

# WHY BIBLICAL COUNSELING?

Answers to some of the most common questions people  
ask about Biblical Counseling

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*Why Biblical Counseling?*

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In our broken world, the need for qualified Biblical Counselors is growing by the day.

We are often asked, "What is Biblical Counseling, and how does it differ from other forms of counseling?"

The booklet in your hand was created to give a clear and practical response to that and other questions frequently asked about Biblical counseling.

No human on earth knows all the answers to all of life's troubles and problems, but the One Who created us does. Biblical counseling depends on that.

And, Biblical counseling prayerfully seeks God's answers and remedies, graciously walking alongside the hurting and the broken as they learn and grow in their relationship with their Creator and Savior.

After all – it *is* God's truth that sets us free.



Questions Addressed:

1. WHAT IS BIBLICAL COUNSELING?
2. WHAT IS THE PRIMARY ISSUE IN COUNSELING?
3. IS THE BIBLE INTENDED TO BE USED FOR COUNSELING?
4. DOES THE BIBLE ADDRESS THE PSYCHOLOGICAL PROBLEMS WE FACE TODAY?
5. CAN SECULAR PSYCHOLOGY BE INTEGRATED WITH SCRIPTURE?
6. CAN YOU SEPARATE A COUNSELOR'S METHODS FROM HIS OR HER BELIEFS?
7. WHERE TO FROM HERE?



# Why Biblical Counseling?

The simplest, most straightforward answer to that question is: Biblical counseling is the most effective way that God has provided us with for dealing with the effects of the evil we have suffered and the sins we have committed.

## 1. WHAT IS BIBLICAL COUNSELING?

*Biblical counseling is “for resolving of their doubts, and for help against their sins, and for direction in duty, and for increase of knowledge and all saving grace.”*

*- Richard Baxter (1656)<sup>1</sup>*

Biblical counseling — in a nutshell — is targeted Christian discipleship in a problem area of a person’s life for a season.

It is the coming-alongside (*paraklétos*) of a troubled person or family and walking with them through the process of discovering what God has to say about what they are facing and then applying that truth faithfully to their life.

The result is a life more surrendered to Christ and relationships that are healthier and more fruitful; taking

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<sup>1</sup> Richard Baxter, *The Reformed Pastor*, reprinted (New York: Robert Carter & Brothers, 1860), p. 346.

seriously and applying to the problems of life the following assurance found in 2 Peter 1:2-3:

*“Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord; seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.”*

This means that God has provided everything we need to know and believe about Him, about ourselves, about the problems that we face, and about the world around us.

This means that, by means of the Gospel (the resurrected and indwelling Christ) and the Gospel record (the Bible), God has redemptively provided everything a believer needs in order to know what God’s will is for their life and to have the power to live it out.

This means that those who are spiritually mature in the Lord are to be equipped, willing, and able to “admonish the unruly, encourage the fainthearted, help the weak, be patient with everyone.” (1 Thessalonians 5:14)

Dr. Bob Kelleman in his book, *Spiritual Friends*, put it this way:

“Biblical Counseling is built upon a biblical understanding of *people* (Creation), *problems* (Fall), and *solutions* (Redemption).



It focuses upon the process of *sanctification*: growing to reflect increasingly the relational, rational, volitional, and emotional image of Christ.

Its goal is clear: the inner life ... is to look more and more like the inner life of Christ.”

## **2. WHAT IS THE PRIMARY ISSUE IN COUNSELING?**

The primary issue in Biblical counseling actually flows from the answers to a two-fold question: “What do you believe and who do you worship?”

At first blush, this may seem like a stark and shocking beginning for counseling. But it leads to several other questions that unfold in the counseling relationship.

Counselors and counselees need solid Biblical answers to these questions as well as the ones that develop from them. Some examples:

- What do I believe in my heart-of-hearts about God, myself, and others?
- Who or what is controlling my life?
- How have I been called to live?
- Who or what am I worshiping?
- How is this playing out in my life? What effects is this having in my life?
- Am I willing to surrender to the Bible as true and authoritative for my life?

- Am I willing to do whatever God asks in order to bring my life into conformity with God's stated will?

These questions get asked in all sorts of ways, but the answers are often fairly standard. For example: When we ask a troubled person where they believe God to be as they struggle, they may say, "God is sovereign and in control (nice Sunday-School answer)."

Yet the way they describe feeling about their struggle reveals that, while their mind may *think* God is sovereignly in control, their heart doesn't truly believe that to be so—otherwise, they wouldn't be losing sleep because of worry, wouldn't be numbing their fear with food or chemicals, wouldn't be shopping compulsively and irresponsibly.

Now, we don't usually think of ourselves as worshipers, but we are worshipers by nature. Yet, if we are not worshipping God, then we are worshipping someone/something else. Scripture defines this as false worship or idolatry.

False worship (idolatry) results in human pain and suffering. Consider what happened with Adam and Eve in the Garden of Eden and you can see the results of that in your own life and in the world around us.

The main reason Christians respond so positively to psychology is that psychology takes a person's pain very seriously. The main reason people distrust Biblical

counseling is they don't understand what it is and what it isn't, and because it has often not been done well.

That is changing dramatically because more and more believers are understanding that properly interpreted Scripture properly applied to the problems people face always beats-out psychology.

Why is that so?

Because, without God's perspective on our pain and without God's remedy, our pain actually ends up becoming worse. A temporary change in attitude and behavior do *not* equal transformational change and the joy that goes with it.

Behavior modifications does not bring foundational change. Without foundational change, we will return to the same defective patterns because our beliefs have not changed.

Imagine for a moment that you are an experienced swimmer. Now imagine that you are on the ocean in a boat, perhaps whale-watching. Now imagine that a person swims up alongside the boat, headed out to the open sea. You notice right away that their swim stroke is absolutely *atrocious*.

Being the kind and helpful person you are, you immediately call out to them with helpful tips to better their stroke. Your encouraging tone and excellent guidance have an immediate effect—they feel energized and their stroke improves right away.

Your well-intentioned efforts have managed to equip that person to get further from safety faster and more effectively than they would have otherwise.

It is not enough just to deal with the person's behavior or ability to function. Well-meaning and misdirected counseling can help a person to function “better” in their rebellion against God.

The ultimate issue in counseling as well as in life is *not* “How can I be happy and best get my needs met?” That was the attitude that got Adam and Eve into trouble in the Garden of Eden and the Prodigal Son feeding pigs for a Gentile.

Mankind's purpose is to honor and worship God in all things; every relationship, every plan, every thought, every motivation, every word, every deed. Anything else is self-serving and idolatrous—and we all know God’s attitude about idolatry (Galatians 5:19-21).

Any system of counseling that fails to see Biblical belief and worship as its basic goal is deficient in its understanding and cannot be commended as “Christian.” It will fail to teach the counselee to have a view of life and the world in which we live life from the perspective of God and His Truth.

We will not live out our purpose to honor and worship God in all things. Death, destruction, and the very things we go to psychologists to try and get fixed are the result.

What a person truly believes [puts their total faith and trust in as true] is what they live—they cannot do otherwise. People can tell you all day long what they believe. But, get a good look at their life and their relationships, and you will know what they actually *do* believe.

Suppose a person believes that there is black-ice on the ground outside. When they leave the building, they will walk gingerly and carefully in an effort to keep from falling down.

If there really is black-ice, then all is well. If there is not, one of two things will happen: either they will discover the truth and behave accordingly, or they will remain ignorant of the truth and their behavior will *not* change.

But what if they sincerely believe there is no black-ice and they are wrong? What if the ground is coated with ice and they refuse to be convinced otherwise? Does that change the truth or the consequences? Absolutely not. Pain and suffering will inevitably follow.

Thus, with Biblical counseling, a person will be guided to discover and learn to believe the truth that is based in God's nature and character and from God's perspective, then to bring their own thinking in line with that and surrender their life to it.

Part of Romans 12:2 says, "... but be transformed by the renewing of your mind ...." This means that we are transformationally changed by means of our old

thinking being replaced with new thinking—God’s thinking.

Our part in that is in taking our thoughts captive and bringing them into obedience to what Christ has claimed to be true and what He has commanded. By saturating our hearts and souls with God’s Word instead of all of the guilt, shame, and lies that have gotten us into the mess we are in.

In order for every thought to be taken captive and brought into obedience to Christ (2 Corinthians 10:5), the underlying source of those thought patterns needs to be discovered and exposed to the light of Scripture. Whether they are the thought patterns associated with being quarrelsome, with sexual perversion, with stealing, the treatment of spouses, depression, anxiety, gambling, drug and alcohol abuse, or disordered eating, the Word of God is sufficient. (2 Timothy 3:16-17)

The goal of Biblical counseling *must be* to help the person *address Biblically* the evil they have suffered and the sins they have committed.

God’s purpose and plan is always, always, *always* redemptive, up to the very moment of death or of Christ’s return. The Biblical counselor is an instrument in the hands of the Redeemer for that very purpose.

### **3. IS THE BIBLE INTENDED TO BE USED FOR COUNSELING?**

Short answer...Yes. (2 Timothy 3:16-17)

The Bible was written to address the deepest matters of human experience—the heart issues that grew out of our Rebellion into sin, our ongoing willingness to sin, and then God’s response to it all.

Many today refer to these as “mental health problems.” God never considers these breakdowns in a person’s life to be mental health problems—He considers them to be *heart* problems. (Proverbs 23:7; Mark 7:20-22)

The Bible provides us with our best understanding of the nature of God, the nature of mankind, God’s will for mankind, the nature of mankind’s problems, and God’s solutions for the breakdown of those things in a person’s life.

Knowing these things—what Scripture teaches about God, mankind, God’s will for mankind, and God’s remedy for the troubles that result when we live in ignorance of or disobedience and rebellion to His will—is the starting place. We then add to that believing those things and living life in keeping with them.

This brings the peace, fulfillment, and joy we seek to find through other methods and means that always fall short, always lack. It is not a matter of “mental health” at all: it is a matter of being renewed in our mind to know and follow the will of God despite the results of ours and others’ sin.

Through Scripture we learn of our truest and deepest need—our need to be reconciled to God. We also learn how this need is to be met—through repentance and faith in Jesus Christ.

Without exception, every counseling issue can be adequately and properly addressed from this foundation. There are some issues that are organically produced, so not every counseling situation can be fully resolved without help from the medical community.

Yet, even so, they can be adequately and graciously addressed from this foundation. This is important for Biblical counselors to know and to acknowledge.

Some have argued that the Bible is no more a counseling textbook than it is a science or math textbook. This is simply not true: consider the Bible's own testimony. As noted before, Paul tells us: "Every scripture is God-breathed and useful for teaching, for reproof, for correction, and for training in righteousness, 17 that the person dedicated to God may be capable and equipped for every good work." (2 Timothy 3:16-17).

And the Apostle Peter says, ". . . His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us . . ." (2 Peter 1:3). Scripture was given for the expressed purpose of addressing each and every one of mankind's spiritual, "non-organic" problems.



There is not a single relational or personal problem people face that the Bible has not categorized and provided an answer for.

#### **4. DOES THE BIBLE ADDRESS THE PSYCHOLOGICAL PROBLEMS WE FACE TODAY?**

Yes and no. The confusion arises from the fact that the Bible and the world define the same problems differently.

##### ***A) For example, what is a "dysfunctional family?"***

The term does not appear anywhere in Scripture. Psychologists and social workers define it this way: "A dysfunctional family is a family in which conflict, misbehavior, and often child neglect or abuse on the part of individual parents occur continually and regularly, leading other members to accommodate such actions."

While this terminology does not appear in Scripture, the description of the behaviors definitely does. We need to peek beneath the psychologized terminology, identify the characteristics of the family in question, and compare that with what Scripture says about those behaviors.

Upon closer examination we find that, instead of "dysfunctional," what we have is a family in which the roles of husband and wife or parents and children are confused and/or out of order; communication has

broken down; selfishness, self-centeredness, anger, unforgiveness, and unresolved bitterness abound; and shouting and verbal abuse have become normalized.

The family so described may also be an environment where sexual, physical, or other abuse or neglect exist as well. The Scriptures eloquently address each of these issues and provide God's answer for them all. By employing God's "diagnosis," we are able to discover and apply God's therapeutic [redemptive and restorative] remedy.

### **B) Let's look at depression.**

The Psychology Model views depression as a defense mechanism, a form of coping or self-protection which relies on "giving up" or "shutting down" to avoid greater emotional risk or pain, and that some people are more genetically inclined to become depressed in response to life's troubles.

In depression, a person doesn't "feel" much, if anything, at all other than a hopeless helplessness. Life becomes overwhelming and unmanageable and it feels like it can never get better.

The Biblical Counseling Model addresses depression by encouraging the person to *believe* and act on what God says rather than *feel* what God says. To paraphrase genesis 4:6-7a, "Why are you angry and depressed? Don't you know if you do what you know is right, your feelings will catch up?"

It is living by faith, that confident assurance that God is who He says he is and will do all he says He will do and that we are who he says we are. To paraphrase Hebrews 11:1, “faith is being certain of what we do not feel.”

In other words, when there is a debate between what your feelings say and what Scripture says, Scripture wins. Any other approach and you are essentially telling God that He is not to be trusted. “God is not telling the truth. I can’t trust Him. I can only trust myself and what I feel.”

That is probably not what you want to say. You might want to say that you don’t understand what God is doing, but to deny that God speaks the truth is itself untrue. It is a lie. Don’t believe it. God *is* truth.

Depression convinces a person they have no purpose, but Scripture is *filled* with purpose statements directed toward us.

### **C) How about *anxiety*?**

The Psychology Model views anxiety as a normal response to human experience and survival that often is the result of unresolved trauma leaving the individual in a heightened physiological state of arousal in which certain experiences have the potential to reactivate the effects of the old trauma. This model also believes heredity plays a key role for many anxiety sufferers.

The Biblical Counseling Model views anxiety as an intense sense of fearfulness that what one most needs or is most entitled to will be denied them. It is a fearfulness of harmful potentialities, not actual realities.

Beneath this is a belief that God is not who He said He is and will not do what He has promised to do (Matthew 6:19-34; Philippians 4:6). This wrong belief results in a form of idolatry and greed that leave the heart always in want. “I must manage and control all of this or else I will not have what I want or need.” The greatest of these perceived needs is a sense of being safe from loss or harm.

These are just three examples of how Biblical counseling addresses what are often termed “psychological problems” and “mental health problems.” It becomes clear when we look at these matters through the lens of Scripture that the real problem is a spiritual and heart problem, not a mental/emotional one.

Sometimes the truth can be painful. While a Biblical counselor is no more interested in hurting someone’s “feelings” than anyone else, the truth cannot be sacrificed on the altar of someone’s emotional state of the moment—we may as well help them with their swim stroke and call it a day.

Sin can and does lead to bad behavior. The depravity and wickedness of man is nearly limitless in its potential

and its expression. A five-year old boy may throw a tantrum in the store. At fifteen, he may throw a punch. At twenty-five, he might shoot everyone in a theater.

All three may be a sinful response to the absence of his father or to the neighborhood kids picking on him. Only Christ as revealed in Scripture is able to address the "deep" issues at their root—a sinful response to the sinful acts of another, all of which are driven by sinful hearts.

By identifying and addressing the underlying heart problem, Biblical counseling brings God's truth and God's solutions to bear on the problems we fallen humans face—and it does so from *alongside* the counselee as a brother or sister in Christ, not as a professional working with a client or patient and billing insurance.

## **5. CAN SECULAR PSYCHOLOGY BE INTEGRATED WITH SCRIPTURE?**

Can the Christian community borrow from secular psychology and integrate it with Scriptural truth? Is there a large central collection of information, methods, and facts that are neutral?

History shows us that, at its foundation, psychology [which literally means "study of the soul"], is Atheist, Darwinist, Materialist, Naturalist, Nihilist, and Humanist.

Thus, at its roots, psychology is theologically and philosophically based on six theses, or six “pillars”:

1. **Atheism:** There is no God;
2. **Darwinism:** Man is an evolutionary accident, not intentionally created in the image of God;
3. **Materialism:** Man is not material and immaterial; man has no “soul;”
4. **Naturalism:** There is no supernatural, no supernatural beings, and no miracles; prayer avails nothing;
5. **Nihilism:** There is nothing beyond this life, this existence; when you die, you die, and that’s all there is—you cease to exist. There also is really no ultimate purpose or meaning to life, either.
6. **Humanism:** Human beings are fully capable of rising to the fullest of their potential without need of a transcendent being or of a faith system of any kind.

It becomes self-evident that there is a great disparity between how psychology defines and addresses human problems and how God defines and addresses those problems.

Can those who believe there is no God, and those who believe that God is alive and well and involved in the details of human life, both bring sustenance to the starving from a common table?

To answer this question, we need to understand the six pillars of Biblical Counseling and how they stand in direct conflict with and opposition to psychology. They are:

1. **Trinitarianism:** There is one God who is Triune in nature;
2. **Special Creationism:** The Triune God intentionally and purposefully created everything out of nothing;
3. **Dualism:** Humans are both material (physical) and immaterial (soul/spirit);
4. **Supernaturalism:** There is an order of existence outside the natural universe that includes the God who created it and who interacts with, in, and, at times, outside the laws of nature;
5. **Optimism:** God sovereignly created the optimum universe for His ultimate best will to be accomplished;
6. **Christianity:** People are basically wicked by nature and cannot be reconciled to their Creator apart from the atoning sacrifice of Jesus Christ.

Can these two systems of thought be compatible when they address the same issues with contradictory premises and assumptions? Not to over-spiritualize, but can we integrate Yahweh worship with Ba'al worship?

Secular Model	Biblical Model
Atheism	Trinitarianism
Darwinism	Creationism
Materialism	Dualism
Naturalism	Supernaturalism
Nihilism	Optimism
Humanism	Christianity

No, we cannot. Our worldview determines how we interpret the facts in front of us. Worldview provides our inner stability by giving us a baseline from which our beliefs (our internal commitment to what we hold to be most true) drive us.

That is not to mean we cannot “use the gold and silver of the Egyptians”<sup>2</sup>. Social science has made many observations about addictive patterns and broken family systems that lead to abuse which can be helpful in identifying the patterns and dynamics of the *what* that is happening. The difference between the two systems lies in the interpretation/diagnosis of the problem and prescribing a “treatment” plan.

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<sup>2</sup> Ed Bulkley, *Why Christians Can't Trust Psychology*. (Eugene: Harvest House Publishers)



"The beginning of wisdom is to fear [deeply revere] the Lord, and acknowledging the Holy One is understanding." Proverbs 9:10

We are interpreters by nature—we are constantly evaluating and interpreting our life based on the evaluations and interpretations we have already made.

Also, everyone has a theology—a set of intellectual and emotional commitments to ideas about God and man that determine their decisions and their actions.

Together, these form our moral persuasion—what we hold to be normal and acceptable and what we reject as being abnormal and unacceptable. This is more than a biological function of the brain.

If I ask you to, "Show me your brain," I am asking you to do something that is physically possible. If I ask you to, "Show me your mind," that is something that is physically impossible.

You can show me the *effects of your mind functioning*, but not your mind itself. Mind is more than the brain, more than intellect, more than mental function and thinking.

Mind—especially in the Biblical sense—includes the motivations, the desires of the heart.

It is the sense of the "mind" [Greek, *nous*] which Paul employs when he says we are to be "renewed in our minds."

The "mind" in Scripture is the heart out of which flow the issues of life. It is not some emotive organ relegated to the domain of Cupid.

"The fool says in his heart, there is no God" (Psalm 14:1).

The one who may dwell on God's holy hill is the one who "speaks truth in his heart" (Ps 15:2).

Jesus tells us that it is from the heart of man that evil comes: "That which proceeds out of the man, that is what defiles the man. For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. (Mark 7:20-22).

How can Michael J. Behe and Richard Dawkins—both learned scientists—look at the same information and reach opposite conclusions about the existence of God and the origins of the universe? A person's conclusions cannot be separated from his beliefs, nor his methods separated from his convictions.

You cannot take two systems with warring definitions of life, truth, humanity, God, and reality, and integrate them into one coherent system.

When a mind bathed in the perspective of psychology moves beyond observation to explanation, it has entered spiritual territory, the map for which is

defective and incomplete as a result of their assumptions.

In fact, since the underlying system denies God—the One who is able to give us true understanding—the diagnoses will be defective, the solutions will lead away from God instead of toward God, and the end will fall far short of where everyone involved desires to go.

As the Apostle Paul admonishes in 2 Corinthians 6:14-15: “Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?”

## **6. CAN YOU SEPARATE A COUNSELOR'S METHODS FROM HIS OR HER BELIEFS?**

As we discussed earlier, people live and act based on what they believe to be true. Belief and practice are two sides of the same coin—they are not different or separate things.

Any belief system, even if it is foundationally wrong, gains strength from internal consistency. The greater the number of internal inconsistencies a system has, the weaker it is. If a building that has structural integrity is constructed on sand, it may remain standing for a long time, although it will shift and ultimately crack.

Secularists understand the relationship between a person's beliefs and his methods. For example, B.F. Skinner [the father of Behaviorism] does not borrow his methods from the Christian community. In fact, behaviorism and its progeny (cognitive behavioral therapy, for example) are based on the premise that man is a highly evolved animal.

Proverbs 23:7 says "For as a man thinks within himself, so he is." The Hebrew lays out this way: "as he is all along in his heart, so is he (at last) in act." (Albert Barnes' Translation)

A person's beliefs—including those of every man and woman who does counseling—will ultimately direct not only their behavior, but their methods as well. For example, one method used by those who follow Sigmund Freud [the father of Psychoanalysis] in dealing with anger is to allow the counselee to vent his anger on a pillow or a punching bag.

They believe an angry person has an unconscious that is like a tank which needs to be drained. Drain the tank of its anger and the problem will be solved. Biblical counselors, on the other hand, know that anger comes from the fearful and unforgiving heart of the person and that venting that anger results in unrighteousness (James 1:19-20).

Experience and observation tell us that, most often, though a man may be able to direct his anger onto a neutral target, the sinful heart beneath remains

untended. There has been no change—only temporary modification. More than one “vent-er” has transferred his venting from the pillow or punching bag to his wife or one of his children.

## **7. WHERE TO FROM HERE?**

All of God’s people are called to be competent to provide solid Biblical counseling to other believers;

“But I myself am fully convinced about you, my brothers and sisters,<sup>12</sup> that you yourselves are full of goodness, filled with all knowledge, and able to instruct one another.” *Romans 15:14*

We are to be proficient in the Scriptures;

“Make every effort to present yourself before God as a proven worker who does not need to be ashamed, teaching the message of truth accurately.” *2 Timothy 2:15*

For they are fully authoritative and sufficient for every aspect of Biblical counseling;

“All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness; that the person dedicated to God may be capable and equipped for every good work.” *2 Timothy 3:16-17*

And we are commended to be invested in personal soul-care;

“Brothers and sisters, if a person is discovered in some sin, you who are spiritual restore such a person in a spirit of gentleness. Pay close attention to yourselves, so that you are not tempted too. **Bear one another’s burdens, and in this way you will fulfill the law of Christ.**”

*Galatians 6:1-2*

With the present popularity of re-defining besetting sin as “disease,” redefining repentance and restoration as “recovery”, redefining being responsible before God for one’s own sin choices as “victimization,” and providing a needs-based philosophy in counseling that seeks to help the counselee satisfy what they feel they need instead of what God has said we need, the Church has been taken “captive through an empty, deceitful philosophy that is according to human traditions and the elemental spirits of the world, and not according to Christ.” (Colossians 2:8)

To be effective as a Biblical counselor takes diligence, prayer, and experience. It takes an ever-growing knowledge and understanding of the Word of God. It takes properly interpreted Scripture properly applied. And it takes a counselor with a heart for the lost and the broken—one who humbly seeks to fulfill the greatest commandment loving God all-out, and its codicil (Mark 12:29-31).

Biblical counseling is *not an option* for the Church. It is at the *very heart of sanctification* and discipleship. It is the core of rebuilding broken lives for service to Christ and His church. It is the call and the privilege of everyone who claims Jesus Christ as Savior and Lord.

*Soli Deo Gloria*

## Recommended organizations:

The following organizations provide resources, training, guidance, and expertise, as well as connections to other qualified help for anyone seeking to become better equipped to serve as a Biblical Counselor.

### **Biblical Counseling Coalition**

- [BiblicalCounselingCoalition.org](http://BiblicalCounselingCoalition.org)

### **Christian Counseling & Educational Foundation**

- [CCEF.org](http://CCEF.org)

### **International Association of Biblical Counselors**

- [IABC.net](http://IABC.net)

### **Truth in Love Biblical Counseling Center**

- [TILBCC.com](http://TILBCC.com)

### **Vancouver Bible Institute**

- [VancouverBible.com](http://VancouverBible.com)