate concern—my listening conveys a humble, gentle, and gracious concern for you.
 - c. *S*: I am slow to speak when I am listening to you and others.
 - d. *T*: My listening and speaking are timely and apt—right speaking at the right time because of right listening.

e. *E*: I tune in to and explore what is going on inside you—relationally, rationally, volitionally, emotionally—your longings, thoughts, motivations, and feelings.

f. *N*: While I listen, I am asking myself what it is that you most need—need-focused hearing.

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Reflect on a casket experience in your life (distant past, recent past, or current). Select a few of the trialogues under "Spiritual Conversations and a Quest to Face What Was Lost" to help you to explore your responses.
2. Reflect on a casket experience in your life (distant past, recent past, or current). Select a few of the trialogues under "Spiritual Conversations and a Quest to Face God in Loss" to help you to explore your responses.
3. Reflect on a casket experience in your life (distant past, recent past, or current). Select a few of the trialogues under "Spiritual Conversations and a Quest to Wrestle with God" to help you to explore your responses.
4. Reflect on a casket experience in your life (distant past, recent past, or current). Select a few of the trialogues under "Spiritual Conversations and a Quest to Cling to God" to help you to explore your responses.
5. Reflect on a casket experience in your life (distant past, recent past, or current). Select a few of the trialogues under "Spiritual Conversations and a Quest to Sustain Faith" to help you to explore your responses.

Counseling One Another

6. If you are working through this material in a lab small group, then be prepared to work through questions 1, 2, 3, 4, and 5 with the entire group, or with a lab partner, or with the lab facilitator counseling one group member, or with a lab member counseling another lab member.

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

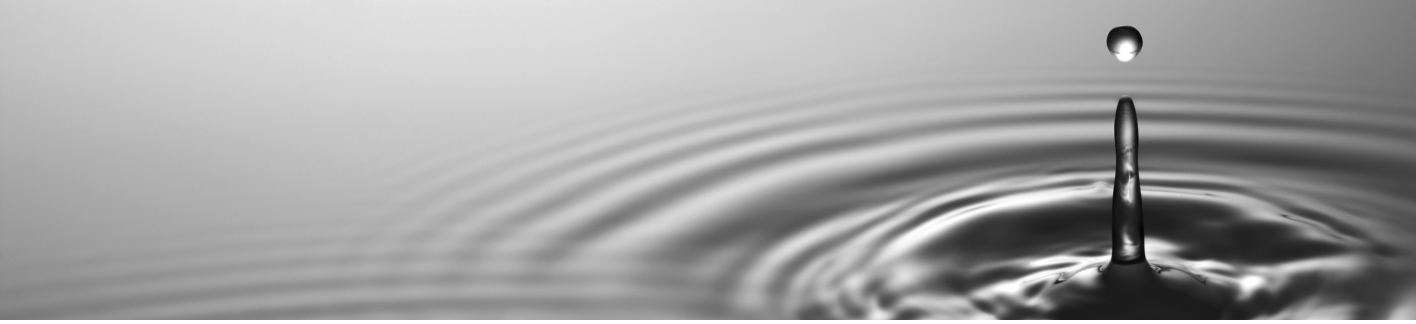
1. Ponder an area of suffering in your life. What passage of Scripture relevantly relates to your loss and grief? From that passage, craft empathetic scriptural exploration dialogues for yourself. Then write out your responses. Be prepared to interact about them in lab.

Counseling Others

2. Read 2 Samuel 13 and create additional empathetic scriptural exploration dialogues that you could use in counseling with Ashley.
3. Use Psalm 13 or Psalm 23 or Psalm 88 to craft empathetic scriptural exploration dialogues that you could use in counseling with Emilio.

Counseling One Another

4. You've worked through the five sustaining relational competencies for suffering. In lab, be prepared to share an area of suffering, loss, or grief that you are facing. And be prepared to receive biblical counsel either from the entire group, or from a member of the lab in front of the group, or from your lab facilitator in front of the group, or privately with your lab partner.



CHAPTER 7

Healing through Celebrating the Empty Tomb

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. The apostle Paul talks about his “casket experience” in 2 Corinthians 1:8–9—great pressure far beyond his ability to endure, despairing of life, feeling the sentence of death. However, he does not stop there. He also clings to the God who raises the dead—he celebrates the empty tomb (2 Cor. 1:9).
 - a. When has God rescued you from an emotional, spiritual, mental casket?
 - b. How did God draw you out of the casket of despair into the rarified air of resurrected hope?
 - c. Whom did God use to help you to hope in God again? How did this person(s) minister to you?

Counseling Others

2. As you assess your personality and your style of ministry, do you tend more toward climbing in the casket, empathy, and listening to the earthly story (sustaining and the troubling story), or more toward celebrating the resurrection, infusing hope, and helping others to listen to God’s eternal story (healing and the faith story)?
 - a. Why do you think you tend toward one emphasis over the other?

- b. What impact might it have on your counselees that you tend toward this one emphasis over the other?

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Think through an issue in your life where you are experiencing trouble from the outside (John 16:33) that is leading to trouble on the inside—in your heart (John 14:1).
 - a. With a partner or your entire lab, use John 14–16 to work through the issue in your life—facing it with candor, face-to-face with Christ, seeking his comfort (sustaining in the troubling story).
 - b. With a partner or your entire lab, use John 14–16 to work through the issue in your life—journeying toward communion with Christ, conformity to Christ, and celebrating Christ (healing in the faith story).

Counseling Others

2. Imagine that you are counseling one of the disciples—Peter, Philip, John ...
 - a. What could you do to follow Jesus' model of entering their troubling story (sustaining)?
 - b. What could you do to follow Jesus' model of stretching their faith story (healing)?

3. How could the following definition impact how you minister to people who are suffering?

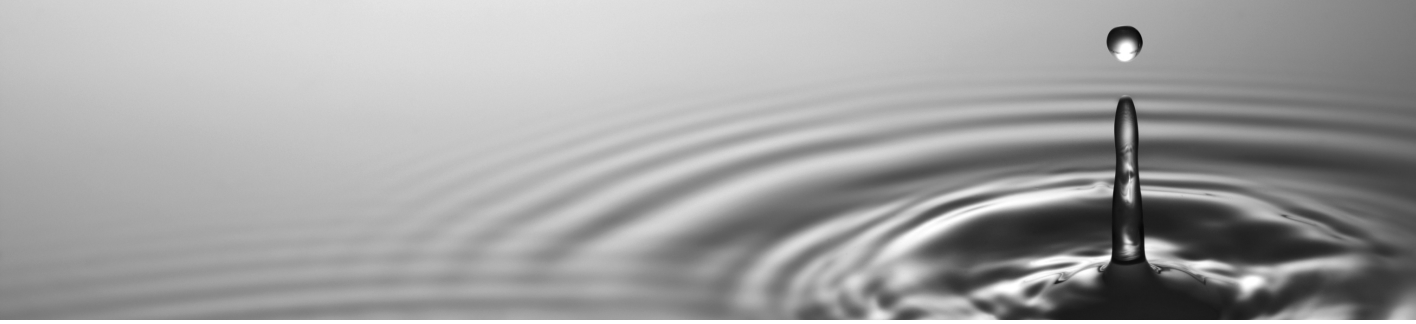
Parakaletic biblical counseling for suffering moves toward candor about suffering that longs for comfort in Christ and journeys toward communion with Christ leading to conformity to Christ that results in celebrating Christ.

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

- If you are working through this material individually, then record your answers below.
 - Think through an issue in your life where you desire to crop Christ back into the picture—where you need redemptive, relational mind and soul renewal. With a partner or your entire lab, use the outline below to work through the issue in your life through redemptive, relational mind and soul renewal.
1. With this issue, what would be involved in *taking your imagination captive to God's grand purpose*?
 - a. With this issue, explore Christ's grand gospel narrative: *in what story do I find myself*?
 - b. With this issue, keep the vision vibrant by pondering: *what are God's redemptive purposes in this*?
 2. With this issue, what would be involved in *putting off Satan's lying, works narrative*?
 - a. With this issue, assess the dominant doubting-God theme in Satan's story.

- b. With this issue, *label the dominant doubting-God lie*.
 - c. With this issue, *expose the root source of the doubting-God story*.
3. With this issue, what would be involved in *putting on Christ's grace and truth narrative*?
- a. With this issue, *coauthor cross narratives*.
 - b. With this issue, *coauthor repentance-unto-life and weakness-into-strength narratives*.
 - c. With this issue, *coauthor resurrection narratives*.
 - d. With this issue, *coauthor heroic-in-Christ narratives*.



CHAPTER 8

Healing through Grace Narratives

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Martin Luther believed that the absence of faith in God during the presence of suffering leads to a terrified conscience that perceives God to be angry and evil instead of loving and good.
 - a. In what situation(s) in your life has Satan tempted you to believe that God was against you?
 - b. How did you fight and overcome that temptation through Christ?
2. In counseling people who struggled to see the good hand and good heart of God, Luther wrote:

Oh, if we could only see the heart of Christ as he was suspended from the cross, anguishing to make death contemptible and dead for us. . . . If only a man could see his God in such a light of love . . . how happy, how calm, how safe he would be! He would then truly have a God from whom he would know with certainty that all his fortunes—whatever they might be—had come to him and were still coming to him under the guidance of God's most gracious will.

 - a. How could this quote impact you as you face suffering in your life?
 - b. What Scriptures come to mind that reflect, deepen, and further develop Luther's thoughts? How could you apply these passages to your life as you face suffering?

Maturing as a Biblical Counselor

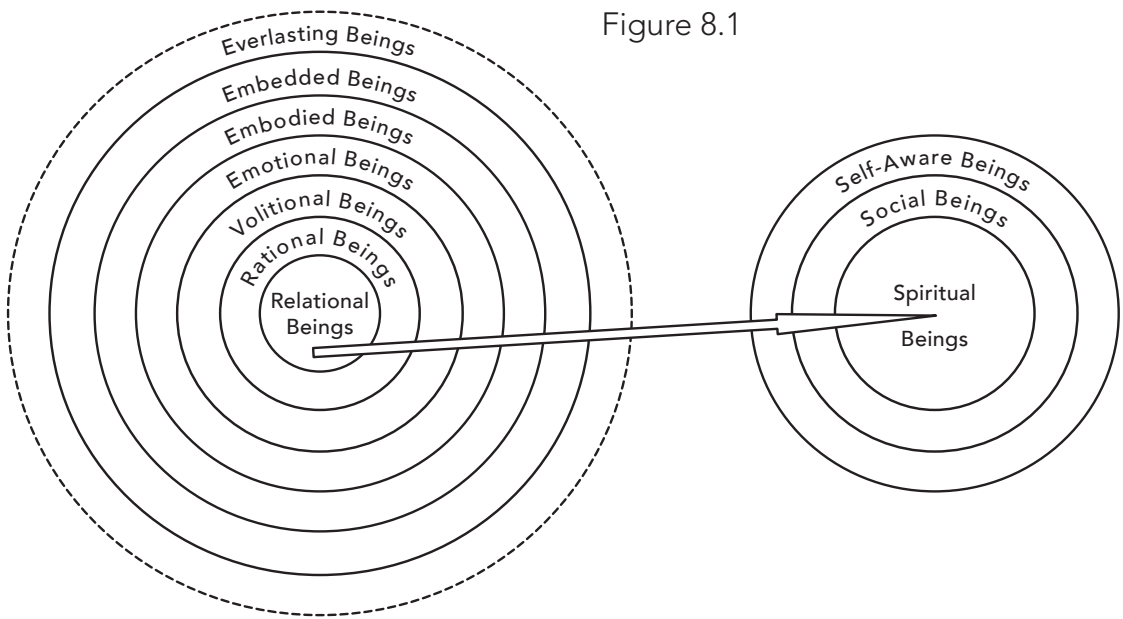
Counseling Others

- Picture yourself counseling Emilio and Maria. You've been engaged in the sustaining/climbing in the casket process. You've been journeying with them in the healing process of redemptive, relational mind and soul renewal. In the "spaghetti relationship" of gospel-centered counseling, you are now engaged in encouraging communications.
- 1. Biblical encouragement says, "Watch carefully, my friend, because Satan is trying to crop Christ out of your picture. Let's work together to drive a stake in the heart of Satan's lies so you can cling by faith to the good heart of God!"
 - a. How would this description of biblical encouragement impact how you interact with Emilio and Maria?

 - b. How could this description of biblical encouragement impact our relationships at church, how our small groups function, our husband and wife relationships, etc.?
- 2. In stretching Emilio and Maria to Christ-focused images of God, self, and others:
 - a. How could you help them to explore their image of God as a God of holy love—so they could grasp that they are infinitely loved by their infinitely loving and holy God?

- b. How could you help them to see themselves as beloved sons and daughters of God and as saints who are more than conquerors?
 - c. How could you help them to explore what it would look like for them, in the midst of their suffering, to encourage others toward love and good deeds?
-
- 3. In stretching Emilio and Maria to the eternal story, how could you weave (not in a preaching-at but in a trialogue-with way) eternal truth into their temporal story so that eternal hope provides them with an eternal perspective?
 - 4. In encouraging communication, spiritual friends stretch people to see life with spiritual eyes. How could you help Emilio and Maria to relate their final victory to their current battle?
 - 5. Encouraging communication uses God's Word to light our friends' paths. With Emilio and Maria, rather than using the Scripture like a floodlight that you shine directly in their eyes (preaching at them), how could you use Scripture as a flashlight that you all hold together (trialogue) to shine on their path so they can know God as their Encourager?

Figure 8.1



Self-Counsel and Group or Partner Interaction

1. Use the Biblical Counseling Self-Evaluation Form (appendix 8.3), both sides, to evaluate your biblical counseling.
 - a. You can use it based on your most recent biblical counseling meeting (whether you have a recording or not, though a recording is most helpful). Or you can use it based on how you see your overall biblical counseling competencies at this point.

 - b. Based on your self-assessment, what is your growth plan?

2. With your lab group, or with a your lab partner, use the Biblical Counseling Counselee Evaluation Form (appendix 8.4) to gain feedback on your biblical counseling.
 - a. Seek feedback about your overall biblical counseling to this point.

 - b. Based on the feedback, what is your growth plan?

Counseling One Another

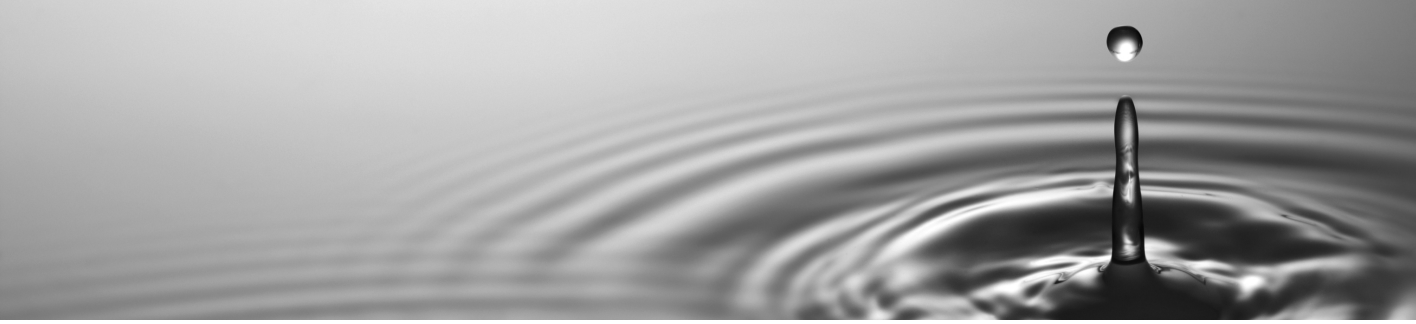
- If you are working through this material individually, then respond to the following theo-dramatic trialogues in writing.
 - If you are working through this material in a lab small group, then with the entire group, or with a lab partner, or with the lab facilitator counseling one group member, or with a lab member counseling another lab member, use the following theo-dramatic trialogues as a starting place for giving and receiving biblical counsel.
1. Thinking about a situation you are facing where you want to find Christ's healing hope, how have you found the strength in Christ to face this situation each day?
 2. Picture Christ going through what you're going through. How do you imagine him handling this?
 3. God is all-powerful, holy, and in control of everything. He's loving, fatherly, accepting, gracious, and good. What impact do these characteristics of God have on you as you face this?
 4. What would it be like to worship God in the middle of this? What would it be like for you to turn to Christ in the middle of this?
 5. As you face this situation, leave here today, and as you're making progress:
 - a. How will you relate to Christ differently? See Christ differently? Depend on his power more?

- b. How will you relate to others differently—in a more Christlike way?
- c. How will you see yourself differently in Christ?
- d. How will you think differently—with the mind of Christ?
- e. What will you be doing differently? How will your goals and purposes be more like Christ in Philippians 2:1–5?
- f. How will you manage your moods differently? How will you soothe your soul in your Savior?

Maturing as a Biblical Counselor

Counseling Others

1. Using Romans 8, write out a sample triologue conversation where you engage with a counselee in using the passage to bring healing hope through stretching scriptural explorations.
2. Using 2 Corinthians 4, write out a sample triologue conversation where you engage with a counselee in using the passage to bring healing hope through stretching scriptural explorations.



CHAPTER 9

Reconciling through Dispensing Grace

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

- We're moving into a difficult but vital aspect of biblical counseling—talking about personal sin.
1. Why is it easier for many of us to talk about our suffering (about how others have sinned against us) than it is to talk about our own sin?

 2. Think back to a time when someone confronted you about sin in an unhelpful way that turned you off and pushed you away from God. What was it about how the person related and talked to you that was unhelpful?

 3. Recall a time when someone talked to you about sin in your life in a helpful way that encouraged you to confess your sin and find God's forgiveness. What was it about how the person related and talked with you that was helpful?

 4. What is your tendency when you become aware of sin in your life? Do you ignore it, do you become overwhelmed by guilt and despair, or do you confess it and find newness of life in Christ's gracious forgiveness?

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

- You want to help your counselees to experience how horrible it is to sin and how wonderful it is to be forgiven. But how about *you*? Is your heart soft to the convicting, exposing ministry of the Spirit of God, Word of God, and the people of God? How well do you receive God's forgiveness—experience his grace? How are you accepting your acceptance? Read Psalms 32 and 51—Psalms of Repentance, Return, and Reconciliation. Then respond to the questions below, applying God's conviction and forgiveness to your life.
1. What are some of the phrases from these two psalms that stand out to you? Why?
 2. What sin is the Spirit of God through the Word of God exposing in your life?
 3. What is it like for you when you confess your sin and realize that God has wiped your slate clean?
 4. Write about a time when God gave you a fresh start.
 5. When is the last time you penned a psalm of confession and restoration? What was it like? What would it sound like to pen one now?
 6. Spend some time praising God for his generous love and amazing grace.

Maturing as a Biblical Counselor

Self-Counsel

- Here's your *private* opportunity to invite God's Word and God's Spirit to speak into your heart. In responding to the probes below, please feel free to abbreviate or to be "cryptic" in what you write—this is really for *your eyes only and for God, who knows your heart*. If there is a group follow-up time, you would not be asked to share the specifics of the issue you were addressing. Instead, the entire group could be invited to share what the process of heart probing was like, and what work God did in each heart. Also, feel free to move back and forth between questions 1–6. This is not a straitjacket, but a guide, your own spaghetti relationship with God.

1. Situational Heart Probes

Thinking about a current besetting sin, or about a past time of surrender to temptation, prayerfully ponder the following situational probes:

- a. When did my struggle with this temptation begin?
- b. When is my response to the temptation worse? Better? With whom is my response worse? Better?
- c. Who is affected the most by my struggling?
- d. What is going on in my life when this temptation is particularly troublesome?

2. Emotional Heart Probes

Thinking about your emotions/feelings/moods and a current besetting sin, or a past time of surrender to temptation, prayerfully ponder the following heart probes:

- a. Regarding this sin, how am I living to satisfy my immediate pleasure?

- b. Regarding this sin, where have I surrendered to my feelings?
- c. Relative to this sin, how have I become addicted to pursuing positive feelings or to avoiding negative feelings?
- d. When I give in to this sin, what momentary pleasures do I experience? What lasting shame do I experience?

3. Volitional Heart Probes

Thinking about your volition/choices/motivations and a current besetting sin, or a past time of surrender to temptation, prayerfully ponder the following heart probes:

- a. How am I manipulating others to get what I want? Or, when I don't get what I want, how am I retaliating against others for not meeting my demands?
- b. What behavioral themes or motivational patterns do I detect in these times when I am choosing this sin over Jesus?
- c. What do these themes and patterns indicate about my beliefs about the true source of life?

4. Rational Heart Probes

Thinking about your beliefs/images and a current besetting sin, or a past time of surrender to temptation, prayerfully ponder the following heart probes:

- a. What controlling false images of God cloud my thinking when I'm struggling against this sin? What lowly views of God capture my attention?

- b. How is Satan cropping God out of the picture? How is Satan cropping in false images of deceptive beauty and seductive temptation?
- c. As I give in to this sin, where am I pushing down evidence of God's goodness?
- d. How am I belittling God's holy love when I surrender to this sin?

5. Relational Heart Probes

Thinking about your affections/thirsts and a current besetting sin, or a past time of surrender to temptation, prayerfully ponder the following heart probes:

- a. At the moment of temptation, what affection, delight, appetite, or desire am I attempting to satisfy? What thirst/hunger am I attempting to fill?
 - b. At the moment of temptation, what false lover am I pursuing? What false cistern am I drinking from? More than anything else, what do I want?
 - c. What am I clinging to or trusting in instead of God? How am I fleeing from my heavenly Father?
6. As you reflect on your responses to these questions, please don't stop at sin. Turn, no, run to Christ for grace. Apply the words of Milton Vincent: "On my worst days of sin and failure, the gospel encourages me with God's unrelenting grace toward me."

Maturing as a Biblical Counselor

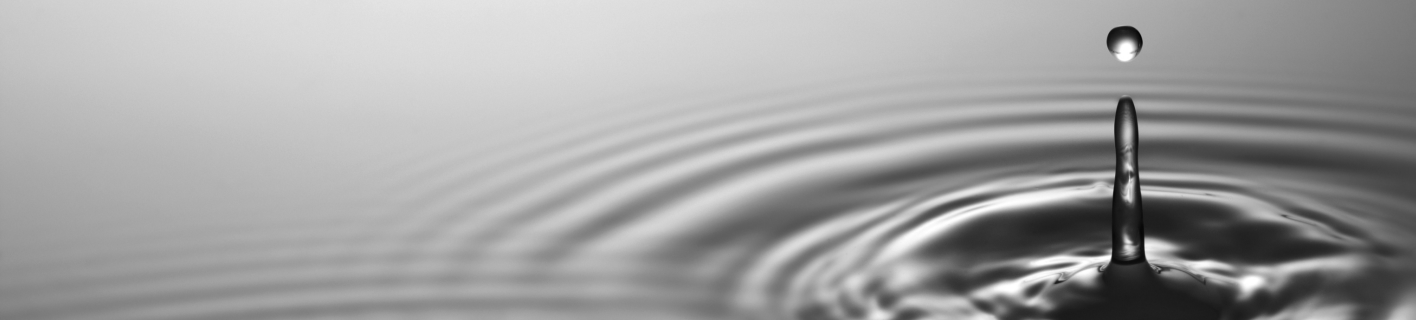
Self-Counsel and Group or Partner Interaction

1. Ponder some times of confrontation in your own life ...
 - a. Have you ever been confronted in a way that felt harsh, controlling, and lacking in love? How did you respond?
 - b. Have you ever been confronted in a way that mirrors 2 Timothy 2:22–26—care-fronting? How did you respond?
 - c. Have you ever confronted someone in a way that, as you reflect back, was harsh, controlling, and lacking in love? How did the person respond? What could you have done differently?
 - d. Have you ever confronted someone in a way that mirrors 2 Timothy 2:22–26—care-fronting? How did the person respond?
2. From the presentation of 2 Timothy 2:22–26 and Paul's teaching on biblical confrontation:
 - a. What specifically stands out to you as new and important concepts?

- b. What specific applications do you want to make to your life? To your ministry?

Counseling Others

3. Write a series of trialogues with Ashley that explore discrepancies in her life emotionally, volitionally, rationally, and relationally.



CHAPTER 10

Reconciling through Grace-Maximizing

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Read Hebrews 3:12–14. What impact could it make on your life if you had a spiritual friend or two who related to you according to Hebrews 3:12–14?
2. Read Hebrews 4:12–13. What impact could it make on your spiritual life if you and a spiritual friend used God's Word in each other's life the way Hebrews 4:12–13 suggests?
3. Read Hebrews 10:24–25. What impact could it have on your life if you were connected to a group of spiritual friends who consistently related to one another the way Hebrews 10:24–25 suggests?
4. Based on the three preceding passages/questions, what longings are stirring in your soul? What are you motivated to do?

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Applying truth relationally through connecting intimately requires a lot of us.
 - a. How new or different were these concepts about applying truth relationally?
 - b. How easy or hard would it be for you to connect with this level of intimacy? What work might need to occur in your heart in order for you to relate with this other-centered depth and richness?

Counseling Others

2. Use the scenario with Ray and the outline below to complete this exercise in applying truth relationally. Write trialogues that you might use for each of the following skills of connecting intimately.
 - a. Taste the Horrors of Sin
 - b. Catch the Person Red-Handed
 - c. Paint the Person a Picture
 - d. Provide Clarifying Feedback

e. Explore God's Story of Sin, Repentance, and Grace

Maturing as a Biblical Counselor

Self-Counselor and/or Counseling One Another

- If you are working through this material individually, then respond to these questions in writing.
- With your lab small group or with a lab encouragement partner, be prepared to work through the following aspects of calming the conscience with grace. Thinking about a besetting sin in your life that you have repented of and, thinking about Satan's lies about Christ's grace, respond to and interact about the following:
 1. When in the past has your conscience been calmed with grace by applying the living voice of the gospel to your troubled heart so you were encouraged to return home to the forgiving heart and loving arms of your gracious Father? What was it like? What did God use to bring you to this point of return home?
 2. How could you apply to your life the principle of being enlightened to understand your identity in Christ as a beloved son or daughter?
 3. How could you apply to your life the principle of recognizing the quadralog?
 4. How could you apply to your life the principle of providing (and receiving) tastes of grace?
 5. Make the time right now to pen a psalm of homecoming.

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

- Think about a besetting sin you are battling or have battled in the past. Perhaps you will want to ponder the same sin battle you reflected about earlier. With this besetting sin in mind, respond to the following:
- 1. Conviction of Guilt and Recognition of the Horrors of Sin: work through the dialogues developed from John Owen to bring the power of the Spirit's conviction to bear on your heart.
- 2. Confession of Sin and Repentance of the Horrors of Sin: work through the dialogues about repentance as relational return, applying them to your heart sin and your relationship to Christ.
- 3. Comfort of Grace and Receiving the Wonders of Forgiveness—Reconciliation: work through the dialogues about calming your conscience, assuring your conscience, and comforting your conscience, applying them to your acceptance of Christ's grace and forgiveness.

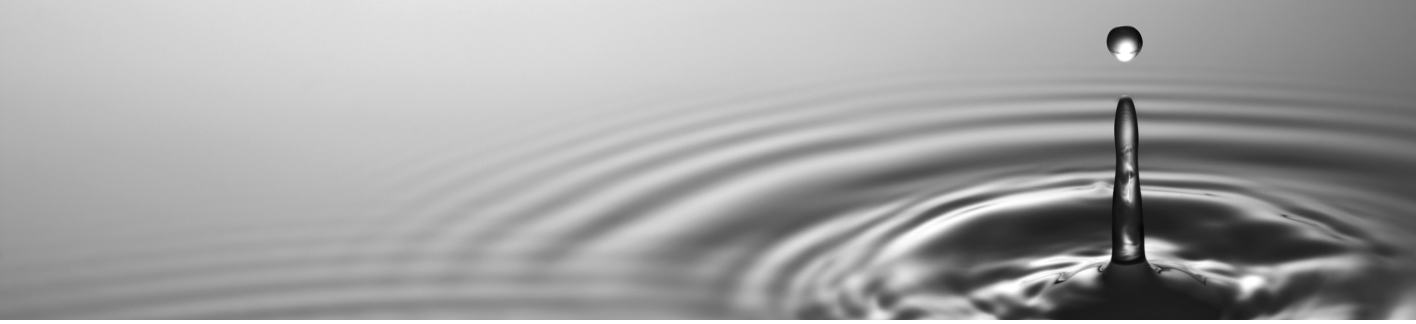
Counseling Others

- Picture yourself counseling Ray, who has come to a point of repentance. However, he's struggling to receive God's forgiveness and to accept Christ's acceptance.
- 4. Write your own sample spiritual conversations that *calm* his conscience.
- 5. Write your own sample spiritual conversations that *assure* his conscience.
- 6. Write your own sample spiritual conversations that *comfort* his conscience.

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

- Think about a besetting sin you are battling or have battled in the past — perhaps you will want to ponder the same sin battle you reflected about earlier. With this besetting sin in mind, respond to the following interactions:
1. Use some of the sample scriptural explorations from Hosea 14 to help you to work through the guilt/sin (conviction), repentance (confession), and forgiveness process (comfort).
 2. Use some of the sample scriptural explorations from Luke 15 to help you to work through the guilt/sin (conviction), repentance (confession), and forgiveness process (comfort).



CHAPTER 11

Guiding through Fanning into Flame the Gift of God

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

1. Who has been a disciple-maker and mentor in your life? Who has been able to stir up and fan into flame the gifts of God within you? Describe what this person is like.
2. How has this person disciplined you to become more like Christ? How has this person stirred you up to love and to do good deeds?
3. What impact has this person had on your life? How has this person made a difference in your life and ministry?

Counseling Others

4. Who have you been a disciple-maker and mentor for? Who have you stirred up to love and to do good deeds?
5. How have you ministered in this person's life to help the person to become more like Christ? How have you fanned into flame the gift of God in this person by stirring them up to love and to do good deeds?

Maturing as a Biblical Counselor

Counseling Others and Group or Partner Interaction

1. We discussed tweaking the phrase “how people change” to “how Christ changes people.” How could your counseling be affected by emphasizing the phrase “how Christ changes people”?
2. We suggested that the phrase “sanctification is the art of getting used to our justification” is incomplete. We suggested a more robust description: “Sanctification is the art of *applying* our justification, reconciliation, regeneration, and redemption.” How could your counseling be impacted by emphasizing this more robust understanding of sanctification?
3. We suggested that we have made the goal of sanctification too otherworldly and too mystical. We further suggested that the Bible makes our target very clear: our heart to become increasingly like Christ in how we relate, think, choose, act, and respond to our feelings. How could your counseling be changed if we emphasized this “heart target”?
4. We developed from 2 Timothy 1 and 2 Peter 1 the biblical reality that we are already changed—we have a new nature—we are babes in Christ. And we developed from these passages that we also have a calling to grow up in Christ. How could your counseling be impacted by this twin focus on new creations in Christ called to grow up in Christ?

5. We illustrated from Gutzon Borglum and developed from 2 Corinthians 3:18; 4:16–18; Colossians 3:1–11; 2 Timothy 1:5–7; and 2 Peter 1:3–4 the truth that the image of Christ is already in the Christian. We need to stir up and fan into flame the new person we already are. How could your counseling be impacted by this mind-set?

Maturing as a Biblical Counselor

Counseling One Another

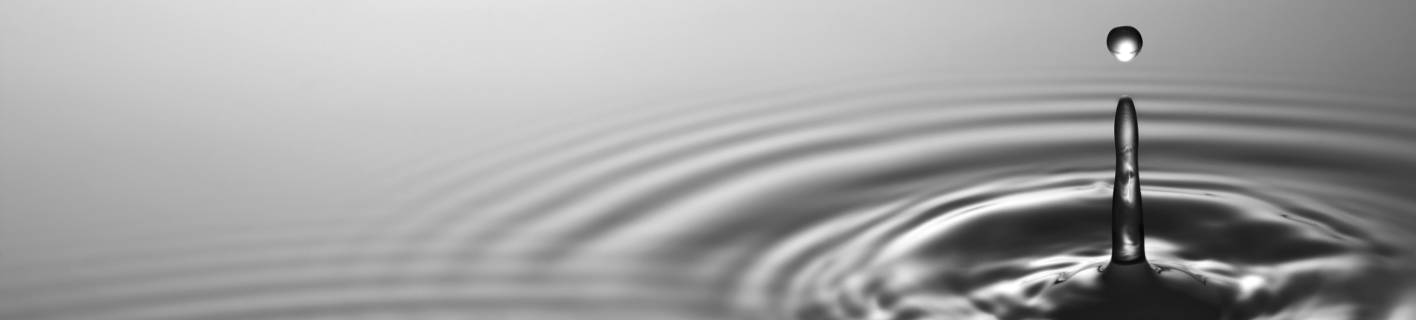
- If you are working through this material individually, then use the following trialogues to begin to fan into flame the Christlike maturity that is already within your new heart.
 - If you are working through this material in a lab small group, then with the entire group, with a lab partner, with the lab facilitator counseling one group member, or with a lab member counseling another lab member, use the following trialogues to begin to fan into flame Christlike maturity in each other.
1. What are some past times you've put off the old heart—the old ways of relating, thinking, choosing, acting, and feeling—and put on the new Christlike heart?
 2. If you truly saw yourself as a new creation in Christ, which you are, how would you relate, think, choose, act, and feel differently in this situation?
 3. As you leave here today filled with the Spirit, what will you be doing differently? How will you be loving others (relational)? How will you be making wise biblical decisions (rational)? How will you be choosing to live for God and others (volitional)? How will you be soothing your soul in your Savior (emotional)?
 4. Imagine that over the next six months, God does a mighty work within your new heart. How will your home life be different? Your work life? Your church life? Relationships? Impact on your community?

5. More than anything else, what do you long to do for God? What legacy do you long to leave? What impact do you hope to make? Who is the one you would most want to have an impact on? How will you be *cooperating with God to bring these dreams to fruition*?

Maturing as a Biblical Counselor

Self-Counsel and Counseling One Another

- Select a sanctification issue that you're pursuing in your spiritual life. With a partner or with your lab small group, interact and apply the following principles of authoring empowering relational narratives to your growth in grace. If you are working through this material individually, then respond to the following questions in writing.
- 1. Authoring Empowering Relational/Spiritual Narratives: Putting on New Worship of Christ. Interact about and apply intervention interactions concerning:
 - a. Tasting Your Spiritual Thirsts
 - b. Fixing Your Spiritual Eyes on Jesus
 - c. Pursuing Spiritual Formation
- 2. Authoring Empowering Relational/Self-Aware Narratives: Putting on Our New Identity in Christ. Interact about and apply intervention interactions concerning:
 - a. Reckoning on Your New Universal Identity in Christ
 - b. Reckoning on Your New Unique Identity in Christ
- 3. Authoring Empowering Relational/Social Narratives: Putting on New Christlike Relationships. Interact about and apply intervention interactions concerning:
 - a. Imitating Christ's Grace Love
 - b. Engaging in Spiritual Friendship and Engaging in Spiritual Fellowship



CHAPTER 12

Guiding through Grace for Growth

Maturing as a Biblical Counselor

Self-Counsel and Group or Partner Interaction

- Use the following trialogues to work through a sanctification issue in your life. Consider this page the start of your "Victory Vision Strategy," or your "Warfare Battle Plan," or your "Victory Planning Sheet."
1. What unique spiritual gifts and gospel resources have you allowed to lie dormant that you can now fan into flame and stir into action in order to prevail in your Christian walk?
 2. As a Christian, you have a new heart—you are a new creation in Christ relationally, rationally, volitionally, and emotionally. How can this new identity in Christ encourage and empower you toward Christlikeness in this sanctification issue?
 3. How can you tap into Christ's resurrection power and God's spiritual resources to be effective against the world, the flesh, and the Devil?
 4. How have you worked through similar sanctification issues before in order to come to a point of victory and growth? How did you manage through Christ to resist the influence of sin on those occasions? How were you empowered to say "Yes!" to godliness?
 5. As you move forward on track toward victory over the world, the flesh, and the Devil, what will you be doing differently? How will you keep this victory going and growing? How will you be relating, thinking, choosing, and acting differently?

Maturing as a Biblical Counselor

Self-Counsel and Counseling One Another

- Select a sanctification issue that you're pursuing in your spiritual life. With a partner or with your lab small group, interact and apply the following principles of authoring empowering rational, volitional, and emotional narratives to your growth in grace. If you are working through this material individually, then respond to the following questions in writing.
- 1. Authoring Empowering Rational Narratives: Put on New Mind-Sets. Interact about and apply intervention interactions concerning:
 - a. Putting on the New Mind in Christ
 - b. Setting Your Mind on Things Above
 - c. Reckoning on Your New Mind-Set
- 2. Authoring Empowering Volitional Narratives: Putting on New Other-Centered Purposes. Interact about and apply intervention interactions concerning:
 - a. Yielding to the Spirit
 - b. Walking in the Spirit

3. Authoring Empowering Emotional Narratives: Putting on New Managed Mood States. Interact about and apply intervention interactions concerning:
 - a. Soothing Your Soul in Their Savior (Relational Spiritual)
 - b. Acknowledging Your Mood States (Relational Self-Aware)
 - c. Empathizing with Others (Relational Social)
 - d. Bringing Rationality to Emotionality (Rational)
 - e. Courageously Responding to Your Emotions (Volitional)
 - f. Openly Experiencing Emotions (Emotional)

Maturing as a Biblical Counselor

Self-Counsel and Counseling One Another

- Select a sanctification issue that you're pursuing in your spiritual life. With a partner or with your lab small group, interact and apply the following principles of insight-based action plans. If you are working through this material individually, then respond to the following questions in writing.
- 1. Reflecting on this area of growth in your life, interact about gospel victory action plans using concepts and dialogues framed:
 - a. In a Victorious Form
 - b. In a Progressive Sanctification Form
 - c. In a Truth-to-Life Form
 - d. In a Specific Application Form
 - e. In a Faith-Active-in-Love Form
- 2. Reflecting on this area of growth in your life, interact about grace narrative action plans using concepts and dialogues related to:
 - a. Developing Gospel Clarity
 - b. Encouraging Grace-Empowered Responsibility
 - c. Drawing Out Spiritual Resources

d. Keeping Accountable in the Body of Christ

e. Turning Setbacks into Comebacks; Turning Caskets into Empty Tombs

Maturing as a Biblical Counselor

Self-Counsel and Counseling One Another

- Assess yourself in each heart category below using the Redeemed Personality Inventory. Then, with a partner or with your lab small group, interact about pursuing continued growth in grace in each area. If you are working through this material individually, then be sure to develop a growth-in-grace plan.
- 1. Redeemed Personality Inventory: Relational
 - a. How well am I clinging to God/running home to the Father, delighting in and trusting him like a faithful son or daughter?
 - b. To what extent am I enjoying Christ more than any other joy in life?
 - c. To what extent am I depending on the Holy Spirit to empower me to become more like Christ?
 - d. How well am I loving others deeply from the heart?
 - e. To what extent am I resting confidently and comfortably in who I am in Christ?
- 2. Redeemed Personality Inventory: Rational
 - a. To what extent am I valuing what God values?

b. To what extent do I see God as my chief good and supreme satisfaction?

c. How well am I allowing the eternal story to invade my earthly story?

d. How well am I stirring up wise and wholesome thinking in my mind?

3. Redeemed Personality Inventory: Volitional

a. To what extent am I finding life by dying to myself, taking up my cross, and following Christ?

b. How well am I living to empower, minister to, and shepherd others?

c. To what extent am I asking, "What would courageous trust in Christ look like in my relationships?"

4. Redeemed Personality Inventory: Emotional

a. How well am I practicing emotional self-awareness—admitting, experiencing, and identifying my feelings?

b. How well am I practicing emotional self-mastery—soothing my soul in my Savior?

c. How well am I practicing emotional maturity—managing my moods with a ministry focus?

d. How well am I practicing emotional empathy—recognizing and connecting with emotions in others?

e. How well am I practicing emotional savvy—handling my relationships maturely?

5. Redeemed Personality Inventory: Physical

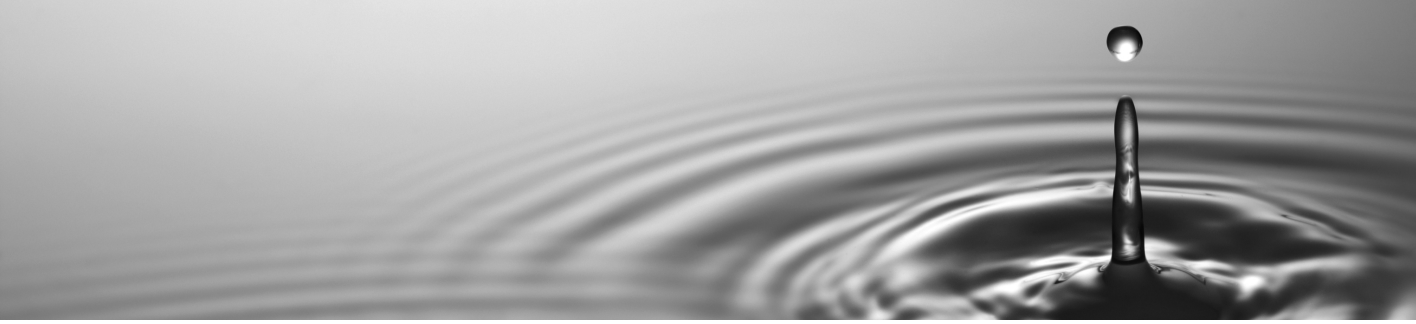
a. To what extent am I admitting my absolute need, body and soul, for God?

b. To what extent am I allowing physical frailties to remind me of my need for God?

Maturing as a Biblical Counselor

Counseling Others

1. Use Ephesians 4:17–32 to craft a series of heroic scriptural exploration dialogues.
2. Use Philippians 4 to craft a series of heroic scriptural exploration dialogues.



COMMENCEMENT

How the Body of Christ Cares Like Christ

Maturing as a Biblical Counselor

Self-Counsel and Group and Partner Interaction

- Either individually, with a partner, and/or as a group, as you wrap up your formal time of working through *Gospel Conversations*, use this final section of “Maturing as a Biblical Counselor” as your “Commencement Summary” of your equipping time.
1. What are some of the major thoughts, phrases, concepts, pictures, and ideas that you will take with you from your study of *Gospel Conversations*?
 2. Of the twenty-one biblical counseling relational competencies, which two, three, or four are you most excited about developing further? Why? How will you go about that?
 3. How will your *life* be different because of your application of *Gospel Conversations*? Be as specific as possible.
 4. How will your *ministry* be different because of your application of *Gospel Conversations*? Be as specific as possible.
 5. If you studied and applied *Gospel Conversations* in a group context:
 - a. What has been most meaningful about your time together?

- b. A major premise of *Gospel Conversations* is that we learn to be competent biblical counselors by giving and receiving biblical counseling in community. How has that proven true in your life? How has the counsel you received and given impacted the person you are becoming and the counselor you are becoming?
-
- 6. Dream of how God wants to use you to teach, equip, and coach your congregation to become a church of biblical counselors who speak gospel truth in love?

Counseling One Another

- 7. If you studied and applied *Gospel Conversations* in a group context, then reserve a major portion of your final meeting sharing feedback with one another. Focus your feedback on the Christ-empowered growth you've seen in one another. Specifically share with each other:
 - a. Over the course of our time together, I've seen Christ change and grow your *life* in the following ways ...

 - b. Over the course of our time together, I've seen Christ change and grow your *ministry* in the following ways ...

APPENDIXES

Biblical Counseling Resources

- Appendix 2.1: Biblical Counseling Initial Intake Form
- Appendix 2.2: Biblical Counseling Goals Form
- Appendix 2.3: Biblical Counseling Personal Information Form
- Appendix 2.4: Authorization for Release of Information: To
- Appendix 2.5: Authorization for Release of Information: From
- Appendix 2.6: Biblical Counseling Consent Form
- Appendix 2.7: Biblical Counseling Permission to Record
and Review Form
- Appendix 8.1: Biblical Counseling Treatment Plan Record Sheet
- Appendix 8.2: Biblical Counseling Disclosure Statement
(Welcome Form)
- Appendix 8.3: Biblical Counseling Self-Evaluation Form
- Appendix 8.4: Biblical Counseling Couselee Evaluation Form
- Appendix 8.5: Biblical Counseling Redeemed Personality Inventory
- Appendix 12.1: Biblical Counseling Commencement Summary

Appendix 2.1: Biblical Counseling Initial Intake Form

Identification Information

Name: _____ Date: _____

Address: _____

Home Phone: _____ Cell Phone: _____

Email: _____

Age: _____ Gender: _____ Marital Status: _____

Church Membership/Attending: _____

Work Schedule: _____ Work Phone: _____

Referred by: _____

Open to Lay Encouragement and Discipleship with a Biblical Counselor: ☐ Yes ☐ No

Brief Summary of Why the Person Desires Biblical Counseling

Personnel Assignment

☐ 1. Referred to _____
because/for: _____

☐ 2. Scheduled with _____
for one immediate meeting on _____.

☐ 3. Appointment scheduled to complete forms and have initial meeting with
_____ on _____.

Homework Assignment

Use the back of this sheet to provide a brief description of the assignment given to the person to complete before the first meeting.

Appendix 2.2: Biblical Counseling Goals Form

Identification Information

Name: _____

Date: _____

1. Why do you desire to meet with a biblical counselor? What are you hoping for and praying for in coming to see a biblical counselor?
2. Thinking ahead, how will you know that your biblical counseling meetings have been helpful? How will you know that you no longer need to meet?
3. What will be different in your life when your biblical counseling meetings are successful?
4. Suppose that one night, while you were asleep, this issue/problem was solved. How would you know?
5. Have you had other situations similar to this? What have you learned from these situations that might be helpful to you now?
6. What are things like when you are not having this concern/problem? What are you doing differently when you do not have this problem?
7. How will you and God keep these times of victory going?

Appendix 2.3: Biblical Counseling Personal Information Form

Identification Information

Name: _____

Home Phone: _____ Cell: _____ Work Phone: _____

Email: _____

Address: _____

Birth Date: _____ Gender: _____

Education in Years: _____ Occupation: _____

Marital Status: ☐ Single ☐ Married ☐ Separated

☐ Divorced ☐ Widowed ☐ Engaged

Referred Here By: _____

Reason for Seeking Biblical Counseling

Why do you desire to meet with a biblical counselor? _____

How long has this issue existed? _____

Were there any significant events occurring in your life/family's life when this issue began?

What have you done about this issue? _____

How would things be different for you if the issue were remedied? _____

What results are you expecting in coming here for biblical counseling? _____

Marriage and Family Information

Spouse's Name: _____ Phone: _____

Spouse's Email: _____ Birth Date: _____

Spouse's Address: _____

Spouse's Education in Years: _____ Occupation: _____

Date of Marriage: _____ Age When Married: H: _____ W: _____

Is your spouse willing to come for counseling? ☐ Yes ☐ No ☐ Uncertain

Give brief information about any previous marriages: _____

Information about Children

PM*	Name	Age	Gender	Education (Grade)	Marital Status

*Check this column (PM) if child is by previous marriage.

What type of instruction in Christian living is given in your home and by whom?

Who does the disciplining in your home? _____

For what behaviors are your children disciplined? _____

What methods of discipline are currently being used? _____

How do you and your family members communicate that you love each other?

Personality Information

Circle any of the following words that best describe you now:

Active	Shy	Hardworking	Leader	Compulsive
Nervous	Likable	Impulsive	Follower	Excitable
Impatient	Self-Conscious	Often Blue	Sarcastic	Serious
Moody	Jealous	Calm	Self-Confident	Easygoing
Imaginative	Ambitious	Good-Natured	Persistent	Quiet
Introverted	Extroverted	Fearful	Loner	Stubborn

Others: _____

Complete the following sentences:

People who know me think that I am: _____

If they knew the "real me," they would know that I am: _____

What I desire more than anything else in life is: _____

What I fear most in life is: _____

The person I admire most in life is: _____

Because: _____

Is there any other information that you would like us to know?

Health Information

Rate your health: ☐ Very Good ☐ Good ☐ Average ☐ Poor

Weight changes recently: ☐ None ☐ Lost: _____ ☐ Gained: _____

List all important present or past illnesses, injuries, or disabilities: _____

Date of last medical exam: _____ Report: _____

Physician's name: _____ Contact: _____

Are you presently taking medication? ☐ Yes ☐ No

Type: _____

Have you used drugs for other than medical purposes? ☐ Yes ☐ No

If yes, explain: _____

Have you ever had any counseling before? ☐ Yes ☐ No: When: _____

For: _____

Are you willing to sign a release so your counselor may write for medical or counseling reports?

☐ Yes ☐ No

Religious Background

What church do you attend? _____

How often do you attend church? _____

Are you saved? ☐ Yes ☐ No ☐ Not sure what you mean

What ministries/activities are you involved in at church? _____

How often do you read the Bible/pray? _____

Describe your relationship with Christ: _____

Appendix 2.4: Authorization for Release of Information: To

To:

(Pastor) _____
(Church) _____
(Address) _____
(City) _____
(Phone) _____
(Email) _____

From:

Name/Address of Facility/Counselor:

Counselee's Address at Time of Service:

Re:

Name: _____

DOB: _____ SS #: _____

This signed release authorizes you to furnish Pastor _____ the following:

Please forward the requested information to Pastor _____ at the address listed above. It is understood that this is confidential information and that it will not be released without the written permission of the counselee or guardian.

I understand that I may revoke this authorization, except for the action(s) already taken, at any time. Expiration date, event, or condition after which consent is no longer valid:

(Signature of Counselee or Guardian)

(Date)

(Witness)

Appendix 2.5: Authorization for Release of Information: From

From:

(Pastor) _____

(Church) _____

(Address) _____

(City) _____

(Phone) _____

(Email) _____

To:

Name/Address of Facility/Counselor:

Counselee's Address at Time of Service:

Re:

Name: _____

DOB: _____ SS #: _____

This signed release authorizes Pastor _____ to furnish the following:

The requested information will be forwarded to the address listed above. It is understood that this is confidential information and that it will not be released without the written permission of the counselee or guardian.

I understand that I may revoke this authorization, except for the action already taken, at any time.
Expiration date, event, or condition after which consent is no longer valid:

(Signature of Counselee or Guardian)

(Date)

(Witness)

Appendix 2.6: Biblical Counseling Consent Form

(Name of Counselee) _____ I have been informed that the spiritual care I will be receiving from _____ (Name of Biblical Counselor) at _____ (Name of Church) is Christian and biblical in nature. I have also been informed that _____ (Name of Biblical Counselor) is an encourager and discipler trained at _____ (Name of Church) as a lay biblical counselor in the church's Biblical Counseling Ministry.

Under supervision from one of the LEAD trainers, _____ (Name of Biblical Counselor) offers to provide biblical encouragement and discipleship on personal and relational matters from a spiritual perspective guided by biblical principles. He/she is *not* trained, authorized, or licensed to provide professional counseling, psychological treatment, or psychological diagnosis. I understand that if and when I desire and request professional counseling, the church's referral network and contact list will be made available.

I give my consent to _____ (Name of Biblical Counselor) to discuss any and all of the information that I talk about in our meetings with his/her supervisor(s) in the Biblical Counseling Ministry.

(Signature)

(Date)

Appendix 2.7: Biblical Counseling Permission to Record and Review Form

I give my permission for _____ (Name of Biblical Counselor) to audio/video record any and all of our biblical counseling meetings and to review these recordings with his/her supervisor and fellow trainees in the church's Biblical Counseling Ministry.

I understand that these recordings will be used only for evaluation and training purposes.

I understand that they will be destroyed when they are no longer needed for these purposes or when I cease meeting with my biblical counselor (whichever comes first).

(Print name)

(Signature)

(Date)

Appendix 8.1: Biblical Counseling Treatment Plan Record Sheet

Counselee's Name: _____

Session Number: _____ Date: _____

Pre-Meeting Information

Counselee's Review/Update/Report:

Biblical Counselor's Review/Summary:

Counselee's Goals:

Biblical Counselor's Goals/Focus:

Biblical Counseling Meeting Notes

Biblical Counseling Post-Session Homework Assignment(s)

Next Meeting Date and Time: _____

Continue on the back with Post-Meeting Assessment and Planning

Biblical Counseling Post-Meeting Assessment and Planning

- ✦ Sustaining: “It’s Normal to Hurt.”
 - ✦ Biblical Assessment: I discerned ...
 - ✦ Biblical Planning: We need to work on ...
- ✦ Healing: “It’s Possible to Hope.”
 - ✦ Biblical Assessment: I discerned ...
 - ✦ Biblical Planning: We need to work on ...
- ✦ Reconciling: “It’s Horrible to Sin but Wonderful to Be Forgiven.”
 - ✦ Biblical Assessment: I discerned ...
 - ✦ Biblical Planning: We need to work on ...
- ✦ Guiding: “It’s Supernatural to Mature.”
 - ✦ Biblical Assessment: I discerned ...
 - ✦ Biblical Planning: We need to work on ...
- ✦ Relationally: Affections — Spiritual, Social, Self-Aware
 - ✦ Biblical Assessment: I discerned ...
 - ✦ Biblical Planning: We need to work on ...
- ✦ Rationally: Mind-Sets — Images, Beliefs
 - ✦ Biblical Assessment: I discerned ...
 - ✦ Biblical Planning: We need to work on ...
- ✦ Volitionally: Purposes/Pathways — Goals, Motivations, Actions
 - ✦ Biblical Assessment: I discerned ...
 - ✦ Biblical Planning: We need to work on ...
- ✦ Emotionally: Mood States — Emotional Awareness, Management, and Ministry Focus
 - ✦ Biblical Assessment: I discerned ...
 - ✦ Biblical Planning: We need to work on ...

Appendix 8.2: Biblical Counseling Ministry Disclosure Statement (Welcome Form)

Welcome to the Biblical Counseling Ministry of _____ Church. We desire to be used by God to speak his truth in love. We know that the path to maturity is often steep and rough and at times filled with pain and confusion. However, there *are* answers. We believe the Bible is God's *all-sufficient guide for relational living*. There is a route to life. Our Lord is that *way*. Christ is the *truth* who frees us to love. He is the *life* who satisfies the deepest thirsts of our soul.

Ministries Offered

As a *ministry* of _____ Church, our services are *free*. As a discipleship ministry of a *local church*, we offer to you:

- ♦ Individual biblical counseling regarding spiritual and personal issues.
- ♦ Premarital biblical counseling and marital biblical counseling.
- ♦ Family/parental biblical counseling: with children under the age of thirteen we work primarily with the parents and/or with the parents and children.
- ♦ Adolescent biblical counseling: with parental consent and involvement.
- ♦ Small group discipleship: see our brochure on our various groups.
- ♦ A referral network.

Confidentiality

Confidentiality is an important aspect of the biblical counseling relationship, and we will carefully guard the information you entrust to us. All communications between you and our Biblical Counseling Ministry offices will be held in strict confidence unless you (or a parent in the case of a minor) give authorization to release this information. The exceptions to this would be: (1) if a person expresses intent to harm himself/herself or someone else; (2) if there is evidence or reasonable suspicion of abuse against a minor child, elder person, or dependent adult; (3) if a subpoena or other court order is received directing the disclosure of information; (4) when your biblical counselor consults with his/her supervisor; or (5) if a person persistently refuses to renounce a particular sin (habitual unrepentant rebellion against God's Word), and it becomes necessary to seek the assistance of others in the church to encourage repentance, restoration, and reconciliation (see Matthew 18:15 – 20 and our Church Restoration Policy). Our counselors strongly prefer not

to disclose personal information to others, and they will make every effort to help you find ways to resolve a problem as privately as possible.

Appointments

Our biblical counselors work by scheduled appointments. Of course, in emergencies, exceptions are made. We need your prompt and consistent participation in your scheduled meetings. Please contact our office twenty-four hours in advance if you must cancel an appointment. This will allow us to schedule another individual during this time. If you will arrive forty-five minutes early for your first appointment, you will then be able to complete all necessary forms. During your initial meeting, you will determine the goals you would like to work toward. After five sessions, you and your biblical counselor will evaluate your progress toward those goals and together determine what further action needs to be taken.

Our Commitments to You in Biblical Counseling

We would like to explain what we mean by *biblical counseling*. Biblical counselors are spiritual friends committed to the historic church roles of *soul care* and *spiritual direction* through:

- ♦ *Sustaining*: Empathizing with your suffering, helping you to understand that “*it’s normal to hurt.*”
- ♦ *Healing*: Encouraging you to see life from a biblical perspective, helping you to know that “*it’s possible to hope.*”
- ♦ *Reconciling*: Examining and exposing your current responses to life and suggesting new ways of handling problems, helping you to see that “*it’s horrible to sin but wonderful to be forgiven.*”
- ♦ *Guiding*: Empowering you to mature through Christ and helping you to grasp that “*it’s supernatural to mature.*”

Because we care about *you*, our desire is for you to be drawn closer to Christ and to become more like Christ, which we see as *your life increasingly reflecting the life of Christ*:

- ♦ *Relational Maturity*: Loving God wholeheartedly and loving others sacrificially.
- ♦ *Rational Maturity*: Wisely living according to the truth of Christ’s gospel of grace.
- ♦ *Volitional Maturity*: Courageously choosing to pursue God’s purposes in your life through the Spirit’s power.

- ✦ *Emotional Maturity*: Deeply and honestly experiencing life with integrity, fully open to God while managing your moods for God's glory and with a ministry focus.

Your Commitments to Christ, to Yourself, and to Us in Biblical Counseling

We ask that you commit to:

- ✦ Honestly and openly sharing your hurts and struggles.
- ✦ Evaluating your own emotions, actions, motivations, beliefs, and relationships.
- ✦ Actively participating in the growth of renewed emotions, actions, convictions, and desires.
- ✦ Coming to each meeting prepared to review your progress throughout the last week (including the completion of personalized "homework" assignments) and prepared to share your goals for the present meeting.

Growth in Christ requires all the resources of the body of Christ. Therefore, it is essential that those seeking biblical counseling at our church commit to the following:

- ✦ Regular church attendance (at your church or our church).
- ✦ Active participation in Adult Bible Fellowship/Sunday school.
- ✦ Participation in at least one small group (we'll discuss the appropriate group for you).

We ask that you sign below to indicate your understanding of, agreement with, and commitment to our Biblical Counseling Ministry focus as described on these two pages.

(Your Name)

(Parent, If a Minor)

(Date)

Appendix 8.3: Biblical Counseling Self-Evaluation Form

Recording Self-Evaluation Part I: Interaction Log

1. Record the number of times your interactions focused upon:
 - a. Sustaining: *"It's normal to hurt."* _____
 - b. Healing: *"It's possible to hope."* _____
 - c. Reconciling:
 - (1) Part A: *"It's horrible to sin."* _____
 - (2) Part B: *"It's wonderful to be forgiven."* _____
 - d. Guiding: *"It's supernatural to mature."* _____
2. Record the number of times your interactions focused upon:
 - a. Relational Longings (Affections):
 - (1) Spiritual _____
 - (2) Social _____
 - (3) Self-Aware _____
 - b. Rational Concepts (Mind-Sets):
 - (1) Images _____
 - (2) Beliefs _____
 - c. Volitional Choices (Purposes/Pathways):
 - (1) Goals _____
 - (2) Actions _____
 - d. Emotional Responses (Mood States): _____
 - e. Physical Issues (Habituated Tendencies): _____

Recording Self-Evaluation Part II: Personal Assessment

Using the scale below, evaluate yourself in the following biblical counseling areas:

1. I disagree strongly
2. I disagree
3. I'm not sure
4. I agree
5. I agree strongly

_____ *Sustaining*: I listened to and sensed my counselee's hurts.

_____ *Sustaining*: I climbed in the casket with my counselee, empathizing with and embracing my counselee's pain.

_____ *Healing*: I encouraged my counselee to embrace God.

_____ *Healing*: I trialogued (spiritual conversations and scriptural explorations) with my counselee, encouraging him/her to see God's perspective on his/her suffering.

_____ *Reconciling*: I exposed the horrors of my counselee's sin.

_____ *Reconciling*: I shared God's grace, showing how wonderful it is to be forgiven.

_____ *Guiding*: I enlightened my counselee to God's supernatural work of maturity.

_____ *Guiding*: I equipped and empowered my counselee to grow in grace.

_____ *Relational*: I effectively used the concept of "affections" to assess and expose the relational motivations in my counselee's soul.

_____ *Rational*: I effectively used the concept of "mind-sets" to assess and expose the rational direction (images and beliefs) in my counselee's heart.

_____ *Volitional*: I effectively used the concept of "purposes/pathways" to assess and expose the volitional interactions (styles of relating, goals, purposeful behaviors) in my counselee's will.

_____ *Emotional*: I effectively used the concept of "mood states" to assess and expose the emotional reactions in my counselee's moods.

_____ *Truth/Discernment/Scripture*: I used theological insight to understand the spiritual dynamics and root causes related to my counselee.

_____ *Love/Compassion/Soul*: I compassionately identified with my counselee — I was engaged, involved, and related from my soul.

_____ *Overall*: I would go to myself for biblical counseling/spiritual friendship.

Appendix 8.4: Biblical Counseling Counselee Evaluation Form

As biblical counselors, we desire to grow in our ability to speak God's truth in love. Your honest feedback is very helpful to us. Please evaluate your biblical counselor based on the following scale:

1. I disagree strongly
2. I disagree
3. I'm not sure
4. I agree
5. I agree strongly

- _____ 1. My biblical counselor listened to and sensed my hurts.
- _____ 2. My biblical counselor empathized with and embraced my pain.
- _____ 3. My biblical counselor encouraged me to embrace God in my pain.
- _____ 4. My biblical counselor encouraged me to see God's perspective on my suffering.
- _____ 5. My biblical counselor lovingly, courageously, and humbly exposed areas of sin in my heart.
- _____ 6. My biblical counselor helped me to see the wonders of God's grace so I could experience God's forgiveness.
- _____ 7. My biblical counselor helped me to see that I can mature only through Christ's resurrection power.
- _____ 8. My biblical counselor equipped and empowered me to love like Christ.
- _____ 9. My biblical counselor helped me to assess the longings of my soul, exposing the false idols of my heart as well as my soul's thirst for Christ.
- _____ 10. My biblical counselor helped me to assess beliefs, exposing foolish beliefs and helping me to renew my mind in Christ.
- _____ 11. My biblical counselor helped me to assess the motivations behind my behaviors and helped me to put off the old self and to put on a new person in Christ.
- _____ 12. My biblical counselor helped me to assess my moods, assisting me to become more emotionally self-aware and better able to manage my moods.
- _____ 13. My biblical counselor used biblical principles to understand the spiritual dynamics and root causes at work in my life.

- _____ 14. My biblical counselor compassionately identified with me, engaging me with deep personal involvement and relating to me with Christlike love.
- _____ 15. The goals that we set for biblical counseling were successfully met.
- _____ 16. Because of our biblical counseling relationship, I love Christ more.
- _____ 17. Because of our biblical counseling relationship, I love other people more.
- _____ 18. Because of our biblical counseling relationship, I more fully understand my identity in Christ.
- _____ 19. I would go to my biblical counselor again for biblical counseling if I needed it.
- _____ 20. I would recommend my biblical counselor to others for biblical counseling.

Please use the back to share any additional suggestions, thoughts, questions, or comments.

Your Name: _____

Biblical Counselor's Name: _____

Appendix 8.5: Biblical Counseling Redeemed Personality Inventory

1. Redeemed Personality Inventory: Relational
 - a. How well am I clinging to God/running home to the Father, delighting in him, and trusting him like a faithful son or daughter?
 - b. To what extent am I enjoying Christ more than any other joy in life?
 - c. To what extent am I depending upon the Holy Spirit to empower me to become more like Christ?
 - d. How well am I loving others deeply from the heart?
 - e. To what extent am I resting confidently and comfortably in who I am in Christ?
2. Redeemed Personality Inventory: Rational
 - a. To what extent am I valuing what God values?
 - b. To what extent do I see God as my chief good and supreme satisfaction?
 - c. How well am I allowing God's eternal story to invade my earthly story?
 - d. How well am I stirring up wise and wholesome thinking in my mind?
3. Redeemed Personality Inventory: Volitional
 - a. To what extent am I finding life by dying to myself, taking up my cross, and following Christ?
 - b. How well am I living to empower, minister to, and shepherd others?
 - c. To what extent am I asking, "What would courageous trust in Christ look like in my relationships?"
4. Redeemed Personality Inventory: Emotional
 - a. How well am I practicing emotional self-awareness — admitting, experiencing, and identifying my feelings?
 - b. How well am I practicing emotional self-mastery — soothing my soul in my Savior?
 - c. How well am I practicing emotional maturity — managing my moods with a ministry focus?
 - d. How well am I practicing emotional empathy — recognizing and connecting with emotions in others?
 - e. How well am I practicing emotional savvy — handling my relationships maturely?
5. Redeemed Personality Inventory: Physical
 - a. To what extent am I admitting my absolute need, body and soul, for God?
 - b. To what extent am I allowing physical frailties to remind me of my need for God?

Appendix 12.1: Biblical Counseling Commencement Summary

Counselee's Name: _____

Date First Seen: _____ Date Last Seen: _____

Today's Date: _____ Your Name: _____

Summary of Initial Issue(s), Major Goal(s), Biblical Assessment, and Biblical Plans

Summary of Growth/Maturity Resulting from Biblical Counseling Meetings

Insight Concerning Any Unresolved Areas and Suggestions for Continued Growth

Reason(s) for Commencement: