A DEVELOPING MODEL TO MEET COUNSELING

NEEDS THROUGH THE LOCAL CHURCH

BY

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Chapter 1

INTRODUCTION

The purpose of this chapter is to describe the problem consid-
ered in this Project-Dissertation, its validity and its theoretical frame-
work. The intentions of this study will be explained. The theological,
psychological and biblical counseling literature used in this Project-
Dissertation will be surveyed, and the research methodology will be out-
lined.

Introduction to the Problem Area

The importance and validity of the problem considered in this

Project-Dissertation originated from specific difficulties encountered

in the first eight years of the writer's public ministry. First, it

was discovered that he was ill-equipped to help hurting people with con-

flicts in their life situations. Second, previous ministerial training

had not provided the necessary understanding of personality structure

as it related to an individual's motivation to react and respond. The

first two dilemmas naturally led to the third. Could a plan be developed

for assisting others with conflict situations? Could the basics of psy-

chology be compiled into a workable, natural model which would be educa-

tive in both the skills and knowledge of counseling? Could counseling

then become a ministry which the whole church could undertake? These in-

ternalized difficulties drew to a critical climax when a pastorate was

assumed in West Palm Beach, Florida. In previous public ministry, there

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had been difficulty in identifying and diagnosing the problems and needs of those who came for counseling ministry, but the problem increased dramatically upon the assumption of this new parish, Maranatha Temple.

The church, though transdenominational in its constituency, is part of a classic pentecostal denomination, the Church of God. It is approximately twelve years old. One hundred twenty-five parishioners were attending in 1975 when the pastorate was assumed. As of this writing, the average attendance is approximately five hundred. The church is located in Palm Beach County in a suburban neighborhood of about 60,000 people, with a total of 350,000 in the immediate area. The parishioners are generally the blue collar and professional classes. The young married group (24-32 years of age) is the largest group in the church. The strength of the church is in worship, in pastoral teaching and in Christian education. The weakest area is pastoral care, to which this Project-Dissertation addresses itself.

The church has remained open to the charismatic renewal. This emotional and experiential setting has attracted large numbers of persons who brought various personal problems and conflicts. Problems of rejection, depression, separation of families, divorce, marital problems, homosexuality, suicide, abortion and poor self-image are all indicative of these problems. Discovering solutions for these conflicts presented a challenge which an unskilled and untrained pastor could not meet.

The complexity of these problems required more than the trite spiritual answers such as, "Let's pray about it." Those seeking ministry were desiring lasting solutions for their complex problems. Many constituents were those who had rebelled in the sixties. They were troubled with themselves, their families and their vocations. They were now

seeking Christ's answers which could be applicable to life's situations.

There were healthy, well-adjusted Christians in the same congregation with those who were hurting. Those having problems began to migrate toward them for assistance. The pastor welcomed the assistance.

Prompted by the needs of a growing, thriving congregation, the writer enrolled in the Doctor of Ministry Program of Asbury Theological Seminary in 1977. Seminar II of the Doctor of Ministry Program, personal studies in the Book of Ephesians and personal readings in such books as Ray Stedman's Body Life and Howard Snyder's The Problem of Wine Skins provided the motivation which was needed to begin seeking for some solutions and direction. The opportunity to engage in an experimental research project was one of the components of the Doctor of Ministry Program. The counseling needs of the local church were becoming more demanding. This Project-Dissertation resulted from the culmination of all these factors.

The importance of this Project-Dissertation was further evidenced by the need for a change in theology of ministry. The sheer number of persons needing ministry created a need for other members to become involved in bringing healing to hurting lives. This automatically required that the laity become equipped for this ministry as well.

The writer's confidence in the credibility of the Scriptures was another factor which necessitated this Project-Dissertation. His contention was that the Scriptures should offer the answers to all human problems. Therefore, it was important to do whatever investigation, research and experimentation was needed in order to apply the Scriptures to these problems.

The last factor related to the importance and validity of this

Project - Dissertation was the apparent oversight of the remarkable latent potential for ministry which was resident within the laity. Most Christians and Christian leaders possess considerable biblical knowledge and experimental knowledge, but are often unable to utilize that knowledge or those experiences successfully in helping others with their problems. It was believed, given a simple model whereby those experiences and knowledge could have meaningful application, an abundant source of effective lay ministry could be tapped.

Stating the Problem

The increasing human needs of parishioners in the local church and the demands upon the pastor to be "counselor" for these needs generated some important problems.

1. It was apparent that general knowledge in understanding human behavior was needed.

2. It was evident that more understanding about counseling methodologies and techniques was necessary to effectively assist others.

3. It was apparent that the counseling needs in the local church could only be met if laity were more actively involved in the counseling ministry.

4. It was evident that a model for counseling in the local church needed to be developed and studied.

Stating the Hypothesis

Rather than establishing hypotheses that would need proving, this study developed research questions. The following questions were the primary focus of this study.

Can general concepts concerning humanity, their needs, problems and solutions for those problems be stated? Can a simple model of methodology incorporating these general personality concepts be developed? Can the counseling needs of the local church be met by laity becoming actively involved in the implementation and development of this model? Can laity, trained with the knowledge and skills of a model, minister to one another as well as assist in the testing, revising and formulating of this counseling tool?[1]

Focusing on the Problem

The problem of understanding how individuals function inwardly and of building a model whereby solutions are applied to problems was an extremely broad field, which had to be narrowed. It was the intention of this study to investigate possible personality structures as propounded by the disciplines of theology, psychology and biblical counseling. Basic human problems and recommended solutions were investigated in those same three fields. A study of the methodology and skills used by counselors in their own counseling models was made. The purpose of this study was to provide the adequate knowledge and necessary techniques to begin developing a model to be used by laity in the ministry of counseling in the local church setting.

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[1]Initially it was hoped that the model could be fully developed and that definitive statements could be made regarding its effectiveness. However, as the theoretical research stage of the investigation became extended it became clear that no such completeness could be achieved within the time-limits of the degree program.

Therefore, it was determined that an initial phase of the model would be developed and that responses of the trainees would be obtained so that further development could be undertaken at a later date.

Laypersons should be able to comprehend and use this knowledge. It was necessary that both the principles of human nature and the methodologies for dealing with human problems be stated in terms which the non-professional practitioner could understand. This was so because in the field of human behavior, there has been a tendency to be technical, theoretical and impractical.

Major Sources of Information

The study of this problem was limited to the following resources: Scriptures, secular psychology, biblical counseling, individual experiences of the writer and the observations of trained laypersons.

The Scriptures were investigated because they contain the basic insights for understanding human personality. Because the Scriptures provide this understanding, they were considered the starting point as well as being the point of reference for any counseling theory or practice that would bear the name Christian.

Psychology was chosen as a source of information for this study because it is a systematic study of human nature. Although there is conflict in the Christian community concerning the use of this field of study, the value of its insights into human behavior is clear. Because of the extensive breadth of this field, this study was restricted to the three major schools including Freudian psychology, behavioristic psychology and humanistic psychology. These have served as foundations in psychological thought over the last century. It was obvious, even from a cursory reading in the major fields, that the multiple principles and theories in psychology prohibited a thorough investigation by this Project-Dissertation. Only general views of psychological thought and

therapy are noted. The major source of methodology was derived from biblical counseling.

Biblical counseling was chosen as a source of information for this Project-Dissertation because it offered input from those who have attempted to bring the Scriptures and psychology together into a new discipline. Those selected included Jay E. Adams, Lawrence Crabb, Jr. and Gary R. Collins. Jay Adams was selected because of his popular influence in the field of biblical counseling over the last decade. Lawrence Crabb, Jr. was chosen for his excellent integration of psychology with Scripture. Gary R. Collins was selected because of his emphasis upon the discipleship system approach. All three men have been practitioners. Each has communicated his model in a book after testing it for a number of years. It was expected that the most significant contribution from biblical counseling would be methodology and technique.

Another source of information chosen for this study was the individual experiences of the writer. This information would include the struggles to acquire knowledge and skill in a real counseling situation and the efforts to evaluate and revise the principles and methods used.

A final source of information for this Project-Dissertation was trained laypersons. Observation and consultation with laypersons provided essential data in developing and implementing a model for lay counseling.

The area of pastoral counseling was not chosen as a source of information for this study. This decision was made because the information which could be gained from this discipline would be evident in the

field of biblical counseling. Since the emphasis of this Project-Dissertation was on understanding human nature and developing a counseling model, the area of biblical counseling provided more raw data than the area of pastoral counseling. Furthermore, there would be considerable overlapping between the two fields.

The Time Period of the Project-Dissertation

The time period of this Project-Dissertation was broken into three intervals covering a period of four and one-half years. During the first year the writer experienced the trauma of trying to counsel and help counselees with little knowledge and no training (January 1976-January 1977). Approximately ten hours were spent each week in counseling. The second interval of time was a two-year period (January 1977-January 1979) when general secondary reading was done both in secular psychology and the biblical counseling field. Six counseling seminars were attended. Primary investigative research was begun in the Scriptures, secular psychology and biblical counseling. The third time interval (January 1979 - May 1980) was that period used to formulate and test the model as well as write these experiences into this Project-Dissertation. Because of church responsibilities, the writing of the Project-Dissertation was postponed for one year. The completion date was finally set for May 1981.

The Theoretical Framework of the Project-Dissertation

The following explanation of the theoretical framework of this Project-Dissertation will enable the reader to understand the basic presuppositions and assumptions used. The central views of theology,

ministry and psychology which served as a basis for this study will be
stated. A few definitions will be included also to clarify usage.

Theological

The existence of an infinite and personal God who has revealed
Himself in the written Word, the Bible, and the living Word, Jesus
Christ, is an assumption of this study. It is also assumed that Jesus
Christ is the only begotten Son of God, who lived a perfect life, died
and was resurrected. Humanity was created in the image of God, but fell
because of sin. Sin damaged every part of human nature. Christ's
death and resurrection provided the way for restoration of the human
nature.

Ministerial

A strong conviction that the Body of Christ (the Church) is the
instrument God desires to use to bring His healing to the world is
another basic assumption of this study. The foundation upon which the
development of this counseling model for laity stands is a theology of
ministry which sees the researcher's role as one of an enabler of the
laity to fulfill their roles as ministers of healing to our age.

A biblical base exists for this theology of ministry. In the
great commission (Matthew 28:18-20) Jesus states He has shown and
taught the disciples how to live successfully; therefore they were to
teach and show others this successful living. Other key passages that
set a biblical base for theology of ministry are: Philippians 2:3-7;
I Corinthians 12; Romans 12; and Acts 2:41-48. However, Ephesians
4:1-16 is perhaps the strongest base for ministry within the Body.

Psychological

It is believed that the field which empirically studies human behavior should offer a great deal of insight into human behavior. Since all truth is revealed by God, the truthful insights of psychology need to be utilized.

Definitions

This Project-Dissertation contains terms which appear frequently. They have the following meanings for this study:

1. Personality structure - The total nature of the person.

2. Laity - This word is used in two ways in this Project-Dissertation. Laity refers to the non-ordained as compared to the ordained clergy. Laity is a term used to identify the untrained non-professional.

3. Determinism - The theory that every action or behavior has a prior cause.

4. Depravity - The loss of original righteousness.

A Review of the Literature in the
Related Fields

Theology, secular psychology and biblical counseling are the three related fields selected as sources of information for this Project-Dissertation. Leading authors and their contributions in each of these fields are reviewed in this section.

Theology

Classical works in systematic theology were used to give an overall view of how the themes of theology reflected thoughts concerning human nature. L. Berkhof in his book, Systematic Theology,[1a] not only

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[1a] L. Berkhof, Systematic Theology (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1941).

presented an excellent study of reformed theology but contributed insights concerning man's original righteousness. H. G. Thiessen's Introductory Lectures to Systematic Theology,[2] though an older work, was beneficial because of the points expressed concerning the effects of sin upon one's nature. Thiessen's single most significant contribution was his practical explanation for the application of divine solution for humanity's needs. A. H. Strong's Systematic Theology[3] was another older work which was reviewed. Strong offered a scholarly treatment of the functions and qualities of the soul and spirit.

More recent theological works on the New Testament view of man, Old Testament view of man and the Pauline view of man were helpful in gaining a biblical perspective of human nature. W. G. Kummel in his book, Man in the New Testament,[4] offered a summary of human nature as revealed in the teachings of Jesus, Paul and John. The book also provided a quick overview of New Testament anthropology. George Eldon Ladd in his book, A Theology of the New Testament,[5] offered an excellent survey of the disciplines of New Testament theology. His specific contribution to this study was his chapter on Pauline psychology. In this

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[2]H. C. Thiessen, Introductory Lectures in Systematic Theology (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1949).

[3]August Hopkins Strong, Systematic Theology (Valley Forge, Pennsylvania: Judson Press, 1907).

[4]W. G. Kummel, Man in the New Testament, Vol. I and II (New York: Charles Scribner's and Sons, 1951).

[5]George Eldon Ladd, A Theology of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1975).

chapter Ladd took the major anthropological words of both Old and New Testaments and compared them to Paul's use of the words. Another important work was Rudolf Bultmann's Theology of the New Testament.[6] In Volume I Bultmann insisted that Paul's theology was fundamentally a doctrine of man. He treated the Pauline anthropological terms in some depth, particularly from the perspective of their existential meaning. Man in the world, man in sin and man in faith were all dealt with by Bultmann. It was his existential perspective of man which was most helpful in a dissertation which dealt with the counseling needs of a congregation.

The Pauline view of man dominates New Testament anthropology. W. D. Stacey in his book, The Pauline View of Man,[7] offered perhaps the most thorough treatment available in the field. The first two chapters surveyed the Greek and Hebrew views of man. The remainder of the book was a treatment of Pauline anthropological terminology. The most recent exhaustive treatment of the Pauline anthropological terminology was offered by Robert Jewett in his book, Paul's Anthropological Terms.[8] The terms "flesh," "spirit," "body," "heart," "soul," "mind" and "conscience" were analyzed in terms of their setting and purpose in each of Paul's letters. An older work, The Bible Doctrine of Man,[9] by a well-known British biblical scholar, C. Ryder Smith, dealt with the Old

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[6]Rudolf Bultmann, Theology of the New Testament, Vol. I and II, (New York: Charles Scribner's and Sons, 1951).

[7]W. D. Stacey, The Pauline View of Man (London: Macmillian and Co., 1956).

[8]Robert Jewett, Paul's Anthropological Terms (London: Epworth Press, 1951).

[9]C. Ryder Smith, The Bible Doctrine of Man (London: Epworth Press, 1951).

Testament view of man, the Greek view of man and the New Testament view of man. The earlier portion of this book was given to the Hebrew concept of man and the latter portion was given to a New Testament understanding of human nature. References to Paul's anthropology were included in this latter section. Like most treatments, Smith delineated the holistic conception of man's constitutional makeup and then discussed the separate psychological terms in this context. Another helpful book in this area was D. E. H. Whiteley's A Theology of St. Paul.[10] His book was a summary of Pauline anthropology which drew from recent research. His contribution to this study was his emphasis upon Paul's unitary view of man in both the Old Testament and New Testament.

Richard C. Trench's work, Synonyms of the New Testament,[11] was helpful in establishing a braod definition of sin. Fred D. Layman in his article, "Man and Sin in the Perspective of Biblical Theology,"[12] deals with the holistic view of man, man as created in the image of God and man and original sin. The excellent treatment of these concepts and bibliographic material were most helpful. H. Wheeler Robinson's The Christian Doctrine of Man[13] has influenced other writings about the Old Testament for much of this century. This book attempted to delineate

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[10]D. E. H. Whiteley, The Theology of St. Paul (Philadelphia: Fortress Press, 1966).

[11]Richard C. Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1948).

[12]Fred Dale Layman, "Man and Sin in the Perspective of Biblical Theology," The Asbury Seminarian (Wilmore, Kentucky: Asbury Theological Seminary, January, 1975).

[13]H. Wheeler Robinson, The Christian Doctrine of Man (Edinburgh: T. and T. Clark, 1911, rewrite in 1943).

the Christian understanding of man as found in the Old Testament, New Testament and historical theology. In an article "Hebrew Psychology in Relation to Pauline Anthropology,"[14] Robinson pointed out that the roots of Pauline anthropology are established in the Old Testament not in the Greek view of human nature.

H. W. Wolff's book, Anthropology of the Old Testament,[15] is a more recent treatment of Old Testament anthropology. In the first part of his book this Old Testament scholar gave a detailed examination of Old Testament anthropological terms (pp. 7-79) which related to the present study. Aubrey R. Johnson's book, The Vitality of the Individual in the Thought of Ancient Israel,[16] was a detailed, exegetical study of the various anthropological terms in the Old Testament. He first pointed out the "synthetic" character of the Old Testament view of man. This view understood mankind as holistic, and then related the various psychological terms to that fundamental holistic concept. This was a valuable inductive and exegetical source for the Old Testament view of man.

An Outline of Old Testament Theology[17] by Th. C. Vriezen was another Old Testament source. Vriezen offered a broad concept of mankind from a Hebrew perspective. Insights into the Hebrew concepts of

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[14]H. Wheeler Robinson, "Hebrew Psychology in Relation to Pauline Anthropology," Mansfield College Essays (London: Hodder and Staughton, 1909).

[15]H. W. Wolff, Anthropology of the Old Testament (Philadelphia: Fortress Press, 1974).

[16]Aubrey R. Johnson, The Vitality of the Individual in the Thought of Ancient Israel (Cardiff University of Wales Press, 1949).

[17]Th. C. Vriezen, An Outline of Old Testament Theology (Newton, Mass.: T. Branford Company, 1970).

the values of life are examined through biological and psychological

terms. Otto J. Baab's book, The Theology of the Old Testament,[18] was

a study of major theoretical concepts of Israel's religion. Specifi-

cally, Baab's treatment of mankind as a rational, ethical and volitional

being from the Hebrew perspective was valuable.

Secular Psychology

A study of psychology revealed a wide range of theories and

therapies. The three main psychological schools of thought were Freud-

ian psychology, behavioristic psychology and humanistic psychology. It

was believed insights could be discovered by an in-depth exploration of

the three major systems.

Chapter two of this Project-Dissertation discloses major findings

in Freudian psychology, behavioristic psychology and humanistic psychol-

ogy. The major proponents and their works are noted in that section.

Related literature in the field of secular psychology is reviewed here.

One system of thought developed by Freudian psychology is

psychoanalytic psychology. Alfred Adler and C. G. Jung were the early

proponents of this system of thought.

Adler was a prolific writer. His personality theory is best

related in his book, The Individual - Psychology of Alfred Adler.[19] An

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[18] Otto J. Baab, The Theology of the Old Testament (New York: Abingdon Press, 1931).

[19] H. L. Ansbacher and R. Rowena, eds., The Individual - Psychology of Alfred Adler (New York: Basic Books, 1956).

abbreviated presentation of thought on human personality was revealed in his "Individual Psychology"[20] and an article in The International Journal of Individual Psychology entitled "The Fundamental View of Individual Psychology."[21]

Jung's numerous books and articles have been published in fourteen volumes. Volume Seven, Volume Eight and Volume Nine, Part One were most helpful in understanding his personality theory.[22] Both Adler and Jung gave attention to the intelligent, adaptive, self-guiding, responsible and creative qualities of a person.

Rational - Emotive Therapy is a theory in secular psychology which is significant. Its major theoretical framework is included in humanistic psychology and behavioristic psychology. However, this theory brings these two orthodox psychologies together and offers a fresh insight. The insight of the A-B-C Theory was really taken from Adler but structured, tested and expanded by Albert Ellis. This theory was best presented in Ellis' books, How to Live With a Neurotic,[23]

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[20]A. Adler, "Individual Psychology," ed., Wm. C. Murchison Psychologies of 1930 (Worcester, Mass.: Clark University Press, 1930), pp. 395-405.

[21]A. Adler, "The Fundamental View of Individual Psychology," The International Journal of Individual Psychology, Vol. I, (1935), pp. 5-8.

[22]C. G. Jung, Collected Works, Vol. I - XIV (Princeton: Princeton University, 1963).

[23]A. Ellis, How to Live With a Neurotic (New York: Award Books, 1969).

Reason and Emotion in Psychotherapy[24] and Growth Through Reason.[25]
The Rational-Emotive Therapy will be used in the developing of a coun-
seling model for laity. Lawrence Crabb, Jr., as revealed in Chapter
four of this Project-Dissertation, uses this insight in his development
of solution.

Reality Therapy, developed by William Glasser, is also a signi-
ficant therapy in the field of secular psychology. Glasser discussed
this therapy in his book Reality Therapy.[26] The focus of this therapy
is upon present behavior and personal responsibility.

The Gestalt Therapy is a recent therapy. Two proponents of this
view are Frederick Perls and Walter Kempler. Perls' books, Gestalt
Therapy Verbatim[27] and Gestalt Therapy,[28] and Kempler's articles "Ex-
perimental Family Therapy"[29] and "The Experiential Therapeutic Encount-
er"[30] explain the main elements of the Gestalt theory. This therapy
consists of an open and honest awareness of one's self, feelings and

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[24]A. Ellis, Reason and Emotion in Psychotherapy (New York: Lyle
Stuart, Inc., 1962).

[25]A. Ellis, Growth Through Reason (Palo Alto, Calif.: Science
and Behavior Books, 1971).

[26]William Glasser, Reality Therapy (New York: Harper and Row,
1965).

[27]Frederick Perls, Gestalt Therapy Verbatim (Lafayette, Calif.:
Real People Press, 1969).

[28]Frederick Perls, R. F. Hefferline and Paul Goodman, Gestalt
Therapy (New York: Julian Press, 1958).

[29]Walter Kempler, "Experimental Family Therapy," International
Journal of Group Psychotherapy, 15, (1965), pp. 57-71.

[30]Walter Kempler, "The Experiential Therapeutic Encounter,"
Psychotherapy, 4, (1967), pp. 166-72.

responsibilities. Discordant elements of behavior are confronted and

the blocks moved so a person can function responsibly with self-aware-

ness.

Transactional Analysis, a recent therapy, also is similar to

Gestalt therapy. Eric Berne in his books, Transactional Analysis in

Psychotherapy[31] and Games People Play,[32] stresses raising the level of

self-awareness so as to be able to make more constructive decisions

regarding future courses of behavior.

Existentialists are the last group to be mentioned in the re-

view of the literature in the field of secular psychology. This group

is so akin to humanistic psychology that, for this study, this major

emphasis will be included in humanistic psychology. Some major works

in this area are May's Existential Psychology[33] and Existence,[34] Fromm's

Escape From Freedom,[35] Frankl's Man's Search for Meaning[36] and Boss'

Psychoanalysis and Daseinsanalysis.[37] These existential psychologists

understand that the existence and goal of the human person is being

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[31]Eric Berne, Transactional Analysis in Psychotherapy (New York:
Grove Press, 1961).

[32]Eric Berne, Games People Play (New York: Grove Press, 1964).

[33]R. May, ed., Existential Psychology, (2nd ed.; New York:
Random House, 1969).

[34]R. May, E. Angel, and H. F. Ellenberger, eds., Existence
(New York: Basic Books, 1958).

[35]E. Fromm, Escape From Freedom (New York: Rinehart, 1941).

[36]V. E. Frankl, Man's Search for Meaning (New York: Washington
Square Press, 1965).

[37]M. Boss, Psychoanalysis and Daseinsanalysis (New York: Basic
Books, 1963).

radically open to possible choices of authentic and meaningful exis-
tence.

Biblical Counseling

A shortage of materials and books existed in the field of bibli-
cal counseling. Available materials were further narrowed by the re-
quirement that the material should be geared toward lay practitioners.

A set of materials discovered during the writing of this Pro-
ject-Dissertation was the Stephen Series[38] by Kenneth C. Haugk. Ken-
neth Haugk is both a minister and a licensed psychologist. His series
consists of a two-week leaders' training course in which laypersons re-
ceive training in such areas as: "What to do in the first helping con-
tact," "Feelings," "The art of listening," "Effective use of the tradi-
tional resources of Christianity," "Relationship exercises," "Utilizing
community resources" and "When and how to terminate counseling." The
potential counselors are taught how to relate the principles of coun-
seling to real situations and how to care for other members in the con-
gregation. The emphasis of Haugk's training is primarily concerned
with supportive, caring counseling rather than in-depth, confrontive,
preventive or educational counseling. It was believed, however, that
the model to be developed by this study should go beyond supportive
counseling. Also, the lack of knowledge concerning human nature pre-
vented the mere selection of an appropriate model for use in the local
church. It was felt that an effort should be made to involve the laity

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[38]Kenneth C. Haugk, The Stephen Series.
Information can be obtained by writing: Pastoral Care Team Ministries,
7120 Lindell Boulevard, St. Louis, Missouri, 63130.

in the process and development of the model.

Another resource that was made available during the writing of this Project-Dissertation was H. Norman Wright's <u>Training Christians to Counsel</u>.[39] In this training manual Wright establishes the biblical framework for counseling, identifies specific biblical principles and methods and gives a few paragraphs to his psychological and theological assumptions. A five-step biblical counseling model is his conclusion: (1) build a relationship, (2) explore the problems, (3) decide on a course of action, (4) stimulate action, and (5) terminate the counseling relationship. It is wished that this material could have been discovered before January of 1980. Except for a few variations, Mr. Wright's model is similar to the developing model of this study.

Wright's model uses the basic principles of reality therapy[40] and cognitive counseling.[41] The exploration of feelings is emphasized as a major component of the model. Various techniques such as listening and asking questions are explained. Five major counseling problems are addressed by Wright: depression, suicide, marriage problems, divorce and dying. The last sixty pages are given to outstanding articles on various counseling subjects. He also has put together an excellent bibliography of counseling resource materials. Persons searching for resource material in the field of lay counseling should expose themselves

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[39] H. Norman Wright, <u>Training Christians to Counsel</u> (Denver: A. B. Hirschfield Press, Inc., 1977).

[40] Reality therapy is explained in the review of the literature in the field of psychology in this chapter.

[41] Cognitive counseling is the same as Rational-Emotive Therapy found in the review of literature in the field of psychology in this chapter.

to the manual.

Clyde M. Narramore is a practitioner and writer in the biblical counseling field who also desires to train laypersons for the task of counseling. Narramore, in his book, The Psychology of Counseling,[42] offers basic concepts and techniques of counseling. "Ethics," "the value of discussion," "waiting on the real problem," "the therapeutic process," "focusing on the problem" and the "responsibility of refer- rals" are some of the topics which are explored. Part two of the book contains comments on special areas of counseling. Some of these are youth counseling, marriage counseling, sex counseling, and assisting the emotionally and mentally ill. Narramore, in another work, Encyclopedia of Psychological Problems,[43] lists problems which are often confronted by counselors. He gives a detailed description, etiology and treatment for each of these problems. His principles are very sound and should be included in the library of those desiring to train laity for coun- seling.

Another excellent resource valuable for those interested in training laypersons in counseling is provided by Yokefellows, Inc. The Yokefellow materials reviewed in preparation for this study came from a center in California which is directed by Cecil G. Osborne.[44] The

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[42]Clyde M. Narramore, The Psychology of Counseling (Grand Rapids: Zondervan Publishing House, 1960).

[43]Clyde M. Narramore, Encyclopedia of Psychological Problems (Grand Rapids: Zondervan Publishing House, 1966).

[44]Information on all Yokefellow materials can be received by writing: The Yokefellow Center, 19 Park Road, Burlingame, California, 94010.

Yokefellow program suggests sharing group settings in which discussion, Bible study and prayer occur.   The members are motivated toward self-discovery.   Barriers between one's self and God and between one's self and others are investigated and exposed.   The Yokefellow's program makes available an impressive array of tests, methods, techniques and resource materials.

Other private works are appearing in the area of training lay-persons for counseling.   One such work is Doris Mather's Becoming Befrienders.[45]

It was determined that those biblical counselors who presented the most complete theory and therapy for the training of laypersons were Jay E. Adams, Lawrence Crabb, Jr. and Gary R. Collins.   It was believed that an in-depth study of these three counselors and their counseling models would reveal principles, problems and methodologies which could be used in developing a counseling model for the local church.   These findings and conclusions appear in chapter four of this Project-Dissertation.   A review of the resources authored by these counselors and used in this study is made in chapter four as well.

The last group of materials in biblical counseling include books, tapes, Bible studies and workbooks on individual subjects such as inner conflict, anxiety, loneliness, depression, anger, guilt, singleness, marriage, family and children.   These books will be used as research,

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[45]At the time of the writing of this Project-Dissertation the work had not been published.   Information concerning the work may be obtained by writing: Becoming Befrienders, 2009 Forest Point Blvd., Ft. Wayne, Indiana, 46805.

reading, and homework material both by the counselee and counselor.
A full list of books purchased and reviewed by the writer is noted
in the annotated bibliography.

Design of the Investigation

The problem has been stated, the theoretical framework establish-
ed and a review of the literature in the applicable fields presented.
This section is devoted to stating the design of the investigation used
in developing and testing the model as well as describing the sources,
tools and techniques used to gather the data.

The methods used in this Project-Dissertation range from person-
al observation and experimentation in counseling situations to the re-
search and writing. As previously stated, a year passed while observing
hurting people who were seeking realistic answers to difficult problems.
This observation was the beginning of the investigation. It produced
the desire and determination to find lasting solutions for these prob-
lems. The writer, without training or knowledge in the field of coun-
seling, attempted to provide Scriptural answers, whenever possible, dur-
ing the year. Ten hours a week were spent in this first phase of
research.

The second phase of the investigation was the experimental study
to establish a theoretical framework in the counseling field. Readings
and study in both primary and secondary resource materials in the areas
of theology, psychology and biblical counseling were begun during this
two-year period. Counseling sessions, about ten hours per week, were
continued. These sessions were evaluated and the data recorded. This
data is used in chapter six of this study. Four seminars on counseling
or a counseling related field were attended during this time. It was

believed these readings, experiences and seminars would assist in set-

ting a theoretical framework for the developing of a counseling model.

A twelve-week seminar was attended in January , February and

March of 1978. The seminar was taught by Dr. Lawrence Crabb, Jr., a

psychologist, who had constructed a model for counseling. This seminar

stressed the possibility of laypersons using this model to counsel one

another. Certain knowledge, skills and insights shared during this

seminar appear in chapter four of this Project-Dissertation.

A second seminar, entitled "Basic Youth Conflicts," and taught

by Bill Gothard was attended in April and June of 1978. A model for

counseling was not offered during this seminar, but insights into situ-

ational problems encountered in the Christian life were exposed and

resolutions were suggested. Chapter six of this Project-Dissertation

refers to the use of some of these concepts.

A prayer counseling seminar directed by Anne White was attended

in June of 1978 also. Anne White is a layperson who has developed a

model of working through problems with a counselee through discussion

and prayer. She offers training for laypersons in the use of this

model during the prayer counseling seminar. It was discovered that the

most beneficial component of this seminar was the awareness of the

Holy Spirit's work in the counseling process.

The third phase of the investigation was an intensive study of

the Scriptures, secular psychology and biblical counseling as they re-

lated to building a theory and model for lay counseling. This phase

concluded with the bringing together of the essential elements for a

model.

A layperson, Bill McBreen, was hired during this period of time to assist in the administration of the counseling center. Bill is a young man in his early thirties who had repeatedly said he was interested in full time Christian service, especially in the area of counseling. He was attending college at the time, having already completed two years in an unrelated field. It was believed that Bill could be instructed in the knowledge and skill of the counseling model and placed in counseling situations where he could use the model. His input on the workability of the model along with evaluations of the counseling sessions could prove significant in helping to implement, test and revise the developing model. This was accomplished and weekly consultations with Bill were held during this time. Some of these observations and evaluations are shared in chapter six of this Project-Dissertation.

The fourth phase of the investigation included the testing of the theory and counseling model by lay counselors. Nine potential counselors were selected and taught the model during six weeks of classes. Fifteen counselees were assigned to the counselors at the end of the training. The counselors were questioned regarding their evaluations of the effectiveness or ineffectiveness of the model in the counseling situation. The questionnaire which appears as Appendix E was used for this purpose. The data received on these questionnaires is correlated in chapter six of this Project-Dissertation.

The fifth phase of the investigation was the writing of this Project-Dissertation.

Chapter 2

A BIBLICAL PERSPECTIVE OF MAN

Biblical insights into man's[1] personality structure, problems

and solutions are not only helpful, but essential in developing a mod-

el for Christian counseling. They are essential because one of the

basic presuppositions of this Project-Dissertation is the firm con-

viction that an absolute God has revealed Himself in Scripture. An

explication of that revelation should reveal valuable insights into

a person's nature and behavior.

Biblical Personality Structure

Traditionally, most biblical researchers perceived that man

consisted of two or three distinct elements within his nature. Older

generations (Clement of Alexandria, Origen, Gregory of Nyssa, and the

Reformers) understood I Thessalonians 5:23 to be a psychological state-

ment of man as spirit, soul and body.[2] They believed man to be a tri-

chotomy. The body was the material part of his nature. The soul was

the animal-like part of his nature. The spirit was the principle of

rational life. This trichotomous view was generally held by the Eastern

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[1]This Project-Dissertation uses the term man in the connotation
of all human beings, both male and female.

[2]George Eldon Ladd, A Theology of the New Testament (Grand
Rapids, Michigan: William B. Eerdmans Publishing Co., 1975), p. 457.

Church.[3] The Western Church held to a dichotomous view against the background of Greek dualism, stating that man was soul and body.[4] The body was believed to be the material part of an individual and the soul the immaterial part.

The trichotomous view bases its consideration on Genesis 2:7. This passage does not absolutely declare that the human person is a threefold being; however, the word "lives" is plural. Paul viewed man as body, soul and spirit in I Thessalonians. The concept of Hebrews 4:12 is that man consists of three distinct parts. In I Corinthians 2:14 - 3:4 Paul organized individuals around a threefold classification of natural, carnal and spiritual.[5]

The dichotomous view is based upon the consideration that Genesis 2:7 is the account where the body was given breath by the divine Spirit and the result was a living soul. The human soul or spirit is distinguished from the Spirit of God and from the human body which it inhabits in Numbers 16:22, Zechariah 12:1 and I Corinthians 2:11. The terms soul and spirit are used interchangeably as in Genesis 41:8, Psalms 42:6, John 12:27, 13:21 and Matthew 20:28. Matthew 20:28, I Corinthians 5:3 and III John 2 present man as a whole, while mentioning the body and soul.[6]

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[3]Henry Clarence Thiessen, Introductory Lectures in Systematic Theology (Grand Rapids, Michigan: William B. Eerdmans Publishing Co.), p. 225.

[4]Ibid.   [5]Ibid., pp. 226-27.

[6]Augustus Hopkins Strong, Systematic Theology (Valley Forge, Pennsylvania: Judson Press, 1907), p. 483.

The dichotomous view is more acceptable than the trichotomous view in that it seems more consistent with the biblical perspective which views a human being as a unit. Any attempt to divide man into parts is considered dualistic, which is rejected by the biblical writers in both the Old and New Testaments.[7] It may be said that there are material and non-material parts of man. With this declaration, it can then be demonstrated that various functions of the non-material part are recognizable.[8] This is not to imply that differences do not exist between the soul and spirit, but it does suggest that there are desirable functional aspects of the immaterial part.

Scriptures such as I Thessalonians 5:23 and Hebrews 4:12 are not conclusive proof of the trichotomous theory. Luke 10:27 could prove a quadratomy if these Scriptures are meant to prove that man has three distinguishable substantive entities. Rather, in both passages, these words are used to show the diversity of activity of the unit, not the existence of a separate essence.[9]

A dichotomous view is preferred over the trichotomous view. The words "spirit" and "soul" are used for a variety of other meanings which would tend to negate the division of soul and spirit. For example: soul and spirit are used of the "brute" creation in Ecclesiastes 3:21 and Revelation 16:3; the word "soul" is used of Jehovah in Amos 6:8; the disembodied dead are referred to as soul in Revelation 6:9

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[7] D. E. H. Whiteley, The Theology of St. Paul (Philadelphia: Fortress Press, 1966), pp. 32-35.

[8] Ladd, A Theology of the New Testament p. 457.

[9] Ibid.

and to lose one's soul is to lose all in Mark 8:36, 37.[10] Therefore,

the term trichotomous can be accepted if one is referring to soul and

spirit in purely functional terms for the non-material part of man.

However, the term trichotomous must be rejected if one is referring

to soul and spirit as distinguishable substantive entities. Rather,

a unitary view of man is essential.

Psychological Words in
the Scriptures

Writers of both Old and New Testaments have offered a wide

range of words and insights when referring to the human nature.

The Hebrew word for spirit, ruach, is a starting point in the

investigation of human nature. Ruach is imparted (given) to every

person by God (Zechariah 12:1, Isaiah 42:5), the life principle of God

(Job 10:12), preserved by God (Job 10:12). When a person dies his

ruach departs (Psalm 31:5). Ruach, in the Hebrew mind, is that part

of human nature most closely associated with the nature of God. It

is the capacity for religious activity. The word is also used to

describe the functioning of the total organism.[11]

Writers of the New Testament used the Greek word pneuma simi-

larly. It is with the spirit that one serves God (Romans 1:9), enjoys

union with God (I Corinthians 6:12), prays (I Corinthians 14:14), and

prophesies (I Corinthians 14:32).[12] Man's spirit comes from God; it

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[10]Strong, Systematic Theology, p. 485.

[11]Otto J. Baab, The Theology of the Old Testament (Nashville, Tennessee: Abingdon Press, 1931), pp. 64-65.

[12]Ladd, A Theology of the New Testament, p. 461

is an intricate part of his personality (Genesis 6:3; I Samuel 30:12).[13]

Pneuma is the inner dimension of man in contrast to the outer dimension (Romans 8:10). A New Testament understanding of pneuma means that part of man to which life is imparted. The mortal body will receive this life also in the age to come. However, every man, whether he has received the life of God or not, possesses a pneuma, giving him the capability and desire for relating to self (self-awareness, self-consciousness), to others and to God.[14]

Another word used to describe human nature in the Old Testament is nephesh, which is translated: soul, living being, life, self, person, desire, appetite, emotion, passion. Nephesh and its counterpart psyche (together used over 460 times) in the New Testament are the all-inclusive words of the Scriptures referring to the total function of man. The fundamental meaning is life-force, both of the physical and rational natures of mankind.[15] It is the term applied to humanity in general, yet individually (Genesis 12:13; I Samuel 18:1). The soul is: self-comprehending (Deuteronomy 13:6,7; I Samuel 18:1), self-conscious of others (Psalm 27:12), self-existent (Job 2:6), spirit-penetrable (Isaiah 26:9; Jude 19), self-directive (Exodus 23:9, I Peter 2:11), self-speaking (Genesis 40:40) and the sum total of man in body (Jeremiah 38:16; Genesis 46:26). It is expressed in the senses (hearing...Job 12:11, smell...Genesis 8:21, touch...Acts 19:27). It is

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[13]Ibid., pp. 458-59.

[14]Ibid., pp. 461-64.

[15]W. D. Stacey, The Pauline View of Man (London: The MacMillian Company, 1956), pp. 85-88, 121-127.

capable of hilarity (Ecclesiastes 11:9, Luke 6:45), perfection (Ephe-
sians 4:13), satisfaction (Psalms 105:8,9), sin (Ezekiel 18:4), mortal-
ity (James 4:14), immortality (Luke 15:19,31; 23-43) and eternal life
and death (Romans 6:23).[16]

Therefore, the words pneuma and ruach generally refer to that
part of man's immaterial personal being which is capable of relating
to himself, to others and to God (more specifically God). The words
nephesh and psyche are more inclusive, generally referring to man as
a biological, thinking, feeling, willing, relating, striving and pur-
posing being.[17] Said in another way, the spirit is the inner self
viewed in terms of man's personal relationship with God,[18] himself
and others,[19] and the soul is the inner self viewed in terms of man's
personal relationships with the body and flesh.[20] As has been pointed
out, there can be no exact demarcations between soul and spirit, only
functional observations.

In studying soul and spirit the use of other biblical words
sheds further light upon personality structure. One such word is
"mind." In the Old Testament, "mind" is the translation for the Hebrew
word lev or levav. Its literal meaning is "heart." The Hebrews
thought of rational functions as residing not in the brain but in the

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[16]Oswald Chambers, Biblical Psychology (Ft. Washington, Penn-
sylvania: Christian Literature Crusade, 1960), pp. 43-96.

[17]Ladd, Theology of the New Testament, pp. 458-463.

[18]W. G. Kummel, Man in the New Testament (London: Epworth Press,
1963), p. 44.

[19]Rudolf Bultmann, Theology of the New Testament, Vol. I (New
York: Charles Scribner's and Sons, 1951), pp. 206f.

[20]Ladd, Theology of the New Testament, p. 459.

bones, kidneys, liver and heart. Whenever the term appeared, it conveyed the concept of volition and judgment contrasted with nephesh which is the seat of emotions and affections (Psalm 73:7; I Kings 3:12). Occasionally, it is combined with nephesh (Deuteronomy 4:29; 6:5), but never as a symbol for rational thought alone.[21]

Various words in the New Testament are used to indicate the mental processes. Nous is used not as speculative, reflective reasoning, but as cognitive thinking (Luke 24:25). Paul made it clear the human mind could be dominated by evil or by God (Romans 12:2; Ephesians 4:17,23). The nous is the moral consciousness which determines will and action.[22] Another whole group of words around the root phren indicate the deep, reflective, meditative thought life of a person (Romans 8:6,7,27).[23]

Writers of the New Testament used another associated word for which there is no Hebrew equivalent - syneidesis (conscience). The idea is included in the Hebrew word lev.[24] D. E. H. Whiteley and A. H. Strong believed that syneidesis was not an anthropological part of human nature. Strong called conscience a "mode" made up of both intelligent and emotional elements whose main function was judicial. Coming from the word meaning "accompanying knowledge;" it is the function of the conscience to be able to discriminate between one's moral

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[21]Baab, The Theology of the Old Testament, pp. 66-68.

[22]Ladd, op. cit., p. 476.

[23]James Oliver Buswell, A Systematic Theology of the Christian Religion (Grand Rapids, Michigan: Zondervan Publishing House, 1962), p. 239.

[24]Ladd, op. cit., p. 477.

acts compared to moral standard or law. It demands for one to act or not to act in accordance with certain standards.[25] This facility of moral judgment is universal. It is inner knowledge shared with self. It is not absolute guidance or law. It can be educated rightly or wrongly (I Timothy 4:2).[26] Strong believed conscience was the knowledge of God within the human spirit.[27]

Paul used the phrase _ho eso anthropos_ (the inner man) synonymously with "mind" (Romans 7:22; II Corinthians 4:16) in referring to both the regenerate and unregenerate individual. Here Paul indicated the mind functioned as the higher, essential self.[28]

The New Testament word for heart, _kardia_, is also used in connection with man's intellectual activity. This is used essentially the same as the Hebrew word mentioned above, _lev_, to designate the inner life of man from various points of view.[29] _Kardia_ is the darkened understanding of ungodly men in Romans 1:21, but an understanding that can be enlightened in II Corinthians 4:6 or corrupted in Romans 2:5. Paul used this word to contrast the inner qualities of the human nature with other qualities (Romans 2:29; I Thessolonians 2:17; II Corinthians 5:12). _Kardia_ is the seat of the will (I Corinthians 4:5), religious experience (II Corinthians 4:6; Ephesians 3:17) and ethical judgment

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[25]Whiteley, _The Theology of St. Paul_, p. 44, and Strong, _Systematic Theology_, pp. 498-503.

[26]Bultmann, _Theology of the New Testament_, Vol. 1 p. 217.

[27]Strong, _Systematic Theology_, p. 503.

[28]W. D. Stacey, _The Pauline View of Man_, pp. 211-214.

[29]H. Wheeler Robinson, _The Christian Doctrine of Man_ (Edinburgh: T and T Clark, 1911), p. 106.

(Romans 2:14).[30]

Another biblical word expressing relationship with the psychology of man is translated "bowels." The Hebrew is <u>rachamim</u> (Genesis 43:30) and the equivalent Greek is <u>splangchna</u>. This word identifies the non-material part of man as an emotional, affectionate and sympathetic being.[31] Those emotions are understood to be positive or negative.

"Will" is another biblical word which can be used in the psychology of man. The Hebrew word <u>ratson</u> (Daniel 8:4) and the two Greek words <u>boule</u> (Luke 24:51) and <u>theloma</u> (Hebrews 2:4) indicate one's non-material being which makes choices.[32] Individuals, as volitional beings, have the ability to choose between motives, direct activities according to those choices and accomplish those choices.[33] "Will" is spoken of in connection with inclination. Motives are not causes which dictate to the will, but influence the will.[34]

Three types of freedoms mentioned in the Old Testament are given to humanity. A freedom of self-expression is given to make the routine decisions of life. All persons share this freedom. Freedom is given to elect good and reject evil or reject good and elect evil. This moral freedom has consequences which must be accepted. The third freedom is a religious freedom. A person may turn to God with his

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[30]Ladd, <u>Theology of the New Testament</u>, pp. 475-476.

[31]Buswell, <u>Systematic Theology of Christian Religion</u>, p. 239.

[32]Ibid., p. 241.

[33]Strong, <u>Systematic Theology</u>, pp. 504-505.

[34]Ibid., p. 506.

whole heart or turn to other gods.[35]

An anthropological word which J. A. T. Robinson called "the keystone of Paul's theology" was soma. Robinson said that with the exception of the doctrine of God, this word represented all the main tenets of the Christian faith.[36] The body created from dust is the physical dwelling place of man. Whether physically alive or dead, it is referred to as the body (Galations 6:17; II Corinthians 10:10). The soma is used to refer to the whole, organized person (I Corinthians 6:15; Romans 6:6).[37] Bultmann in his study of soma insisted that the human nature did not consist of two parts...material body and non-material soul. Rather, body, soul and spirit constituted different ways of observing man in his activity. Man does not have a soma, he is a soma. If one is to give one's body to be burned then one is giving one's self.[38] The body is a non-sinful, essential, normal, proper and approved existence of man.[39] It is seen this way in Scripture not only because it was originally pure (Genesis 1:31) and is now the dwelling place of the Spirit of God (I Corinthians 6:19),[40] but the redeemed, glorified existence will be a somatic existence (Romans 8:23; Philippians 4:3-21).[41] When the body dies, the soul

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[35]Baab, Theology of the Old Testament, pp. 75-78.

[36]J. A. T. Robinson, The Body (London: SCM Press, 1952), p. 9.

[37]Whiteley, Theology of St. Paul, p. 41.

[38]R. Bultmann, Theology of the New Testament, Vol. I (London: E. T. Loudin, 1952), p. 194.

[39]Ladd, Theology of the New Testament, p. 465.

[40]Strong, Systematic Theology, p. 448.

[41]Ladd, loc. cit.

and spirit are not extinct, rather the soul and spirit survive the
death of the soma (II Corinthians 5:8) awaiting resurrection and
reuniting.[42]

The search for a biblical psychology also involved the study of
a difficult New Testament word - sarx (Greek). The reason for the dif-
ficulty in interpreting "flesh" is because of the various ways in which
it is used. "Flesh" can be used like "body" and "soul" to refer to the
whole man (II Corinthians 7:5,12).[43] Flesh can suggest dullness of
understanding (Romans 6:19).[44] Sarx may be used to describe body tissue
(I Corinthians 15:39; II Corinthians 12:7), the body itself (I Corin-
thians 5:3; I Corinthians 6:16,17), man's physical and national origin
(Romans 9:3; Romans 9:8) and the sphere of societal relationships as to
religious attainments (Philippians 3:3ff; II Corinthians 11:18; Gala-
tians 6:12-41).[45] These are all neutral uses of the term flesh and
denote no moral significance. H. W. Robinson pointed out an "ethical"
use of sarx in which man as flesh is contrasted with the Spirit of God.
Specifically in passages such as Romans 8:8,9, the meaning is that in
the unregenerate nature of man, the flesh, there dwells no goodness,
no ability to please God.[46] But even after the unregenerate man receives
the Spirit of God, the "flesh" remains in conflict with the Spirit.

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[42]W. D. Stacey, The Pauline View of Man, p. 126.

[43]Ladd, op. cit., p. 464.

[44]Whiteley, loc. cit.

[45]Ladd, Theology of the New Testament, pp. 476-78.

[46]H. W. Robinson, The Christian Doctrine of Man (Edinburgh:
T. and T. Clark, 1943), p. 114.

The believer must learn how to let the Spirit have dominion. This does not mean the actual body is sinful, as Hellenistic dualism contended. Rather, a person belongs to one realm or another. He is indwelt by the Spirit of God, or he is not. Those indwelt by the Spirit are in the Spirit. The natural man is "in the flesh." Paul also stated in I Corinthians 2:14, and 3:3 that one could be indwelt by God and be "fleshly" because the Spirit was not exercising full control over his life.[47]

A Scriptural term which sums up man's essence is the "image of God."[48] This term implies that mankind has a special relationship to God; mankind was made to rule over creation; and mankind was made to be the representative of God in the earth.[49] The elements which were made a natural part of human nature were intelligence, affection and moral freedom.[50] Mankind was distnguished from every other creature by having the capacity for a relationship with God, with others and with creation.[51] Man was made a personal being. How were these capacities and characteristics affected by sin? How were they limited? What are their present capabilities or limitations? These are the subjects of the next section

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[47]Ladd, op. cit., pp. 469-70.

[48]L. Berkhof, Systematic Theology (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1941), p. 205.

[49]Fred Dale Layman, "Man and Sin in the Perspective of Biblical Theology," The Asbury Seminarian (Wilmore, Kentucky: Asbury Theological Seminary, January, 1975), pp. 36-37.

[50]Berkhof, Systematic Theology, p. 204.

[51]Berkhof, op. cit., pp. 204-206.

of this chapter. Before beginning that, however, it is necessary to sum up the biblical perspective on personality structure.

Summary and Synthesis

Traditionally, there have been two major views of personality structure. Biblical researchers understood human nature as either trichotomous or dichotomous. The results of research within this chapter have shown that man is a unit consisting of material and immaterial parts, the body being the material part and the soul (the spirit) being the immaterial part. Anthropological dualism, however, is rejected. When Old and New Testament writers spoke of the body, soul, spirit, mind, will, conscience and heart (or any other anthropological terms), it was an aspect of the total unit that was being mentioned. Man's different activities might be mentioned by different terms, but the language of the biblical writers was "aspectual" not "partitive."[52]

"Spirit" and "inner man" are generally referred to as the aspects of man's immaterial parts (thinking, feeling, willing, etc.). It is used to speak of one in his personal relationship to the world. "Mind" and "will" are more difficult. Nous (cognitive thinking), phren (root, reflective thinking) syneidesis (moral thinking), lev and kardia (ethical thinking) are various aspects of one's ability to think and understand. Even terms such as spirit, soul, body and "the inner man" are used to express the idea that man is a rational being. Ratson, boule, theloma, spirit, soul (in both Old and New Testaments), lev, kardia, sarx and basar are used to convey that a person is an ethical,

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[52]Whiteley, Theology of St. Paul, p. 36.

thinking, volitional being. He not only has the ability to make choices, choose motives and behavior (appropriate or inappropriate), but he also has the abilty to act out that choice. Splangchna, rachamim, lev and kardia all express that an individual is an emotional, feeling, affectionate or hurting being. Basar, soma and sarx express that a person is a physical, material being with the ability to relate to heaven and earth.

Thus, it is concluded from the Scriptures that, members of the human race were created as spiritual, rational, volitional, emotional and physical beings. They were made capable of personal relationships with God, with themselves, and with others (spiritual beings). They were made capable of cognitive, deep, reflective, moral, ethical and irrational thought (rational beings). They were given the capability of making choices, having motives and following through with a decided course (good or evil) of action (volitional beings). They were given the capability of experiencing and expressing pleasant or unpleasant emotions (emotional beings). Persons can relate to the world and all creation through their bodies. In an ethical sense the body has no ability to please God, but it is not considered sinful. It is not a suitable dwelling place for the spirit and soul presently, but after the resurrection it will be a perfect dwelling place (physical beings). All of these conclusions stem from the fact that man was created in the image of God.

The Development of Man's Basic Problem
from a Biblical Perspective

The human personality structure was studied from a biblical perspective. Having arrived at some general conclusions concerning

personality structure, the researcher believed it was necessary then to proceed to a study of the development of problems within that structure.

The writers of the Scriptures were clear in their diagnosis of the problem within the universe and man. It was evil, specifically pride and/or selfishness (Genesis 3; Romans 1:18-32). Trench listed ten words for sin which gave a full picture of evil from various sides. Hamartia is used in regard to missing the mark. Parobasis is used in regard to the overpassing or transgressing of a line. Parakoe means to disobey a voice. Paraptoma is used to denote falling when one should have stood upright. Ignorance where one should have known is denoted by agnoema. Hellema is used to convey a diminishing of that which should have been rendered in full measure. Paranomia is used for lawlessness and plemmeleia to denote the disharmony of God's universe.[53] Man by his own willful rebellion has missed what God intended for him; overstepped his rightful place; disobeyed; fallen away when he could have stood; was willfully ignorant of God's ways; did not measure up to his potential; and entered into lawlessness and disharmony with the environment. More specifically than sin, the major problem was selfishness. Whether it was named "pride" as Augustine preferred, or "unbelief" as Luther and Calvin preferred, the main connotation was that mankind put himself ahead of God.

God gave laws to man. The law was given not for the purpose of salvation (Galatians 3:21; Romans 8:3), but to reveal the holiness of God and to intensify one's knowledge of sin which hid itself within his

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[53]Richard C. Trench, Synonyms of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1948), pp. 239-40.

nature (Romans 3:19,20; 5:13; 7:7,13).[54] Sin is defined as a "lack

of conformity to the moral law of God whether in act, disposition, or

state."[55] It is clear from this definition that sin is more than an

act, it is also a principle. The act springs from a deeper principle

or nature (Matthew 7:17,18).[56] It is this principle or nature of sin

which must be discussed in order to understand its consequences and

effects on man's personality.

The human person was created (as has already been discussed)

originally righteous, with all the elements which belonged to his

natural constitution (intelligence, will, affection). He was both a

spiritual and moral being. He was created with all the natural ele-

ments within his personality and the natural ability and moral respon-

sibility to make possible a holy character.[57] Though the image of

God still existed in a limited sense within man after the fall, sin had

infected his being, leaving no part of his nature untouched. The

writers of the Scriptures are very pointed in asserting the universal

sinfulness of man (Romans 5:12-19; Romans 3:1-23; I Kings 8:46; Psalm

143:2; Proverbs 20:9). Adam and Eve's sin made all their posterity

sinners (Romans 5:12,19; Ephesians 2:3).[58] The consequences of sin

upon the human race were threefold. People became enslaved to sin

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[54]Thiessen, Introductory Lectures in Systematic Theology, p. 240.

[55]Strong, Systematic Theology, II, p. 549.

[56]Thiessen, op. cit., p. 244.

[57]Walter Eichrodt, Theology of the Old Testament, II (London: SCM Press, 1967), pp. 396, 398, 407.

[58]Ibid., p. 410.

(Romans 5:12, 19). They were made subjects of death (Romans 5:12,14, 15,17,21). They experienced the condemnation of God (Romans 5:16,18).[59]

The question of primary importance for this study was: How did sin affect the human nature? It has been stated that the natural image in the sense of personality (man as a spiritual, rational, volitional, emotional and physical being) was retained, but the glory was gone.[60] Once man was bent toward good and righteousness, influenced by the Spirit of God; now he is bent toward evil with the probablity of being influenced not only internally but also externally by evil, supernatural powers.[61]

The writers of the Scriptures did not spell out systematically the effects of sin upon man's nature and the aspects of his nature. However, references are made which, when seen in the light of this discussion, can be applied. The writers of the Scriptures said that sin affected one's nature most profoundly in the spiritual realm.[62] The communion and fellowship between God and man was broken. Man's standing with God as a righteous and holy ruler was lost. As a result of this loss of standing, a sense of worth, value, personal significance and security was lost. Man retained the ability to perform deeds which were naturally good and externally religious, but none could

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[59] Alan Richardson, The Theology of the New Testament (New York: Harper and Row, 1958), pp. 242-249.

[60] H. Orton Wiley, Christian Theology, Vol. II (Kansas City: Beacon Hill Press, 1952), p. 120.

[61] Ibid., p. 73.

[62] Strong, op. cit., pp. 260-264.

meet the demands of God's approval. Even good deeds were performed

from selfish motives. One could not change the fundamental prefer-

ence now in his nature to sin. There was no spiritual good within

him.[63] He was born with the need to possess wholeness, orderliness,

communion with God, worth, significance, security, righteousness,

spiritual discernment and good works. These needs, because of sin,

have become unmet needs which seek to be satisfied.

Sin had devastating effects upon the rational nature of man.

The mind of the ungodly was without understanding (Romans 1:21); in-

capable of sound judgment (Romans 1:21); dominated by evil and corrup-

tion (Romans 2:5) and dominated by the flesh (Romans 7:25).[64] The

heart was blinded[65] and the understanding was darkened (Ephesians

4:18). He was filled with evil and vain imaginations (Genesis 6:5,12;

Romans 1:12). Man had no innate knowledge of God's will. He possessed

a conscience bent toward evil.[66] The conscience shown dimly;[67] it was

defiled (Titus 1:15); guilt and pollution were revealed there; there

was no rest for it.[68]

The fall of the human race did not mean that man lost all

spiritual knowledge. Human beings retained the knowledge of God

(Romans 1:20), the knowledge of sin and the knowledge of the need for

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[63]Berkhof, op. cit., p. 247.

[64]Ladd, Theology of the New Testament, pp. 475-476.

[65]Wiley, Christian Theology, Vol. II, p. 65.

[66]Ibid.

[67]Ibid., p. 120

[68]Strong, Systematic Theology, p. 188.

a sacrifice.[69]

This condition of mind and conscience affected man most pro-
foundly in that he foolishly sought to satisfy his needs in the wrong
direction (Proverbs 22:15).[70] Ecclesiastes was a commentary on this
truth. The writer of Ecclesiastes, as well as the other writers of the
Scriptures, made it plain that it is the natural tendency of man to
build false dreams based on what he thinks will satisfy him. He dis-
covers however that what he believed would satisfy him doesn't meet the
need at all. This foolish seeking is begun in childhood and continues
through life.

Although man lost the ability to determine the course toward
the highest goal, he did not lose the process. What was in his heart
and what his mind was set upon would ultimately determine his actions.
It is clear that man retained much rational ability. His mind is dark-
ened now, because of the spiritual brokenness. He develops wrong under-
standings of his needs because of that darkness.[71]

How did sin affect human beings volitionally? Little was
changed as far as the raw power of the will. The innate ability to
determine acts, choose motives and choose behavior was sufficient to
make one a responsible being. This choosing was now in accordance with
a sinful nature which created within the nature abnormal and strong
sexual desires, weakness in the presence of sin, moral inabilities,

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[69]Thiessen, Introductory Lectures in Systematic Theology,
pp. 275-276.

[70]Ladd, Theology of the New Testament, p. 476.

[71]Berkhof, Systematic Theology, p. 248.

an enslaved and perverted condition (Romans 7:18,19) and selfishness.

Instead of seeking God's ways, man's wicked will rebelled against God

and shifted responsibility for his actions.[72] Because the human will

was the area of the source of original sin, theologians such as Shedd,[73]

Berkhof,[74] Strong,[75] Thiessen,[76] and Baab[77] indicted the volition of

man as being totally responsible for wrong. Shedd said "wrong volition

prompted by wrong inclination" produced sin.[78] Man retained the abil-

ity to choose behavior and actions, but he is inclined to choose apart

from God and render himself supreme.[79]

The effects of sin upon the emotional function of man indicated

no apparent change in his ability to experience emotion. However, those

emotions have a definite sinful direction. Negative and positive

emotions are a normal and creative expression of an inner experience.[80]

The Scriptures teach God experiences anger (Genesis 18:30; Psalm 7:11).

The teachings of Jesus indicate those who mourn are blessed (Matthew

5:4). Jesus, Himself, experienced shame, hurt and sadness (John 11:33);

yet, He was perfect. Adam experienced loneliness (Genesis 2:20).

These are examples of acceptable negative and positive emotions. Sin

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[72]Ibid.

[73]R. P. Shedd, Man in Community (London: Edinburgh, 1934), p. 169.

[74]Berkhof, Systematic Theology, p. 248.

[75]Strong, op. cit., pp. 260-64.

[76]Thiessen, Introductory to Theology, p. 268.

[77]Baab, The Theology of the Old Testament, p. 110.

[78]Shedd, op. cit., p. 169.

[79]Ladd, A Theology of the New Testament, p. 475. [80]Ibid.

produced a distortion in the emotions. A person retained the ability to experience and express emotion; however, those emotions became distorted because of the nature of sin. Sin brought guilt, a fear of punishment, hatred, shame, depravation and feelings of alienation.[81] Emotions became an instrument of the carnal nature; they became vile (Romans 1:26,27). Negative emotions are experienced as a consequence of sin.

The question then arises, how does one distinguish between acceptable negative emotions and non-acceptable negative emotions? Passages such I Corinthians 13 and Matthew 5:1-13 provide a list of these contrasting emotions. The answer is apparent, any emotion complementary with love is an acceptable emotion.

Did the fall of man affect man's body and its needs? Sin affected the body in that it made the body weak, corruptible and mortal (Romans 6:12; 8:11; II Corinthians 4:11; Romans 7:24). The writer of the Scriptures did not perceive the body to be sinful in the metaphysical sense, that is, as sinful because it is material. Rather, the body only becomes sinful as it comes under the power of sin. Therefore the major effect of sin on the body is its susceptibility to do evil.[82] Sin ultimately brings death to the body. Physical (Genesis 2:17; 3:19; Psalm 90:7-11), spiritual (Genesis 2:17; Romans 5:21) and eternal death (Matthew 25:41; 10:28) are the effects of sin upon the body indicated by the

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[81] Wiley, op. cit., p. 129.

[82] Ladd, Theology of the New Testament, pp. 464-73.

writers of the Scriptures.[83]

Summary and Synthesis

A study of the Scriptures revealed humanity's problem as sin, specifically pride or selfishness. This selfishness infected the very nature of man and left its mark upon the spirit, mind, volition, emotions and body. The individual lost his relationship, position and communion with God. The Holy Spirit left him and he was filled internally with discord, misery and disorganization. His intra-personal and inter-personal relationships suffered fragmentation. The internal attributes of worth, significance and security were lost. He sought to fill voids, but sought wrongly. His understanding was darkened and foolish. He built wrong assumptions of what his real needs were and how to meet them. He did not know or seek the will of God though he knew of God and his need of Him. Though he retained the power to choose motives and behavior, he chose according to his sinful desires. Emotionally, he suffered because of his sinful choices. The human person suffered the emotions of fear, guilt, alienation and anger, and he did not know how to handle these emotions. Sin made the body weak, unable to control itself. The body became an instrument of unrighteousness rather than righteousness.

Biblical Solutions to Man's Basic Needs

The Scriptures are clear when speaking of God's intention for humanity. God intended man to be the crowning glory of His creation

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[83]Layman, "Man and Sin in the Perspective of Biblical Theology," p. 45.

(Genesis 1:26,27). God desired no less for him after the fall. He wanted him to rule (Romans 5:17), be holy (Matthew 5:48), be complete (Colossians 2:10) and be whole in every way (III John 2). Because of sin, however, these desires of God could not be realized (Romans 1:18-32). In fact, natural man neither desired nor was able to find God (Genesis 6:5; I Kings 8:46; I John 1:8, 5:19). So it was God who took the initiative and made a way for humanity's restoration (John 3:16,17; I John 4:10).

Five words were used generally in the Scriptures to present God's solution to man's sin. These words were conversion, justification, adoption, regeneration and sanctification.[84] The work of Christ, represented by these five words, occurs simultaneously. However, there is logical sequence to them also. Conversion is the act of turning to God. God then, by His sovereignty, works justification, regeneration, adoption and sanctification. Sanctification is the only one which is a process.

Man wanders away from God, not knowing where to find the solution for his problem. The Holy Spirit comes and reveals to him his spiritual poverty (which is hidden within man's nature), his need for God, the work of Christ and the way to wholeness (John 16:7-13). The human person resists the Holy Spirit, substituting other temporary solutions; however, the Holy Spirit continues dealing with man concerning his need for God and His solutions.

Christian conversion in a broad sense means the total work of

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[84]Kenneth Cain Kinghorn, Fresh Wind of the Spirit (Nashville: Abingdon Press, 1975), pp. 24-36.

God (bringing man into His Kingdom).[85] It can be used in a more re-
stricted sense to refer to repentance and faith.[86] Repentance is chang-
ing one's views intellectually about sin, about one's self and about
God. This is essential because rationally, persons are blinded to the
truth. They understand themselves as sinners, defiled, helpless and
personally guilty (Romans 3:1-23), only through a work of the Holy Spirit.
The Spirit reveals God's demands for righteousness (Matthew 5:58). Re-
pentance is changing one's feelings about sin, about one's self and about
God. This is essential because man would naturally continue in conflict
with himself and with God. Man is now sorry for his sins, shameful be-
fore his fellowman and God (Psalm 51:1,2; Luke 15:17,18; II Corinthians
7:9,10). Repentance also changes one's will or disposition. It is re-
presented in Scripture as a change of "mind." A person once desired to
go his own way; now, he wants to go God's way (Matthew 3:8,11; Acts
5:31; 20:21; Romans 2:4). Confession (I John 1:9) and restitution (Luke
19:8) are not parts of repentance, but fruit of repentance. One is not
saved for repenting, but if he repents. Repentance consists of turning
from the old ways. It is inseparably linked with faith which turns one to
new ways. Old ways refer to man's ways; new ways refer to God's ways.[87]

The biblical understanding of conversion is a person turning
rationally, volitionally and emotionally to God by faith. Rationally,
man believes God and His plan on the basis of general and specific

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[85]Ibid., p. 35.

[86]Thiessen, Introductory Theology, p. 353.

[87]Ibid., pp. 353-355.

revelation (Romans 1:18-20; Hebrews 1:1,2; I John 1:1-4; II Timothy 3:16). Emotionally, faith evokes a response within man to accept the truth (Psalm 106:12). Volitionally, faith brings forth the ability within man to receive (Matthew 11:18, 29; Romans 10:9). Therefore, in Christian conversion, repentance means a complete change in views, feelings, disposition, direction and intention. Faith involves a new understanding, a desire to respond and an acceptance and trust in God apart from anything man can do. In conversion man turns from the old ways and receives a new way, a new life, a new nature (II Corinthians 5:17).[88]

Heavy emphasis upon a biblical understanding of solution neces-sitates a methodology. The solutions presented in the Scriptures do not speak of those solutions in counseling vernacular. A methodology can be derived if one looks closely. Repentance (Acts 5:31) and faith (Romans 12:3; II Peter 1:1) from the divine side, are gifts which the believer must boldly reach out and receive. Man's part in repentance is brought through the Word (Luke 17:30,31), preaching (Matthew 12:31), sheer goodness of God (Romans 2:4), chastisement (Hebrews 12:10,11) and believing the truth (Jonah 3:4,5).[89] Faith, on man's part, is brought about by the Word (Romans 10:14,17), "looking unto Jesus" (Hebrews 12:2) and prayer (Mark 9:24). Thus, conversion is the means by which a person wandering into inappropriate decisions and situations is stopped and shown a "right way."

The second word from the Scriptures which presented God's

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[88]Berkhof, Systematic Theology, pp. 486-492.

[89]Thiessen, op. cit., pp. 360-61, and Berkhof, op. cit., pp. 490-91.

solutions to humanity's problem was justification. God's solution re-

presented by this word, "justification," is directed toward the human

need for status. Once man stood as the crowning glory of God's crea-

tion; now he has no standing. Justification is God's solution for hu-

man needs of forgiveness and a sense of value and worth. Justification

implies forgiveness and a new standing with God (Acts 13:39; Romans

3:38).[90] Justification is a legal, declarative act on God's part re-

vealing His attitude toward the sinner who has received His Son. Once

He condemned him, now He acquits him. By the death of His Son and the

punishment He bore in His body, Christ removed the penalty for sins

(Isaiah 53:5,6) so the Father could restore the sinner (I Peter 2:24).

Not only is the sinner pardoned, but he is also supplied with a right-

eousness so he can have fellowship with God. The righteousness of

Christ is imputed to the sinner (Psalm 32:2; II Corinthians 5:21).[91]

It is an instantaneous, personal and comprehensive act whereby a person

forgiven and pardoned, is divinely given the righteousness of Christ.[92]

The doctrine of righteousness, although it is an objective declaration,

has profound subjective effects upon the human nature when understood,

realized and believed. Spiritually, justification implies heirship

(Titus 3:7; Romans 5:17), imputation of Jesus Christ's righteousness

and a freeing of the conscience (Hebrews 9:14). Volitionally, justifi-

cation implies a desire to seek God. Realizing one is righteous leads

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[90]Kinghorn, op. cit., p. 28.

[91]Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper and Row Publishing Co., 1958), pp. 232-40.

[92]Wiley, Christian Theology, Vol. II, p. 393.

to righteous living (Philippians 1:11; I John 3:7; James 2:14, 17-26).
Emotionally, justification implies the eradication of guilt and con-
demnation (Romans 8:1,33,34) and the reception of favor, honor, peace
and blessings (Romans 5:1; Romans 4:6; II Corinthinas 5:21; I Corin-
thians 1:30). Physically, justification implies a salvation from the
wrath of God (Romans 5:9) and an assurance of glorification (Romans
8:30).[93]

The question of methodology is again raised. How is this to
be implemented in one's life? It is not by obedience to certain laws
(Galatians 3:10) but by the grace of God (Romans 3:24). If one recog-
nizes and accepts that the cross of Christ satisfied God's claim against
him (Romans 4:25) and through Christ's blood (Romans 5) by faith re-
ceives this truth (Galatians 2:16), he is justified.[94]

The third word from Scripture which presented God's solution to
man's problem was adoption. Conversion is turning from the old and re-
ceiving a new way and righteousness. It implies a new standing, an
adoption and a new relationship (Romans 8:15). God legally accepts
mankind as His children and in a personal sense, His children enjoy the
privileges of true sonship.[95] Spiritually, adoption implies receiving
the Holy Spirit within (Galatians 4:6,7; Ephesians 1:11,13,14). Ra-
tionally, adoption implies a deliverance from having to follow the reg-
ulation of the law (Romans 7:1-6; 8:15; Galatians 4:4,5). Volitionally,
adoption gives one the privilege of walking by the Spirit (Romans 8:14;

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[93] Thiessen, op. cit., pp. 366-367.

[94] Ibid., pp. 365-366.

[95] Richardson, Introduction to Theology of New Testament, p. 111.

Galatians 5:18). Emotionally, adoption gives the joyful assurance

that one is a son of God (Romans 8:15; Galatians 4:16). Physically,

adoption implies that there will be ultimate glorification (Romans

8:19).[96]

The fourth word of Scripture which presented God's solution to

man's problem was regeneration. Regeneration is important to this

study for this is the act of God whereby divine life and a new nature

is communicated to the soul (John 3:5; 10:10; II Peter 1:4). The prob-

lem is sin, which has robbed man of his godly life and nature. God's

standard for man is perfection, but man cannot attain that standard.

Regeneration is God's answer to man's need for a new life and nature.

The results are a new creation (II Corinthians 5:17; Ephesians 2:10;

4:24).[97] Spiritually, regeneration inplies a receiving of the Holy

Spirit and personal adequacy.[98] Rationally, regeneration implies the

knowledge of being a joint heir with Christ (Romans 8:16,17). Voli-

tionally, regeneration inplies changes in attitudes. There is an im-

plantation of love for the brethren (I John 5:1), for God (I John 5:2),

for His Word (Psalm 119:97), for enemies (Matthew 5:44) and for lost

souls (II Corinthians 5:14).[99]

How is regeneration implemented? This is a work of God. Minis-

ters proclaim the message (I Corinthians 4:15) and the Word is an agent

(James 1:18), but it is the Holy Spirit who applies this to many by His

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[96]Thiessen, op. cit., pp. 373-374.

[97]Richardson, Introduction of Theology of New Testament, pp.
34-38.

[98]Kinghorn, op. cit., p. 33.   [99]Thiessen, op. cit., p. 369.

grace (John 3:5,6; Titus 3:5). It is up to the individual to know, believe and walk in the implications of this work of grace.

The fifth word which presented God's solution to man's problem was sanctification. Sanctification has some very special meanings that are applicable to counseling situations. The unholiness of sin is addressed to the conscience. The sinner's acts of sin have been relieved, but he needs to have a cleansing of conscience. He needs to feel clean, washed and holy. The unholiness, aimlessness, and purposelessness of one's life was set aright by the action of God represented by this word, sanctification. Sanctification means a setting apart and consecrating for service (John 17:19). It means to make holy. The holy disposition brought by regeneration is strengthened and increased. The holiness of God is imputed (I Corinthians 1:30; I Corinthians 1:2). Sanctification implies purification from moral evil (Romans 6:11,12). Sanctification is a call to spiritual maturity and growth into the image of Christ (Romans 8:29). One is to cooperate with God to tear down the old structure of sin and raise a new structure of God.[100] It is not to be implied that this is a work of man alone, for it is not. It is an instantaneous and progressive work by both God (I Thessalonians 5:23; Hebrews 13:20,21) and man (Hebrews 12:14).[101]

Spiritually, sanctification implies a renewing of the attributes of the spiritual man that were lost in the fall. The sanctified man meets God's full approval because of Christ and is established as worthy and significant in every way (Ephesians 1:4; Philippians 2:15, 3:6;

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[100]Berkhof, Systematic Theology, p. 533.

[101]Thiessen, op. cit., p. 380.

Colossians 1:33; I Thessalonians 3:13; II Peter 3:14). The sanctified man, spiritually, is given a new purpose, a new calling in life, which is to cleanse himself from the defilement of the flesh (II Corinthians 7:1) and be transformed into the image of Christ (Ephesians 4:11-15). Rationally, sanctification implies an ability and grace of understanding and growth in the truth (Jeremiah 31:34; John 6:45). It implies a purifying of conscience (Titus 1:15; Hebrews 9:14). Volitionally, sanctification implies a return of the desire to seek God (Ezekiel 36:25-27), to be obedient to His Word (I Peter 1:22), to avoid the pitfalls of life through reliance upon His resources (Romans 12:9,16,17) and to assume full responsibilities given by God.[102]

How is this implemented within the believer? First, the believer must know and accept these truths. Second, a study of the Scriptures, annointed by the Spirit, will disclose these truths to one's heart (John 17:17,19; Ephesians 5:26). Third, divinely instituted ministries impart these truths to one's heart (Ephesians 4:11-13). Fourth, the sacraments are a method of bringing this work alive. Fifth, divine providence brings these truths alive within the believer.[103]

Summary and Synthesis

In summary, five biblical words presented God's solution to man's dilemma. Conversion, though it could refer to a major portion of the restoration process, provides the ability to turn from selfish, prideful ways and turn to the "new and living way" (Hebrews 10:20).

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[102]Berkhof, op. cit., pp. 533-35.

[103]Ibid.

Justification provides a new standing, worth and a new innocence. Adoption provides a new relationship. Man, as God's child, begins to enjoy the privileges of sonship. Regeneration gives a new spiritual life and nature. One is born again with life from above. Sanctification provides cleansing and commission.

Chapter 3

PSYCHOLOGICAL UNDERSTANDING OF MAN

An understanding of the basic principles of psychology, the

study of human nature and behavior, is necessary in developing a model

for counseling. It appears that the major personality theories which

have been proposed in the one-hundred year history of psychology can

be categorized as follows: (1) Freudian psychology, (2) behavior-

istic psychology, (3) humanistic psychology.

Psychological Views on Personality Structure

A brief summary of each of these fields of thought will pre-

cede the closer examination of these personality theories dealt with

in this chapter. The followers of Freudian psychology maintain that

the human personality consists of instinctual drives (id), the con-

science (super-ego) and the governor of the other two (the ego). The

unconscious instincts seek for gratification. This is the motivating

force of all behavior. The needs can be satisfied if these uncon-

scious instincts are understood, the conscience softened and the ego

gratified within the bounds of social acceptability.[1] Behavioristic

psychologists believe the human nature consists of observable stimuli

and responses. The need of mankind is to change these patterns of

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[1]Ed. by A. A. Brill, The Basic Writings of Sigmund Freud
(New York, New York: Random House, Inc., 1938), p. 12.

stimulus and response, therefore new stimuli must be identified.[2]

Humanistic psychologists say one's nature consists of an inner ten-
dency, "self," toward good. The self has a distorted evaluation of
its social environment and an untrue evaluation of one's real self.
Therefore, liberation of the "real self" is necessary.[3]

Freudian Personality Theory

Freudian psychology was begun in the 1870's by a medical doc-
tor, Sigmund Freud of Vienna, who desired to help emotionally dis-
turbed people find relief from their anxieties.[4] Freud's ideas on
personality structures evolved over a period of about fifty-three
years (1886-1939). His extensive period of self-analysis was the
basis for developing the system of "id" psychology which appears in
his book The Interpretation of Dreams (1900).[5] Later, Freud developed
the theoretical base for his "ego" psychology which was brought to-
gether with his earlier discoveries concerning the "id" and presented
in the writings of The Origins of Psychoanalysis[6] and An Outline of

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[2]B. F. Skinner, About Behaviorism (New York: Alfred A. Knopf,
1974), pp. 148-166.

[3]Carl R. Rogers, On Becoming A Person (Boston, Mass.: Hough-
ton Mifflin Co., 1961), pp. 141-149.

[4]Gary R. Collins, The Rebuilding of Psychology (Wheaton,
Ill,: Tyndale House Publ., Inc. 1977), p. 3.

[5]S. Freud, The Interpretation of Dreams, ed. J. Strachey, The
Standard Edition of the Complete Psychological Works, Vols. 4 and 5
(London: Hogarth Press, 1953).

[6]S. Freud, The Origins of Psychoanalysis, ed. M. Bonaparte,
A. Freud and E. Kris, (New York: Basic Books Publishing Co., 1954).

Psychoanalysis.[7] Freud had many volumes of writings dealing with varied issues of psychology. His works dealing with psychoanalysis were the most helpful for the purpose of this study.

Freud contended that personality consisted of three major systems: the id, the ego, and the superego. The id consists of all that is psychologically inherited at birth - instincts, urges, desires and drives. The id is the reservoir of psychic energy that furnishes all the power for the operation of the other two systems. Freud observed that the id possessed the goal of avoiding pain and obtaining pleasure. Therefore, it tended to operate as a tension reducer. The id is only aware of the subjective world.[8]

The ego is the executive of the personality. It selects instincts which will be satisfied, the environment in which the process will occur and the actions appropriate to use. Deriving its power from the id, it's principal function is to integrate and mediate between the instinctual requirements of the organism, the superego and the conditions of the surrounding environment.[9]

The superego consists of the traditional values and ideals given to the child by the parents, the internal moral law. The superego strives for the ideal, the perfect, rather than the real or pleasure. Inviting the id and persuading the ego to adopt moralistic

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[7]S. Freud, An Outline of Psychoanalysis, ed. J. Strachey, The Standard Edition of the Complete Psychological Works, Vol. 23 (London: Hogarth Press, 1953).

[8]Brill, The Basic Writings of Sigmund Freud, p. 12.

[9]Ibid., p. 23.

goals, rather than realistic ones, are the main functions of the super-ego.[10] Therefore, from Freud's point of view, personality consists of one's instincts (id), one's value system (superego) and the mediator of the two with the external world (ego).

Behavioristic Personality Theory

The second major school of personality theory is behavioristic psychology. Historically, behaviorism has been developed by men such as Ivan Sechenov (1836), Pavlov (1849-1936) and since World War II, B. F. Skinner.[11] Skinner's single most important work was his first volume, The Behavior of Organisms.[12] In this volume he presents his behavioristic personality theory. His most recent works, About Behaviorism,[13] Beyond Freedom and Dignity,[14] and Reflections on Behaviorism and Society[15] are less scholarly, written more for public reading.

The behaviorists do not view the inner workings of personality. Rather, they are interested in what affects man externally. The role of unconscious, dynamic forces in the psychic and instincts are of

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[10]Ibid., p. 12.

[11]Raymond Corsini, ed., Current Psychotherapies (Itasca, Ill.: Peacock, 1973), p. 207.

[12]Skinner, The Behavior of Organisms.

[13]B. F. Skinner, About Behaviorism (New York: Alfred A. Knopf, 1974).

[14]B. F. Skinner, Beyond Freedom and Dignity (New York: Alfred Knopf, 1971).

[15]B. F. Skinner, Reflections on Behaviorism and Society (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1978).

little interest to the behaviorist. He is not concerned with theorizing about behavior or explaining why one acts as he does. Rather, he is concerned with describing how observable stimuli bring about observable responses.[16]

B. F. Skinner believes all behavior is determined.[17] That is, by observing stimuli or cause, one can determine the effects.[18] All behavior, therefore, has a cause-effect cycle. Thus, it implies if one desires to change behavior, manipulating the stimuli can determine the probability of certain behavior. All behavior can be controlled if conditions are manipulated.[19] Therefore, personality consists of a pattern of stimuli and responses, causes and effects.[20] What is beneath those behavior patterns is not stated. However, it is certainly implied; nothing. Personality, to the behaviorists, is a blank canvas ready for the artist to go to work, a void ready to be filled, a zero.

Humanistic Personality Theory

The third major category of personality theory is humanistic psychology. Carl Rogers has championed humanistic psychology since the 1940's. Rogers' personality theory grew out of his clinical experiences as did Freud's and Skinner's. His personality theory was

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[16]Skinner, About Behaviorism, pp. 148-156.

[17]Ibid., pp. 53-54.   [18]Ibid., pp. 72-80.

[19]Ibid., pp. 189-206.

[20]John B. Watson, Behaviorism (New York: W. W. Norton and Company, Inc., 1970), pp. 269-304.

originally presented in his book <u>Client-Centered Therapy</u>.[21] On Be-

coming A Person[22] and <u>Psychology: A Study of a Science</u>[23] are Rogers'

later writings which elaborate and formalize his personality theory

and methodology.

Rogers understands personality in terms of "organism," "self"

and "real self."[24] The "organism" is the locus of all experience.

Experience is that which is going on in the individual and is available

for awareness at any given time. The totality of experiences consti-

tutes what Rogers calls the "phenomenal field." He believes individual

behavior depends upon the phenomenal field or subjective reality, not

external reality.[25]

Rogers maintains the "self" is part of the phenomenal field or

a person's attitude and feelings about himself, his being.[26] The "real

self" is what the person would like to be, the total actualized self.[27]

Rogers believes people have an inherent self-actualizing tend-

ency which, if free, will lead a person to personal satisfaction and

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[21]Carl Rogers, <u>Client-Centered Therapy</u> (New York: Houghton
Mifflin Co., 1951).

[22]Rogers, <u>On Becoming A Person</u>.

[23]Carl Rogers, <u>Psychology: A Study of a Science</u>, ed. S. Koch,
(Madison, Wisconsin: University of Wisconsin Press, 1967).

[24]Calvin S. Hall and Gardner Lindzey, <u>Theories of Personality</u>
(2nd ed.: New York: John Wiley & Sons, Inc., 1970), p. 528.

[25]Rogers, <u>On Becoming A Person</u>, pp. 103,202,205.

[26]Rogers, <u>Client-Centered Therapy</u>, pp. 486, 498.

[27]Rogers, <u>On Becoming A Person</u>, p. 141.

social harmony.[28]   Therefore, to Rogers, personality consists of the

"real self" (man is basically positive and good), "self" (how one feels

about himself) and "organism" (one's field of experience).

Synthesis

Broadly speaking these three theories exhibit several common

motifs. All three systems apparently hold that behavior is determined

by a cause. Freudian psychologists believe the unconscious world is

the determining cause of all behavior. Behavioristic psychologists

believe the external stimuli of the outside world are the determining

causes of all behavior. Humanistic psychologists believe the actual-

izing tendency of the "self" is the cause of all behavior. The impli-

cation is, if inappropriate or harmful behavior is caused, that cause

must be discovered.

Another similarity is the underlying assumption that behavior

can be dissected and studied. Freudian psychologists study the effects

of the "id" upon the "superego." Behavioristic psychologists study the

stimuli and responses. Humanistic psychologists study the experience.

The idea that all behavior can be examined in smaller units is held by

all systems.

The idea of goals is evident in each system. The goal for

Freudian psychology is for the "id" to co-exist with the "superego."

The goal for behavioristic psychology is for the right stimuli to pro-

duce the desired response. The goal for humanistic psychology is the

actualization of the "real self."

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[28] Ibid., p. 149.

Another concept exhibited by these theories of psychology is the concept of "self." Definitions differ with each system. The "self" in Freudian psychology is the mediator between the "id" and the "superego." The "self" in behavioristic psychology is the developed pattern of stimuli and response. The "self" in humanistic psychology is what a person wants to be and is.

Implications of a process of development within the personality are evident within all three systems. Freudian psychologists believe that though the id is inherent, the superego is developed. The conflict between the two is the development of the ego. Behavioristic psychologists believe the process of various stimuli and responses develop the personality. Humanistic psychologists understand that the personality developes from what one desires to be and the evaluations of others.

The influence of environment is another common element in personality structure. Freudian psychologists say the environment, specifically the social environment of the parents, principally form the superego. Behavioristic psychologists believe the environment is totally responsible for the development of personality. The humanistic psychologists understand social environment to have a profound effect on personality structure.

Despite these common motifs, there are major differences among the three systems on the matter of free will and the responsibility of the personality. Freudian and behavioristic psychologists tend to minimize, if not destroy, the sense of uniqueness and free will, therefore destroying responsibility. The proponents of humanism on the other hand elevate free will, the uniqueness of the individual and

responsibility. Another difference can be seen in the views on the
value of childhood in forming the personality. Freudians place heavy
emphasis upon personality development within childhood. Behaviorists
only place emphasis upon the childhood in order to observe behavioral
patterns. Humanists place much emphasis upon the child's social struc-
tures.

Psychological Views on Man's Needs

Each of the three systems of psychological thought have defi-
nite ideas concerning the specific components of the personality struc-
tures. These have been noted already. Likewise, they all have defi-
nite thoughts concerning the specific needs of the personality struc-
ture.

The Freudian View of Man's Needs

Freud believed one's basic need was gratification of instinc-
tual desires, sexual gratification and aggression.[29] If these in-
stincts are not gratified, anxiety and tension occur, resulting in
emotional problems.[30] Freud described three anxieties: reality anx-
iety, or danger in the external world; neurotic anxiety, or fear of no
instinctual gratification; and moral anxiety, or fear of the con-
science.[31]

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[29]Sigmund Freud, Beyond the Pleasure Principle (New York:
Liveright Publishing Co., 1950), pp. 45-57.

[30]Ibid., pp. 6-7, 25-27.

[31]Sigmund Freud, The Origins of Psychoanalysis (New York:
Basic Books Publishing Co., 1954), pp.88-95.

Disorder, anxiety and emotional problems occur when either the "id" (instinctual desires) or the "superego" (moral conscience) is too strong for the ego (mediator between id and superego). The instinctual desire pushes for immediate gratification but often the learned, sometimes unrealistic standards of the moral conscience prevent the gratification.[32] If gratification occurs against the moral standard, anxiety results. A person learns to resolve his conflict and anxiety through what Freud called identification and displacement. Identification is the process whereby a person reduces tension between the id and the superego by modeling his behavior after someone else. Displacement occurs when an instinct is not gratified and another object is found for relief of the anxiety.[33] These learned methods of resolving conflict and anxiety were Freud's understanding of personality development. This process begins in the first few years of childhood.[34] Most adults are still unaware that the motivation behind their every action is gratification.

Freud pictured the mind as an iceberg, the larger part, below the water level, represents the region of the unconscious. It is in this vast domain of the unconscious that Freud believed the urges, passions, and instincts lay. It is this vital world of unseen forces which exercises control over the conscious thoughts and deeds.[35]

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[32]Freud, Pleasure Principle, pp. 147-148.

[33]Sigmund Freud, The Interpretations of Dreams (New York: Random House, Inc., 1950), pp. 196-200.

[34]Frank Wittels, Freud and His Time (New York: Liveright Publishing Co., 1931), pp. 326-356

[35]Freud, Pleasure Principle, pp. 12,13.

Behavioristic View of Man's Need

The followers of behavioristic psychology believe that man's
and society's basic need is behavioral modification.[36] A person is
acting, thinking or feeling in an inappropriate or undesirable way be-
cause of the inappropriate or undesirable stimuli received, stimuli
which have been reinforced by people, circumstances and events. Be-
haviorists maintain that behavior is predictable and explainable if
one's stimuli are analyzed and observed.[37] Skinner contends there is
little need of searching within the organism for answers, it is the
environment, physical and external, that controls the person.[38] Man's
problem, for the behaviorist then, is his being controlled by unplanned
and unnoticed contingencies from which he wishes to be free.

Humanistic View of Man's Need

Humanists assert that all problems have their roots in one's
failure to be one's "real self."[39] The needs which go unmet, resulting
in one's failure to be himself, are the needs for "positive regard"
and "self regard." Both are learned needs. Positive regard develops
in infancy as a child is loved and cared for. Self regard is developed
in early childhood by the child's receiving the regard of others in his
environment. As the child grows, he develops a distance between the

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[36]B. F. Skinner, Reflections on Behaviorism and Society (En-
glewood Cliffs, New Jersey: Prentice-Hall, Inc., 1978), pp. 10,15,40,
45,82.

[37]Skinner, About Behaviorism, p. 169.

[38]Skinner, Beyond Freedom and Dignity, pp. 3-25, 184-215.

[39]Rogers, Client-Centered Therapy, p. 513.

"real self" (subjective reality) and "self" (external reality). Rogers maintains this "incongruence" develops through childhood as the child's self-concept becomes more and more distorted through the improper evaluations of others.[40] The answer is stripping away the improper and distorted images of self and liberating the "real self."[41] Rogers rejects any fixed set of values.[42] They are unnecessary because of the innate goodness of the "real self."

Synthesis

Each system's concept of mankind's most significant need has been discussed. It has become quite clear that there is unanimous agreement in the belief of determinism. Proponents of Freudian psychology say man's greatest need, gratification, has resulted from his instinctual drives. Proponents of behavioristic psychology emphasize that man's greatest need, behavioral modification, results from inappropriate stimuli. Proponents of humanistic psychology express that man's greatest need, liberation, evolved from an incongruence developed concerning the "self" through childhood.

The process and development of need within the human personality is viewed by each system. Freudian psychologists argue that when the instinctual needs are not gratified, one develops improper ways of meeting needs. Behavioristic psychologists believe that when improper stimuli are received, improper responses result. Humanistic psychologists maintain that when improper social evaluations occur, improper self concepts are created.

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[40]Hall, Theories of Personality, p. 531.

[41]Rogers, op. cit., pp. 172-79.   [42]Ibid.

A definite difference exists in each system's concept of the environment and its effect upon man's needs. The behaviorists understand the environment to be totally responsible. The Freudians maintain environment has little to do with one's basic needs. The humanists understand social environment to have a profound effect upon one's needs, because those within the environment help shape and form those needs.

The emphasis upon the unconscious and inner workings of the person is vital in a psychological view of man's need. Behavioristic psychologists simply see man as responding. Freudian psychologists see man as driven by unseen forces. Humanistic psychologists see man as a loving, hoping, emotional, volitional, creative and rational human being developed out of self-actualizing tendencies.

Another common belief is that a person bears very little personal responsibility for his needs. The proponents of Freudian psychology place the blame on the unconscious. The proponents of humanistic psychology place the blame on parents, and the proponents of behavioristic psychology place the blame on stimuli.

Psychological Views on Solution

Definite ideas held by the proponents of Freudian, behavioristic and humanistic psychology concerning the specific needs of the human personality have been noted. The solution and methodology to implement that solution is provided by each field of psychological thought as well.

Freudian View of Solution

Freudian psychologists allege one's most driving need is

gratification of the aggressive and sexual instincts. If these desires
are not gratified, anxiety occurs. Freud said anxiety is the under-
lying cause of emotional and psychological disorder. This anxiety
occurs principally because instincts and moral values are in conflict
with one another to such a proportion that the ego cannot control.

Freudians suggested a threefold cure. First, uncover the "id."
Instincts which desire gratification should be explored and exposed.
Because Freud believed all behavior was motivated by these underlying
unconscious instincts, great pains were taken to expose them. The
methods used to uncover these unconscious causes of behavior are hyp-
nosis, childhood memories, family history, dream interpretation, self-
analysis, free association and life histories.[43] Second, Freud pro-
posed to soften the conscience so gratification could occur without
anxiety. Most moral systems, Freud believed, placed an unrealistic
standard upon the person. Freud rejected religion for this reason and
said it had little value. All absolute moral standards were discounted
by Freud as a great cause of anxiety and emotional problems.[44] Third,
the ego is empowered to promote self-gratification within the bounds
of reality and social acceptability. Reality and social acceptability,
of course, are relative.

The methodology of this system is verbalization. As has been
mentioned Freudian psychology uses fantasy material, dream methodology,
interviews, life history, childhood memories, free association and

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[43]Sigmund Freud, Introductory Lectures of Psychoanalysis (New
York: W. W. Norton Co., Inc. 1965), pp. 81-111.

[44]Ibid., pp. 63-73.

self-analysis.[45] It is believed that the counselee either consciously or unconsciously conceals vast areas of his personality. These must be uncovered, a problem formulated, various solutions tried and finally, one if found.[46] The result should be a change in character structure, a sense of personal harmony and freedom leading to maximum self-actualization.

Behavioristic View of Solution

Proponents of behaviorism understand that the person is a product of stimuli and responses (most of which he is unaware). One's most fundamental problem is needed changes of behavior (which most individuals want but have not discovered how to achieve). The cure, then, is to identify the stimuli which is causing the inappropriate behavior and manipulate them to produce the desired behavior.[47] B. F. Skinner believes behavior can be analyzed in terms of cause and effect. This implies a rigid determinism in behavior.[48] If all behavior is determined by a prior cause, then behavior can be controlled. It is possible to dictate behavior by manipulating the environment that contains the behaving organism. The result is a mechanistic utopia.[49] How is this done in behaviorism? Basically, it is done by manipulation or conditioning and reinforcement. Manipulating or conditioning is

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[45]Brill, The Basic Writings of Sigmund Freud, pp.9-11, 64, 194-95.

[46]Ibid., pp. 218-237.   [47]Watson, Behaviorism, p. 11.

[48]Skinner, Reflections on Behaviorism and Society, p. 45.

[49]Ibid., pp. 14-15, 197.

deliberately organizing the environment of a person to effect a desired goal. Reinforcement is simply carrying out a manipulation that changes the probability of occurrence in the future.[50]

The methodology of behaviorism is the opposite of Freudian psychology. Freudian psychologists look within to discover unconscious motivation. Behavioristic psychologists study the subject extensively, externally. Experimental conditions are controlled and the subject's responses recorded. The stimuli of a particular behavior is identified, and the environment is then manipulated to effect change.[51]

Humanistic View of Solution

The proponents of humanistic psychology maintain that one's problem is rooted in the failure to be one's "real self." Distorted evaluations of one's childhood moved him from a potential state of unconditional self regard. The answer is liberation,[52] the liberation of one's "real self." Rogers believes if a person is placed in a non-threatening, accepting, trusting environment, he can explore feelings which consciously or unconsciously threaten the self. In a safe, therapeutic relationship the insecure and threatening feelings can be reorganized into a new self which is in line with the reality of organismic experience. The self-actualizing tendency of the real self moves man into a liberating process toward internal and external

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[50]Ibid., pp. 16-32.

[51]Skinner, Beyond Freedom, pp. 101-126.

[52]Rogers, Client-Centered Therapy, p. 513.

feelings of wholeness.[53]

The methodology of humanistic psychology is the non-directive, client-centered approach. The counselee dictates the pace, direction and material covered.[54] The counselor creates the climate, establishes a warm therapeutic relationship and listens.[55] An accepting uncon- ditional positive regard of the counselor toward the counselee is es- sential. The discovery of the real self will occur in these positive environmental circumstances. The whole person, his emotions, needs, behavior and potential must be verbalized, analyzed and understood. A full expression of self will lead to wholeness.[56]

Synthesis

It is apparent from the study of each system's views on solu- tion and methodology that there are differing ideas concerning the degree of responsibility which the counselee must assume for the solu- tion to his problem. Freudian psychologists believe the counselor is responsible for solutions and the process is one of manipulation. Be- havioristic psychologists believe the same. Both de-emphasize free will and the sense of self-determination. Humanistic psychologists indicate the counselee is responsible for the solution and reorganiza- tion is basically the process.

The proponents of each school of psychology hold their own unique beliefs concerning the process of solution. Exploration,

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[53]Ibid., pp. 483-510.

[54]Ibid., pp. 71-88.

[55]Ibid., pp. 19-64.   [56]Ibid., pp. 131-39.

uncovering, formulating hypotheses, verbalizing solutions, checking

them out and devising plans are all vital parts of solutions.

Searching for solutions to one's problems is the struggle for

wholeness. Freudian psychologists say the unconscious desire must be

brought to the conscious mind, the moral qualities softened and the

instincts gratified. Behavioristic psychologists reconstruct proper

stimuli to get proper responses. Humanistic psychologists desire the

real self to be liberated. The goal-oriented struggle is an important

part of psychology. The reward for the Freudian is gratification; for

the behaviorist, altered behavior; for the humanist, liberation of

the real self.

Many methods are used in providing solutions. It is not within

the scope of this chapter to examine these, but a few methods can be

mentioned. Freudian psychologists use such methods as interviews,

dream interpretation and anaylsis. Behavioristic psychologists use

reinforcement and manipulation within the environmental field of the

counselee. Humanistic psychologists use the non-directive approach

of listening, responding, relating, understanding and loving.

Summary and Conclusions

The following conclusions have resulted from the study of the

three major fields of psychology. First, varied concepts exist con-

cerning the personality structure. The Freudian psychologist contends

personality is unconscious drives warring against moral values. The

behavioristic psychologist believes personality consists of learned

patterns of stimulus and responses. The humanistic psychologist says

personality is an inner tendency toward good. No single theory is

convincingly superior over the other. Psychology flounders greatly at this point. If practice follows theory and theory cannot be substantiated empirically, then practice comes under serious question.

Second, psychologists cannot agree on man's greatest need and how that need develops. The proponents of each of the three major systems which have been researched proposed three different concepts concerning the basic need of man. The proponents of Freudian psychology hold that one's greatest need is gratification of instinctual drives. The proponents of behavioristic psychology believe one's greatest need is behavioral modification. The proponents of humanistic psychology believe one's greatest need is liberation of the real self.

Third, no solution can be agreed upon. Freudian psychologists understand solutions in terms of exposing the unconscious motivation (the id), softening the moral value (the superego) and mediating gratification of the instincts within the realm of social acceptability (by the ego). Behavioristic psychologists maintain solutions are a manipulation and reinforcement of stimuli, environmentally, in order to produce desired responses. Humanistic psychologists say solutions are the liberation of the real self which is encrusted by the invalid evaluation of others.

Fourth, psychologists cannot agree on an overall view of man. Freudian psychologists have a negative view. The human person is no more than a responding animal. Humanistic psychologists, however, have a positive view. Human beings are innately good.

Despite these differences, however, some major assumptions which proponents of these four psychological theories embrace in common

are as follows. First, psychologists agree that there are no absolute values, no absolute standards of right and wrong, no absolute truths. Choices and decisions vary according to social situations and personal points of view. Freudians contend that absolute values prevent gratification and produce much anxiety. Behaviorists object to absolute values, saying they are valueless and are not needed to produce appropriate behavior. Humanists would explain that man is innately good and the absolute truth is within.

Second, psychologists agree that man is sovereign in his world. By implication, there is no God. The responsibility and destiny of a person lies within one's own power. All behavior is the result of natural forces which can be studied and changed. Freudian psychologists look within to do this. Behavioristic psychologists look without. Humanistic psychologists look both within and without. All, however, are saying a person is responsible for himself, that one should take charge of one's self. Any absolute being would imply an absolute personage which would, in turn, imply absolute values. Therefore, God is rejected in a psychological view.

Third, psychologists understand that all behavior is determined by a prior cause. The behavioristic psychologist maintains that all behavior is entirely determined by environmental stimuli. The Freudian psychologist understands that all behavior is determined by unconscious forces. The humanistic psychologist contends the self-actualizing self is the determinant of behavior. Human beings are completely free to determine their own behavior. Those who emphasize that behavior is determined by something other than "self" tend to destroy the uniqueness, free will and responsibility of man.

Fourth, psychologists agree that one's behavior can be studied. It has become obvious through this study that psychologists assume behavior has a process. This process is one which can be dissected and studied. Freudian psychologists invite the counselor to study the internal "self" and external influences on self.

Fifth, proponents of the three categories of psychological thought which have been researched envision the goal of wholeness. The process of all therapy assumes that goal. Wholeness in Freudian psychology is relief from anxiety and gratification of instinctual desires. Wholeness in behavioristic psychology is control over stimuli which produces desired behavior. Wholeness in humanistic psychology is the actualization of the real self with resulting pleasant feelings.

Sixth, psychologists place an emphasis upon the environment. Freudian psychologists say the environment of childhood is important in the development of one's emotional disorders. The environment in which the planned solution is carried out is important also. The external environment is important to the behavioristic psychologist in the developing of the problem and the enacting of the solution. Social environment is vital in both developing and solving the problem in humanistic psychology.

Seventh, the functional elements of man are stressed by psychologists. Freudian psychologists emphasize the rational, unconscious and moral or ethical elements. Behavioristic psychologists emphasize the responding physical characteristics. Humanistic psychologists emphasize the emotional, rational, volitional and personal beings.

Eighth, psychologists offer a wealth of methods both in the discovery and uncovering of problems as well as the working through

of solutions. Common methods include: (1) working out the problem in a relationship or relationships; (2) a process of discovery of the problem; (3) a process of solution; (4) a verbalization of solution; (5) goals to measure the solution. The plans offered by the Freudian psychologists are most complete. Behavioristic psychologists' method is a relationship.

The study in this chapter has revealed the basic principles of secular psychology concerning the structure of the human personality, the human person's most basic need and the suggested solutions for that need. An investigation into the field of biblical counseling will be made in the following chapter to gain principles in these same areas.

Chapter 4

THREE CHRISTIAN COUNSELING MODELS

Varied concepts concerning man and his behavior are offered by

the field of psychology. A distinct view of man, his problems and his

solutions is found in the Scriptures. Christian counseling, an assimi-

lation of psychology and Holy Scripture, is a growing discipline. A

comparison of three of these Christian counseling models will be made.

These biblical models developed by Jay E. Adams, Lawrence J. Crabb, Jr.,

and Gary R. Collins, were chosen because: (1) their counseling models

have an evangelical basis; (2) their counseling models are directed

toward laymen for counseling other laymen; and (3) their counseling

models are distinctly representative of the biblical counseling field.

This chapter will investigate the following aspects of these models:

(1) their perspectives concerning man, both biblically and psychologi-

cally; (2) their beliefs concerning man's basic problems and how these

develop; (3) their understanding of the solutions to man's problems;

and (4) their integration of psychological and biblical counseling.

The Counseling Model of Jay E. Adams

Jay E. Adams, at the time of the writing of this Project-

Dissertation, is very active as an author and teacher in the areas of

pastoral counseling and lay counseling. Most of his principles and

techniques for pastoral counseling are proposed in his book Shepherding

God's Flock. His principles and techniques for lay counseling are

detailed in his most noted works Competent to Counsel and The Christian

Counselor's Manual.

Adams' Psychology of Man

Jay Adams holds to the dichotomous theory of man. He believes the human person is a unit consisting of material and non-material parts.[1] The non-material aspects of a person are his spirit, mind, conscience, attitudes, will, emotions and physical body. Spiritually, people are either "saints" or "sinners," forgiven or in need of forgiveness. So, a person's relationship with God and others is the essence of one's spiritual life.[2]

Man's rational faculties consist of conscience and attitudes. Conscience is the value system within.[3] Attitudes are created by a combination of presuppositions, beliefs, opinions, convictions and habitual stances toward any person, subject or act.[4]

Adams' greatest contribution to counseling is his emphasis upon the volitional aspect of the human being. He stresses that failure to adopt the truth that a person is a responsible being removes the hope and possibility of success from counseling.[5]

The psychological emphasis (humanistic) upon feelings has distorted biblical understanding, contends Adams. It has developed a "feeling-oriented" age. For Adams, emotions do not serve as a guide

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[1]Jay E. Adams, Shepherding God's Flock (Grand Rapids: Baker Book House, 1979), p. 492.

[2]Jay E. Adams, The Christian Counselor's Manual (Grand Rapids: Baker Book House, 1973), pp. 63-70.

[3]Ibid., p. 94.   [4]Ibid., p. 115.   [5]Ibid., p. 140.

for life, nor are they the focal point of Christian counseling.[6] They

simply indicate what is going on within a person and expose the need

for behavioral change.[7]

Adams believes man was created in the "image" of God.[8] This

image is not physical, however, for God has no body. Rather, this

"image" is spiritual, intellectual and moral. A human being is not just

a higher part of the animal kingdom, but a "living soul" who has the

privilege of: glorifying God, ruling over the earth, begetting children,

working, growing into the image of Christ, experiencing the fruit of the

Spirit, taking responsibility for himself and his actions while helping

others to experience the same.[9]

Adams' View of Man's Problem

Adams asserts that the human race fell from perfection with the

sin of the first Adam. The consequences of that fall upon human nature

were: shame (Gen.3:7,10); separation (Gen. 3:8); and the sentence of

death (Gen. 2:17). Sin is fundamentally lawlessness (I John 3:4) which

demonstrates itself in original sin (Psalm 51:5; Rom. 5:12...all born

have a sinful nature) and actual sin (Rom. 3:23). There are two ways

of sinning: doing what the Word indicates not to do and not doing what

it says to do.[10]

So, in one word the problem is sin. Man's major sin is that he

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[6]Ibid., p. 113.   [7]Ibid., pp. 96-97.

[8]Jay E. Adams, Competent to Counsel (New York: Abingdon, 1965),
p. 74.

[9]Adams, Shepherding God's Flock, p. 492.

[10]Ibid., pp. 492-93.

is not master over his environment, desires, feelings and self as God intended.[11] Problems develop when one refuses to deal with sin. These problems are severely complicated when sinful responses continue.[12] A person's willingness to be dominated by sin is evidenced by his involvement in sinful acts.

How did sin affect man spiritually? He is estranged from God and his fellowman, broken and fragmented. A person needs hope, some meaning and purpose for life, love, forgiveness, new relationships and reconciliation.[13] Rationally, sin has "seared," misinformed, impaired the conscience so it can no longer be an appropriate guide.[14] The effects of sin are experienced most severely in the human will. The individual seeks to avoid, shift and shirk responsibility. He resists change. At this point he must be confronted and pushed to move on to what he knows to be right.[15] Emotions are not affected by sin. Guilt, depression, anger and the like are not the problems. They are only God's warning signals. The problem is sin.[16]

Adams' Solutions

Humanity's problems are solved in God, Adams alleges. Wholeness means spiritually moving from fragmentation, hopelessness, meaninglessness, unforgiveness and broken relationships into an acceptance of God as

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[11]Adams, The Christian Counselor's Manual, p. 118.

[12]Adams, Competent to Counsel, p. 145.

[13]Adams, The Christian Counselor's Manual, pp. 33-70.

[14]Jay E. Adams, What About Nouthetic Counseling? (Nutley, New Jersey: Presbyterian and Reformed Pub. Co., 1976), p. 77.

[15]Adams, The Christian Counselor's Manual, pp. 171-75.

[16]Adams, Competent to Counsel, p. 148.

sovereign. This includes appropriating Jesus Christ as the way of
Salvation, the Holy Spirit as the agent, the Scriptures as the guide
and the church as the community of saved ones. God's sovereignty means
everything, and everyone is ultimately in His control. "If, indeed,
God is sovereign, ultimately all turns out well. All problems have
solutions; every blighting effect of evil will be erased and all wrongs
righted."[17] Adams says this is his cornerstone of counseling which
other systems miss. This is the reason they fall short of bringing
help, hope and confidence to the counselee. The sovereignty of God is
a more satisfying principle than Freudian fatalism, Rogerian humanism,
existentialism's authentic acknowledgement of the absurd, Skinnerian
evolutionary theory, Deistic determinism, and Arminianism which leads
to atheism.[18]

Jesus is the only way of salvation,to Adams. He came to earth,
lived in all respects as a man, died on the cross, rose from the grave,
and offers salvation as a free gift to every person. In fact, Adams so
strongly believes this salvation experience that he insists the unsaved
counselee is not capable of understanding or doing what is right unless
he has received this experience. All counseling leading up to salvation
is "pre-counseling."[19] Adams views the role of Christ as one of a
Comforter, Healer, Shepherd, Sanctifier, and Disciplinarian in the coun-
seling setting. Salvation, in its complete form is planned by the
Father and effected by the Son. It is the Holy Spirit who applies it to

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[17]Adams, What About Nouthetic Counseling?, pp. 8-11.

[18]Ibid., pp. 9-10.   [19]Adams, Competent to Counsel, pp. 66-68.

individuals.[20] The Holy Spirit works personality changes and growth

through the Word, sacraments, prayer, fellowship and the gifts. Adams

understands these personality changes and growth as the fruit of the

Spirit (Gal. 5:22,23).[21]

The Bible is the inerrant Word of God and standard of all faith

and practice, maintains Adams. It is the measuring stick, the cri-

terion by which one seeks to make every judgment.[22] Other sources of

knowledge, such as history, science, and psychology are welcomed "as a

useful adjunct for the purpose of illustrating, filling generalizations

with specifics, and challenging wrong human interpretation of Scrip-

tures."[23] Adams contends the Bible is inspired though he asserts God

has revealed Himself in a general way in creation. The Scriptures

show man his sinfulness. This book is man's standard of faith and

practice, and it must be obeyed legally.[24]

The Church is the community of believers in which this salvation

is lived out. Those who have received Christ (called "saved") make up

this visible and invisible Body. Adams emphasizes wholeness, which

should normally occur within the Body of Christ. This involves loving,

accepting, counseling, confronting and assisting each other.[25] It is

the responsibility of the church, not the psychologist, to change people.[26]

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[20]Adams, Shepherding God's Flock, p. 491.

[21]Adams, Competent to Counsel, pp. 20-25.

[22]Ibid., p. 21. [23]Adams, What About Nouthetic Counseling?, p. 6

[24]Adams, The Counselor's Manual , pp. 92-93.

[25]Adams, Competent to Counsel, pp. 217-219.

[26]Adams, What About Nouthetic Counseling?, p. 18.

Salvation is a three-part salvation. Justification occurs when one receives Christ. One is released from the penalty of sin in justification. Sanctification is a present process whereby one is being saved from the power of sin. Glorification is the act whereby one will be saved from the presence of sin.[27] Wholeness, meaningfulness, forgiveness and new relationships will come to the one who pursues the spiritual resources available to him.

Adams directs his counseling model toward the rational, volitional and emotional spheres when working out a solution for mankind's problems. Once a person has received Christ, which brings spiritual wholeness, he then proposes a three-step solution to the problem of sin. These three steps are the basic elements of "nouthetic counseling." The word, "nouthetic," is a Greek word which is difficult to translate but carries the meanings of "admonish," "warn," and "teach" (Col. 1:28). Some translations interpret it as "counsel" (New English Bible). Because there is no English equivalent, Adams has transliterated it.[28]

The first step of nouthetic counseling involves establishing the fact the counselee has a problem which must be resolved. "The idea of something wrong, some sin, some obstruction, some problem, some difficulty, some need that has to be acknowledged and dealt with, is central."[29]

The second step is a personal conference and discussion

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[27] Adams, _Shepherding God's Flock_, p. 494.

[28] Adams, _Competent to Counsel_, p. 44.

[29] Ibid., p. 44.

(counseling) directed toward bringing about changes in the direction of greater conformity to biblical principles and practices. Any biblical, legitimate and verbal means may be employed.[30]

The final step involves change within the life of the counselee. Obstacles, hurts and problems are met head on and overcome.

These three elements of nouthetic counseling are more clearly seen in the two words "dehabituation" and "rehabituation." Adams employs these words to denote rational, volitional and emotional functions of change. Dehabituation is defined as putting off old patterns, and rehabituation is defined as putting on new patterns. "Putting off will not be permanent without putting on. Putting on is hypocritical as well as temporary, unless it is accompanied by putting off."[31]

The steps of dehabituation begin when the counselee and the counselor become aware of the nature, frequency of occurrence and occasions of the sinful attitude or behavioral pattern. The counselee and counselor should then discover biblical alternatives (biblical actions, practices, and patterns). The counselee and counselor should, together, rearrange the counselee's environment, associates, schedules, activities and whatever is needed. The counselee must have no occasion for sin. The progressive steps that lead to the event must be discovered and prevented or curtailed in order to break the old pattern. Adams calls this "breaking links in the chain of sin." Lastly, Adams contends it is important to get other persons involved in helping the counselee, reinforcing the appropriate changes in him.[32]

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[30] Ibid., p. 49.

[31] Adams, The Christian Counselor's Manual, pp. 171-77.

[32] Ibid., pp. 191-202.

The steps of rehabituation involve first checking the motive of the counselee to make sure he is changing his behavior for the right reason. One must not desire to change chiefly to get his own desires, but to please and honor Christ. Adams maintains if there is a life-dominion problem such as homosexuality, a total restructuring of one's life is necessary because of the existence of other problems which are overshadowed by this dominant problem. The counselee and counselor must begin building, link by link, a new chain of proper and right behavior. They must begin small, and then move progressively to change total patterns by altering small units of behavior. Next, the counselee and counselor must solicit the help and involvement of others in reinforcing the appropriate behavior in the counselee. The counselee must not forget the central reason for change, to be more like God. Thus, the resources of God can be utilized in this change through Bible reading, prayer, fellowship with God's people and ministry. Finally, the counselee must practice the new pattern in a disciplined way until the new pattern becomes a habit.[33] The process of dehabituation and rehabituation may be diagrammed as in Figure 1.

It is obvious that Adams' model urges a thinking through of the problems and solutions by the counselor and counselee and a rational confrontation between the counselor and counselee. Rationally, the counselee is confronted with his sinful behavioral patterns and with proposed godly behavioral patterns. The admonishing, warning,

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[33]Ibid., pp. 191-216.

confronting and teaching which is a part of the nouthetic counseling

model is a mental process. The conscience is altered by adapting new

behavioral patterns. Volitionally, the counselee is pushed to arbi-

trarily decide to practice these new insights. Emotionally, the coun-

selee must desire change, force himself to perform the new pattern

regardless of his feelings, and then he will experience the desired

feelings.

*Point of repentance - the beginning
of change

Old
sinful
patterns

Patterns

persist

Dehabituation Rehabituation

New
righteous
patterns

Process of change
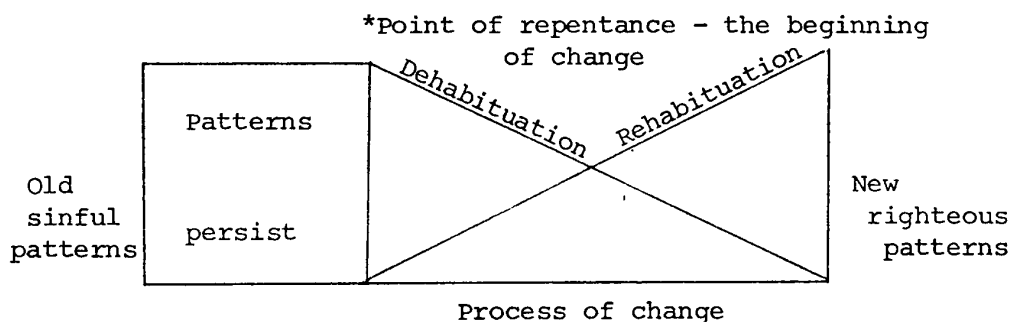
Figure 1

Process of Dehabituation
and Rehabituation[34]

The question remains then; how can these solutions be carried

into a counseling situation? Adams points out four important ways.

First, the counselor must be personally involved; second, the counselor

must be adept in gathering data; third, the counselor must be able to

identify the problem and biblical solutions; fourth, the counselee

must build new patterns through homework.

Nouthetic counseling first consists of the personal involvement

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[34]Jay E. Adams, <u>Pastoral Counseling</u> (New York: Abingdon, 1975),
p. 21.

of the counselor in the counseling situation. Adams rejects the idea that the counselor is not to become emotionally involved with the counselee. Adams believes the nouthetic counselor should laugh, shout, cry or act in any other appropriate way in order to involve himself in the dynamics of revealing the problem and bringing about a Scriptural solution. Love, knowledge, goodness, empathy, a good attitude, truth and a desire to help others are equally important qualities needed for a good counselor.[35]

Nouthetic counseling also involves gathering data. Adams recommends one of two approaches: the intensive approach, where the counselor takes one central problem and goes in-depth in one area, or the extensive approach, where the counselor covers the whole gamut of life's problems. After the counselor decides which way to approach the counselee's problem(s), then data can be gathered. This is done both overtly and covertly. Overt data, or "halo" data, is that which is derived visually, auditorically, tactfully and olfactorally. Covert, or "core," data means the counselor gathers more specific and substantive data by probing into answers in order to understand the problem, thereby helping the counselee find a Scriptural solution.[36]

Adams holds mixed views toward the methods of gathering data by the means of questions. He rejects "why" questions as speculative, wasteful and unhelpful to behavioral change. He recommends three "what" questions: (1) What is your problem? (2) What have you done about it? and (3) What do you want us to do? These questions are

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[35]Adams, Competent to Counsel, pp. 35-62.

[36]Adams, The Christian Counselor's Manual, pp. 252-69.

used to discover the goal or agenda of the counselee for the counseling

session, as well as the problem and the problem pattern.[37] When gather-

ing data by probing, the counselor may be systematic or symptomatic.

The systematic approach involves speaking about the seven major life

areas: physical, occupational, social, financial, family, church and

personal, and uncovering problems and problem patterns in each area.

Diagnosing a problem and probing randomly in these major life areas

would constitute Adams' symptomatic probing.[38]

Two other ways for gathering data are through listening and

empathy. Adams rejects Carl Rogers' non-directive approach to listen-

ing, stating that it is not listening at all. Rather, he insists that

the main and primary reason for listening is "in order to gather data

about which to advise people." He advises the counselor to listen for

content. Concerning empathy, Adams says this can best be shown by

something done concretely.[39]

In Adams' model the counselor should be able to identify the

problem and solution. There are three dimensions in identifying the

problem. The "presenting problem," such as "I'm depressed," is often

stated as a cause when it is only an effect. The "performance prob-

lem" is how or under what circumstances the presenting problem is

affecting the counselee. The "preconditioning problem" is the habitual,

usually sinful, response pattern that has built up over a period of

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[37]Ibid., pp. 274-81.   [38]Ibid., pp. 282-84.

[39]Adams, Competent to Counsel, pp. 87-91.

years.[40] The counselor has the responsibility to identify as quickly as possible the preconditioned problem and confront the counselee with the problem and necessary changes.

Clyde Narramore's counseling theory is criticized as superficial and non-biblical because Narramore sees talking by the client as a re-lease and therapeutic. "Talk becomes little more than a ripping off of the scab and a probing about in the bloody wound. It may infect the sore, but it is hardly therapeutic."[41] Adams suggests "never talk about problems - always talk them through to God's solutions."[42] The aim is change. Therefore, though the counselor be empathetic toward the counselee, he must warn, teach, reprove, blame, rebuke, or use any other biblical means to motivate and persuade the counselee to turn from his evil behavioral patterns to God's solutions.[43]

The fourth method used to implement biblical solutions in Adams' counseling model is homework. By homework Adams means the agreed upon diagnosis of the counselee's destructive practice and the new biblical solution which must be taken from the counseling session and put into life. Old patterns must be replaced with new patterns. Adams admits there are problems in moving into this step. Feelings, he argues, are the greatest detriment to correct behavior. Concentration on the feeling will only enlarge the problem, whereas obedient behavior will defuse the emotion in most cases. Therefore, concrete homework

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[40]Ibid., pp. 148-51.   [41]Ibid., pp. 243-44.

[42]Ibid., p. 245.   [43]Ibid., pp. 41-50.

designed to meet specific needs must be given.[44]

Some benefits when homework or a plan of action is assigned, carried through and checked are: (1) regular homework assignments set a pattern for expectation of change; (2) homework clarifies expectations; (3) homework enables the counselor to do more counseling more rapidly; (4) homework enables both the counselor and counselee to gauge progress or lack of it; (6) homework allows the counselor to deal with problems and patterns that develop under controlled current conditions.[45] These benefits work most successfully when "single-stranded" or non-complex problems are handled first, followed by "multiple-stranded" or more complex ones.[46]

Adams' Psychological and Biblical Integration

Adams maintains there can be very little integration between psychology and the Scriptures. In fact, he is critical of most psychological theories. He believes the Christian community has accepted these "godless counseling systems" and urges the Christian to retreat back into the Scriptures. He contends these systems do not work and should be abandoned, because they ignore God and His revelation in Scripture.[47] Proponents of psychology can observe a person's behavior but they are out of their field when they try to change that behavior. He says, "Psychologists should get out of the business of trying to

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[44]Adams, The Christian Counselor's Manual, pp. 294-97.

[45]Ibid., pp. 301-310.   [46]Ibid., p. 321.

[47]Adams, What About Nouthetic Counseling?, p. 35.

change persons."[48] Adams believes that psychiatrists and psychologists are trying to take ground God has given to pastors and Christian counselors.[49]

Adams maintains Freudian psychology is an anti-Christian system. His main objection to Freudian psychology is that it declares a person is not responsible for what he does and his behavior and attitudes all stem from the way others have treated him. Therefore, if an individual has a problem, someone else is to blame. Adams agrees a person may well have developed a "superego" (conscience) which collides with his "id" (desires) resulting in internal conflict and unacceptable behavior. However, this does not excuse his acting irresponsibly toward God and his neighbor.[50] Adams disagrees that humanity's problem is "poor socialization" (society is to blame). He also disagrees with the solution offered by the proponents of Freudian psychology which he calls "resocialization" (restructuring the counselee's value system by an expert). The element of truth in Freudian psychology, Adams says, is that people do exert significant influences upon others.[51]

Adams rejects behaviorism. He disagrees with the basic presupposition that a person is as an animal who can be controlled by his environment. Rather, he strongly affirms that each individual is created in the image of God and has a free will to act as he desires to. Humanity's problem is not poor environmental conditions, and the solution is not "reconditioning" (rearranging the environmental

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[48]Ibid., p. 18.   [49]Ibid.   [50]Adams, _Pastoral Counseling_, p.5.

[51]Adams, _The Christian Counselor's Manual_, pp. 72-80.

contingencies so as to reprogram the counselee's responses). Rather, the problem is sin and the solution is a personal relationship with Jesus Christ.[52] Though he will grant that the environment has a great influence upon humanity and realizes that disciplined rewards and punishment are valuable in forming behavioral patterns, Adams contends that a person is more than an animal to be controlled. Human beings are created in the image of God and must be confronted, persuaded and changed for their individual benefit. He believes the Skinnerian methodology flounders hopelessly because it has no value system, no standard from which the experts can work.[53]

Adams rejects the basic assumptions and methodology of humanism. Commenting upon the basic theory of Carl Rogers, he states that according to Rogers all men have adequate knowledge and resources to handle their own problems.[54] The counselee has no need of an authoritative standard (the Word), God, the Spirit or substitutionary atonement. All a person needs is a catalyst, a mid-wife, a rephraser or a repeater in a counselor to help him uncover the answers to his unresolved problems from his own ultimate resources. Adams alleges it is naive and arrogant to assume that each person possesses the answers to his problems. This stands diametrically opposed to a fundamental premise of the Christian faith. Christianity teaches that a person is not self-sufficient and, consequently, needs both a revelation from God and redemption.[55] Adams agrees with the followers of humanism that the

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[52]Ibid., pp. 117-40.   [53]Ibid.   [54]Ibid., p. 84.

[55]Ibid., pp. 84-86.

individual is responsible, but contends this does not mean he has all

resources within himself. Rather, a Saviour is needed to empower a

person to live out his responsible choices. Man is not innately good,

therefore an uncovering of man's inner resources will not reveal sources

for solutions.[56]

Summary and Evaluation

In summary, Jay Adams' Christian counseling model maintains that

a person consists of spirit, mind, conscience, attitudes, will, emotions

and physical body. Yet, the human person is a unit. Adams would agree

with the conclusions in chapter two regarding the biblical view of

human personality. Adams' stress upon the volitional area diminishes

an individual as an emotional being. This is perhaps an over-reaction

against secular psychology, which tends to over-emphasize emotions.

The error here is not one of understanding, but rather of emphasis.

This over-emphasis on Adams' part tends to de-emphasize the rational

area in his counseling model also.

It is uncertain whether psychology has influenced Adams' person-

ality structure. He flatly denies any contamination.[57] However, the

researcher contends that certain psychological assumptions are present.

Whether these were borrowed or gleaned from Scripture is unclear. For

example, he does include in his personality structure the Freudian

emphasis that man is an ethical and moral creature; the behavioristic

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[56]Ibid., pp. 84-86.

[57]Ibid., pp. 71-86.

emphasis that a pattern of responses is fixed in man's nature; the humanistic contention that man is affected by the evaluations of others; and the existentialist thrust that man is struggling for meaning and purpose. If he did not borrow them, he would do well to incorporate their usable insights into his model.

Adams contends that sin is mankind's problem.[58] It has affected every part of the human being. Man's spirit is estranged from God, his conscience tainted, his will bent toward evil and his body made weak. Though Adams denies the influence of psychology upon his view of humanity's problem, it is none-the-less apparent. The Freudian insight into the striving of the instincts for gratification and its production of anxiety appears to be an underlining assumption. The behavioristic insistence that behavioral modification is one of man's greatest needs is also in line with Adams' view. The humanistic emphasis upon liberation from wrong influences is present. The existentialist stance regarding man's struggle for meaningful existence is a part of Adams' view also.

Mankind's problems are solved in the full provisions of God, declares Adams.[59] Spiritually, a person can receive the free gift of salvation offered in Jesus Christ. If he does not take this step, he need not go on any further. However, if he does, then new solutions and provisions are available to him. With the Scriptures in hand, the community of believers is to confront others "nouthetically." The

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[58] Adams, The Christian Counselor's Manual, pp. 117-40.

[59] Ibid., pp. 23, 30.

goal is appropriate behavior. Nouthetic counseling basically consists of "putting off" old behavioral patterns and "putting on" new behavioral patterns. Adams emphasizes biblical principles in changing old sinful patterns and establishing new righteous ones. Here, too, some psychological principles are used. Where the Scriptures are silent concerning the unconscious mind, Adams in his "dehabituation" and "rehabituation" exposes a systematic way of bringing the unconscious patterns of behavior to the conscious mind. This Freudian insight, put to use by Adams, is one of the strongest aspects of his model. Other psychological principles used by Adams are manipulation, conditioning and reinforcement which are held by the behavioristic psychologists. While it is true that both the biblical and psychological approaches emphasize the volitional area of man as a key for change, the behavioristic psychologist explicitly outlines the process of change which Adams includes in his "dehabituation" and "rehabituation" process.

Concerning the integration of psychology and his biblical counseling model, Adams rejects Freudian psychology because it makes society responsible, behavioristic psychology because it considers man little more than an animal, humanistic psychology because it presupposes man has all resources within himself. Whereas the Freudian psychologist considers the solution to humanity's problem as re-socialization, the behavioristic psychologist considers it reconditioning and the humanistic psychologist considers it the uncovering of one's inner resources. Adams, however, maintains the solution is Christ. In methodology Adams contends the psychoanalysis of Freudian psychology, the directive expert-type of counseling of behavioristic psychology, and the non-directive counseling of humanistic psychology is in direct opposition to

"directive" nouthetic counseling. The view of mankind's problem and solution held by the Freudian psychologists must be rejected because its main source of knowledge is psychology. The view of mankind's problem and solution held by the behavioristic psychologists must be rejected because its main source of knowledge is science. The view of mankind's problem and solution held by the humanistic psychologists must be rejected because its main source of knowledge is man. Only the Christian's view of mankind's problem and solution can be accepted because its source of knowledge is the Scriptures, which Adams believes to be absolute truth.

In analyzing Adams' methodology there are both strong and weak points which should be stressed. One of the strong points in "nouthetic counseling" is the recognition that a counselee cannot be helped unless he earnestly desires help. This has been substantiated in this writer's counseling practice. It appears that conversion is an essential starting point. Christianity has different rules and motivational principles than do the systems of secular psychology.

"Nouthetic counseling" is invaluable when one finds it necessary to force a person to face and deal with problems such as illegal or immoral actions, illegal drugs and illegitimate pregnancies. "Nouthetic counseling" is also worthwhile when assisting an individual to avoid similar problems in the future. The counselee is instructed to do what is right regardless of feelings. The step-by-step process of change called "dehabituation" and "rehabituation" presents an ideal way for understanding the linking chain between the problem behavior and the steps needed to correct that behavior.

Since "nouthetic counseling" comes to the point of the problem and quickly provides a solution, time spent with the counselee is minimal. This is an advantage both for the counselor as well as the counselee in our busy world.

The goal of "nouthetic counseling" is change regardless of feeling. This is seen as an advantage. Some things are right and should be done despite negative feelings.

Adams' most constructive method in implementing solutions is his view on homework. Homework makes the counseling process more constructive and continual.

There are also some weak points to Adams' methods. The lack of emphasis and disregard which Adams has for one's emotions is seen as a weak point. It has been found that confrontive counseling is only one of many kinds of counseling needed in the counseling ministry. When situations such as serious illness, death of a loved one, marriage dissolutions, serious failures, rejection, disappointment, crises or a reoccurring inadequacy are encountered, confrontation in these sensitive areas of life is crucial and perhaps damaging. Confrontive counseling certainly has a proper place, but it cannot substitute for supportive counseling. There are situations in which the counselor's role is only to stabilize, undergird, or uphold the counselee.

Another weakness of "nouthetic counseling" appears when used in the areas of vocational and premarital counseling, social incompetence, theological questions, and marriage and family counseling. These areas demand that the counselor discover new information with the counselee. They are educational in nature and a change of behavior may not be needed.

Adams' model leaves little room for referral. Though he mentions

the possibility, he demonstrates a reticence toward referring to pro-
fessionals in the psychological field.[60] It is contended, however, that
the severely disturbed and depressed as well as those in need of long-
term personality re-structuring must be referred.

Adams' negative attitude toward psychology explains why there
can be little integration. Perhaps major psychological assumptions
cannot be accepted fully. However, it does not seem logical to dismiss
the whole field of research. Adams uses psychological insights and
methodology regardless of his claims.

The Counseling Model of Lawrence J. Crabb, Jr.

The second Christian counselor that will be discussed in this
chapter is Lawrence J. Crabb, Jr. He received his B. A. in psychology
from Ursinus College and his M. A. and Ph. D. in clinical psychology
from the University of Illinois. He now pursues a private practice in
Boca Raton, Florida. Dr. Crabb has authored two books: Basic Principles
of Biblical Counseling and Effective Biblical Counseling, along with
an unpublished counseling manual (about 500 pages), entitled "Institute
of Biblical Counseling." This manual is used by Dr. Crabb in a twelve
week counseling course given to train Christian counselors.

Crabb's Psychology of Man

Crabb believes man is holistic though he describes man function-
ally in parts. He maintains that man functions as a "personal," "ration-
al," "volitional," and "emotional" being. Crabb considers himself a "di-
chotomist" stating that the spirit and soul are separate only in a

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[60]Adams, The Christian Counselor's Manual, p. 440.

functional way.[61]

Based upon his theological concept that man is created in the image of God, Crabb contends that man is a "personal being" having needs that require satisfaction if man is to funtion optimally. Those personal needs which demand satisfaction are the needs for "security" and "significance." Security is "a convinced awareness of being unconditionally and totally loved without needing to change in order to win love; loved by a love which is freely given, which cannot be earned and therefore cannot be lost."[62] Significance is "a realization of personal adequacy for a job which is truly important; a job whose results will not evaporate with time but will last through eternity, a job which fundamentally involves having a meaningful input on another person." Crabb believes that the personal needs of security and significance can only be met genuinely in a personal relationship with Jesus Christ. If these needs are not met, with the stated ingredients, then "personal breakdown" occurs. "The symptoms of personal breakdowns include all the non-organically caused problems which flood the offices of psycholgists and psychiatrists."[63]

Crabb declares man is a "rational being." That is, he has the ability to think correct or incorrect thoughts.[64] The conscious and unconscious mind are also a part of mankind's functioning as a rational being. People evaluate world order and events which occur with their

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[61]Lawrence J. Crabb, Jr., Effective Biblical Counseling (Grand Rapids: Zondervan), pp. 87-88.

[62]Lawrence J. Crabb, Jr., "Institute of Biblical Counseling" (Boca Raton, Florida), pp. 19-20.

[63]Ibid.   [64]Ibid., p. 17.

conscious minds. The unconscious mind is the storage compartment which holds the deep, programmed basic assumptions of life.[65]

By "volitional being" Crabb means man has the ability to choose appropriate or inappropriate behavior. Persons can choose the direction for their wills and can behave consistently with that direction.[66] However, Crabb contends that people usually do only that which seems sensible to them. "The human will is not a free entity. It is bound to a person's understanding."[67] One's thoughts determine one's actions. This is an important theoretical base to Crabb's model of counseling. He states that one cannot change his actions before changing his mind, though a changed mind does not automatically insure changed behavior.[68]

Crabb alleges that people have the ability to experience feelings subjectively, therefore they are "emotional" beings. People respond to situations rationally, volitionally and emotionally.[69] Every negative emotion, Crabb says, can be traced to improper thoughts. He classifies these negative emotions as guilt, resentment and anxiety.[70] Guilt is derived from thinking that what God has provided is not sufficient and then stepping outside His will to secure it. Resentment comes from thinking one's needs are in jeopardy by something God has allowed to

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[65] Crabb, Effective Biblical Counseling, pp. 91-96.

[66] Crabb, "Institute of Biblical Counseling," p. 36.

[67] Crabb, Effective Biblical Counseling, pp. 100-101.

[68] Ibid.   [69] Crabb, "Institute of Biblical Counseling," pp. 17-18.

[70] Crabb, Effective Biblical Counseling, pp. 105-106.

happen. Anxiety is experienced because one thinks something is needed and will not be provided.[71] There are four possible ways to handle these negative emotions: deny them, pretend they don't exist, refuse to deal seriously with them or fully acknowledge them. Crabb recommends full acknowledgement.[72]

Crabb's View of Man's Problem

Crabb believes that from the moment of creation, provision for all mankind was made through a relationship with God. Attributes now became needs. Crabb believes every person since the fall has one basic personality need which requires two kinds of input for satisfaction. The most basic need is a sense of personal worth or to regard one's self as an acceptable person. The three accompanying manifestations of personal worth are: significance or to regard one's self as important, adequacy for a job or to perceive one's life as meaningful, and security or to be permanently accepted and loved unconditionally. Crabb suggests that often troubled men suffer primarily from a lack of personal worth in significance and troubled women suffer from a lack of personal worth in security. The need structure may be diagrammed as follows:

SECURITY (woman)   Personal Worth   SIGNIFICANCE (man)
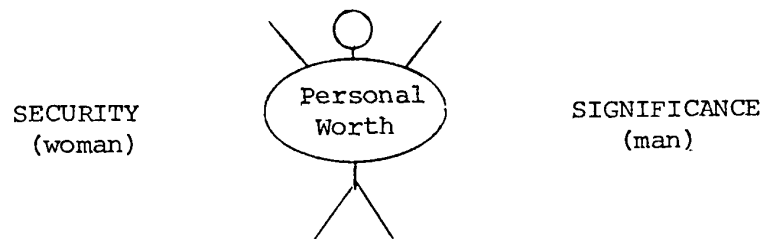
Figure 2

The Need Structure[73]

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[71]Ibid.   [72]Crabb, "Institute of Biblical Counseling," p. 47.

[73]Crabb, Effective Biblical Counseling, pp. 61-62.

Crabb's thesis is:

> Problems develop when the basic needs for significance and
> security are threatened. People pursue irresponsible ways of
> being as a means of defending against feelings of insignifi-
> cance and insecurity. In most cases persons have arrived at a
> wrong idea of what constitutes significance and security, and
> these false beliefs are at the core of their problems. Wrong
> patterns of living develop from wrong philosophies of living.[74]

So, Crabb says, man is born with real personal unmet needs. He then

develops wrong ideas, beliefs and assumptions of what will meet his

needs. The person chooses to do (behavior) whatever he believes will

best meet his needs. All the standard defenses are used to protect his

sense of worthiness. Ultimately his sinful, defensive choices lead to

negative feelings (anxiety, resentment and guilt).[75]

Crabb gives a detailed outline of how a pattern develops in

Figure 3.

Start here:

PERSONAL NEEDS $\longrightarrow$ MOTIVATION

BASIC ASSUMPTION

(PRENEUROSIS) $\longleftarrow$ GOAL-ORIENTED BEHAVIOR

OBSTACLE

FRUSTRATION $\longrightarrow$ SAFETY (NEUROSIS)

Categories of Obstacle	Form of Frustration
1. Unreachable goal $\longrightarrow$	Guilt
2. External circumstances $\longrightarrow$	Resentment
3. Fear of failure $\longrightarrow$	Anxiety

Figure 3

Wrong Pattern of Living[76]

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[74] Ibid., p. 69.

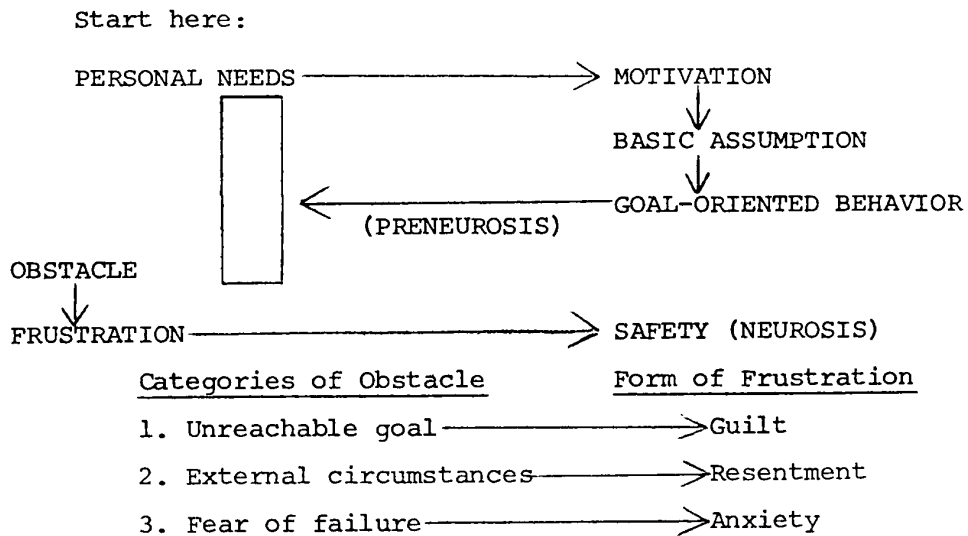[75] Crabb, "Institute of Biblical Counseling", pp. 71-72.

[76] Crabb, Effective Biblical Counseling, p. 132.

The first step in problem development is in the area of personal needs. There is a difference between needs and wants. As has been stated, the primary needs are security and significance. Wants such as fame, recognition, promotion, a good marriage, improved looks, business success, effective ministry, and friends are not necessary to a whole person. These elements may make life more enjoyable, but it is only significance and security that one needs in order to function as a whole person.[77]

The second concept of the problem development is motivation. Motivation is the inner desire or urge to meet one's needs. How does motivation demonstrate itself? "The direction which I am motivated to follow in an effort to meet my needs depends neither on the needs nor on the motivational energy but rather on what I think will meet those needs."[78] Next, each person develops his own strategy for obtaining what he thinks will meet his needs. Once the child latches onto a wrong basic assumption, he sets his goal and engages in behavior to reach the goal which he thinks will satisfy his needs.[79]

When those inner needs (significance and security) are not completely satisfied, an obstacle and negative emotion are experienced. If the desired goal is unreachable, guilt occurs. If the desired goal is blocked, anger and resentment occur. If the desired goal is uncertain, anxiety and fear are experienced.[80]

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[77]Ibid., p. 116. [78]Ibid., p. 117.

[79]Ibid., p. 120. [80]Ibid., pp. 126-35.

A word should be said here about the intensity of these problems. Crabb cites three stages of problems: preneurotic, neurotic, and psychotic. The preneurotic's goal is to overcome the obstacles and reach whatever goal he thinks will meet his need. The neurotic is no longer trying to overcome the obstacle, his goal is safety. Because of his successive failures, his efforts are no longer channeled toward pursuing self-worth but protecting whatever self-esteem is remaining. Why try, it's not worth it. In extreme cases, there is no sense of worth at all, and the person retreats into psychosis or a complete break with the painful world.[81]

Crabb's Solutions

Crabb's solutions include his view of the Scriptures, his understanding of God, his belief in the substitutionary atonement of Christ, and his firm convictions concerning the Body of Christ.

Crabb, influenced much by C. S. Lewis and Francis Schaeffer, believes in the inerrancy of the Scriptures and in an infinite and personal God. Crabb says:

> Every concept of Biblical counseling must build upon the fundamental premise that there really is an infinite and personal God who has revealed Himself propositionally in the written Word, the Bible, and personally in the living Word, Jesus Christ.[82]

When asked why it is necessary to believe in an infinite, personal God who has revealed Himself in Scriptures, Crabb responds:

The field of counseling needs a certain and meaningful unity.

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[81] Ibid., p. 133.

[82] Lawrence J. Crabb, Jr., Basic Principles of Biblical Counseling (Grand Rapids: Zondervan Publishing House, 1975), p. 17.

Science by itself can provide neither.[83] Either there is a personal
God, who designed our world, which implies order and proven univer-
sals, or, there is an impersonal god which, in the absence of per-
sonality, implies accidental happening by the principle change.[84]
If chance is the ultimate reality, observed order is the accidental,
prediction becomes impossible, and systematic efforts to counsel
according to previously observed patterns becomes logically inde-
fensible. To counsel in a manner consistent with disbelief in God
means to counsel in a manner consistent with belief in chance and
nothing more.[85]

So Crabb's belief in a personal God bring him to the conclusion that all

knowledge concerning man, his problems and solutions is dependent upon

revelation.[86]

Jesus Christ is the only begotten Son of God, who lived a perfect

life, died a perfect death and offered a perfect forgiveness. Crabb be-

lieves that Christian maturity involves becoming more and more like

Christ, which is the real goal of counseling. The Holy Spirit is the

person or agent through which the reality of Christ is shared with each

Christian.[87]

Man was created in God's image and bears His resemblance, states

Crabb. However, man fell. He fell from the norm. He is a sinner. Man

is separated from God; he has spiritual problems. He is separated from

his fellowman; he has social/interpersonal problems. He is separated

from nature; he has ecological or physical problems. He is separated

from himself; he has psychological problems. Sin is man's decision to

live life without regard for the authority of God.[88] Salvation from

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[83]Ibid., p. 24.   [84]Ibid., p. 22.

[85]Ibid., p. 23.   [86]Ibid., p. 25.

[87]Crabb, Effective Biblical Counseling, pp. 21-24.

[88]Crabb, "Institute of Biblical Counseling," pp. 48-49.

sins is received by repentance and confession through Jesus Christ.

Justification takes place at salvation. Justification means "I am

acceptable to God, He has declared it." Obedience which is demanded by

Christ, is the path of righteousness. Glorification is a time when all

imperfection will be removed. Both justification and glorification are

entirely in God's hands, but obedience to biblical directives is the

focal point of Christian counseling and a process called sanctification.[89]

Citing Ephesians 4, Romans 12 and I Corinthians 12, Crabb main-

tains that the Church is the Body of Christ. Each born-again believer

has received gifts from the Holy Spirit, and God in His sovereign will

has a foreordained purpose and plan of ministry for each one. Therefore,

all are priests and ministers.[90] It is the pastor's role to equip and

train (Eph. 4:11,12) his people for ministry.[91] Crabb is convinced that

the local church should assume the responsibility for the restoration

of troubled people.[92] He proposes three levels of counseling within the

Christian community; encouragement, exhortation and enlightenment.[93]

LEVEL I   Problem Feelings---ENCOURAGEMENT---Biblical Feelings

LEVEL II   Problem Behavior---EXHORTATION-----Biblical Behavior

LEVEL III Problem Thinking---ENLIGHTENMENT---Biblical Thinking

Figure 4

Levels of Counseling[94]

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[89]Crabb, Effective Biblical Counseling, pp. 24-25.   [90]Ibid.

[91]Crabb, Basic Principles of Biblical Counseling, p. 59.

[92]Ibid., p. 16.

[93]Crabb, Effective Biblical Counseling, pp. 15-16.

[94]Ibid., p. 165.

Counseling by encouragement is for everyone in the local church

says Crabb. This type of counseling occurs on the feeling level and

involves being open to problem feelings (understanding, love, security,

worth). In this Level I counseling (see Figure 4), the ability to es-

tablish rapport and reflect feelings accurately are the necessary skills.

Level II counseling, exhortation, deals basically with behavior. It is on

this level that the counselee is exhorted to live biblically. Crabb

believes strongly in authoritative direction in dealing with the confu-

sing complexities that are present in life. The Level III counselor

should be equipped with a concise list of well-defined principles in

areas such as: marriage communication, handling anger, raising children,

sexual behavior, divorce, addiction and dealing with temptation.[95]

STAGE 1:   Identify problem feelings

STAGE 2:   Identify problem behavior

STAGE 3:   Identify problem thinking

STAGE 4:   Change problem assumptions and clarify

biblical thinking

STAGE 5:   Secure commitment

STAGE 6:   Plan and carry out biblical commitment

STAGE 7:   Identify Spirit-controlled feelings

Figure 5

Stages of Counseling[96]

The first stage of Crabb's counseling model is identifying

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[95] Ibid., pp. 165-80.   [96] Ibid., p. 160.

problem feelings. The counselor should begin pinpointing problem areas as the counselee begins revealing circumstances. Crabb believes all emotions can be clustered around anxiety, resentment, guilt, despair and a vague sense of emptiness. The counselor proceeds around the major areas of the counselee's life spotting the problem emotions. Carl Rogers, Crabb says, believes once this is done successfully, once the counselee expresses, understands and accepts his deepest emotional experience, the symptoms will vanish and counseling is over. Not so for Crabb. This is just the initial focus in order to help the counselor trace back to the root problem.[97]

In stage two, after identifying problem feelings, the counselor moves on to identifying the goal-oriented (problem) behavior. Crabb poses the question: "What obstacle was faced to create these negative feelings in the counselee?"[98] Crabb, like Adams, maintains that obedience to the Word is necessary, but Crabb contends that Adams leaves out the "insides" of the behaving person. "For me," Crabb says, "the important part of the 'insides' is the person's assumption system and his evaluations of situations based on his assumptions."[99]

Stage three involves identifying the problem thinking or the trouble-producing basic assumption. Crabb suggests using Alfred Adler's "early recollection technique" to come up with the problem thinking. Simply ask the client, "Tell me the earliest thing you can recall, an incident in which you were involved – one day I...finish the sentence."[100]

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[97]Crabb, Effective Biblical Counseling, pp. 149-50.

[98]Ibid., p. 150.   [99]Ibid., p. 151.

[100]Ibid., p. 152.

The fourth stage is the most difficult, Crabb admits. It involves changing the problem assumptions and clarifying biblical thinking. Because basic assumptions are rooted emotionally in background, it is never easy to motivate someone to give up personal beliefs and yield to new ways of thinking. Crabb suggests four actions: (1) identify where the wrong assumption was learned; (2) encourage expression of emotions surrounding the belief; (3) support the counselee as he considers changing his assumption; (4) teach the counselee to fill his mind with new thoughts or use the tape record technique. Crabb suggests instructing the counselee to consider his mind a tape recorder. Write on one side of a 3" x 5" card the wrong basic assumption. When the counselee feels guilt, resentment or anxiety, he should take out the card and read both sides.[101]

The fifth stage is critical. Playing the right tapes and changing one's thinking is not enough. The counselee must now commit himself to behaving consistently with his new thoughts, regardless of how he feels. Confession of sins of behavior, emotions and thinking is appropriate. Then, a secure commitment to behave according to new truth is essential.[102]

Now, the counselee must plan and act out the biblical behavior. One must plan out what he will do differently now that his thinking has changed. The new thinking will not become part of his life until it is brought out of the realm of the abstract into the realm of practical life.[103]

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[101]Ibid., pp. 153-55. [102]Ibid., pp. 155-56.

[103]Ibid., pp. 157-59.

The seventh and last stage is the identification of the effects of changed thinking and behavior - spirit-controlled feelings. The counselee must become consciously aware of new peace, quietness, and inner togetherness.[104]

The effectiveness of the Level III counselor is tied to his utilization of the eight counseling skills which Crabb proposes he use as he moves through the counseling model.

A technique used by Crabb throughout his counseling model must be explained before these counseling skills are discussed. Crabb employs circles to picture much of his counseling theory and practice for Level III counselors. A circle represents a person's capacity in one of the aspects of his being - personal, rational, volitional or emotional. So a person who is emotionally healthy is identified by Figure 6, and a person unfulfilled or hurting emotionally is identified by Figure 7.

Emotions
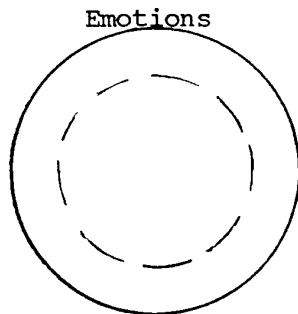
Emotions

Figure 6

Figure 7

Abstract Concept of an
Emotionally Healthy
Person[105]

Abstract Concept of an
Emotionally Unhealthy
Person[106]

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[104] Crabb, Effective Biblical Counseling, p. 159.

[105] Crabb, "Institute of Biblical Counseling", pp. 21-25.

[106] Ibid.

This is obviously not used by Crabb in a scientific manner, only as a tool for the counselor to picture concretely for the counselee an abstract concept.

When referring to Level III counseling methodology, Crabb places the circles within each other as shown in Figure 8 to explain the principle of problem development.

Emotional: negative feelings

Volitional: defensive choices

Rational: wrong ideas

Personal: unmet needs
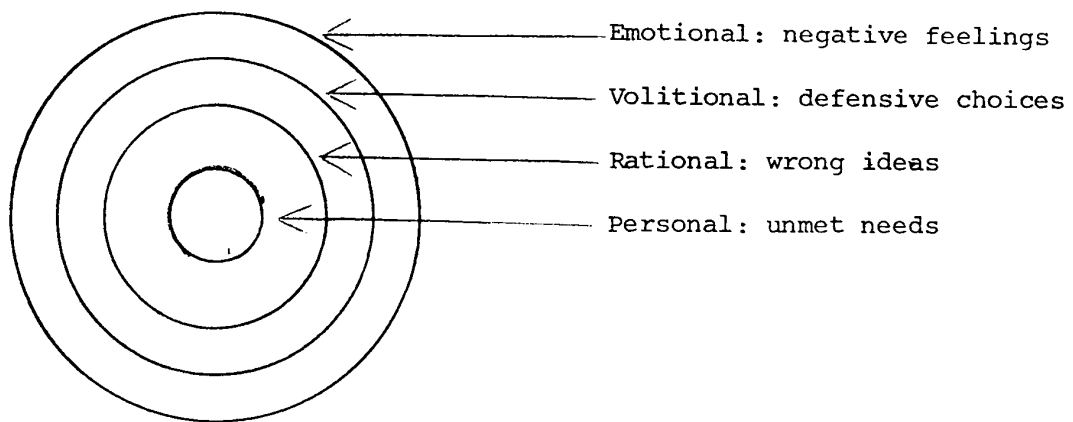
Figure 8

The Layer Theory[107]

Counseling should begin with the outer layer and work inward. The outer layers are more visible. After the counselor reaches the inner layers, then he works his way out.[108]

Skills needed by the Level III counselor include the ability to conduct a counseling interview. Emphasis on the physical setting, sensitive recognition of needs, the setting of goals, silence, listening for key phrases and involving the counselee are all needed in conducting the interview.[109]

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[107]Ibid., p. 72.   [108]Ibid., pp. 71-74.

[109]Ibid., pp. 131-64.

The physical setting can be in a restaurant or on a park bench, as long as it is a comfortable and conducive atmosphere. Details such as kleenix, wastebasket, distractions, and privacy should be considered when choosing a place.[110] Because Crabb's counseling model is aimed toward the lay counselor, he points out that the counselor must be sensitive to recognize the needs of the counselee which lie underneath his words. Insecurity is a need when one does not believe he is cared for. Inadequacy is expressed when one fears he cannot deal successfully with one of life's problems.[111]

The counselor should establish specific goals in his mind for each counseling session. For example, in the first interview, goals could be: (1) become aware of the dominate emotions within the counselee; (2) understand what the counselee perceives his problem to be; (3) know the circumstances involved; (4) be able to summarize the history of the problem; (5) come to an understanding with the counselee on his goals for the counseling sessions.[112]

Crabb says silence also is an important part of a counseling session. The layman's tendency is to talk too much. Silence often presses the counselee to search for more insights.[113] Another critical element is the counselor's listening for key phrases which give such information as perceptions of the problem and expressions of emotions.[114] The counselee must express his feelings, his thoughts and his ideas.

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[110]Ibid., pp. 131-35.   [111]Ibid., pp. 135-41.

[112]Crabb, "Institute of Biblical Counseling", pp. 143-44.

[113]Ibid., p. 146.   [114]Ibid.

Many times, counselees will already have marvelous insights because they have spent the time trying to deal with the problem.[115]

Crabb suggests another skill necessary for effective counseling - establishing rapport. One does not build rapport by acting superior or judgmental; rather, good rapport is established through equality; unconditional, positive regard; genuineness; empathy support; encouragement; love; having intimate knowledge and maintaining good eye contact.[116]

The skill of pinpointing the problem may be divided into two areas. First, the counselor must explore the problem in the circles and then assess the circumstances. What emotions are expressed? Are all emotions acknowledged? In what specific ways have circumstances been handled? How has the counselee acted irresponsibly or unbiblically? What scriptural principles have been violated? What are the basic wrong assumptions? Are there feelings of worthwhileness?[117]

Second, the counselor must explore the circumstances in each of the ten life areas of the counselee. This is accomplished by asking: How do you feel about _____? - for the emotional area. What do you do about _____? - for the volitional area. What do you say to yourself when _____? - for the rational area. What do you feel about yourself in this area of your life? - for the personal area. Crabb names the ten areas of life as: marital/family relationships; social/friendships; occupational; finances; spiritual life; sexual activity; recreational; physical health; leisure activity and routine responsibility.[118]

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[115] Ibid., p. 148.   [116] Ibid., pp. 165-171.

[117] Ibid., p. 181.   [118] Ibid., pp. 181-82.

It is imperative that Level III counselors be able to ask questions. Crabb cautions counselors in the use of cross-examination questioning. He suggests that they go from "high-structured" questions to "low-structured" and then back to "high-structured" questions. By "high-structured" questions Crabb means those questions which can be answered easily with a "yes" or "no." This type of question can also be used toward the end of the counseling session when the counselor has a pretty good idea of the problem and is confirming a specific hypothesis. Low-structured questions are used for broad information, insight and knowledge.[119]

Effective Level III counseling will utilize skill in handling special problems in interviewing, specifically resistance. Resistance is the counselee's natural and willful reluctance to live responsibly and biblically in a distressing situation. There are many expressions of resistance. Crabb cites: "insincere agreement," where the counselee agrees much too easily but will not follow through; "unreasonable resistance," where the counselee is unwilling to consider, evaluate and try biblical solutions; and "reasonable resistance," where the counselee objects to the counselor's suggestions of change in his behavior. In the latter case, the counselor should be able to determine the reasonableness or unreasonableness of the counselee's objection from the Scriptural point of view. However, in the former examples of resistance, Crabb suggests these principles in dealing with the counselee. First, identify the resistance. That is, point it out to the counselee.

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[119]Ibid., pp. 199-209.

Second, "express appreciation for the difficulty in facing responsi-
bility." Third, explore, examine and evaluate the counselee's goals.
Fourth, if resistance continues, terminate counseling.[120]

Another skill needed is the ability to "zero in on the problems
of the moment."[121] The counselor should be sensitive to what the coun-
selee is really saying. The counselor should be alert for "implicit
messages" or "those thoughts and feelings communicated indirectly
through non-verbal cues or verbal cues."[122] Crabb recommends that the
counselor look and listen for facial expressions, various postures,
movements, sighs, crying and various tones in the voice. When the
counselor thinks he hears an "implicit message," tune in on it and open
the door to make it "explicit."[123]

Crabb proposes that another skill for Level III counselors is
"how to suggest and implement solutions."[124] He suggests four prin-
ciples for doing this. First, the counselor should avoid power struggles.
If the counselor will not be judgmental and remembers that the counselee
does not have to change for the counselor's sake, a power struggle can
be avoided. Second, the counselor must explain how the proposed solu-
tion will, in fact, resolve the problem. Crabb insists there must be
some persuading by the counselor that the biblical way will work.
Third, involve the counselee in formulating the solution. Fourth, make
the solution specific and involve both the volitional and rational

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[120]Crabb, "Institute of Biblical Counseling", pp. 221-29.

[121]Ibid., p. 237.   [122]Ibid., pp. 239-43.

[123]Ibid.   [124]Ibid., p. 249.

circles. The counselor should recap with the counselee the old thought

tapes and then suggest new choices. Figure 9 is a drawing of this

fourth principle.

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┌─────────────────────┐         ┌─────────────────────┐
│   Old   Choices     │         │   New   Choices     │
└──────────┬──────────┘         └──────────┬──────────┘
┌──────────┴──────────┐         ┌──────────┴──────────┐
│   Old   Tape        │         │   New   Tape        │
└─────────────────────┘         └─────────────────────┘
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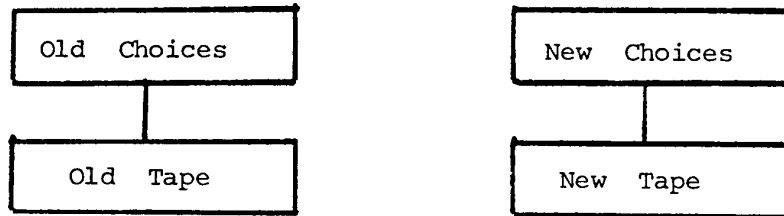
Figure 9

A Principle for Implementing Solution[125]

The last skill which Crabb finds necessary is "conveying confi-

dence as a counselor."[126] Citing the "placebo effect" or the theory

which states people often change in the direction they are expected to,

Crabb suggests six ways the counselor can convey confidence:

> First, remember inward change toward perfection is a lifetime
> journey. Second, God often works on one thing at a time and often
> in seasons of time. Third, there is a biblical plan to follow in
> responding to each situation. Growth will depend upon finding it
> and following it. Fourth, when it seems you've failed, remember
> God is sovereign, nothing is hopeless and your coming together was
> not chance. God can use you to promote growth in the counselee's
> life. Fifth, look for the "over-expectation" and "under-expectation"
> and change to more realistic goals. Sixth, when you're lost, never
> communicate hopelessness, go back to research, prayer and Bible
> study.[127]

Crabb's Psychological and
   Biblical Integration

In his book <u>Effective Biblical Counseling</u> Crabb asks if Christ-

ianity and psychology are enemies or allies. He answers by citing four

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[125]Ibid., pp. 249-55.   [126]Ibid., p. 259.

[127]Crabb, "Institute of Biblical Counseling," pp. 259-63.

approaches he has observed in the biblical counseling field which
attempt to integrate psychology and Christianity. The first (Figure 10),
he calls "separate but equal."
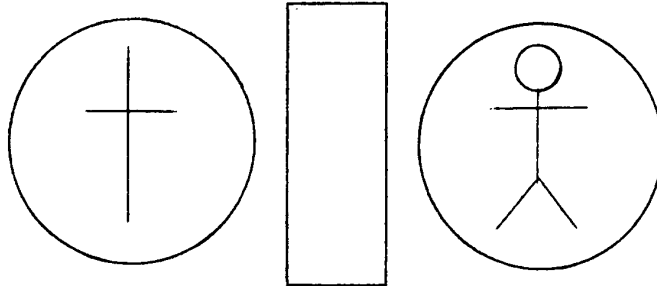
Figure 10

"Separate but Equal" Approach in
Biblical Counseling Field[128]

This group holds that the Scriptures deal with spiritual problems and
psychology deals with psychological disorders - that is, psychological
problems are unrelated to Christianity. Crabb disagrees with this
view because psychological malfunction usually deals with such problems
as guilt, anxiety, insecurity, self-worth and anger. These subjects
are all addressed by the Scriptures. From Crabb's viewpoint, the two
fields cannot be separate but equal.[129]

The second approach (Figure 11), Crabb entitles "Tossed Salad."

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[128] Crabb, Effective Biblical Counseling, pp. 33.

[129] Ibid., pp. 33-34.
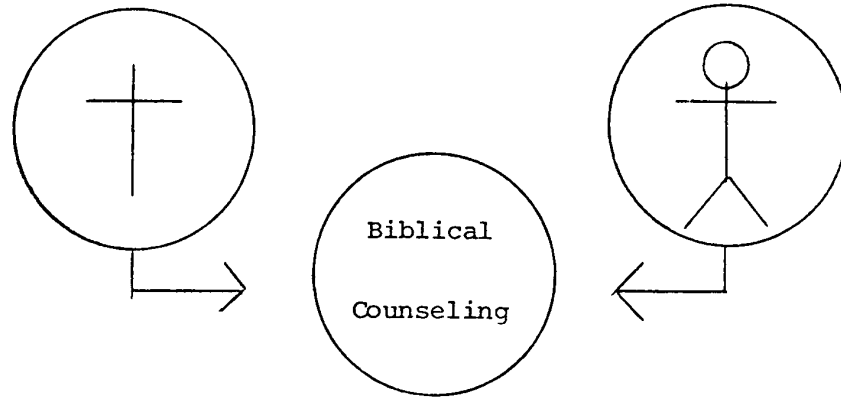
Figure 11

"Tossed Salad" Approach in
Biblical Counseling Field[130]

"Combine the insights and resources of Scripture with the wisdom of

psychology and a truly effective and sophisticated Christian psycho-

therapy will emerge."[131] The critical problem with this approach,

Crabb believes, is that psychology has moved away from strict empiricism

and when more than just reporting findings is done, the conclusion

necessarily requires a great deal of subjective interpretation which

reflects presupposition. Because Crabb cannot agree with the presup-

positions inherent in psychology, he rejects this. Yes, psychologists

have discovered insights, skills and therapies, but they sometimes use

these according to wrong assumptions.[132]

The third approach, Crabb labels "Nothing Buttery" (Figure 12).

This group neatly handles the problem of integration by discarding

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[130]Ibid., p. 35.   [131]Ibid., p. 36.

[132]Ibid., pp. 35-40.

psychology altogether. They say nothing but grace, Christ, faith and the Scriptures are needed, and man is responsible for his sinful be- havior. Crabb takes issue with "nothing buttery" saying psychology has a great deal to offer to the field of biblical counseling. To reduce the complex interaction of counseling down to finding sin, con- fronting and exhorting to change is far too simplistic.
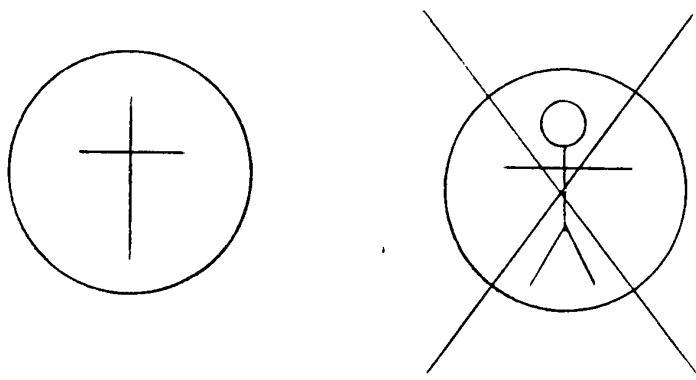
Figure 12

"Nothing Buttery" Approach in
Biblical Counseling Field[133]

"The thoroughly qualified biblical counselor is the one who draws upon true knowledge wherever he finds it."[134] Crabb names Jay E. Adams as the major proponent of the "nothing buttery" theory.

The ideal approach according to Crabb is "Spoiling the Egyptians." He suggests that the helpful skills, theories, insights and therapies of secular psychology should be used, after carefully weeding out all the elements which oppose the commitment to the revelation of Scripture.

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[133]Crabb, Effective Biblical Counseling, p. 40.

[134]Ibid., pp. 40-47.

How is this weeding to be done? Any integration should come under

four qualifications before being accepted. First, psychology comes

under the authority of the Scriptures regardless of its empirical find-

ings. Second, the Scripture must be accepted as the inerrant, infalli-

ble, inspired Word of God. Third, the principles of the Bible must

have priority over non-biblical opinions. Fourth, in order for Scrip-

tures to control psychological integration, there should be as much

time spent studying the Word as studying psychology; there should be an

overall grasp of the Scriptures; there should be a working knowledge

of Bible doctrine; there should be fellowship in a Bible-believing

church where the Spirit's gifts function.[135]

The "Spoiling the Egyptians" approach is shown in Figure 13.
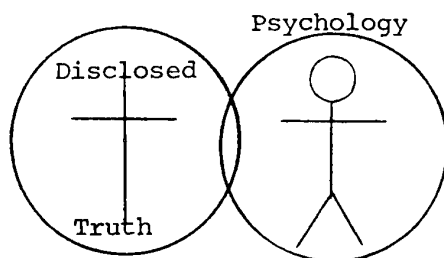
Figure 13

"Spoiling the Egyptians" Approach in
Biblical Counseling Field[136]

This does not mean Crabb agrees with all of the presuppositions

inherent in psychology. For example, Crabb cannot accept the solution

[135]Crabb, Effective Biblical Counseling, pp. 49-50.

[136]Ibid., p. 50.

for mankind's selfishness proposed by Freud which is actually acceptance of those selfish instincts.[137] He is critical of behavioristic psychology. He states, "According to Skinner, man is really nothing, a big, empty zero."[138] He continues, "Christians need to react strongly to such teaching. Skinner is doing nothing less than robbing people of all significance."[139] Crabb rejects the humanistic view that man is basically good and his good simply must be liberated. He insists that the writers of the Scriptures say man is sinful.[140]

Summary and Evaluation of Crabb's Counseling Model

Crabb propounds that man is a unit who can be described in function as a "personal," "rational," "volitional" and "emotional" being. All persons have the capacity to relate to God, themselves and others. That relationship can be positive or negative. Rationally, all have the capacity to think correct or incorrect thoughts, to have correct or incorrect beliefs. Volitionally, persons have the capacity to choose responsible or irresponsible behavior. Emotionally, persons have the capacity to experience a situation and handle or mishandle the resulting feelings.

Crabb's personality structure is clearly drawn from a biblical perspective. He sees mankind's problems beginning in the personal area, but the focus of the counselor must be in the rational area.

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[137]Crabb, *Basic Principles of Biblical Counseling*, pp. 27-32.

[138]Ibid., p. 35.   [139]Ibid.

[140]Ibid., pp. 32-34.

The wrong assumptions concerning what will meet a person's needs are stored here. The insight into the unconscious as taught by Freud is used by Crabb, although each man has a completely different idea concerning what is there. Freud contends the unconscious is filled with instincts wanting to be gratified, but Crabb argues that wrong beliefs of what would allow one to experience a sense of worth are stored there. Man lost his natural attributes when sin entered the human race. Crabb believes man's central attribute is to experience worthwhileness. The loss of a sense of worthiness usually manifests itself in men as insignificance and in women as insecurity.

Problems develop when people pursue irresponsible means of meeting their needs for security and significance maintains Crabb. It should be observed that, though the humanistic psychologist speaks to this principle called "incongruence," the social environment is blamed. In Crabb's model, the individual is given the responsibility.

Crabb proclaims that an individual's personal needs are met in a personal relationship with Jesus Christ. Mankind is loved unconditionally by God and is given in conversion and in justification a sense of worthwhileness, security and significance. A healthy Christian is persuaded of his eternal worth, security and significance. One's rational needs are met upon his realization that he is in charge of what his mind tells him to do. He can renew his mind to think biblically. Volitionally, man has the power to respond to every situation biblically. Emotionally, a healthy Christian acknowledges all he is experiencing. This is a whole Christian. Crabb's solution then is a biblical solution.

How are these principles practiced? First, develop these eight skills: conducting an interview, establishing rapport, pinpointing

problems, asking questions, handling interviewing problems, zeroing in on the problem of the moment and implementing solutions. These eight skills are in line with biblical principles but are psychological in nature.

Second, identify the problem feelings, behavior and thinking, in that order. Third, alter problem thinking with new biblical thinking. Fourth, commit to new biblical thinking and biblical behavior. Fifth, carry out the plan for new behavior. Sixth, identify the new resulting experienced feelings. The methodology of moving from the emotions, which are easily recognizable, to the behavior and then to the thinking is a psychological insight.

Crabb's integration of Christianity and psychology is simple. His understanding of man's personality, his problems and solutions are biblical. However, Crabb uses psychology to explain how people's problems develop and to add methodology to his biblical solutions.

The following are the most outstanding positive aspects of Crabb's model:

(1) The personality structure presented in Crabb's model appears to be the best. Crabb includes all major biblical principles. He traces then to their original settings and fits them together in what is understood from Chapter 2 as a biblical perspective of man.

(2) Crabb's knowledge and use of the major fields of psychological thought brings confidence to his model. Though it is impossible to use a psychological understanding of man in his model, he does address the issue and adequately explains the reasons why these presuppositions are excluded.

(3) Crabb's unique way of explaining man functionally rather than biblically or psychologically has some advantages. First, he moves away from words and theories of man's nature as discussed in Scriptures, yet at the same time he does not violate those words or theories. Second, functional terms are a natural bridge between the theoretical discussions of man's nature in counseling sessions and usable, practical terms in day-to-day living. These terms aid in the explanation of the biblical and psychological aspects of man.

(4) Crabb's detailed view of mankind's problem appears to be congruent with practice. It seems that men do suffer from insignificance and women from insecurity.

(5) The development of mankind's problem also appears to be congruent with practice. It is both logical and understandable. Where other Christian counselors simply say man has a problem, Crabb goes a step further to explain the development of that problem.

(6) The Levels of Crabb's model offer various opportunities for counseling ministry. Level I cases include serious illness, deaths of loved ones, marital separations, failures, rejections, disappointments and crises. This general level of supportive encouragement is vital. Vocational, premarital, spiritual, educational and preventive counseling are areas in which Level II counseling, exhortation, is needed. Level III counseling is most effective for persons with problems such as depression, insecurities, inadequacies and long-term counseling needs.

(7) The stages of Level III counseling include all major areas of counseling: feelings, behavior and thinking. Crabb organizes them in a natural movement from feelings to behavior to thinking and back again, altering the thinking to altering the behavior to altering the feelings. While some counselors are concerned only with emotions and others (Adams) are consumed by the behavioral area, Crabb deals with all three. He walks the thin line between those counselors who place all responsibility for change squarely on the counselee and those who place responsibility for problem behavior upon inner conflict.

(8) Crabb's circle concept has been very helpful in explaining to counselees the inner workings of a problem. This self-understanding has assisted in changing thoughts and behavior.

(9) The changing tape technique assisted also in helping the counselees change their thinking and behavior.

(10) One of the problems with which every lay counselor struggles is diagnosis. Crabb, in his section entitled "pinpointing the problem," offers the helpful suggestions of exploring the circles in the context of the ten life areas. By the time the counselor has gone through this process, the problem emotions, behavior and thinking are usually evident.

(11) Handling resistance is another major area in which Crabb's suggestions have been valuable.

(12) Crabb's summary on the integration of psychology and biblical insights has been useful when filtering through other models.

(13) Crabb's comments on the basic assumptions inherent in

psychology are somewhat blunt and negative but nonetheless

exact and valuable.

The following reservations are offered concerning Crabb's

theory and practice:

(1) Crabb maintains that mankind's basic need is a loss of

worthwhileness manifesting itself in men as insignificance

and in women as insecurity. However, Crabb offers little

biblical or empirical evidence to substantiate these

observations.

(2) Crabb's model hinges upon understanding and changing prob-

lem thinking. The methodology in this area is weak. How

is a lay counselor to discover all of life's correct basic

assumptions? This has been an area of struggle for the

researcher.

(3) The major amount of Crabb's work is in Level III counsel-

ing. It appears that the major areas of lay counseling are

in Level I and II counseling. It would have been helpful if

Crabb could have explored these areas as he did in Level III.

The Counseling Model of Gary R. Collins

Gary R. Collins was trained at McMaster University, University

of Toronto, and Purdue University, where he received his Ph.D. in clin-

ical psychology. He is a very active writer. Five of his books have

been utilized in gaining an understanding of his counseling model:

Effective Counseling, Man in Transition, The Rebuilding of Psychology,

How To Be A People Helper, and his latest book Christian Counseling -

A Comprehensive Guide. He styles himself a Christian from the evangeli-
cal point of view and a strong believer in psychology as a meaningful
discipline.

Collins' Psychology of Man

Collins' psychology of man is basically simplistic. He perceives
man as holistic in nature consisting of the physical, the rational, the
emotional, the volitional and the spiritual. Collins would say that a
person's problems could not be divided into spiritual or rational or
emotional or physical or volitional. An individual must be treated as
a whole, taking into consideration all his parts.[141]

Collins' firm belief that man is a spiritual being is at the
heart of his anthropology. He does not detail his view systematically,
however, it is obvious that Collins believes man was created in the di-
vine image of God and has a special place among God's creation.[142] That
divine image implies that man can have a personal relationship with God.
He can live in loving harmony with God or rebel and live in the state
of rebellion.

Collins maintains that man is an emotional creature with the
ability to experience joy, peace, hope and love. Unlike Crabb, he does
not categorize feelings. He does caution that the emotions can be overly
relied upon and produce instability, fanaticism, dogmatism and auto-
suggestion. The emotions should not be used to validate one's beliefs,
however they do have a legitimate part to play in the Christian under-
standing of man.[143]

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[141]Gary R. Collins, The Rebuilding of Psychology (Wheaton:
Tyndale House Publishers, Inc., 1977), pp. 151,184.

[142]Ibid., p. 151.   [143]Collins, The Rebuilding of Psychology, p. 139.

Collins perceives man as a rational creature, with the ability to receive and experience observation, verification, evaluations and godly revelation.[144]

People are also creatures of choices. Collins rejects complete determinism. He rejects Freud's and Skinner's ideas that all behavior is determined. He believes that individuals are responsible for their own actions. He alleges man is unique in the universe, created as a volitional and responsible being of worth.[145]

Collins· View of Man's Problem

Unlike Crabb, who contends mankind's problem is the loss of original attributes, and unlike Adams, who alleges mankind's problem is sinful behavior, Collins understands mankind's problem as sin's effect upon a person's being (nature) and environment.

Spiritually, man is isolated in his relationships. He suffers from self-pity, self-rejection, loss of self-confidence, meaninglessness, worthlessness, loss of love and respect, loss of moral values and purposelessness.[146]

Because of sin, a person does not respect the rights of others. He is spiritually naive, confused and doubtful. He thinks non-biblically, lacks spiritual understanding, is distorted in his values and is

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[144]Ibid., pp. 140-46.   [145]Ibid., pp. 148,164.

[146]Gary R. Collins, Effective Counseling (Carol Stream, Ill.: Creation House, 1972), pp. 164-65.

self-sufficient and prideful.[147] Collins says "most human problems begin in the mind."[148]

A person volitionally participates in unacceptable behavior because of sin. He is irresponsible and evades problems.[149] Humanity tends toward imbalance in actions, lacks commitment and generally desires and follows self-aggrandizement rather than following the will of God.[150]

The effect of sin on a person's emotional being is devastating also. Anger, bitterness, anxiety, guilt, discouragement, self-condemnation, fear and other internal, psychological tensions became a common part of man's nature.[151]

Collins' Solution to Man's Problem

Collins' perception of humanity's problem and the solution to that problem is comprehensive in scope. The solution includes a fresh understanding of God experienced in His Son's substitutionary atonement, a comprehensive acceptance of general and specific revelation, a practical understanding and participation in the Body of Christ - the Church, the creation of a loving environment and the practice of laymen helping laymen to grow to their fullest potential.

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[147]Gary R. Collins, Christian Counseling - A Comprehensive Guide (Waco, Texas: WORD Publishing House, 1980), pp.433-437.

[148]Ibid., p. 433.   [149]Collins, Effective Counseling, p. 164.

[150]Collins, Christian Counseling - A Comprehensive Guide, pp. 164-65.

[151]Ibid.

In Collins' model of counseling, God is the Supreme One who is the source of all truth and gives order, purpose and direction to all creation. He has taken the initiative and revealed Himself in a general and special way to mankind whom He created in His image and likeness. In a general way, God has revealed in nature that which should be studied (science) for a greater understanding of God and man.[152] In His special revelation (His Word, and specifically His Son), God entered human history, recording for humanity what He is like and establishing a reliable guide for daily living. The Scriptures should be systematically studied (theology), empirically observed and logically investigated with spiritual minds to expose absolutes and principles. Special revelation, the Bible, always has priority over general revelation, nature.[153]

The revelation of God reveals that man sinned and fell from that which was intended for him. However, in a spirit of love, God sent His Son to redeem humanity from sin. The Holy Spirit was sent to live within man to guide, strengthen and teach him the right way.[154]

Another major concept in Collins' solution is his view of the church. The church is the Body of Christ. It is not an irrelevant organization mainly interested in adding members, developing programs and erecting edifices. Rather, the church is "a body of believers who have committed their lives to Jesus Christ and have been equipped with spiritual gifts which each person discovers and develops."[155] The

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[152] Collins, The Rebuilding of Psychology, pp. 121,129.

[153] Ibid., pp. 121, 122, 129, 130.

[154] Collins, Christian Counseling - A Comprehensive Guide, p. 430.

[155] Collins, How To Be A People Helper (Santa Ana, CA.: Vision House Publishers, 1976), pp. 132-33.

purpose of these gifts is to enable us to minister to one another
and bring maturity in the Body.

The environment is part of the solution to mankind's problems,
also. Many problems can be avoided or reduced if precautions are taken.
Biological prevention would include proper diet, relaxation, avoiding
overindulgences and sufficient sleep. Psychological prevention would
include discipline in the home and the creative handling of crises.
Sociological prevention by the govenment and the community should
include improving housing and medical care and involvement in important
research projects. Spiritual prevention by the home and the church
should include instilling moral and biblical standards which would pro-
vide guidance and encouragement in the solutions of humanity's problem.[156]

The central thrust of Collins' solution is laymen receiving
these truths and assisting other laymen in overcoming difficulties and
growing in Christ. Collins believes strongly in this process. He
maintains there is a need for the professional counselor, however. The
needs are too many and the great commission too specific for one to
fail to understand that it is the church who is commissioned to do the
counseling. Lay counselors are just as effective and oftentimes more
effective than professional counselors when working with normal persons.
This is due to the ability of the lay counselor to provide consistent
help. It is also due to the lay counselor's familiarity with the coun-
selee's lifestyle and situation. Collins believes that the gift of

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[156] Collins, Effective Counseling, pp. 167-71.

counseling is in the Body and should be used for the purpose of helping others.[157]

The training of peer counselors should be brief, intensely practical, geared toward developing empathy, warmth and genuineness, and should deal with real problems. Collins believes these counselors should be selected carefully, taught simple skills and given on-the-job training with close supervision. They should be able to: give support; encourage expression of emotions; help the counselee with insights into problem behavior; confront the counselee in trying new behavior; help the counselee in discovering and using new information; work with the counselee to eliminate undesirable behavior; help the counselee search out his purpose and meaning for life; guide him through problems in theology; challenge the counselee to give his life to Christ and to reform if necessary.[158]

Collins has developed a comprehensive guide of major problems with which laymen often deal. When the layman diagnosis one of these problems, he can go to Collins' guide and find a basic description of the problem; information which the Bible gives on the subject; causes of the problem; general effects experienced; appropriate counsel; prevention for this problem and conclusions. Appendix B is an abbreviated example of Collins' comprehensive guide. Collins also suggests a general system approach to counseling by dividing counseling into seven types: supportive, confrontational, educative, preventive,

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[157]Collins, How To Be A People Helper, pp. 58-59.

[158]Ibid., pp. 62-66.

spiritual, referral and in-depth. Appendix C shows these various types of counseling.

There are some dangers in lay counseling. Collins suggests that the lay counselor must be careful about curiosity, sexual stimulation, confidentiality and maintenance of spiritual balance.[159]

Collins lists three broad approaches to counseling which he calls "directive, permissive and interactional therapies."[160] In the "directive therapies" the counselor is viewed as the expert who diagnoses, analyzes, labels, categorizes, decides on the solution and communicates that solution to the counselee. Collins places Albert Ellis' rational-emotive therapy (focus is upon changed thinking), psychoanalytic therapies (focus is on the unconscious) and the behaviorists (focus is on symptoms) in this group. Of the Christian counselors, he places Adams in the directive therapy group.[161]

In the "permissive therapies" the counselor may be seen as the expert, but it is the counselee who talks, explores, diagnoses, analyzes, labels, categorizes, prescribes solution and communicates that solution. Collins cites Carl Rogers as the best known example from the secular field. He says there are few evangelicals who accept this approach wholeheartedly because of its unscriptural assumption.[162]

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[159]Ibid., pp. 68-70.

[160]Collins, How To Be A People Helper, pp. 164-68.

[161]Ibid.   [162]Ibid., pp. 166-72.

The third approach "interactional therapies," is somewhere between the "directive" and "permissive." The counselor and the counselee interact together as equals in this approach. The Swiss physician, Paul DuBois, and more recently William Glasser, in the secular camp, and Paul Tournier, in the Christian camp, are some examples of those who utilize this approach.[163]

In place of either the "directive" approach (where most of the action moves from the counselor to counselee) or the "permissive" approach (where most of the action is from the counselee to counselor), or the "interactional" approach (where the counselor and counselee are more or less equal), Collins offers a more eclectic method called "Discipleship Counseling."[164] He says "while the interactional may be the preferred method of counseling, there will be occasions when either a more direct or a more permissive approach would be of greatest help to the person with a problem."[165] He believes all three are biblically sound. The "directive" is the more prophetic-confrontational, the "permissive" is the priestly-confessional and the "interactional" is the more pastor-conversational.[166] Figure 14 represents Collins' model of counseling.

Counseling is a relationship between two or more persons in which the counselor seeks to help the counselee deal more effectively with one of life's problems. Jesus used various approaches with people but had one goal - to make disciples of them.[167]

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[163]Ibid., p. 167.   [164]Ibid., p. 31.   [165]Ibid., p. 174.

[166]Ibid.   [167]Ibid.

Prophetic - Confrontational

Counselor-
Helper

Pastoral-
Conversational

Counselee-
Helpee

Priestly - Confessional
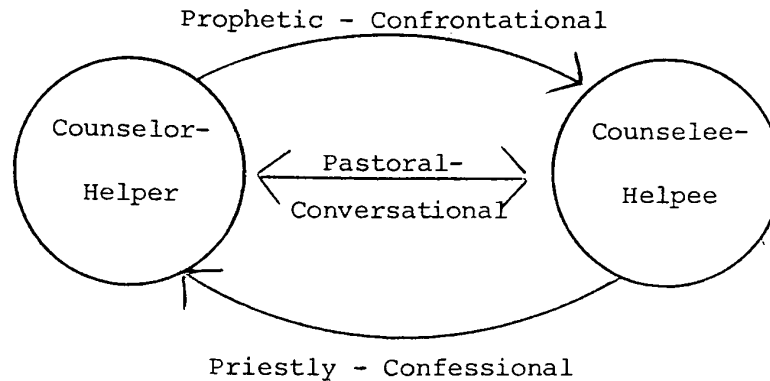
Figure 14

Collins' Model of Counseling[168]

Collins suggests six major principles of discipleship counseling.
Principle I states that the counselor's personality, values, attitudes,
beliefs and relationships are ultra-significant. The writers of the
Scriptures and secular psychological research are consistent with the
concept that one's effectiveness will not be dependent upon his theor-
etical orientation or techniques, but on empathetic understanding,
non-possessive warmth and genuineness.[169]

Principle II states that the counselee's attitude and desire for
improvement are important. Both research and experience have revealed
that a counselee's unwillingness, resistance, lack of confidence in the
counselor and lack of faith in change will have significant effects
upon the success of counseling.[170]

Principle III states that the relationship between the counselor

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[168]Collins, How To Be A People Helper, p. 174.

[169]Ibid., pp. 32-34.

[170]Ibid., pp. 34-36.

and the counselee has significant value. The counselor must recognize

the individual differences between people, and treat them accordingly.

Each relationship is unique and must be treated that way.[171]
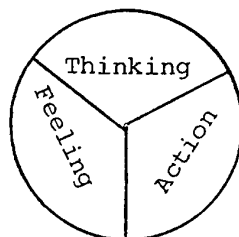
Figure 15

Principle IV[172]

Principle IV states that the counselee's feelings, thoughts and

actions are all important and must be considered in counseling. Collins

says: Rogers emphasized the feelings; Ellis emphasized the rational;

Adams emphasized the behavioral; but discipleship counseling must

emphasize them all equally. When one part of the human being is af-

fected, all is affected.[173] Principle IV is diagrammed in Figure 15.

Principle V states that counseling must use a variety of tech-

niques. First, he suggests listening which involves giving the counse-

lee one's whole attention - intellectually, physically and mentally.

Listening involves judging the content of what one says as well as the

delivery. It also involves controlling one's emotions, resisting

distractions and being slow to give advice.[174]

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[171]Ibid., pp. 36-40.   [172]Ibid., p. 44.   [173]Ibid., pp. 42-44.

[174]Ibid., pp. 45-48.

The second skill Collins suggests is leading responses. This skill is a technique used to encourage the counselee to talk about problem feelings, behavior and thinking. A "probing response" such as "I'm not sure I understand" could be used when more insight is needed. When the counselor desires to convey to the counselee that he has comprehended the problem or a portion of it, an "understanding response" may be used, such as, "in other words you feel..." If the counselor decides to convey support, a "supportive response" such as "many people feel that way" is needed. When insight needs to be shared, Collins suggests "interpretive responses" such as "what seems to be happening is..." Teaching and confronting are two other examples of the technique of leading the conversation through responses.[175]

In Principle VI Collins states that the goal for discipleship counseling is to make disciples from disciples. That is, after the counselor has helped the counselee to change his behavior, attitude, values and social skills, then the counselee must involve himself in this same ministry with others.[176]

Collins' counseling model, simply stated, consists of five steps. One, build a relationship between the counselee and the counselor. Two, explore the problem, trying to bring to light the issues and efforts made in the past in attempting to solve the problem. Three, decide on a course of action. Four, stimulate action and then evaluate. Fifth, terminate and encourage the counselee to launch out on his own.[177]

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[175]Collins, How To Be A People Helper, pp. 48-51.

[176]Ibid., pp. 54-56.   [177]Ibid., p. 52.

<u>Collins' Psychological and</u>
<u> Biblical Integration</u>

The final aspect of Collins' counseling model to be considered

here is his integration of psychology and Christianity. Collins be-

lieves psychology and Christianity belong together. He proposes a

marriage of the two saying that it can be accomplished if both sides

would take a fresh look at the whole subject. At the end "there should

be no contradictions since they are two perspectives on the same body

of truth."[178] What will it take to bring them together? Collins pro-

poses a major premise from which is derived a corollary with six

working assumptions. The major premise is, "God exists and is the

Source of all truth." The corollary is, "man exists and can know

truth."[179] The working assumptions are: (1) expanding empiricism –

that is, the assumption that the senses are only one of many ways

truth can come from God to man; (2) determinism and free will – that

is, man is free to act out his will, but some behavior is influenced

greatly and therefore is limitedly determined; (3) biblical absolutism –

that is, a rejection of unlimited relativism and an acceptance that the

Bible offers the absolutes and principles for behavior; (4) modified

reductionism – that is, psychology should study man in his wholeness

with as much precision as possible rather than fragmented human behavior;

(5) Christian supernaturalism – that is, all order originates in a

sovereign God who holds it all together so that men are not left to

their own fates; (6) biblical anthropology – that is, psychology should

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[178]Collins, <u>The Rebuilding of Psychology</u>, p. 169.

[179]Ibid., p. 152.

accept the model of man derived from the Bible.[180]   Figure 16 represents

this understanding.

Working assumptions: Expanded empiricism, Determinism and free will, Biblical absolutism, Christian supernaturalism, Modified reductionism, Biblical anthropology

Man, who exists, can know truth — Corollary

GOD EXISTS AND IS THE SOURCE OF TRUTH — Basic premise
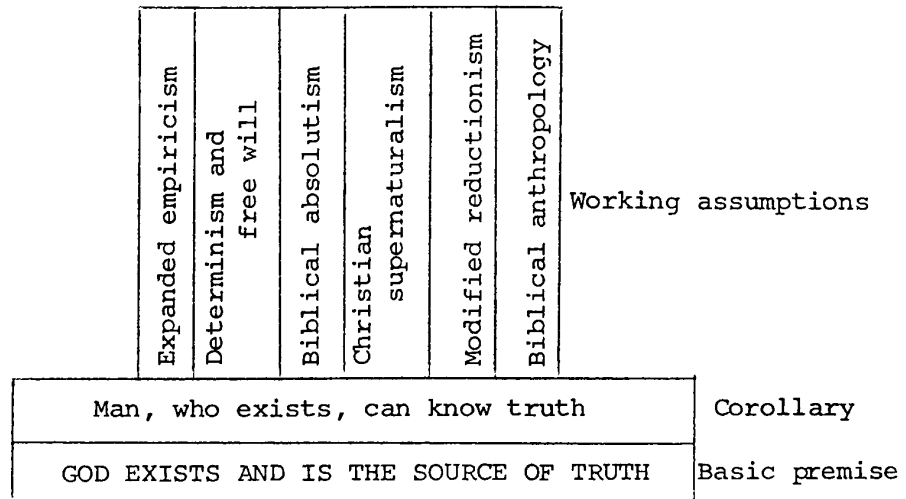
Figure 16

Integration of Psychology and Christianity[181]

Collins is unwilling to discard psychology though he does not

embrace any one field of psychological thought. He says:

> In spite of its ills, psychology is not dead and neither does
> it need to die. There is a bright future for the science of human
> behavior, but there needs to be a rejuvenation, which, as yet, few
> people have proposed seriously. There needs to be a reevaluation
> and reformation of psychology's most basic presupposition.[182]

Summary and Evaluation of Collins'
 Counseling Model

Collins maintains that mankind was made in the image of God, a

spiritual, rational, volitional, emotional and physical being. However,

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[180]Ibid., pp. 146-52.

[181]Collins, The Rebuilding of Psychology, p. 152.

[182]Ibid., p. 68.

man is not to be segmented. He must be treated as a unit.

Mankind's problem is viewed from a biblical perspective. Humanity willfully entered into sin and sin's effect was a fragmentation of the human personality. Spiritually, man was isolated. Rationally, man lacked spiritual understanding. Volitionally, he participated in unacceptable behavior. Emotionally, he suffered from internal tensions. It was God who solved mankind's problems. First, He revealed Himself in a general and special way culminating in the revelation of His Son. The Son redeemed humanity and established that the redeemed ones would be His Body on earth. It is the Church, Collins says, who should be counseling. Carefully selected and properly trained laity can do the work of supportive, educative, preventive, spiritual and referral counseling. Using an eclectic approach, Collins combines the non-directive, directive and interactional counseling approaches to create what he calls discipleship counseling. This counseling emphasizes using the type of counseling, the system and the approach needed in each case. The purpose is making disciples, who in turn can disciple someone else. This methodology appears much like the method of counseling which Christ used. He was non-directive in Luke 24 as he asked questions such as "What are you talking about?" He was confrontive with the religious leaders. He was supportive with the timid woman with the issue of blood and directive with the disciples.[183] Collins has compiled and developed, with an excellent psychological and biblical methodology, his "discipleship counseling." His six principles of: (1) the counselor's

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[183]Collins, How To Be A People Helper, pp. 52-53.

qualities; (2) the counselee's attitude; (3) the counselor and counse-
lee's relationship; (4) the stating of the counselee's feelings, thoughts
and actions; (5) the counselor's use of a variety of techniques; and
(6) the counselor's goal; reflect this unique blend. Principles one,
two, three and six are heavily biblical. Principles four and five are
borrowed from psychology, specifically humanistic psychology. Collins
does not limit himself to using only humanistic psychology. A reading
of his material exposes positive influences from Freudian psychology,[184]
existential psychology,[185] and behavioristic psychology.[186]

Collins' psychological and biblical integration is masterful
but perhaps unrealistic. It is hardly conceivable that psychology would
totally realign itself to satisfy his basic assumptions. However, his
integration does lay a foundation upon which Christian psychology could
function. It appears correct when Collins says that psychology and
theology belong together. A psychology built upon Collins' stated
foundation could bring lasting understanding and health to the human
race.

Evaluation and Synthesis of the Three Models

All three biblical counselors maintain that the nature of man
consists of spirit, mind, will and emotions. They all regard man as a
unit, yet describe his nature in terms of its function. All three coun-
selors state that the individual functions as a spiritual, rational,

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[184]Collins, Christian Counseling - A Comprehensive Guide, p. 61.

[185]Ibid., p. 59.   [186]Ibid., p. 388.

volitional and emotional being. Though Adams and Collins express this understanding, it is Crabb who offers the most complete view. Because Adams and Collins' psychology of man tends to be vague, their views of solution and its effect upon the individual are uncertain. If Adams and Collins' understanding of human nature were as thorough as Crabb's, perhaps their solutions would be altered also.

The three counselors agree on mankind's foremost problem. Humanity suffers from the effects of sin within the human nature. They differ on what those effects are. Adams recognizes sin as having its most profound effects upon a person's will. Man cannot behave as he should. Crabb says an individual is most notably affected in the natural attributes and the mind. That is, man loses his sense of worth and experiences insignificance and insecurity. Furthermore, a person incorrectly perceives ways to satisfy these unmet needs within the nature. Crabb recognizes Adams' emphasis upon the volition and includes that emphasis within his model. Both counselors understand the process of the problem's origin within the human spirit and its corresponding effects upon the mind and will. However, Crabb's detailed explanation is by far superior.[187] Crabb explains how the problem develops from one's personal needs, through the mind, will and emotions. Adams simply talks about the development of the problem in the mind and spirit as it relates to the will. Crabb's explanation is inductive, analytical and logical. Adams' explanation tends to be deductive in its conclusions. Collins perceives the development of man's problem correspondingly affecting the spirit, mind, will and emotions. However, he sidesteps a detailed analysis,

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[187]Crabb, Effective Biblical Counseling, pp. 86-108.

presumably because laity should not be involved with such in-depth

counseling. It is true that the counselor can become overwhelmed with

the details, but for the most inquisitive counselor, an understanding

of the development is vital. It is important to note that while Collins

slips over this area saying it has little interest for the layman and

while Adams emphasizes the volitional area, it is Crabb who details the

effects and development of sin upon the human nature. As a result,

Crabb's solution is much more thorough and understandable.

Adams, Collins and Crabb agree that emotions are significant.

Collins and Crabb believe them to be more significant than Adams. How-

ever, it is Crabb, again, who provides an adequate discussion of such

an important aspect of man.[188]

Concerning the solution to man's problem, there is a vast differ-

ence in the views of the three counselors. Adams asserts that a change

in one's spirit and then a change in one's behavior is needed. Crabb

is convinced that a change in one's spirit, mind and will is needed. He

emphasizes the change in the mind. Collins acknowledges a change in the

spirit, mind and will are needed, but contends that it must be performed

within a relationship. The relationship is his main emphasis. All

three counselors acknowledge that emotions change as a result of altera-

tions in the other areas of the nature. Therefore, the three models are

compatible in some respects. All are similiar in that redemption

through Jesus Christ is the first step in solving mankind's problem.

The counselors agree that the Scriptures adequately explain the way to

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[188]Ibid., pp. 126-132.

wholeness and that the church is the redeemed community called to carry out the plan. However, they cannot all agree upon a plan. Adams proposes that the counselor start with a concentration upon changing the behavior. Collins advocates that the counselor begin by building a relationship. Crabb contends that the counselor should "zero in" on the basic wrong assumptions which are stored in the mind. All three emphases appear important. It would seem that the relationship should occur first. The changing of one's mind should have preeminence over the modification of one's behavior. After one's thinking has been altered, then one's actions can change correspondingly.

This naturally leads to a comparison of methodologies. Collins' variety of approaches in discipleship counseling is preferred over Adams' confrontive counseling and Crabb's method, which serves best in an indepth counseling situation. Because of the variety of problems a lay counselor is apt to confront and because of the limited amount of training lay counselors usually receive, a systems approach such as Collins' is preferred. Using various types of counseling is a biblical approach. Another determinant which leads to a preference for discipleship counseling is that it lends itself to more counseling situations. As has been stated, Adams' "nouthetic counseling" is ideal when dealing with illegal or immoral actions or any action against individuals or society which the Scriptures consider wrong. It is essential in these situations to confront, encourage, confess, urge, restore and promote responsible behavior. However, it would be cruel to confront in the cases of serious illness, death of a loved one, rejection, etc. It can be said, however, that Adams' method of "dehabituation" and "rehabituation" in the volitional area is far superior to what Collins and Crabb offer, because it

details the process of establishing or destroying patterns of behavior. Another aspect of Adams' methodology which should be mentioned is his emphasis upon homeowrk. Adams uses homework to set the pattern for change, clarify expectations and move rapidly into the process of new patterns. Crabb and Collins use homework but not to the effective degree Adams does. Change can be more immediate with controlled home-work assignments.

So, in discipleship counseling, there are various types of counseling (Appendix C), a variety of issues that are systematically studied (Appendix E) and a variety of approaches which may be used depending upon the situation. In the area of serious illness or death of a loved one for example, supportive counseling is advised (see Appendix C). The "permissive" or "priestly" approach is used along with readings acquired from Collins' comprehensive guide on grief.[189] Collins' system approach works well in areas such as preventive counseling, premarital counseling, vocational counseling, marriage counseling, de-velopmental family counseling (child rearing, adolescence, middle years and retirement), sexual issues, spiritual issues, inner conflicts (an-xiety, loneliness, and anger) and financial counseling. Much infor-mation is needed in these areas. The layman, or the professional for that matter, cannot be expected to master the large amount of material. Reference work is needed. The system approach may be the answer.

Neither Adams nor Collins approaches the in-depth counseling problem adequately. Adams' confrontive approach is rather cruel in

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[189]Collins, Christian Counseling - A Comprehensive Guide, p. 411.

handling sensitive and deep problems. Collins believes that in-depth counseling should be referred to a professional. It is Crabb's Level III counseling which attempts to prepare the layman to help those who are suffering from insecurities, emotional problems, depression and social inadequacies. In Crabb's seven stages, he unfolds for the lay-person a simple process of problem development and solution. Adams and Collins do not make this process clear. It is imperative that the lay counselor understand how to identify, in therapy, the problem emotion. This will lead naturally to the problem behavior and the problem think-ing. The process of changing the problem thinking and behavior is equally important. It is a process which Adams and Collins do not address.

Along with this excellent system of in-depth counseling, Crabb offers a few skills and techniques which will aid the lay counselor in all counseling areas. The circle technique is one such technique. This is a very simple way for laymen to graphically illustrate the func-tional aspects of man. It may be used also to isolate an area in which some type of change is desired. Crabb's skills in working with in-depth counseling include: pinpointing the problem, asking questions, handling resistance and power struggles, and implementing a solution. These are not attempted in Collins' model or Adams' model.

Implications Related to the Counseling Model

It is important to state briefly the general influences of these biblical counselors upon the counseling model which is being developed through this study. Each counselor discussed man functionally as a spiritual (or personal), rational, volitional and emotional being.

Each asserted that the human nature was damaged by sin. Man suffered spiritual death, his mind was darkened to believe incorrectly, his will made wrong choices and his emotions were negative. The counselors suggest spiritual solutions. The human spirit must be redeemed, the mind must be renewed, the will must be redirected, the emotions must be refocused. They provide a variety of suggestions as to how this is to be done. However, they appear to make some similar suggestions. First, they emphasize a relationship between the counselee and counselor. Second, they attempt, in one way or another, to explore the problem. Third, they agree that it is necessary to come to a conclusion concerning the problem. Fourth, they advise that a course of action must be planned. Fifth, they say the counselor needs to stimulate the counselee to action. Sixth, they maintain that the actions and results should be evaluated. The in-depth process is for the goal of growth. Termination should occur, and the counselee should be urged to disciple others as he or she has been discipled.

Chapter 5

PRINCIPLES OF A COUNSELING MODEL

An extensive effort has been made to this point to expose the

basic tenets of the major fields of psychology, theology and biblical

counseling as they relate to man, his personality structure, his problem,

his solution to the problem and the methodology used in dealing with the

problem. These findings will supply the foundational ingredients for

the development of a model to be used for lay counseling within a local

church. The principal elements from chapter two, three and four which

could be included in the model are brought together in this chapter.

Explanations for the acceptance or rejection of these elements are given.

Personality Structure Principles

Just as a skilled carpenter needs a blueprint, a lay counselor

should have an understanding of personality structure. It should be

concise and easily understood. The proponents of psychology did not

offer one empirically proven personality theory which was superior

over the others. The biblical understanding of personality structure

was preferred. Psychology served to supplement the biblical under-

standing of human nature in those areas where the Bible was silent.

It was discovered from the Scriptures that man is a unit which

functions most visibly as a spiritual, rational, volitional, emotional

and physical being. He is capable of whole or broken personal

relationships with God, with himself and with others (spiritual being). This is the primary motivating factor in the human nature. A person is capable of cognitive, deep, reflective, moral, ethical and rational thought (rational being). A person is capable of choices, motives and action toward a decided course (volitional being). A person has the capability of experiencing and expressing pleasant or unpleasant emotions (emotional being). A person relates to his world and all creation through his body. All these functions imply that man is created in the image of God.

Those major principles concerning human personality structure which were gleaned from psychology are included because they pass three criteria. First, they do not violate the biblical conclusions. Second, the insights listed are supported by a majority of psychologists. Third, these principles are considered to be valuable in the area of lay counseling.

It was noted earlier that the proponents of psychology cannot offer one empirically proven personality theory which is superior over the others. Therefore, no single psychological approach is endorsed and used in its entirety. However, an elective approach is employed using elements from each of the major categories. These principles selected are: (1) persons have instincts which drive to be gratified; (2) persons have ethical and moral qualities in their natures; (3) persons attempt to solve the struggle between gratification of instinctual drives and moral values; (4) persons are environmentally responsive creatures; (5) patterns of stimuli and response are fixed in human nature; (6) persons are affected by childhood evaluations of themselves

and others which make up a part of what is called the "self."

The biblical counselors and psychologists studied in this Pro-
ject-Dissertation all agree on the personality structure outlined.
Their emphases may be different but the essential elements are consis-
tent. For example, Adams places emphasis upon the volitional aspect of
man's nature. Crabb places emphasis upon the rational aspect of man's
nature. Both, however, agree upon the essential elements within his nature.

Principles Concerning Man's Problem

The previous study led to the conclusion that the problem with
human nature is a fallen spirit which seeks to serve itself at all cost.
This selfishness infected the very nature of man and left its mark upon
his spirit, mind, volition, emotions and body. Spiritually, man lost
his relationship, position and communion with God. The Holy Spirit
left him and he was filled internally with discord, misery and dis-
organization. His intra-personal and inter-personal relationships suf-
fered fragmentation and the internal attributes of worth, significance
and security were lost. He sought to fill the voids, but he sought
wrong ways of doing so. Rationally, his understanding was darkened and
foolish. He built wrong assumptions of what his real needs were and
how to meet them. He did not know or seek the will of God, though he
knew of God and his need of Him. Volitionally, he retained the power
to choose motives and behavior although he chooses according to his sin-
ful desires. Emotionally, he suffers because of sinful choices. He
suffers the emotions of fear, guilt, alienation and anger and he does
not know how to handle these emotions. Sin made the body weak, unable to
control itself. The body became an instrument of unrighteousness rather

than righteousness.

Such a biblical view on the nature of humanity's problem can include the major findings of the psychological systems researched in chapter three. The Freudian concept that man needs gratification of unconscious needs can be accepted. This corresponds to the biblical concept which states that man has an intensely selfish nature. The Freudian persuasion that man is an ethical and moral creature which struggles between instinctual gratification and moral values is also incorporated. This opinion corresponds with the biblical concept that there is something basically wrong in man's nature, yet he is still driven to higher values and standards. This sense of "something is , wrong" confirms the Christian idea of sin. The higher standard confirms the Christian idea of God. The Freudian psychologist notes the tendency in man to try to solve the struggle between the unconscious needs and the inward moral value system. This corresponds with both the biblical and psychological principles which say that man tries, sovereignly, to solve his own problems.

The biblical view of man's problem includes the behavioristic understanding that a person needs behavioral modification. It endorses the understanding that one's nature is being controlled by unplanned and unnoticed contingencies from which he wishes to be free. Proponents of behaviorism believe the villain to be undesirable external stimuli, while proponents of the biblical view believe the villain to be sin.

A biblical view of mankind's problem includes the humanistic presumption that man's basic need is a feeling of self-worth, value and self-esteem. This certainly corresponds with the biblical perspective, the only difference being that the Scriptures explain that sin affected

man's nature in such a way that he lost his God-given feelings of self-worth and self-esteem. The humanistic psychologist stresses that this need for self-worth is very tender in childhood. Failure to get this need met results in a distorted self image and improper self-evaluation.

Accepting a biblical view of humanity's problems preclude the use of some of the basic assumptions of secular psychology. One such assumption which was precluded was the secular psychologist's rejection of an absolute standard of right and wrong. The proponents of secular psychology have no concept of sin as man's rebellion against divine order and sovereignty. This leads to the next assumption which was rejected. Proponents of secular psychology hold that man is an ethical being but contend that he is sovereign and his destiny is in his hands. Other precluded assumptions are: a person's behavior is caused by un-conscious forces, all behavior is motivated by external forces and man is innately good. These basic assumptions held by most secular psy-chologists were rejected from the principles included in the counseling model because they are directly opposed to the concepts of man outlined in the Scriptures.

The biblical counselors, whose models were researched, contributed to these biblical principles concerning mankind's major problem which were incorporated into the model. Crabb's explanation of problems in the spiritual area was incorporated because he categorized distinguish-able effects of sin on women as well as men. Crabb's rendering of sin's effects upon the emotions was accepted as part of the model because it was the only logical explanation found in the three major schools of secular psychology or in biblical psychology. Most systems, both in the psychological and biblical fields, admitted the presence of emotions,

but did not explain their entire process.

It was the biblical understanding which dominated the model's overall comprehension of mankind's major personality problem. With the noted additions the biblical perspective was preferred because it addressed the ultimate cause for man's difficulty, whereas the psychological perspective tended to address the effects only. Using the biblical view enhanced the possibility of laymen understanding fully without a great deal of study and training. The sheer complexity of the psychological principles prevented their use by laypersons. It is important to note that the biblical perspective of man's problem has not been endorsed because of its simplicity, but for its evident advantage over psychological thought.

The Scriptural explanation of man's basic problem was preferred. The best explanation of the process and development of that problem was offered by secular psychology and biblical counseling. Each of the three systems of secular psychology saw the process and development of need differently; however, all were vital. Proponents of Freudian psychology understand when the unconscious needs are not gratified, one develops improper ways of meeting needs. Proponents of behavioristic psychology believe when improper stimuli are received, improper responses result. Proponents of humanistic psychology maintain when improper social evaluations occur, improper self concepts are created. The unconscious, external stimuli, social environment and a wide range of other choices are key factors in the process and development of mankind's needs.

The biblical counselors brought together the Scriptural concepts

concerning man's problem and the psychological concepts of problem development. The most comprehensive theory was offered by Crabb. Adams' theory was too simplistic. He stated that man has a responding quality within his nature which must be confronted, but said little about the unconscious, emotional and rational aspects of man. Crabb incorporated the Freudian concept of unconscious drives, the behavioristic idea of responding patterns, and the humanistic concept of the social effects upon one's nature. Crabb overlaid all these principles with the biblical understanding of sin's effect on man. Crabb's perspective of problem development was adapted for the counseling model.

Principles Concerning Solutions to Man's Problem

Based upon the previous research, it was concluded that the solution to man's problem was the restoration of his fallen spirit, the renewing of his darkened mind, the redirecting of his warped will and the refocusing of his blurred emotions. These solutions were revealed in five Biblical words: conversion, justification, adoption, regeneration and sanctification.

Conversion, though it could refer to a major portion of the restoration process, provides for man the ability to turn from his selfish, prideful ways and turn to the "new and living way" (Hebrew 10:20). Justification provides for a new standing, worth and a new innocence. Adoption provides for a new relationship. Man, as God's child, begins to enjoy the privileges of sonship. Regeneration gives to man a new spiritual life and nature. He is born again with life from above. Sanctification gives to man an instantaneous and progressive cleansing and commission. These solutions result in a sense of personal worth,

significance and security, a new sense of fulfillment, restored order-
liness, a desire for behavioral change, a sense of liberation and new
life as well as a new sense of purpose and meaningfulness.

The solutions offered by conversion, justification, adoption,
regeneration and sanctification were adopted for the counseling model.
Other elements from secular psychology were incorporated as well. The
Freudian concepts that unconscious needs motivate behavior and finding
solutions must involve uncovering these needs and the attached emotions
were incorporated. Another element adapted from Freudian psychology
was the understanding that behavior has a process which should be
acknowledged, dissected and studied so the unconscious need will
develop a pattern of behavior which will be observable and lead to the
identification of the hidden need.

One other element from Freudian psychology adapted for the lay
counseling model was the concept that the strengthening of the "ego"
or "self"promotes self-gratification within the bound of reality.
However, it cannot be used for the same reason Freudians use it. In
the lay counseling model the ego will need to be strengthened by con-
vincing it of truth and promoting appropriate behavior, sometimes re-
gardless of feelings.

A solution of Freudian psychology which the lay counseling model
did not accept was "socialization," the process of softening the con-
science so gratification can occur without anxiety. It was believed
that this process promotes sin which will in return yield greater guilt
and anxiety. Cases may exist where a parent or culture has taught an
unrealistic standard to an individual which must be changed. However,
in this case, to expose the unrealistic standard and the truth often

brings healing. It is not the conscience which should be softened, but the conscience which should be cleared completely by the cleansing of conversion and sanctification.

The solution which is adopted by the counseling model incorporated some elements of behavioristic psychology. One of these elements is identifying the stimuli which are causing the behavioral problem and manipulating these stimuli in order to produce the desired behavior. This element is useful when desiring behavioral change. Reorganizing and rearranging one's environment is suggested by the lay counseling model to invoke new, more desirable behavior.

A solution from behavioristic psychology which was not included in the model was rigid determinism. The model could not endorse the idea that only the manipulation of one's external environment can produce wholeness. Internal changes are necessary according to the Scriptures.

Some elements for solution from humanistic psychology were included in the model. One such concept is that distorted evaluations of self in childhood produce a low sense of self worth, and liberation in a non-threatening, accepting, trusting environment is the answer. It is the liberation from falsehood and the revelation of truth which is employed in the lay counseling model. A child, from his own experienced social environment, believes his/her needs can be met in a specific way. The solution involves uncovering the need and then discovering creative ways to meet the unmet childhood need.

Another concept from humanistic psychology which was used in the counseling model was the reorganization and identification of the

"self" in a safe therapeutic relationship. This sounds complicated and unattainable for laypersons. However, it involves the simple process of discovering the inappropriate ways the counselee has learned to satisfy his needs, then reorienting him to his real needs and how to satisfy them. There will be as much healing in the process (i.e., the relationship) as in the enlightenment.

Another humanistic concept used in the lay counseling model was the concept of the self-actualizing tendency toward internal and external feelings of wholeness. There is a desire within mankind for wholeness externally and internally which moves him to seek for solutions and experience fulfillment in his inner needs.

The biblical counselors, specifically Crabb, were most helpful in offering a process of solution. Crabb's process is a simple step-by-step procedure whereby a layperson can move the counselee from a negative experience into changing one's thoughts, behavior and emotions.

Principles of Methodology

It was intended that the methodology of the counseling model incorporate and utilize theory. First, a definition of lay counseling was needed. This would assist in setting the parameters so the counselor would know the limits within which he is to operate. A definition would establish goals so the counselor and counselee would both be aware when their jobs were completed. Laymen do not believe they are capable of counseling, so a definition would orient them to new opportunities of ministry. It would also help one to ascertain the difference between those who should be counseled and those who should be referred to professionals. A lay counselor is one who is willing

to establish a helping relationship with one or more persons. The relationship would be the channel then through which the counselor could assist the counselee in living a more successful Christian life. A Christian lay counselor is a friend, a confidant, who over a period of time assists the counselee in identifying and changing problem thinking, behavior and feelings. Christian lay counseling also involves helping another layperson overcome an obstacle, so that maturity in Christ can continue.

Secular and Christian methods of counseling usually could be categorized as either "non-directive," "directive" or "interactional." In the "non-directive" approach, the counselor is the one who talks, explores, analyses, labels, categorizes and suggests solutions. This approach is strong in its empathetic, relational, supportive and therapeutic techniques. However, it is weak in its ability to be confrontive, educational and preventive. The"directive" approach uses the counselor as the one who analyses, categorizes, decides and communicates a solution. Therefore, it is strong in its ability to be educational, confrontive and preventive while weak in the relational, supportive and therapeutic techniques.

The "interactional" approach suggested the counselor and counselee interact as equals. The strengths and weaknesses of this approach would not be an extreme contrast as in the former two approaches. However, it is reasonable to conclude that one approach should not be used to the exclusion of the other. The "non-directive" would naturally fit into the beginning of the counseling relationship when support, confession and an undergirding is needed. The "directive" approach should be used later in the counseling experience when confrontation,

teaching and education are needed. The "interactional" approach should be used by the layperson generally through the entire counseling process to reflect a friendly, conversational, "we as equals" atmosphere. There may be occasions when one approach is used almost exclusively. For example, during serious illness, death, divorce, rejection, failure and other crises, the non-directive approach is used. In areas such as immoral actions, vocation counseling, pre-marital and spiritual counseling a more directive approach is used. The situation determines the approach.

There were four prominent elements of methodology which emerged in an overview of psychology, the Scriptures and biblical psychology. These included the need for a relationship between the counselee and counselor, exploration of the problem, a planned course of action, and the follow-up. Each of these were included in the model.

The relationship between the counselor and counselee which was emphasized by humanistic psychology was perhaps the most important aspect of the four elements of methodology. The counselor should be diligent in his part of the relationship, for it is through his empathy, warmth, and genuine love that the counselee will begin trusting enough to reveal and share his problem. The counselor's understanding and willingness to help is communicated through the relationship. For the counselee to listen to the counselor, trust him or her and ultimately receive guidance, the counselor must build the bridge of a warm, therapeutic relationship. It is upon this relationship that God's healing graces can travel. The counselee also shares in the responsibility of this therapeutic relationship. The counselee can most effectively be helped if he desires help, expects change and is willing

to do his part.

The reason is clear as to why the establishing of a therapeutic relationship is so important to the counseling process. The relationship will vary depending upon the personality of the counselor and counselee as well as the types of counseling needed. In an educational counseling situation where information is needed, the relationship would not necessarily have to be as strong as in supportive counseling cases where reassurance, comfort and "a shoulder to cry on" is needed.

It has been discovered that much of the healing that takes place is achieved within the relationship. Also, when this skill is lacking, there is a difficulty with the transmission of emotions and inspiration. Much of the motivation for change is dependent upon the relationship.

The methodology of the counseling model requires a relationship. As illustrated in Figure 17, the process of counseling moves from number one to number eight, clockwise. The relationship is essential in every step.

The second major element of the counseling methodology was exposing the problem in the various aspects of mankind's nature. In these four spheres the nine areas of life are to be checked out through the skills of listening, leading, asking questions, and responding. There can be no cure if there is no exposure of the problem(s) in the setting of life in which they occur. The circles in Figure 17 are used for clarity and as an aid in localizing the problem. Emotional problems are identified first. Problem emotions, behavior and choices are identified in the nine major areas of life to give a full scope to the counselor and counselee. Often, overwhelmed by the prevailing problem, the counselee cannot see the difficulty in perspective. The problem

is located, then the counselee and counselor are ready to concentrate
on the solution. An emotional release is experienced as well as an
emotional motivation to forge ahead.

Educational   Confrontational

Counselor   Spir-   Ra-   Voli-   Emo-   Counselee
             itual   tional tional   tional

Confessional   Supportive
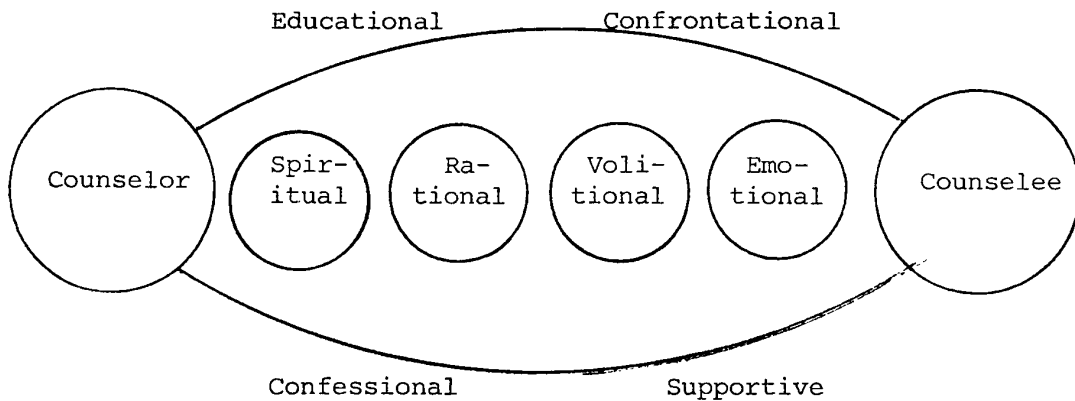
Figure 17

Process of Counseling[1]

The skill of listening is used to expose problems. It is the
means of securing information and insights from the counselee. Also,
listening is an excellent way for the counselor to convey support,
understanding and reassurance to the counselee, as well as to judge
the content of what is being said. Asking questions is another skill
used in the counseling model. Questions stimulate the counselee to
discover insights about himself and identify feelings, behavior and
thought patterns in problem areas. Questions are included in the
counseling model because they are an ideal way of exploring and

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[1]This figure is a combination of models presented by Collins
and Crabb.

Gary R. Collins, How To Be A People Helper (Santa Ana, Ca.:
Vision House Publishers, 1976), p. 174.

Lawrence J. Crabb, Jr., "Institute of Biblical Counseling"
(Boca Raton, Florida), p.51.

stimulating conversation, as well as testing the hypothesis. Finally, the skill most often used in exposing the problem is responding. This was included in the model because of its value in leading the conversation to an ultimate goal. Collins, taking his insights from humanistic psychology, contends that leading the conversation through responding can be used to support, explore, stimulate and communicate interest and understanding. This also insinuates change.

The problem, however, cannot be explored; it must be pinpointed. This is necessary because of the amount of material given in a counseling session and because of the impossibility of dealing with more than one problem at a time. In the first interview the counselor should have a plan whereby he can pinpoint the problem.

The third element of methodology noted in chapters two, three and four was devising a plan of action. This plan includes three parts: involving the counselee and counselor in discovering alternative ways of thinking and behaving; scheduling these new patterns within the counselee's environment, associates and activities; and, reinforcing these new patterns in some meaningful way (homework). The reason for discovering new alternative ways of thinking and behavior has already been discussed in this chapter. It is necessary to point out, however, that this is the pivotal point of the model. Once the problem has been diagnosed, a solution must be forthcoming. This solution is not from the counselor alone, but it is a joint solution from both the counselee and counselor. The solution is the discovering of alternative ways of thinking and planning new behavior. Discovering alternative thinking and behavior takes time, research and study. Various types of counseling which can be used in discovering these alternative

ways of thinking and behavior are shown in Appendix B.

The scheduling of alternative thinking and behavior patterns is an effort on the counselor and counselee's part to put the abstract back into life's concrete situation. This scheduling should be planned together. It should be simple, workable and attainable. The necessity of counselor and counselee devising a plan of action is pointed out most clearly by Adams. A plan of action is as necessary for the counselor, as for the counselee. Research homework (that research done after the counseling session) is necessary for the counselor to re-check his conclusions, receive additional insights and spend more time in prayer and the reading of the Scriptures.

The fourth element of the methodology used in the counseling model was follow-up. Follow-up, the writer has found, is vital in measuring progress and re-evaluating failures and successes. It is in the re-evaluation that a re-thinking and re-adjusting of insights and plans will occur. A restating of the problem or solution for clarification is always in order. If the solution is progressing well and strong support is no longer needed, then the follow-up session can be used for termination. Counseling is the vehicle which is used to assist a friend who has come to the place in his spiritual life where he cannot grow in Christ. When the block has been removed, he begins to grow again. The counseling is completed.

Putting the Developing Model into Practice

There were other vital facts involved in the development of the counseling model which concern its origin and use in the counseling program of the local church. The need for a counseling program within

the local church was explained in chapter one. Convinced that the Scriptures contained lasting solutions, the writer was motivated to discover others who shared his convictions. After reading such books as Adams' Competent to Counsel[2] and Gary Collins' How To Be A People Helper,[3] he was convinced that laymen could be trained to counsel one another. However, he had only begun his own ministry of counseling and had not developed a suitable formula, or model, to counsel or teach others to do so. The following comments communicate the development of the counseling model and a few vital principles which have been unveiled by experience.

The Leader Must Know
the Way

The writer (wanting to know discoveries which have been made in the counseling field), read basic materials, both religious and secular, during a two-year period of time. From these two years of extensive exposure, an eclectic model emerged. Those basic principles, which were being used in the counseling ministry as a result of research, were compiled and offered to selected laymen in a six-week training course.

Selecting Laymen

The question of the validity of lay counseling has been pre-supposed, because it is not the focus of this paper to investigate this claim. This assumption, however, is not based on mere speculation.

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[2] Jay E. Adams, Competent to Counsel (Grand Rapids, Michigan: Baker Book House, 1970).

[3] Gary R. Collins, How To Be A People Helper (Santa Ana, California: Vision House Publishers, 1976).

writers such as Collins, Adams, Clinebell, Narramore, Crabb and H. N.
Wright all agree that laypersons can and should counsel. Teachers such
as Robert Carhuff cite that often an untrained layman can be more effec-
tive than a trained professional.[4] The Scriptures, as has been noted,
bear out the truth of the ministry of the body of Christ to one another.
It is also observed that the writer, at the inception of his counseling
ministry, was little more than a layman in the knowledge of counseling
skill and technique. So, it is submitted that laymen can be adequate
counselors under certain circumstances and with some basic training.

It was not an easy endeavor to select these laymen. Those
persons in the church who were already, in some degree, engaged in
counseling were approached first. It was believed if they possessed
natural gifts whereby they were able to help others, then additional
training would only enhance these gifts. If these laypersons were al-
ready helping others, they possessed a heart for counseling. Another
group that offered potential were those who had expressed an interest
in counseling. A few persons had responded to church surveys which had
been circulated. These names were added to the list. Others who
had experienced the healing results of personal counseling within the
last few months were potential counselors also. Nouwen states in his
book, The Wounded Healer, the most effective healer is the one who has
been wounded.[5]

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[4]R. R. Carhuff, Helping and Human Relations: A Primer for Lay
and Professional People, Volume I, "Selection and Training" (New York:
Holt, Rinehard and Winston, 1969).

[5]Henri J. M. Nouwen, The Wounded Healer (New York: Doubleday
and Company, Inc., 1972), p. 90.

There were other qualifications which the potential counselors needed to meet. Effective counselors need to possess certain personality qualities, attitudes and values. He or she must be warm, empathetic, genuine, gentle, compassionate, humble and involved with people[6] (Gal. 6:1-10). In short, good disciples usually make good counselors. This corresponds with Collins' emphasis upon discipleship counseling.[7] A good potential disciple is one who is faithful, available and teachable. In addition, laymen who are mature and know themselves, can be trained to help others. After the list of potential counselors was compiled, a personal invitation was extended to each one to attend the training sessions.

Training the Counselors

Six weeks of training was chosen because the materials seemed to naturally flow into six sessions. Also, six weeks was a reasonable amount of time to expect laity to be involved.

Training session one consisted of introducing the subject and establishing the validity of lay counseling. This was necessary because laity often possess the idea that they are totally incapable of ministering effectively in this crucial area. The need for lay counseling was presented with the assurance that laity could meet this need within certain limits. The first session established that the counseling process was sound, psychologically and biblically. The aim in the first session was to establish a new attitude within the

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[6]Collins, How To Be A People Helper, pp. 32-33.

[7]Ibid.

potential counselor.

The second and third sessions consisted of a discussion of biblical personality structure, the basic problem of man and the solution to the problem. This was necessary to establish a correct theoretical base, the blueprint or pattern from which the work of counseling is done.

The basic theoretical knowledge was presented in the first three sessions. This provided a foundational overview of man, his problem, and possible solutions. The material didn't necessarily need to be in-depth in order to be effective and thorough. It needed to be correct, thorough and understandable. The aim was to acquaint the counselor with new knowledge.

Sessions four, five and six presented the methodology. The counselor was ready for new skills after new theoretical knowledge had been acquired concerning the nature of man. Three sessions, or half the program, was training in skills. The four major aspects of methodology were emphasized within the sessions. "Exploring the problem" and "devising a paln" were expanded into a fifth session. This was mainly because the writer believed that the pinpointing of the problem and verbalization of the solution were the critical parts of the counseling process.

The first three sessions were basically instructional with time for some discussion. The session lasted about forty-five minutes. The cognitive material was presented in the last three sessions and then the group engaged in role-plays and case studies. The new counselors began experiencing the use of the new tools in simulated counseling situations. It was believed that all six sessions should be

intensely practical, basic, and directed toward real problems.

At the close of the final session each counselor was assigned a counselee whom he was to counsel within the next week. A report was to be presented on the effectiveness of the model in the counseling setting. The results of these experiences are presented in chapter six of this Project-Dissertation.

Establishing a Counseling
Program

The writer's goal was to establish a perpetual counseling program for his local church, not just to sponsor a one-time counseling training course. In order to accomplish this and test the model over a period of time, a person other than the writer was needed to help give input and direction to the experiment. The local church employed Bill McBreen, who was trained in the counseling model. His responsibilities included engaging in private counseling for about ten hours weekly and recording those results. He was also to direct those persons needing counseling to other laypersons who had been trained in the counseling model. The counseling model would now be tested. A case study involving Bill and the results of his counseling experiment with the counseling model is presented in chapter six.

Vital needs were discovered as counseling continued. First, the counselors were engaged in four areas of counseling: supportive, confrontive, spiritual and educational. Specific problems included marriage problems, separation and divorce, problems with sin, spiritual problems, or failure and rejection. Mini-counseling courses were provided in specific subjects. Evidences of growth in knowledge and skill of one who took advantage of at least one of these mini-counseling

courses will be mentioned in chapter six.

A course was offered in marital counseling. Eight attended the three-week course. A specialized counseling course was taught in youth counseling. Six attended the the three-week course. Also, a mini-counseling course was presented on counseling the separated and divorced. Six attended this three-week course. Finally, a four-week course on spiritual problems in counseling was offered. The purpose in teaching these mini-courses was to provide specilized training in areas in which counselors were most interested.

Another vital need developed within the counseling program. It was the need for available resource material. The researcher had gained access to counseling tapes, Bible studies, books, tests and records, but he had not made them available to the lay counselors. An annotated bibliography of all available resource materials was made available to the counselors. Materials were then available when needed. A list of the materials made available to the counselors appears in the annotated bibliography (Appendix A).

The final essential component was the establishment of procedures and policies. Communication channels were such that appointments were forgotten, counselors were not contacted concerning appointments, names and situations were forgotten, invaluable materials were lost, records were not kept and confidences were broken. The development of some simple policies and procedures gave order and flow to the counseling ministry. Also, it provided an idea of what would be expected from the counselor, the counselee, the director of the counseling center, and the pastor. These policies and procedures appear in Appendix D.

Chapter 6

THE COUNSELING MODEL - A CONTEXTUAL EXPERIMENT

The major principles of this research which were included in

the developing counseling model, have been stated. Those principles

and the resulting model were utilized by the researcher and laypersons

in counseling experiences. The results of these experiences are shared

in this chapter to illustrate the development, revision and testing of

the developing counseling model which has already begun. One personal

counseling experience of the writer is shared. One personal counseling

experience is shared from the ministry of Bill McBreen, the director

of the lay counseling program in the local church. The third exper-

ience is shared from the feedback of the laypersons who were instructed

in the counseling model.

It is the goal of this chapter to present the experiences, sum-

marize them, analyze them individually, and then search for new insights,

methodologies, practices and research to revise the counseling model.

The Writer's Experience With the Model

This experience was chosen because it was easy to observe in

three years of counseling with Mrs. B, significant stages in the de-

velopment of the counseling model. Development from a non-directive

approach to a directive approach, then to a combination of the two is

outlined.

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Mrs. B is a thirty-five year old Christian who called in the fall of 1977 seeking counseling for depression. Although I admitted over the telephone my lack of training in the counseling area, Mrs. B still insisted upon a session. A session was arranged for the following week. Mrs. B's problems were explored during the next six months, bi-weekly, in a formal counseling setting.

It was discovered that Mrs. B's parents were divorced when she was very young. Much bitterness existed between the father and mother because of that broken relationship. The father, an alcoholic, incurred a great deal of wrath from the mother. The terrible bitterness of the mother made life intolerable at times for the daughter, Mrs. B. She escaped the home (especially her mother) at the age of eighteen by marrying a young man five years older than she. They were divorced after six years of marriage. It was Mrs. B's lack of fidelity which broke the marriage relationship. Four years later, after relocating, she met another man, Mr. B. She had been married to him now for the last fourteen years. Mrs. B had become very depressed and had tried to take her life with an overdose of drugs twice during the last year. She had turned to God for help during the last attempt. Mrs. B's physician had recommended that she see me.

My exposure to the counseling field at this time was only through general reading and Seminar II of the Doctor of Ministry Program at Asbury Theological Seminary. The main approach used was the non-directive approach, the building of a relationship. The only methodology I knew was to pray privately for Mrs. B. I would spend

time in prayer for Mrs. B, especially on the days before counseling sessions. She was so full of anger, fear and bitterness that there was only time for her to speak during the sessions.

I attended a Bill Gothard Seminar in April of 1978. Direction was received on how to proceed with Mrs. B. The sessions during the next three months followed, closely, the Gothard instructional material on bitterness and forgiveness.

Mrs. B was a note-writer, so during the week she would put into writing some of her feelings. The experience of writing became a therapy and homework for Mrs. B. The use of this therapeutic technique was accidental. I suggested she write her family with whom she had not communicated in ten years. This proved to be a healthy experience.

All the evident problems had been resolved after about nine months, but the depression still remained. At times, this depression was so intense it totally immobilized Mrs. B. She became unable to do housework, shopping, reading, or able to carry on the normal activities of life. I had no clear direction concerning Mrs. B's problem, so I spent an hour or so each morning in prayer before the counseling session. It was in prayer that I sensed that the depression Mrs. B was experiencing had a direct relationship with guilt.

During the next session, after the general exchange of comments, I asked Mrs. B if she thought her depression could possibly be a result of guilt. The flood of emotions which gushed forth during the next hour was astounding. She expressed guilt over infidelities, abortions, and the suicide attempts, as well as guilt over two children she had deserted fourteen years previously. She had not contacted them since.

Gothard offered some excellent material for clearing the

conscience which included restitution and letter writing. For the next three months, his material was followed. Mrs. B was able to re-estab-lish a distant relationship with the children who are now in their older teens, and through Bible studies and tapes on forgiveness, re-ceive relief from the guilt and depression. After this process was completed, I suggested that Mrs. B begin rebuilding a strong self-image through reading and study materials. Mrs. B read The Art of Understand-ing Yourself, The Art of Understanding Your Mate and The Art of Loving Yourself by Cecil Osborne, and we discussed them in the counseling sessions.

After about two months, an immediate problem of Mr. B's infi-delity interrupted the progress toward reconstructing her self-image. I spent many counseling sessions with both Mr. and Mrs. B working with the problems in their marriage. Mr. B had found another companion and did not desire to restore the marriage. My principal role was to sup-port Mrs. B. Surprisingly, she came through this difficult situation, which was threatening to her, with unusual strength and a new dependence upon God.

I attended several training sessions in the winter and spring of 1978 with Dr. Larry Crabb. This training prepared me for more in-depth counseling with Mrs. B. In the next few months I helped Mrs. B through the emotional upheaval of her divorce. She was able to identify and work with her problem emotions of resentment, fear and anxiety. She began to perceive how her broken relationship with Mr. B had threatened her security and worth. She was able to relate these same emotional problems to those she had experienced as a child. However, Mrs. B re-fused to admit that her wrong choices and wrong thinking had brought

on these negative emotions. She was able to understand those sinful thoughts and actions in the past, but she felt that her present Christian life involved no wrong choices or wrong thinking. It was true that she no longer involved herself in overt sinful acts and sinful thinking, yet her present thinking and actions were producing the same negative emotions. For example, Mrs. B assumed that in order to feel worthwhile, she must have a man who approved of her. She freely admitted these thoughts, but could not perceive anything wrong with her thinking.

I continually emphasized that since Mrs. B persisted in this wrong thinking and acting on the basis of these thoughts, she would continue to experience negative emotions. She was unable to admit this, and after a few more sessions, counseling was terminated on the basis that she had grown to the place where she no longer needed counseling. At the end of three years of counseling, I believe I played a significant role in assisting Mrs. B in establishing feelings of forgiveness and liberation from depression. I also think she was led to the threshhold of self-discovery where she could begin to work with the assumptions which were at the root of her problems. However, Mrs. B resisted. It is believed at this stage she could easily walk into similar problems again. However, she may be ready to deal with these in the near future.

Analysis

It is evident that my training periods with Gothard and Crabb were significantly timed. I began the counseling sessions with no specific plan in mind. However, it is interesting to speculate what would have happened if there had been other methods, techniques and

models known from the beginning. How much time would have been taken

developing the relationship? Yet, I believe sincerely that the healing

in this case was largely due to the establishing of a relationship dur-

ing those first few months.

I am also aware of the existence of a spiritual relationship

in this experience. The confessions which occurred would probably not

have occurred if there had not been a spiritual relationship. There

appears to be a greater bond when counselor and counselee are both

Christians. There is more openness, honesty and sharing of one's

inner-self. Notice, also, it was the continuing relationship which

enabled me to confront the counselee satisfactorily.

It should be noted that the depression was relieved through

spiritual counseling. The maintaining of the supporting relationship

while educating in spiritual forgiveness and clearing of the conscience

helped to resolve most of the problem. However, it should be noted,

that what I considered to be the real problems, insecurity and a feeling

of worthlessness, were not resolved in spiritual counseling. Thus, de-

pression was only cured because of the therapeutic relationship the

counselee had with me. I believe that complete healing could have and

should have occurred, but the counselee was not open to healing in this

area.

The approaches used in this counseling experience were impor-

tant. The sessions began with the interactional and non-directive ap-

proaches. A point was reached where the directive approach was neces-

sary. This order was vitally important. The interactional and non-

directive were used first, followed by the directive. I am convinced

that teaching, direction, and confrontation can only occur after the

supportive and confessional relationships have been established. In this case the confrontive could not have preceded the interactional and the non-directive.

In this experience it is apparent that the views of both biblical and psychological personality structures were used. There was an awareness of Mrs. B as an emotional being. The therapeutic relationship was evident. These emphases came from psychology. The therapy at first was directed toward the spiritual being of Mrs. B, working through forgiveness and clearing of the conscience. The rational and volitional areas were also utilized in the therapy, but only by accident rather than through an awareness of their validity. Little awareness of the importance of these areas were known until training with Dr. Crabb. The rational area was approached through the writings. However, it is obvious that this was not an initial step taken to combat a known weakness, only a "shot in the dark" which, surprisingly, hit the target.

The strength of methodology in this experience was in the relationship and the development of a plan. The initial time to establish the relationship was longer, but this was probably needed, since it became the strength of the counseling experience. It appears that the essential elements of a therapeutic relationship were present throughout. However, the counselee, toward the end, demonstrated an inability to continue. Mrs. B was unwilling to receive from the counselor the fact that she was the problem, not her situations. So, the counseling breakdown came as a result of a relationship problem on the counselee's part. The other strength of methodology was in the devised plan. Unaware of the procedure, I was able to proceed in exploring problem feelings. Problem behavior and thinking were skipped over and a commitment

to biblical action and thinking was introduced through printed material.

The follow-up was a strong addition to this experience. Real strides were accomplished in the homework of writing and reading. It is noted that the research homework, along with exposure to other information and seminars were large factors in the success of the sessions.

The turning points in the sessions were significant in this situation. The first turning point was when Mrs. B was willing to become vulnerable to a deeper level of trust and exposure. My prayer was an instrument of insight into Mrs. B. This, coupled with the confrontation, were adequate to motivate her to expose her deepest feelings. Perhaps it could also be concluded that prayer offers the counseling situation great sensitivity and insight. Also, when a block is experienced in the counseling sessions, one answer could be confrontation. The therapeutic relationship, sharing of spiritual insights, and confrontation can all be instrumental in moving one to exposure.

Another turning point in the counseling was when Mrs. B could not, or would not, accept the need for changing some of her basic assumptions concerning her life. Insight at this point did not work, as it had at first. It is difficult to know why. Perhaps the divorce was too close and her emotions were too painful. To ask for more opening at this point may have been too much. Perhaps she had built such defenses around her self-image that she was really convinced there was nothing wrong. Perhaps I was wrong concerning her condition; maybe she was not on the threshhold of self-discovery.

I concluded at the very beginning of my counseling ministry that the relationship is the single most important aspect in counseling. Those who have had enough training to understand its importance know

it can be a great source of love and healing in our world.

A Highly Committed Layperson's Experience

Another phase in the development of the counseling model was the testing of the model. Through testing, it was believed new insights would develop. These insights could then be incorporated into the model to strengthen it. It was presumed that a layman's input would be valuable in the development of the model. Bill McBreen, a thirty year old construction worker, believed God had called him to a ministry of counseling. It was a beautiful opportunity to begin training Bill for a future full-time ministry. These circumstances could serve, also, as an experiment. Could a layman, with a minimal amount of training, counsel other laymen successfully? It was understood that Bill's motivation would be more intense than the other laymen because of his goals. Bill was hired by the church to counsel from eight to ten hours. His responsibility included management of the counseling center, as well as training other lay counselors.

The experience which is related through an interview with Bill is one of the thirty to forty cases he engaged in during about three hundred hours of counseling over a two-year period. Bill's counselees could be categorized into four predominant groups: those with marital problems, those with family problems, those with spiritual problems and those trying to work through separation or divorce. The age group ranged from fourteen to fifty years of age.

Bill had three main sources of training. He attended a twelve-week training course under Dr. Larry Crabb in the winter of 1978. The materials offered in the annotated bibliography were made available to him.

During the first nine months of his employment, Bill spent about two hours weekly with the writer reviewing, discussing and consulting on the developing model.

Description

Mrs. S, a thirty-five year old Catholic Christian was referred to Bill. Bill counseled with Mrs. S for six sessions. It was ascertained during the first session that Mrs. S's fundamental problems were the stored, unacknowledged emotions of anxiety, resentment and fear. These were expressed in that first session. A non-directive approach was used. Some Scriptures on combating fear were shared at the close of the session. Bill perceived from the first session that Mrs. S's goal was to change her mother-in-law, or at least keep her from controlling her husband and their lives. Bill states that his goal for this first session was to acquaint her with proper biblical responses to life's situation. No homework assignment was given.

Mrs. S, during the second session, changed the subject to discuss her non-Christian environment, both at home and at work. The session was an emotional catharsis. Bill suggested the book, The Christian Employee[1], in order to help her cope with an evil work environment. He assigned Mrs. S the task of writing out goals which she would like to see accomplished in counseling. These were to be brought to the next session.

The third session began with a discussion of the goals which Mrs. S had written. However Mrs. S was preoccupied with the thought

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[1] Robert Mattox, The Christian Employee (Plainfield, New Jersey: Logos International, 1978).

that her problem resulted from an evil spirit. She desired to be free from superstition, this evil spirit, and the bitterness toward her mother-in-law. Bill then dealt with the emotions associated with these negative problems. He assigned her readings in Gothard's material on "rights." There was no possibility of approaching problem behavior or thinking at this time due to the flood of emotions.

The fourth session commenced with Mrs. S and Bill dealing with the emotions of resentment and bitterness toward the mother-in-law's domination of her home. It was apparent that Mrs. S was trying to deal with the conflict in one way, while Bill was attempting to handle it in another. Mrs. S stubbornly attributed the problem to Satan and sought for an instant cure, while Bill was trying to assist Mrs. S in coping with those persons in her life whom she would not be able to change. Mrs. S revealed in this session a concern for her husband's spiritual condition. She apparently was flooding him with Christian books, as well as preaching to him. The homework which Bill assigned dealt with the problem of the interference of the mother-in-law. He asked Mrs. S to read what she had not read and worked through the previous week. The material basically dealt with a Christian's relinquishing claim to his life and possessions. The Christian's responsibility is to trust God.

The fifth session was characterized by depression and discouragement. Bill tried to move Mrs. S toward realistically dealing with the problem, not just her emotions. She was convinced she could not live with the domination of her mother-in-law, but she also believed God had the power to change the situation, mainly her mother-in-law's heart. The problem of sharing her faith with her husband was dealt with in this session, also. Bill observed that Mrs. S was driving him away

from spiritual matters, rather than attracting him to them, by her insistence and condemnation. Bill assumed he was making no progress with helping Mrs. S deal realistically with this situation, so he changed the direction of the counseling by assigning her homework which dealt with herself, good and bad. In this way, Bill was hoping that both of them could begin working on changing the way she perceived the problem thinking and behavior. It was assumed if she would begin working on herself, she would find areas of improvement. This would be useful as a lead-in to dealing with the real problem. It worked. Session six was evidence.

Mrs. S brought to the sixth session her self-evaluation homework. She reported that things were much better at home and that her husband was open to spiritual matters. She believed it was because she had taken the pressure off him. She still had bitterness toward her mother-in-law, but the success with her husband was over-shadowing that problem. Bill was able to share with Mrs. S the circle concept during this session. He presented some possible reasons for her feeling as she did about the salvation of the husband, as well as her bitterness toward the mother-in-law. Bill pointed out that her security was threatened. If her husband was not dominated by his mother and was totally responsive to her and the children, then the home which she had dreamed about as a child could be fulfilled. That would bring her happiness. If her husband would become a Christian, her home would then be secure and she would no longer be bitter and resentful. Mrs. S confirmed this was the way she perceived her life, but didn't know how to accomplish the goal. Bill explained that the problem here was not

only the husband and mother-in-law's behavior, but also her own think-
ing. He explained that Mrs. S was not going to be able to change some-
one else. She must begin working on finding alternative ways of under-
standing, perceiving and coping with situations (She had shared with
Bill that counseling with either her husband or mother-in-law was im-
possible). Mrs. S was convinced, however, that God could change both
of their hearts, and she was going to continue praying until He did so.
Bill encouraged her in that hope, but warned her not to stop working on
herself simply because she believed that God could change them. The
situation did improve. Mr. S came to church and received the Lord. The
mother-in-law problem was not resolved, but Mrs. S believed herself to
be spiritually strong enough so that more sessions were not necessary.

Evaluation

Mrs. S is a typical counselee for the counseling center, in that
she wanted a pill, a magic formula, a quick cure-all for the ills of her
life. Bill was obviously aware of her goals, as indicated on his Weekly
Evaluation Sheets, Appendix D. However, he offered the needed suppor-
tive approach at the beginning of the counseling.

Bill believed the spiritual problem to be insecurity. He thought
the rational problem was Mrs. S's thoughts concerning what was necessary
for her security, a good marriage. He understood her volitional problem
to be her attempts to convert her husband (change him) and stop her
mother-in-law's influence over her husband and home (change her). Ne-
gative emotions were acknowledged. This is exactly how the counseling
model views the handling of problems; build the relationship and then
explore the problem emotions, behavior and thinking. Bill's solution

was also in line with the counseling model. He pointed out to Mrs. S

that her security was not dependent upon a good marriage, rather only

in her relationship with Jesus Christ. Even though Mrs. S did not like,

even hated, the way her mother-in-law dominated her home and her other

marital problems, she could still live a Christian life knowing that

her worth and security were not dependent upon these circumstances.

Bill handled this experience by planning activities (homework) to re-

inforce the biblical thinking. However, Bill was limited to a suppor-

tive role in sessions one through five and an educative, teaching role

in session six. There were evidences of his attempting to move into

confrontive counseling with Mrs. S in sessions four (with homework)

and five (verbally), but she resisted.

It is evident in evaluating Bill's methodology that he under-

stands the model. We have evidence in sessions one and two that Bill's

relationship was empathetic, warm, genuine and understanding. He under-

stands the importance of the therapeutic relationship. Perhaps the

relationship was not strong enough to confront, but it was strong enough

to support. The relationship on the counselee's part, however, was not

as open. She wanted help, but thought she already knew the answer.

God will change them, was her answer. She perceived the problem as

belonging to someone else. Before trying to handle the problem situa-

tion, she should have first attempted to handle her own misunderstand-

ings. It was her own misunderstandings that prevented the deepening

of the therapeutic relationship and the resolution of her problem.

Bill utilized the standard tools of listening, leading and

questioning to explore the problem in Mrs. S's major life areas. How-

ever, he was not able to share any insights gained, until the last

session. A common goal should have been established by Bill and Mrs. S early in the counseling sessions. Both had separate goals, however. She desired to change her mother-in-law and husband, while Bill desired for her to respond biblically. As a result, no common problem was discovered, or agreed upon. The counseling did not move beyond the emotional and circumstantial level. The model had equipped Bill for direction, but because the counselee's goals were not in agreement with Bill's, major strides could not be achieved. Bill related to me that he used the A-B-C Theory and the circle concept when trying to move Mrs. S into dealing with more than just her emotions, but she resisted by continually moving back into her emotional expressions.

It was evident that Bill understood the process of solution in the model, but because Bill and Mrs. S could not agree to work on a single problem, the solution could not be developed. The strategy of the model should have alerted Bill at this point. If there is no relationship, no problem can be handled. If there can be no agreement concerning the problem, no solution can be forthcoming. Bill should never have moved to propose a solution without an agreement upon the one prevailing problem. Bill should have confronted the resistance of the counselee. It was perhaps his inexperience that prohibited him from detecting and dealing with her resistance.

The plan, which Bill intended to use, was a Bible study on one's security in Christ, a tape and worksheet on security, a change-tape exercise to help her work through the plan. This would have been a sound plan. It involved awareness in the spiritual area and the changing of the volitional and rational areas.

The plan he did use was profitable for the problems he tried to

handle. Reading a book on how to deal with the problem of an anti-Christian atmosphere is an excellent place to begin. Scriptures on fear are beneficial in handling that spiritual problem. Writing goals was a helpful technique to pinpoint a goal that both could assume. The reading assignment of Bill Gothard's material on "rights" could have been effective in moving Mrs. S away from the resistance and could have enabled her to begin some introspection. This material does tend to be legalistic, however in this case Mrs. S needed help in breaking her resistance. It appears that a direct discussion of the resistance would have been in order. Mrs. S did not complete the reading of the book on Bill Gothard's materials, only the writing assignments on goals and self-perception. Again, this speaks of the emotional characteristics of Mrs. S and her inability to move beyond the emotional level. Bill did not take the opportunity regarding the incomplete homework to confront Mrs. S with the reasons for her resistance. Writing is a catharsis; study is cognitive in nature. It may be that Mrs. S was simply not ready to go beyond the emotional level, or perhaps the relationship was not strong enough for Mrs. S to move into a deeper relationship with Bill. The writing assignments did exhibit good insights into Mrs. S. One gets the impression that the counseling could have proceeded into more probing concerning the problem if more time had been taken.

In conclusion, it was evident that Bill had a good grasp on the model and that it served him well in understanding personalities, problems, and solutions. Although, in this situation, he was unable to move beyond establishing a relationship, it was largely due to the failure in establishing a common goal and pinpointing the problem. Problem development may need to be clearer in the counseling model.

Bill exhibits that he was aware of counseling methodology. He developed a relationship, he explored the problem, he proposed a solution, and he developed a plan. However, the important elements of exploring and pinpointing the problems need improvement. A more detailed approach is needed in pinpointing a single problem. The experience revealed that Bill is aware of the supportive, confrontive, educational and in-depth approach to counseling. Supportive counseling was the only one used with proficiency, however. How to establish goals for both the counselee and counselor needs more emphasis in the model, as well as training in how to deal with resistance. Perhaps an entire section revealing problems confronted in testing the model would be advantageous, also.

Other Laypersons' Experiences with the Model

Further testing of the developing counseling model was accomplished through laypersons. One of the research questions of this Project-Dissertation asked if laypersons could be trained and equipped to effectively counsel one another. The following experiences are offered in an attempt to answer this question.

Nine laypersons were used. In six sessions they were taught the developing counseling model.[2] They were then assigned two counselees each. The laypersons approached the counseling situations with their knowledge of the Scriptures, their life experiences, and with the new information and methodology learned through training in the counseling

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[2]These training sessions may be obtained by writing: WAYNE H. LEE, 2575 Lone Pine Road, Lake Park, Fl. 33410.

model. Three of the counselees did not cooperate, so three counselors participated in only one session. Of the total number, three men and six women cooperated in the exercise, ranging in age from the late twenties to early fifties.

The counselors were assigned to counselees with a wide variety of problems. The counselees were not interviewed before the sessions. The counselees were selected from present on-going counseling situations and from a list of potential counselees who had expressed a desire for counseling. The counselors were asked to arrange their own sessions and then report on a questionnaire their reflections concerning the usefulness and effectiveness of the developing counseling model (An example of the questionnaire appears in Appendix D.)

Kim, a housewife in her late twenties, with no previous counseling training, was assigned two women to counsel, both housewives about her own age. One of the women needed assistance with a marital problem and the other needed assistance in working through a spiritual problem. Kim has an outgoing personality and therefore found it easy to interact with the two ladies. Kim found the model most helpful in assisting her in identifying the problems. She stated, "Crabb's circle concept was especially helpful." Kim felt the model should offer more insights on developing a plan. She said that more "actual real life examples" should be included in the training sessions.

Ruth, a housewife in her late thirties, was assigned a recently divorced female who needed spiritual counseling. She was also assigned a single lady, about fifty, who was suffering greatly from fear. Ruth had no formal training but had counseled with people informally. She expressed that the training had assisted her in acquiring "a biblical

view of personality." Ruth expressed that "counselee resistance" was a problem which she encountered with both of her counselees. She felt that the training had not prepared her sufficiently to deal with the resistance. She also thought a "longer period of time was needed for counselors to absorb the counseling training."

Bob, a construction engineer in his late twenties, was asked to counsel a young man in his early twenties who was suffering from the rejection of a broken relationship. Bob had no previous training and little experience in counseling. He thought the training "especially helpful in pinpointing the problem and verbalizing the solution, but weak in devising and preparing a plan." He suggested, "add a few more 'how to's' and practical examples."

Peggy was a school teacher in her early thirties, already equipped with training under psychologist Larry Crabb and "Parent Effectiveness Training." She was asked to counsel a person experiencing marital problems, a female in her late thirties. She was allowed to continue counseling an older man with a physical handicap whom she had previously counseled. Peggy believed the model assisted her most by providing a "basic strategy for every situation." However, she said, "more practice sessions under supervision would be helpful and provide more confidence for the counselor." She suggested a list of Scriptures for common problems was needed.

Rick, in his early thirties, had little training or experience, but desired to help others. He was assigned a young man, about his own age, who was having spiritual problems. Rick reported the model moderately helpful to him in this spiritual counseling. "The strongest part of the model," he said, "was its biblical view of people and

problems." He expressed that the weakest point of the model was its methodology for exploration of the problem.

Barbara, a housewife who has been exposed to some general psychological training, but little experience, was chosen because of her love for people and her natural ability to help others. She was assigned a young girl in her twenties who was in need of spiritual counseling. Barbara's evaluation of the counseling model and training was positive. She was impressed with Collins' "types of counseling." She maintained the model "could be improved by offering examples on how to deal with specific problems such as alcoholics, suicidals and drug addicts." She felt that more training was needed in handling the dependence of the counselee upon the counselor.

Agnes, an accountant, was more experienced in counseling as a fifty year old female with six children. She was widely read in the area, but had no formal training. Agnes was enrolled into the training because she was already practicing counseling within the church body. It was believed that this training would enhance her natural abilities. Agnes was given a marital counseling experience which I recommended. Also, she was to continue with a counselee whom she had previously counseled. Agnes found the training to be very helpful in working with her counselees. She said, "The strongest element of the model is the personality theory and skills in solving the problem." The weakest point of the model she believed to be the lack of emphasis on prayer. She said, "Since the counselee is a Christian, more prayers should be stressed with both counselor and counselee."

Naomi, a fifty-three year old professional counselor, who has an M.S. degree in Educational Psychology, was also invited to take the

course. The majority of her counseling training was in Transactional Analysis. Naomi's comments were quite valuable. She said "The personality theory with Crabb's circle concept is the strongest element of the model. Without additional training, however, the layperson's ability to counsel would be seriously hampered." "Too much information in too little time" was one of her comments. "Not enough practice under supervision" was another comment. She believed, "Training without supervision is worse than no training at all." However, being favorably impressed with the workability of the model, Naomi believes an expansion of the present training under close supervision could be effective. "Without the investment of more time and the required supervision, persons using the model could do more harm than good."

Vince, a construction supervisor, is an untrained and inexperienced counselor in his early fifties. He was invited to the counseling training because of his noticeable love for others. He was assigned a young man in his early twenties who was suffering from rejection. An older man in need of financial counseling was also assigned to him. Vince felt his ability to help others was increased significantly. Vince believed that he had better "ability to explore the problem because of the training in the model." He believed there should be more real, personal problems explored. He also said the model could be improved by "adding an emphasis on personal prayer."

Analysis of the Testing

The following chart (see pages 201,202) is a compilation of the empirical data which was gathered from the counselors' responses to the questions on the Questionnaire form illustrated in Appendix E.

Table 1

Laypersons' Reflections on the Developing Model

Key - The numeric values used on the questionnaire had the following connotations: 1 Not at all 3 Moderately 2 Only a little 4 Very much 5 Absolutely	KIM	RUTH	BOB	PEGGY	RICK	BARBARA	AGNES	NAOMI	VINCE
1- Did the developing model significantly help you in working with the counselee(s)?	5	4	3	4	4	4	4	4	3
2- Were you able to establish a therapeutic relationship with the counselee(s)?	4	4	3	4	4	4	4	4	3
3- Did the personality theory help in exploring problems and solutions (emotional, rational, volitional and spiritual)?	4	4	4	5	4	4	5	4	4
4- Were you able to utilize the training to explore the problems and verbalize solutions (questions, listening, probing)?	4	3	3	5	3	4	5	4	3
5- Were the two basic approaches of non-directive and directive counseling helpful in the counseling session?	4	5	4	5	5	5	5	4	4
6- Did you find the "types" of counseling introduced in the training sessions helpful?	4	5	5	5	5	5	5	4	4
7- Was it helpful to go into the counseling session with a plan?	4	4	4	5	5	5	5	4	4
8- Did the developing model help you specifically in diagnosing the problem?	5	5	3	5	3	4	4	4	3
9- Did the developing model help you specifically in arriving at a solution and plan of action?	4	2	3	5	3	5	4	4	3
10- Were you able to follow-up the counseling session(s)?	2	2	2	4	3	3	4	3	3

Table 1 (continued)

	KIM	RUTH	BOB	PEGGY	RICK	BARBARA	AGNES	NAOMI	VINCE
11- Has this experience increased your confidence in helping others (training and counseling experience)?	5	4	4	4	4	4	5	4	3
12- Was the model understandable, usable and practical?	4	4	4	5	3	4	3	4	3
13- Would you recommend the developing model to other laypersons?	5	5	4	5	5	5	5	3	3
14- Could you have helped the counselee as effectively without the counseling model?	2	2	3	3	2	2	4	5	2
15- After talking with the counselee, do you believe he understood his problem?	4	4	4	4	3	4	4	4	3
16- After talking with the counselee, do you believe he benefitted from the session(s)?	4	3	3	4	3	3	4	4	3
17- After talking with the counselee, do you believe he understood the solution which was suggested?	4	2	3	4	3	4	4	4	3
18- Do you believe the experience and supervision you received was adequate?	2	2	2	3	3	3	2	2	2

All of the nine counselors agreed that training in the utilization of the model needed, in some way, to contain more examples and exercises in problem situations. Peggy suggested playing tapes of actual counseling sessions in class. Naomi said, "It is always advisable for those doing counseling to have had counseling themselves. A group therapy would be helpful for all of those who are desiring to help others." Another suggested, "Perhaps a video cassette could be filmed to illustrate the use of the counseling method. Maybe, as each new element of the model is introduced to potential counselors, tapes, work sheets and role-playing could be utilized to exhibit the practical applications of those new ideas." While none of these may be the answer, it is obvious that more attention must be given to making the model more practical. The testing reveals that counseling cannot be taught by the lecture method alone, and be effective. Perhaps this was the reason the circle concept was mentioned by so many of the counselors as being helpful. They were expressing the need to make the counseling method visible, workable and practical.

The model manifested strength in its emphasis on how to establish the counselee-counselor relationship. Those who evaluated this part of the model as being valuable, however, possessed outgoing personalities. Perhaps their comments have more to say about themselves than the model. It is difficult to teach one how to develop a successful relationship. Possibly, there should be teaching on the steps to follow when a relationship fails. It is useless to continue if a relationship is not formed.

Personality structure as revealed in the model was another component which proved to be helpful to the counselors. It is obvious

from the responses on the questionnaire that this part of the model was understood thoroughly. Problem development in the circumstantial, emotional, volitional, rational and spiritual areas was understood as well. All apparently absorbed the teachings concerning man's basic problem, yet not all were clear on how to explore problems. Possibly more attention must be given to the progressive steps associated with problem thinking and behavior.

Ruth, Bob, Rick and Vince did not receive enough from the training to be able to verbalize effectively the solution and devise a corresponding plan. The plan should be nothing more than a commitment to rational and behavioral changes, along with the reorganizing and rearranging of associates, environment and schedules. However, it was apparent that more time and detail was needed for this instruction. Perhaps some techniques in verbalizing the solution should be emphasized.

Bob pointed out that more defined concepts of homework were needed. Only the values and advantages of homework were given in the sessions. Perhaps the comments made concerning the need for more information on specific problems would not be prevalent if more literature were made available so the counselors could do personal research on the particular problems they are asked to resolve. Some materials have been made available to all counselors and now appear in the annotated bibliography. The next time this course is taught, there should be a session on the counselor's homework and teaching on how to research a subject. Suggestions for homework included readings, Bible studies, research, listening to tapes or recordings, writing, testing and discussion. Specialized training in major problem areas was suggested by Barbara and Peggy. The four mini-counseling courses described in

chapter five were developed as a result of these suggestions.

Ruth and several of the other counselors mentioned the problem of resistance. There was a small section in the model on resistance, but perhaps this was a greater problem than was anticipated. Barbara brought up the problem of too much dependence upon the counselor. Maybe these two problems mentioned by Ruth and Barbara, along with the warnings mentioned by Naomi, could be presented in a teaching to identify some of the pitfalls which may be encountered in counseling.

Another criticism of the model which cannot go unnoticed was Vince and Agnes' comments concerning the lack of provision for prayer in the model. This aspect was greatly emphasized by all, yet it does not appear in the model. Prayer must play a major role in a lay counseling model.

On the whole the counselors believed the training helped them to experience a sense of success in the counseling session. However, the success was not due to the adeptness in the use of the new knowledge or skills. Rather, it seemed to stem from the desire and ability to be a friend who could share himself/herself with another.

It would have been interesting, as well as revealing, to learn whether the counselee felt that he/she was helped. However, the questionnaire only provided for a reaction from the counselor in evaluating the effectiveness of the session. The counselor was asked to evaluate his perception of the counselee's feelings concerning the sessions. The responses indicated that most of the counselee's exhibited positive reactions.

Summary and Conclusions

There are some general observations which should be made in summarizing this chapter. First, I am convinced that the therapeutic relationship as stated in the model is the single most important element. This relationship should have a pattern. It should begin as non-directive and proceed to directive. It is also observed that in a spiritual relationship there is a greater possibility for the development of real trust.

It is also observed out of the experiences of this chapter that the biblical structure of personality, problem and solution is understandable and usable with laypersons. The circle concept is invaluable as a tool in teaching these concepts.

It is observed that the methodology taught in the model is workable and usable. However, when problems such as resistance or dependence interrupt the flow of the methodology, ways and means must be planned to help the counselor overcome these obstacles.

A hurting person often desires a quick and easy solution. If a solution is going to be reached, effective confrontation must be used.

Bill's experience revealed that even though the counselor understands and can utilize the elements of the model well, the counselee's attitude toward the counseling process can determine the success of the experience.

The process of the counseling experience is vital. It must flow from the beginning of a relationship to the exploring of the problem, to the verbalization of the solution. A reversal of any step will produce defeat.

It was revealed by Bill's experience that the counselee tends to resist. Skills in dealing with resistance are imperative.

The nine counselors concluded that a longer period of time is needed to incorporate the model and its techniques into one's thinking. Also, more practical ways must be discovered to make the model more applicable to life's situations.

It became obvious that homework is necessary. It must be utilized both by the counselee and counselor if problems are to be resolved.

Laypersons who had previously participated in counseling training, such as Peggy and Naomi, were considerably more prepared and more confident in using the model. Therefore, it is obvious that training produces better counselors.

An instrument should be devised to evaluate the success or failure of counseling sessions. I believe this would assist the lay counselor in measuring his or her effectiveness. The questionnaire could be a start in that direction. The instrument should include an evaluation in the proper utilization of the methodology.

The questionnaire may prove valuable in revealing actual performance in the counseling sessions from the counselor's point of view. These evaluations can then be utilized to produce further plans for training in respective areas of need.

Chapter 7

CONCLUSIONS

The specific intention of this chapter is to draw conclusions and comparisons covering the entire scope of this Project-Dissertation. This involves summarizing, reflecting on the research presented, stating findings and offering the writer's evaluations.

A Brief Restatement of the Problem

Numbers of hurting people in the parish were requiring more than trite responses to serious life problems. Those suffering from the intense pain of problems such as rejection, insecurity, worthlessness, homosexuality, and family separation needed more than answers such as "I'll pray about it," or "Christ is the answer." It was believed that Christ had revealed in His Word all the lasting solutions for people's problems. How could these solutions be made applicable to each individual's situation? It appeared that first one should acquire knowledge of the principles concerning human personality structure, personality problems and solutions. Next, skills and techniques in counseling methodology should be acquired so that solutions could be communicated. The ultimate goal developed into the desire to utilize the laity in the development and implementation of a model for counseling so that the laity could become involved in meeting the counseling needs of the local church.

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Brief Description of the Research Methodology

The goal of acquiring knowledge and skills and developing a model for laity was approached through observation, personal counseling, investigative research, exposure to counselors, exposure to models and the initial testing of the proposed model by laypersons. The progressive steps of the research methodology proceeded as follows:

1. The behavior of troubled persons who sought counseling ministry was observed before the Project-Dissertation began.

2. Counseling was practiced for approximately five to ten hours a week throughout the duration of the Project.

3. Reading of general materials in the counseling field (both biblical and secular) was begun to help formulate a theoretical framework for the Project-Dissertation.

4. Four seminars on biblical counseling were attended to become acquainted with the major thoughts and concepts in that field.

5. The investigative research was done in psychology, the Scriptures and biblical counseling.

6. The major usable elements from the three systems of psychology, from the Scriptures and from biblical counseling were compiled into a proposed counseling model.

7. Laypersons were selected, and the proposed model was taught to them.

8. These laypersons were placed in counseling situations to provide them the opportunity to use the proposed model so they could offer feedback, revisions, corrections and evaluations.

9. The last step involved evaluating the research, the developing model and the testing presented in this Dissertation.

The major findings of this Project-Dissertation came from the Scriptures, psychology and biblical counseling. The writers of the Scriptures offered the following:

1. The human personality was described in functional terms. Man is a spiritual, rational, volitional, emotional and physical being.

2. The major problem of the human nature was diagnosed as sin, specifically pride and selfishness, demonstrating itself in a sense of worthlessness, insignificance and insecurity.

3. A solution was offered for the problem of sin.

4. God granted human beings the unique ability to turn from their selfish ways and to turn, by faith, to God. This was called conversion.

5. Justification was the Scriptural answer for the loss of worth and status.

6. Adoption anchored one into a new relationship with God.

7. Regeneration was God's solution for spiritual death and the carnal nature.

8. Sanctification provided cleansing and purpose.

The proponents of psychology offered some beneficial concepts:

1. They exposed the processes of problem development within the human personality.

2. They offered insights into the unconscious motivations of behavior, and behavior's determinants.

3. They emphasized the importance of the environment upon behavior. This included the social environment, childhood, and the

world in general.

4. They revealed human beings as seeking, striving creatures longing for worth, meaningfulness and authenticity.

The writers of the Scriptures and psychologists reflected thoughts that suggested some common motifs:

1. They both suggested that a person functioned most visibly as a rational, volitional, emotional and physical being.

2. They both suggested that something was wrong within the human nature. This was evidenced by the fragmentation of human relationships and the internal lack of worth, significance and security.

3. They agreed that one's thinking, volition, emotions and body needed a restoration to wholeness (which is a process).

4. They agreed that an individual should assume responsibility for his destiny.

5. They agreed that human behavior has prior causes and that behavior can be studied.

6. They agreed on the four major elements of counseling methodology: (a) establish a relationship; (b) explore the problem; (c) plan a solution and course of action; and (d) follow-up.

The biblical counselors offered some major precepts:

1. They emphasized the importance of the relationship between the counselee and counselor.

2. They accentuated the use of exploration to expose problems.

3. They suggested developing a plan to implement changes in thinking and behavior.

4. They offered various techniques in methodology.

<u>Conclusions</u>

This section of the chapter will be devoted to citing major conclusions reached in the Project-Dissertation, evaluating the overall Project, identifying its strengths and weaknesses, determining the validity of the research questions and giving a projection for the future use of the proposed model.

Major Conclusions

The major conclusions reached in this Project-Dissertation were:

1. An understandable and workable knowledge of the human personality structure, the basic human problem and the corresponding solution can be acquired from a study of the Scriptures.

2. An understanding of personality structures, an understanding of human needs, a perception of the development process of problems and a perception of the developmental process of solutions can be acquired from a study of psychology.

3. Biblical counselors have brought together some of the major tenets contained in the Scriptures and psychology. The resulting methodology consists of four ingredients: a relationship between the counselee and counselor, the exploration of the counselee's problem, the verbalization of a solution, and the devising of a plan to implement the solution. The suggested approaches were two-fold: directive and non-directive.

4. Laymen were willing to receive training in the knowledge of human personality structure, human problems and solutions. They were willing to receive training in counseling technique and methodology. They were able to integrate this information into a practical counseling

experience and offer positive input regarding the effectiveness and ineffectiveness of the information.

Evaluating the Overall Project

1. The scope of the project involved the investigation of a large theoretical base including three major schools of secular psychology, the Scriptures as they relate to the psychology of man, and the contributions of renowned counselors in the biblical counseling field.

2. The theoretical base which was chosen to be covered in this paper was too broad. The amount of material involved in one hundred years of studies in psychology, the vast store of theological studies which related to the psychology of man and the studies in the field of biblical counseling were so extensive that a detailed study and report could not be accomplished in one Project-Dissertation.

3. This Project-Dissertation did afford the writer the opportunity to single out a practical problem of ministry, outline hypothetical questions for solution, discover an answer and then test the solution. Seldom does a practitioner afford himself the time to do this.

4. The Project was practical in that it asked and answered a real problem of ministry for a local church.

5. This project made significant contributions to the local church involved. The church was awakened to a vital ministry of helping and healing. The viability of the ministry was confirmed by the lives which were healed during this Project period.

6. The Project laid a foundation for perpetual study and ministry in counseling for the local church.

Identifying the Strengths and Weaknesses of the Project

The strengths of this Project were:

1. An accurate overview of the fields of secular psychology, the Scriptures as they relate to psychology, and biblical counseling were given.

2. An investigative study into the basic assumptions concerning human personality structure, human problems and corresponding solutions was made in each of these fields.

3. The formulating of a lay counseling model has begun.

4. The Project prompted an awareness within the body of the counseling ministry and the need for further study and training in this severely needed ministry.

5. Those who participated in the Project were sharpened in the knowledge and the skills of counseling.

The weaknesses of this Project were:

1. Testing, formulating and revising the proposed model had not been completed. Much more evaluation, revision and testing was needed.

2. The subject was too broad.

3. Key elements in the training were overlooked or omitted, such as, the need for practical experiences in counseling, the need for the opportunity to practice under closer supervision and the need to offer suggestions for specialty areas such as resistance and dependence. Weaknesses included the inaccessibility of resource materials, few

policies and procedures, and the lack of an effective evaluation tool
for counseling sessions.

4. The counseling training classes were too short to cover the
amount of material.

5. The administration of the counselors did not materialize.
The goal of the counseling ministry involved the developing of a team
which would provide input into specific problems of counseling, prayer
support and the sharing of relationships. This did not occur.

6. The means used to test the model did not exactly measure its
efficiency or effectiveness. It was clear from Bill's input and the
information received on the questionnaires that the counselors believed
they had acquired skills and knowledge through the training. However,
instruments were needed which would give a more accurate measurement of
the effectiveness of the model.

7. The counseling model should have emphasized the need to
incorporate prayer and spiritual gifts into Christian counseling.

The Validity of the
   Research Questions

The research questions proposed by this project were answered.
General concepts concerning the human personality, human problems and
solutions for those problems were stated. A simple model of methodology
incorporating those general concepts was developed. The laity who were
trained in the knowledge and skills of the model were able to minister
to others and assist in the testing, revising and formulating of the
model.

A few clarifications were needed concerning the training of the
laypersons. The type of counseling expected from laypersons should

dictate the length of training needed. More serious counseling needs required more knowledge and skill. In-depth counseling should not be attempted by laypersons.

Projections for the Future

Suggested concepts for testing and using the model in the future were as follows:

1. The model needs more simplification.

2. More research into workable techniques for each major element of the model should be accomplished and integrated into the model.

3. Counselors should be involved in practice counseling situations under close supervision during training.

4. An instrument should be formulated to measure accurately the efficiency and effectiveness of the model.

5. Each element of the model needs further testing.[1]

6. The comprehensive guide approach (as used by Collins), if aimed toward specific, frequently encountered problems in counseling,

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[1]The questionnaire used tended to test only the counselors' affective responses. It tested only how the counselors felt, and what they thought about the training.

To determine whether the training is actually effective, a series of tests will need to be devised including an entry test at the beginning of each session, and a post-test at the end of the session and again at the end of the course. In the light of these tests, it will be possible to determine whether actual attitudinal and cognitive changes have occurred.

In order to test the effectiveness of the training a questionnaire must be devised for the counselees. Care must be taken that it measures both cognitive and affective areas. Questions for the counselees should parallel those addressed to the counselors so that the two will check each other.

provides a promising concept. This approach would guarantee the proper implementation of correct methodology.

Concluding Comments

This Project-Dissertation has proven to be a valuable learning experience. The frustration expressed at the beginning concerning the lack of knowledge and skills in the area of the counseling ministry has slowly evolved into an increasing confidence. The research, reading and experience has helped to produce this. An increased interest in human nature and human beings in general has resulted, also.

The counseling ministry and the developing of a model to involve laity in this ministry in the local church has only begun. Further research, additional experience and continued study will improve the quality of this ministry. The continued involvement of the laity in the implementation of the model as well as in the revision and testing of the model will assure its proper and practical use in the future.

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Appendix A

ANNOTATED BIBLIOGRAPHY OF RESOURCE MATERIALS

I. PERSONAL ISSUES COUNSELING (Includes Inferiority, Fear, Inner-
    conflict, Self-esteem, Insecurity)

Ball, Robert A. The "I Feel" Formula. Wago, Texas: Word Books, 1977.
     Sets the stage for allowing others freedom to express themselves
     by an "I feel" communication pattern, as opposed to the "This is
     the way it is" pattern.

Carcich, Theodore. So What's There to Live For? Nashville: Southern
     Publishing Company, 1972.
     Provides insights into many problems we face each day, with an
     authority that creates faith and gives reason for existence.

Mallory, James D., Jr. The Kink and I. Wheaton, Illinois: Tyndale
     House Publishers, Inc., 1978.
     A psychiatrist's guide to personal untwisted living.

Miller, Keith. Habitation of Dragons. Waco, Texas: Word Books, 1970.
     With disarming honesty and openness, the author writes about
     agonizing encounters with his personal dragons: fear, guilt,
     anxiety, etc., and his methods of coping with and overcoming them.

Missildine, W. Hugh. Your Inner Child of the Past. New York: Simon and
     Schuster, 1963.
     Tells how to solve your adult emotional problems by recognizing
     accepting and managing the feelings of Your Inner Child of the Past.

Narramore, Clyde M. How To Handle Feelings of Depression. Grand Rapids.
     Michigan: Zondervan Publishing House, 1969.
     A look at depression itself, its causes; psychological, psysio-
     logical and spiritual, with ways to identify and handle it.

Osborne, Cecil. The Art of Understanding Yourself. Grand Rapids, Mich.:
     Zondervan Publishing House, 1976.
     Blends the insights of religion and psychology, offers a truly
     authentic invitation to look at your fears, anger and pain, and
     tells how to live a whole, full and peaceful life.

_____. Release From Fear and Anxiety. Waco, Texas: Word, Incorpor-
     ated, 1976.
     Provides means and methods for securing your own liberation from
     self-defeat and gives insights into how you can turn them into the
     benevolent gifts intended by God.

Osborne, Cecil. The Art of Learning to Love Yourself. Grand Rapids,
Michigan: Zondervan Publishing House, 1976.
Offers positive guidelines for building a better self-image and
achieving a greater degree of worthwhile self-love and approval.

Powell, John. Why Am I Afraid to Love? Niles, Illinois: Argus Com-
munications Company, 1967, revised 1972.
Explains how our universal capacity and yearning to love has
been given by God and gives insight on how to live confidantly in
that love.

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Insights on self-awareness, growth and interpersonal communica-
tions, concluding with "to tell you who I am" is the stuff maturity
and love are made of.

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When life proves you to be less than you would like to believe
of yourself, shows God has the answers and will overhaul you, if
you will allow Him.

Smith, Manual J. When I Say No, I Feel Guilty. New York, New York:
Bantam Books, Inc., 1975.
Teaches theory and verbal skills of systematic assertive therapy,
or how to cope assertively with the conflicts we all have in daily
living.

Tournier, Paul. A Place For You. New York, New York: Harper & Row,
Publishers, 1966.
An attempt to help man find his own place in life, so that he
may comfortably move onward to the next one.

_____. The Violence Within. New York, New York: Harper & Row,
Publishers, 1978.
With psychological understanding and biblical insight, tells
how to constructively face our violent tendencies and how this
powerful force can be used for good as well as for evil; how it can
destroy or lead to heroism.

Wagner, Maurice E. Put It All Together - Developing Inner Security.
Grand Rapids, Michigan: Zondervan Publishing House, 1974.
Provides Christian counseling and reveals Scriptural answers on
how to deal with emotional insecurity.

II. MARRIAGE RELATIONSHIPS, DIVORCE, SINGLENESS COUNSELING (Includes
Pre-marital, Divorce, Marital Problems and Remarriage)

Champlin, Joseph M. Together for Life. Notre Dame, Indiana: Ave Maria
Press, 1975.
A relevant, responsive marriage preparation book, answering

questions on attitudes and concerns that confront young couples today.

Cooper, Darien B. You Can Be The Wife of A Happy Husband. Wheaton, Illinois: Victor Books, div. of S/P Publications, 1974.
     See what God has to say about keeping your husband happy while unlocking new joy for yourself.

Dobson, Dr. James. What Wives Wish Their Husbands Knew About Women. Wheaton, Illinois: Tyndale House Publishers, 1975.
     An empathetic look at barriers to marital harmony with many insights and helpful suggestions for their resolution.

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     A total concept of marriage in the context of scripture with balanced teaching on submission and an honest, realistic approach to relationships.

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     Expresses the value and dignity of every human being and attempts to help young men and women find meaning and value in love, sex and marriage and to make decisions as thinking, caring human beings.

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     Deals with the deepest feelings of men and women facing the need to build new lives in the wake of the destructive forces of a divorce.

LaHaye, Tim. How To Be Happy Though Married. Wheaton, Illinois: Tyndale House Publishers, 1968.
     Shows how we can develop physical, mental and spiritual harmony in our homes.

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     Offers a hopeful, positive view of marriage and a sound plan for building better marriages.

Mack, Wayne. How To Develop Deep Unity in the Marriage Relationship. Phillipsburg, New Jersey: Presbyterian & Reformed Publishing Company, 1977.
     A "how-to" manual for Christian growth and development in the marriage relationship.

Miller, Keith and Andrea Wells Miller. The Single Life. Waco, Texas: Word, Incorporated, 1980.
     Covers many aspects of the single life. Includes a 12-cassette resource, with printed scripts and discussion guide.

Morgan, Marabel. The Total Woman. Old Tappan, New Jersey: Fleming H. Revell Company, 1973.
    An enthusiastic sharing of "how to" tips and pointers which any woman can apply to improve her marriage and revitalize her life.

Mumford, Bob. Living Happily Ever After. Old Tappan, New Jersey: Fleming H. Revell Company, 1973.
    Submission unto one another in marriage according to the principles set forth in this book can make marriage beautiful and godly.

Murray, Alfred L. Youth's Marriage Problem. Grand Rapids, Michigan: Zondervan Publishing House, 1947.
    An attempt to inform the mind and inspire the spirit of young people who want an abiding and beautiful marriage based on the inspiration and information of divine guidance.

Orr, William W. How To Keep Your Wife Happy. Wheaton, Illinois: Scripture Press Publications, 1958.
    A guide to the goal of happiness in marriage and family life through following Biblical guidelines and principles.

Osborne, Cecil. The Art of Understanding Your Mate. Grand Rapids, Michigan: Zondervan Publishing House, 1970.
    Filled with practical common sense and psychological insights which help to develop understanding and a superior and lasting marriage relationship.

Peterson, J. Allen. The Marriage Affair. Wheaton, Illinois: Tyndale House Publishers, 1971.
    An attempt to inform the mind and inspire the spirit of young people who want an abiding and beautiful marriage based on the inspiration and information of divine guidance.

Powell, John. The Secret of Staying In Love. Niles, Illinois: Argus Communications, 1974.
    An irresistable blend of seriousness and humor, this secret isn't for whispering, but to be passed along.

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    A marriage preparation manual for couples.

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    Letters on keeping love in marriage from a minister father to his daughter, Karen.

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On how to treat a woman - A frank look at the male role, the do's and taboos of dealing with women.

Skiglund, Elizabeth. Your Troubled Children. Elgin, Illinois: David C. Cook Publishing Company, 1974.

A quiet profoundly Christian revolution, offering real alternatives to the new problems of our rapidly changing world.

Smoke, Jim. Growing Through Divorce. Irvine, California: Harvest House Publishers, 1976.

Offers practical guidance for anyone facing divorce, with assurance that God can triumph in it and give broken lives new beauty.

Spinnanger, Ruth I. Better Than Divorce. Plainfield, New Jersey: Logus, International, 1978.

A look at the lifelong chain reactions of wasted potential that divorce sets in motion, taken from many case histories the author has known as counselor or confidante.

Tournier, Paul. To Understand Each Other. New York, N. Y.: Jove/H B J Publications, Inc., 1967.

Shows how to bridge the communication gap in marriage and restore the most vital element in life, faith, without which neither love nor understanding is possible.

Watts, Virginia. The Single Parent. Old Tappan, New Jersey: Fleming H. Revell Company, 1976.

A creative Christian approach to the challenge of building a new life-style for the single parent and children.

Wright, H. Norman. An Answer to Submission and Decision-Making. Irvine, California: Harvest House Publishers, 1977.

Offers practical answers for the pressing questions facing today's family.

_____. Communication - Key to Your Marriage. Glendale, California: G/L Regal Books, 1974.

A helpful tool in marriage counseling, with a leader's guide available for counseling groups of couples.

_____. Pre-Marital Counseling. Chicago: Moody Press, The Moody Bible Institute, 1977.

One of the best on the subject, gives good presentation of the purposes of and approaches to pre-marital counseling.

Wright, H. Norman. Fulfilled Marriage. Irvine, California: Harvest House Publishers, 1976.

Explains a step-by-step process in how to build your marriage relationship and provide hours of delightful experiences together.

III. <u>DEVELOPMENTAL FAMILY COUNSELING</u>. (Includes Child Rearing, Paren-
      tal Guidance, Adolescence and Youth, Vocational Counseling,
      Middle Age, and the Later Years)

Brandt, Henry R./Dowdy, Homer E. <u>Building a Christian Home</u>. Wheaton,
      Illinois: Victor Books, 1960.
          A book to point families to a solid foundation - helping them
      solve problems by directing them to the Scriptures.

Chafin, Kenneth. <u>Is There a Family in the House</u>? Waco, Texas: WORD,
      Incorporated, 1978.
          A realistic and hopeful look at marriage and the family today.

Christenson, Larry. <u>The Christian Family</u>. Minneapolis, Minnesota:
      Bethany Fellowship, Inc., 1970.
          A book covering a wide range of problems in today's family life
      with answers from a biblical point of view.

Conway, Jim. <u>Man in Mid-Life Crisis</u>. Elgin, Illinois: David C. Cook
      Publishing Company, 1978.
          Addresses contemporary problems faced by man in the middle years
      and written from an honest, practical and biblical approach.

Dobson, Dr. James. <u>Dare to Discipline</u>. Wheaton, Illinois: Tyndale
      House Publishers, 1970.
          Good discipline is brought about by the intelligent application
      of the principle of reinforcement - shows how these techniques are
      used.

_____. <u>Hide or Seek</u>. Old Tappan, New Jersey: Fleming H. Revell
      Company, 1974.
          Intended to help parents and teachers raise self-confident,
      healthy children, giving then strategies to seek the best from
      their world, rather than hiding from it.

_____. <u>Preparing for Adolescence</u>. Santa Ana, California: Vision
      House Publishers, 1978.
          Speaks frankly and openly to adolescents of all ages about those
      most difficult teen years.

_____. <u>The Strong-Willed Child</u>. Wheaton, Illinois: Tyndale Pub-
      lishers, Inc., 1978.
          A practical "how to" book on discipline, written in a warm and
      humorous style.

Dollar, Truman E./Letterman, Grace H. <u>Teenage Rebellion</u>. Old Tappan,
      New Jersey: Fleming H. Revell Comapny, 1979.
          Examines many true cases, and offers biblically sound solutions.

Flanders, Bill and Marianne. <u>God's Family Plan</u>. Kalamazoo, Michigan:
      Master's Press, Inc., 1976.
          Instruction in God's purpose, principles, priorities, and plan
      of action for the family as shown in His Word.

Getz, Gene A. The Measure of a Family. Glendale, California: G/L
    Publications, 1976.
        Tells how God measures a family, with guidelines that you can
    use to measure and improve your effectiveness.

Habel, Norman C. For Mature Adults Only. Philadelphia, PA.: Fortress
    Press, 1971.
        The cries and songs of teenagers, honest before God, on love,
    doubt, faith, sex and more.

Kesler, Jay. Too Big To Spank. Glendale, California: G/L Publications,
    1978.
        With insights into: how to "de-parent" teenagers, building self-
    esteem, how to communicate, how to deal with teenage drive, and much
    more on dealing with this difficult age effectively.

LaHaye, Tim and Beverly. Spirit-Controlled Family Living. Old Tappan,
    New Jersey: Fleming H. Revell Company, 1978.
        Tells how to overcome the problems and pressures in families by
    living in obedience to God's Word in Spirit-controlled living.

Lovett, C. S. What's A Parent To Do? Baldwin Park, California:
    Personal Christianity, 1971.
        Insight on how to handle the problems of self-willed teenagers
    after the parents have "goofed".

MacDonald, Gordon. The Effective Father. Wheaton, Illinois: Tyndale
    House Publishers, 1977.
        An excellent guide to help fathers understand their God-given
    role and how to fulfill it.

Narramore, Clyde M. Understanding Your Children. Grand Rapids, Michigan:
    Zondervan Publishing House, 1957.
        A sound, simple, spiritual approach to successful child learning
    and development.

Nederhood, Joel. The Holy Triangle. Grand Rapids, Michigan: Baker
    Book House, 1952.
        Points readers back to the Bible and its view of the family.
    Marriage partners and God make up the "holy triangle" that
    strengthens the family relationship.

Otto, Herbert A. Marriage and Family Enrichment-New Perspectives and
    Programs. Nashville: Abingdon Press, 1976.
        A book to strengthen marriage and family life through basically
    preventive programs.

Pratney, Winkie. Youth Aflame. Lindale, Texas: Communication Founda-
    tion Publishers, 1978.
        Written with concern for an end-time work of God with the youth
    of today, as well as the whole church.

Rickerson, Wayne E. How To Help The Christian Home. Glendale, CA.:
    G/L Publications, 1978.
        Offers ideas and tools to help develop effective Christian
    family life.

Satir, Virginia. Conjoint Family Therapy. Science & Behavior Books,
    Inc., 1967.
        A step-by-step method of approach to the system of conjoint
    family therapy.

Strauss, Richard L. Confident Children and How They Grow. Wheaton,
    Illinois: Tyndale House Publishers, Inc., 1975.
        Shares dramatically successful principles for helping parents
    lead their children into a confident relationship with God as they
    grow into adulthood.

Wakefield, Norm. You Can Have A Happier Family. Glendale, California:
    G/L Publications, 1977.
        Encourage parents with children of all ages to move step-by-step
    toward positive discipline, open communication and creative teaching
    of their own family values.

White, John. Parents in Pain. Downers Grove, Ill.: Inter Varsity Press,
    1979.
        Excellent resource for counseling parents who feel they have
    failed with their children.

IV.   SEXUALITY ISSUES COUNSELING. (Includes Sex in Marriage, Sex Apart
    from Marriage, Homosexuality)

LaHaye, Tim & Beverly. The Act of Marriage. Grand Rapids, Michigan:
    Zondervan Publishing House, 1976.
        A practical, thorough, and useful Christian handbook on sexual
    love in marriage.

Wheat, Ed & Gaye. Intended for Pleasure. Old Tappan, New Jersey:
    Fleming H. Revell Company, 1977.
        A most realistic, medically accurate, and biblically sound
    presentation of sexual fulfillment in marriage.

V.   SPIRITUAL COUNSELING

Adams, Jay E. Pulpit Speech. Grand Rapids, Michigan: Baker Book House,
    1971.
        Means to provide practical guidance for those who must preach
    the Word, with the goal of contributing to the revival of proclaim-
    ing the truth in our time.

Augsburger, David. The Freedom of Forgiveness - 70 X 7. Chicago:
    Moody Press, 1970.
        Written in an easy-to-read, provocative style, it guides the
    reader to a fuller, happier life through an attitude of complete
    forgiveness.

Baab, Otto J. The Theology of the Old Testament. Nashville: Abingdon
    Press, 1949.
        Written for those whose method of Bible study has not produced
    the expected results, with a frank acknowledgement of religious
    motivation essential to an adequate understanding of the Bible.

Baldwin, Stanley C. What Did Jesus Say About That? Wheaton, Illinois:
    Victor Books, division of S P Publications, Inc., 1975.
        Presents Jesus' teachings in ways that are comprehensive, in-
    depth, contemporary, and provocative.

Barnhouse, Donald Grey. The Love Life. Glendale, California: G/L
    Publications, Inc., 1973.
        Reveals that "love" is the real key to unlocking the truths of
    the Gospel of' John.

Berkhof, L. Systematic Theology. Grand Rapids: William B. Eerdmans
    Publishing Company, 1941.
        A very comprehensive and scholarly work covering the entire
    field of systematic theology.

Billheimer, Paul E. Don't Waste Your Sorrows. Ft. Washington, Pa.:
    Christian Literature Crusade, Inc., 1977.
        Deals with the question of suffering in the life of the believer
    from a different perspective, as to God's program of preparation
    for ultimate rulership as members of the Bride of Christ, and to
    overcoming satan and his hierarchy.

Borg, Marcus. Conflict and Social Change. Minneapolis, Minnesota:
    Augsburg Publishing House, 1971.
        A book to help contemporary Christians understand and cope with
    social change and encourage a creative and positive response.

Bultmann, Rudolf. Existence and Faith. Cleveland, Ohio: The World
    Publishing Company, 1960.
        Contains 20 essays, which enjoy a unity imparted by the author's
    passionate search for the meaning of human existence and faith.

Flynn, Leslie. 19 Gifts of the Spirit. Wheaton: S P Publications, Inc.
        A careful examination of the gifts revealed in the Bible, their
    purpose and how they can be put to use in our lives today.

Harper, Michael. Walk in the Spirit. Plainfield, New Jersey: Logos,
    International, 1968.
        Explains and aids in finding the Holy Spirit dimension of power
    and avoiding dangers as the Spirit Himself directs.

Lewis, C. S. The Abolition of Man. New York: MacMillan Publishing
    Company, Inc., 1947.
        A most penetrating discussion of the basic philosophy of educa-
    tion in the author's crusade against the intellectual climate of
    the age.

Lilly, Gene. God is Calling His People to Forgiveness. Houston, Texas:
    Hunter Ministries Publishing Company, 1977.
        Teaches the freedom and release Christians can experience from
    learning to forgive.

Little, Paul E. Know What You Believe. Wheaton, Illinois: Scripture
    Press Publications, Inc., 1970.
        A brief treatment of Christian doctrine for easy reference (with
    leader's guide).

_____. Know Why You Believe. Downers Grove, Illinois: Inter Varsity
    Press, 1968.
        Examines critical issues, and helps the investigator sort out
    the facts that will provide solid ground for this belief (with
    leader's guide).

Mavis, W. Curry. The Holy Spirit in the Christian Life. Baker Book
    House Company, 1977.
        The author gives a broad view of the Holy Spirit's ministry to
    the believer.

McConkey, James H. The Three-fold Secret of the Holy Spirit. Chicago,
    Illinois: Moody Press, 1897.
        A well-organized and wholly Scriptural study of the incoming,
    fullness and constant manifestation of the Holy Spirit in the
    Christian's life.

Nee, Watchman. The Release of the Spirit. Sure Foundation Publishers,
    1965.
        Expresses the need for true brokenness before the Lord as the
    great need of these last days, in order to release His power and
    Spirit in our lives.

Richards, Larry. Born to Grow (For New and Used Christians). Wheaton,
    Illinois: S P Publications, Inc., 1974.
        Shows how to gain new attitudes, patterns of life and a new
    awareness of God in Christian growth.

Richardson, Alan. An Introduction to the Theology of the New Testament.
    New York: Harper & Row Publishers, Inc., 1958.
        A thorough, authoritative guide to the full range of New Testa-
    ment thought.

Robinson, H. W. The Christian Doctrine of Man. London: Edinburgh
    Publishing Co., 1926.
        An in-depth look at the various aspects of man's nature.

Stedman, Ray C. <u>Understanding Man</u>. Waco, Texas: Word Books, Publisher, 1975.
     An attempt to understand ourselves, both "in Adam" and "in Christ".

Thiessen, Henry Clarence. <u>Introductory Lectures in Systematic Theology</u>. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1949.
     Written with the goal in mind to set forth the truth more closely and logically.

Torrey, R. A. <u>The Baptism with the Holy Spirit</u>. Bethany Fellowship, Inc., 1972.
     Presents a clear and definite biblical teaching on what the baptism with the Holy Spirit is.

Tournier, Paul. <u>Guilt and Grace</u>. New York: Harper & Row, 1962.
     Shows how to handle the inevitable guilt that arises in human relations so that guilt becomes a friend because it leads to the experience of grace.

_____. <u>A Doctor's Casebook in Light of the Bible</u>. New York: Harper & Row, Publishers.
     Discusses the spiritual meaning of illness, religion and magic, sin and disease, social medicine and a doctor's relationship with his patient.

Whiteley, D. E. H. <u>The Theology of St. Paul</u>. Philadelphia, Pennsylvania: Fortress Press, 1966.
     The aim is to expound the theology of St. Paul in trying to discover what he actually intended to convey to his fellow-Christians when he composed his epistles.

Wiley, H. Orton. <u>Chrisitan Theology</u>. Kansas City, Missouri: Beacon Hill Press, 1952.
     The doctrines of the Father, the Son and the Holy Spirit are covered in-depth.

VI. <u>FINANCIAL COUNSELING</u>

Copeland, Kenneth. <u>The Laws of Prosperity</u>. Fort Worth, Texas: Kenneth Copeland Publications, 1974.
     The author shares the revelation of spiritual laws of prosperity.

Gallagher, Neil. <u>How to Save Money on Almost Everything</u>. Minnespolis, Minnesota: Bethany Fellowship, Inc., 1978.
     A practical guide on surviving for less money and making the most of every dollar.

MacGregor, Malcolm. <u>Your Money Matters</u>. Minneapolis, Minnesota: Bethany Fellowship, Inc., 1977.
     A CPA's sometimes humorous, consistently practical guide to

personal money management, based on Scripture and with an emphasis
on family living.

Willis, Elbert. _God's Plan for Financial Prosperity_. Lafayette, LA.:
Fill the Gap Publications.
Studying and learning faith is an absolute necessity for the
most effective flowing of the financial principle; a way of life
which begins small and continuously grows.

VII. <u>TRAINING FOR COUNSELING</u>.

Adams, Jay E. _Christian Counselor's Manual_. Grand Rapids, Michigan:
Baker Book House, 1973.
An overview of counseling from the nouthetic approach, gives
good theological perspectives on the counseling process.

_____. _Competent to Counsel_. Grand Rapids, Michigan: Baker Book
House, 1970.
An attempt to sketch the preliminaries of biblical counseling -
accepting the Bible as the standard of all faith and practices.

_____. _Matters of Concern to Christian Counselors_. Phillipsburg,
New Jersey: Presbyterian and Reformed Publishing Co., 1977.
A potpourri of principles and practices for Christian counseling.

_____. _Shepherding God's Flock_. Nutley, New Jersey: Presbyterian
and Reformed Publishing Co., 1974.
An excellent exposition of the role of the pastor as a counselor.

_____. _What About Nouthetic Counseling?_ New Jersey: Presbyterian
and Reformed Publishing Co., 1966.
A question and answer book with history, help and hope for the
Christian counselor.

Berne, Eric. _Games People Play_. New York: Ballantine Books, 1964.
Explains the fact that most of us play psychological games
continually at home and in business, striving for an emotional "pay-
off" and how to recognize our own actions.

Brister, C. W. _Pastoral Care in the Church_. New York: Harper & Row,
1964.
A comperhensive outline of pastoral care in the local church in
the modern world.

Chambers, Oswald. _Biblical Psychology_. Ft. Washington, Pennsylvania:
Chrisitan Literature Crusade, 1960.
Covers, in-depth, the field of biblical psychology today.

Clinebell, Howard J. _Basic Types of Pastoral Counseling_. Nashville:
Abingdon Press, 1966.
Outlines the basic issues facing a pastor who is forced to coun-
sel in a variety of situations.

Coleman, William L. _Understanding Suicide_. Elgin, Illinois: David C. Cook Publishing Company, 1979.
      Teaches skills of commumication, listening, taking people seriously and heeding danger signals from potential suicide victims.

Collins, Gary R. _Christian Counseling: A Comprehensive Guide_. Waco, Texas: Word Books, 1980.
      Addresses 27 basic issues faced by general counselors. This book is perhaps the best Christian counseling overview.

_____. _Effective Counseling_. Santa Ana, California: Vision House, 1981.
      Written with pastors in mind, it gives a practical introduction, along with suggestions for improving counseling,

_____. _How To Be A People Helper_. Santa Ana, California: Vision House, 1976.
      A useful tool for training others to counsel. Workbook available for group training.

_____. _Man in Transition_. Carol Stream, Illinois: Creation House, 1971.
      Written specifically for church leaders and those in training who realize the importance of psychological insights, but who lack the time and competence to keep up with changes and progress in the field.

_____. _The Christian Psychology of Paul Tournier_. Baker Book House Company, 1973.
      A study of a world renown psychologist's practice of Christian psychology, with a thoughtful evaluation.

_____. _The Rebuilding of Psychology_. Wheaton, Illinois: Tyndale House Publishers, Inc., 1977.
      An overview and evaluation of the field of contemporary psychology; looking beyond modern psychology, rebuilds on the principle that God exists and is the source of all truth.

Corsini, Raymond. _Current Psychotherapies_. Itasca, Illinois: F. E. Pennock Publishers, Inc., 1973.
      Provides for students and practitioners a volume book written by competent proponents of the dozen most important schools of thought, with each author following a common outline.

Crabb, Lawrence. _Basic Principles of Biblical Counseling_. Grand Rapids, Michigan: The Zondervan Corporation, 1977.
      A balanced, reasonable view of people, problems and solutions within which a complete view of biblical counseling can be articulated.

_____. _Effective Biblical Counseling_. Grand Rapids, Michigan: The Zondervan Corporation, 1977.

To help the reader think through a model of counseling which can be gracefully integrated into the functioning of the local church.

Farnsworth, Dana L. & Braceland, Francis J. Psychiatry, the Clergy and Pastoral Counseling. Collegeville, Minnesota: Institute for Mental Health, St. John's University Press, 1969.
    Intended to furnish counselors and clergymen with a basic knowledge about humanity's quandaries and to illustrate how a 15-year dialogue between clergymen, psychologists and psychiatrists was organized and maintained.

Frank, Jerome D. Persuasion and Healing. The John Hopkins University Press, 1973.
    A highly readable, simply written book with a message which brings into question many of the unsupported foundations upon which rest the teachings and practices of modern psychotherapy.

Frankl, Victor E. Man's Search for Meaning. New York: Pocket Books, 1963.
    Unconditional faith in one's search for meaning, by the originator of the school of logotherapy.

Glasser, William. Reality Therapy. New York, New York: Harper & Row, Publishers, 1965.
    Emphasizes moral values, concerns itself with the patient's present and future life, rather than past, with the goal of acquiring the ability to fulfill needs without depriving others of that same ability.

Hall, Calvin S. Theories of Personality. New York: John Wiley & Sons, Inc., 1970.
    Provides summaries of the major contemporary theories of personality with emphasis on evaluation of the degree of influence the theory has had upon psychological research and formulation.

Hamilton, James D. The Ministry of Pastoral Counseling. Kansas City, Missouri: Beacon Hill Press, 1972.
    Intended to offer a foundational study to the area of pastoral ministry, along with some established counseling techniques.

Hiltner, Seward. Ferment in the Ministry. Nashville, Tennessee: Abingdon Press, 1969.
    A constructive approach to what the minister does, psychologically and theologically, a unity within various types of activity.

_____. Pastoral Counseling. Nashville: Abingdon Press, 1969.
    A comprehensive study of counseling in the ministry. One of the classics in the field.

Hyder, O. Quentin. The Christian's Handbook of Psychiatry. Old Tappan, New Jersey: Fleming H. Revell Company, 1971.
    Shows how commitment to Christ and scientific truth can come together in inspired partnership to serve God and to heal man.

Johnson, Paul E. _Person and Counselor_. Nashville: Abingdon Press, 1967.
A carefully prepared description and explanation of responsive counseling, defined as a relationship in which one person seeks to help another. An interpersonal approach to psychology, with personal care and concern for the counselee as a person, respecting and affirming his distinctive life.

_____. _Psychology of Pastoral Care_. Nashville: Abingdon Press, 1953.
A comprehensive study of psychology's role in the whole of a minister's work.

McLemore, Clinton W. _Clinical Information for Pastoral Counseling - Clergyman's Psychological Handbook_. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1974.
A brief, practical guide, designed to aid the clergyman in recognizing and dealing with a wide range of functional and organic disorders, understanding the uses and limitations of counseling and therapy.

Milt, Harry. _Basic Handbook on Mental Illness_. Maplewood, New Jersey: Scientific Aids Publications, 1967.
Explains complex concepts in clear, understandable prose; for those without special training in the field of psychiatry and psychology.

Narramore, Clyde. _Encyclopedia of Psychological Problems_. Grand Rapids, Michigan: Zondervan Publishing House, 1960.
Recognizes not only the medical and traditional psychological aspects of problems, but spiritual causes and solutions as well.

_____. _The Psychology of Counseling_. Grand Rapids, Michigan: Zondervan Publishing House, 1960.
Written to meet the needs of ministers, teachers, youth leaders, and other Christian counselors, with case studies and suggested steps.

Nouwen, Henri J. M. _The Wounded Healer_. Garden City, New York: Doubleday and Company, 1972.
Explores ways in which the minister can make his own wounds available as a source of healing.

Oates, Wayne E. _The Bible in Pastoral Care._ Grand Rapids, Michigan: Baker Book House, 1953.
Offers positive, detailed and specific suggestions on the use of the Bible in pastoral care and personal counseling.

Osborne, Cecil G. _The Art of Learning to Love Yourself_. Grand Rapids, Michigan: Zondervan Publishing House, 1976.
Involves discovering how we, as children, learned to dislike ourselves, then through understanding and effort teaches how we can learn to love ourselves properly.

Rogers, Carl. _On Encounter Groups_. New York, New York: Harper & Row,

1970.
   Communicates to the layman what an encounter group is, and what
the different approaches are about.

Shedd, R. P. Man in Community. London: Edinburgh Publishers, 1934.
   A study of St. Paul's application of Scriptures, using Jesus'
conception of human solidarity.

Shoemaker, Samuel M. How You Can Help Other People. New York: E. P.
   Dutton & Company, Inc., 1946.
   A practical guide to enable laymen to accept, train for and
exercise their ministry.

Tournier, Paul. The Meaning of Persons. New York: Harper & Row,
   Publishers, 1957.
   Blends the best of analytical psychology, existentialism,
religion, and the practice of medicine.

Yalom, Irvin D. The Theory and Practice of Group Psychotherapy. New
   York: Basic Books, Inc., 1975.
   A scholarly, yet lively book based on years of clinical exper-
ience and a rich understanding of the dynamic factors involved.

Appendix B

ABBREVIATED COMPREHENSIVE GUIDE

ANXIETY

I. Anxiety is an inner feeling of apprehension, uneasiness, concern, worry, and dread arising from an identifiable or unknown danger.

II. The Bible uses anxiety in two ways:

A. Jesus, Peter and Paul said we are not to fret or worry, rather, we are to pray, cast our cares on the Lord, take one day at a time and recognize God's provisions.

Jesus - Matthew 6:25-34.

Paul - Philippians 4:6-7.

Peter - I Peter 5:7.

B. Anxiety in the form of a realistic concern is neither condemned nor forbidden.

Example: Paul was concerned about the churches he began and his young ministers. II Corinthians 11:28; Philippians 2:20.

III. The Causes of Anxiety

A. Threat from perceived danger, feelings of no self-worth, separation or unconscious influences.

B. Approach-approach, approach-avoidance, or avoidance-avoidance conflict.

C. Fear resulting from unmet needs.

D. Individual differences in psychology, personality, sociology, physiology or theology.

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IV. Effects of Anxiety

    A. Physical reactions such as ulcers, headaches, skin rashes and backaches.

    B. Psychological reactions such as reduced productivity, stifling of creativity, hindered capacity to relate, dull personality and hindered memory.

    C. Defensive reaction such as denial of existing problem, pretending problem does not exist, blaming, rationalization, slipping back to childish ways and escape through alcohol, drugs, illness and hypochondria.

    D. Spiritual reactions such as prayerlessness, reduced interest in Bible reading and church, impatience and bitterness toward God.

V. Appropriate Counsel for Anxiety

    A. Recognizing the counselor's own anxieties.

    B. Demonstrating love.

    C. Identifying causes through:

        1. Observation as to what one is anxious about.

        2. Reflection on when anxiety occurs.

        3. Contemplation and discussion over the list of possible causes.

    D. Encourage reachable goals or actions.

    E. Give support to the counselee.

    F. Encourage a Christian response of:

        1. Rejoicing - Philippians 4:4.

        2. Forbearing - Philippians 4:5.

        3. Prayer - Philippians 4:6.

4. Thinking good thoughts - Philippians 4:8.

5. Acting out the Scriptures - Philippians 4:7,9.

VI. Preventing Anxiety

   A. Develop self-confidence to meet the challenges of life.

   B. Involvement in work which detracts from anxiety - producing situations.

   C. Faith and confidence in someone to lead them.

   D. Learn to trust God.

   E. Learn to cope with one's individual causes of anxiety.

   Taken from:

   Gary R. Collins, Christian Counseling - A Comprehensive Guide, pp. 59-71.

Appendix C

TYPES OF COUNSELING

I. Supportive

Goals

1. To undergird, hold up, and stabilize troubled people.

2. To help the person gain strength and stability so he can cope with his problem.

Sample Problems

1. Serious illness in the counselee's or his/her family.

2. Death of a loved one.

3. Breakup of a marriage or engagement.

4. Failure of any kind.

5. Rejection by a significant person.

6. Severe disappointment.

7. Any other crisis.

8. Personal characteristics such as immaturity, inadequacy or strong dependency.

9. Low intelligence or lack of desired abilities.

Characteristic Techniques

1. Be a "shoulder to lean on". This involves reassuring, comforting, guiding and sustaining.

2. Be a "shoulder to cry on". Listening while the counselee pours out his troubles.

3. Encourage the counselee to face his/her problem.

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Characteristic Techniques

   1. Confront the counselee with the evidence.

   2. Support and accept him/her as a person.

   3. Encourage confession to God and to the people he/she has wronged (Pro. 28:13; I John 1:9; James 5:16[a]).

   4. Give assurance of God's forgiveness (I John 1:9).

   5. Help the counselee forgive himself.

   6. Guide the counselee as he makes restitution (when this is possible).

   7. Encourage alternate and more responsible ways of behaving.

   8. ' Work to strengthen the conscience and self-control.

   9. Guide spiritual growth.

   10. Utilize prayer, Scripture reading, reliance on the Holy Spirit, etc.

Possible Dangers

   1. Pride, or "one-up-manship", in the counselor.

   2. Rejection of the counselee because of his/her actions.

   3. Moralizing (lecturing about the counselee's behavior and ignoring most of the techniques in the previous column).

   4. Not helping the counselee to change his behavior and to strengthen his controls.

III. Educative

Goals

   1. Discovering, with the counselee, what information is needed.

   2. Providing information or helping the counselee to find information.

4. Give an objective view of the situation.

5. Help build up and support psychological defenses such as self-confidence.

6. Change the counselee's environment. This may, for example, involve removing him/her from a stressful home situation.

7. Encourage activity.

8. Utilize spiritual resources such as prayer, Scripture, devotional readings, etc.

9. Discuss the meaning of the counselee's problems.

Possible Dangers

· 1. Over-dependency by the counselee (especially if the goal is ignored).

2. Encouraging the counselee to "wallow" in his/her problem.

II. Confrontational

Goals

1. Forcing the person to face and deal with some sin or difficult situation.

2. Helping him/her to develop the moral strength to avoid similar problems in the future.

Sample Problems

1. Any illegal or immoral action, e.g., illegal drug use and possession, illegitimate pregnancy.

2. Any action which the individual, society, or Scripture considers to be wrong.

3. Any action which causes guilt feelings.

4. Dissenting actions in the church.

3. Showing him/her how to find information on his/her own in the future.

Sample Problems

1. Vocational counseling.

2. Premarital guidance.

3. Marriage and family counseling.

4. Questions about theology, or the Bible.

5. Social incompetence.

6. Requests for advice.

7. Troublesome behavior which the counselee does not understand.

8. Tensions, problems and doctrinal divisions in the church.

Characteristic Techniques

1. Encourage questioning.

2. Be supportive if the question might be embarrassing to the counselee (e.g., teenagers asking sex questions).

3. Communicate information or direct the counselee to a source of information such as a book or knowledgeable person.

4. Provide opportunity for discussion of the information.

5. Encourage the counselee to use the information when possible (e.g., information about dating should be used in dating situations).

6. Give encouragement and praise when genuine learning appears or when desirable changes in behavior occur.

7. Make suggestions which would help the counselee to gain insight into his/her behavior.

8. Be alert to other issues since requests for information often hide more basic problems.

<u>Possible Dangers</u>

1. Counselee becoming over-dependent on the counselor as a teacher.

2. Counselor belief that passing out information will always bring genuine learning or behavior change.

3. Counselor manipulation of the counselee (pressuring him to accept your ideas).

4. Domination of the counselee. This is easy if you are giving information, making interpretations, or teaching new ways of behaving.

5. Counselor thinking that he is an "expert" in some area, just because people ask for his advice.

IV. <u>Preventive</u>

<u>Goals</u>

1. To anticipate problems before they arise.

2. To prevent worsening of existing problems.

<u>Sample Problems</u>

1. Youth with increasing sex drives.

2. High school students facing college.

3. Young people facing marriage, the military, etc.

4. People who are preparing to retire.

5. People facing surgery, serious illness, other crises, etc.

<u>Characteristic Techniques</u>

1. Be alert to the potential problems and dangers.

2. Confronting people with the dangers.

3. Educate in sermons, discussions, private talks, etc.

4. Avoid an all-knowing, "holier-than-thou", superior, or non-trusting attitude.

5. Be tactful.

6. Encourage discussion of potential problems.

7. Know suggested solutions or ways to avoid problems.

8. Be alert to relevant scripture.

Possible Dangers

1. Ignoring the potential problem until it becomes serious.

2. Overdramatizing potential problems, making them sound worse than they really are.

V. Spiritual

Goals

1. To clarify the issues and find solutions to theological problems.

2. To help the counselee find meaning and purpose in life.

3. To teach people how to grow spiritually.

Sample Problems

1. Problems of doubt, unbelief and confusion.

2. Problems of emptiness, meaninglessness, or lack of purpose in life.

3. A desire to know God.

4. Confusion over the meaning of life crises.

5. Confusion and disagreement in the church over doctrinal issues.

Characteristic Techniques

1. Encourage free expression of problems, concerns and doubts.

2. Be honest in your reactions, beliefs, etc.

3. Avoid cliche's and superficiality.

4. Be willing to discuss, to raise pertinent issues and to confront.

5. Be alert to relevant Scripture and other sources of information.

6. Teach facts concerning spiritual rebirth and growth to spiritual maturity.

7. Point out spiritual needs in the counselee's life.

8. Utilize prayer, reliance on the Holy Spirit's guidance, etc.

Possible Dangers

1. Failure to recognize that theological questions made may hide deeper problems.

2. Squelching with a cliche' comment like "trust in the Lord and your problems will disappear" (Paul trusted, but he still had a thorn in the flesh).

3. 'Tendency to read a few Bible verses and not deal with the real concerns of the counselee.

4. Assumptions that spiritual problems are all the result of sin. For example, a desire to learn spiritual truths is not the result of sin (See Acts 17:11).

VI. Referral

Goals

1. To provide short-term support or other temporary help.

2. To refer the counselee to another counselor.

Sample Problems

1. The seriously disturbed.

2. The severely depressed or suicidal.

3. People who need long-term counseling.

4. Those whom you aren't helping.

5. People who need medical care.

6. People you strongly dislike.

7. People who need help in managing finances and budgeting.

Characteristic Techniques

1. Be alert to local referral sources (other pastors, professional counselors, community clinics, school counselors, etc.).

2. Get to know some of these people.

3. Be able to provide information about referral sources and how to contact them.

4. Know which cases to refer.

5. Create the expectation for referral (e.g., "We may find that someone else could handle this better.") Mention this early in any interview where referral seems possible.

6. Help the counselee to see the value of referral.

7. Be accepting (since referral is sometimes seen as rejection).

Possible Dangers

1. Counselee who thinks referral is really rejection.

2. Referring too quickly. Often the pastoral counselor can be of more help than he realizes.

3. Not referring when you have neither the competence, training, nor time to handle the problem.

VII. Depth

Goals

1. To uncover and deal with deep emotional problems.

2. To create counselee self-awareness and insight.

3. To restructure the personality.

4. To create more effective functioning.

Sample Problems

1. The severely disturbed.

2. People with deep personal problems, insecurities, depressions, social inadequacies, etc.

Characteristic Techniques

1. Techniques are varied and often highly technical. Depth counseling should be avoided by pastors unless they have specialized training in this area, and plenty of time for counseling.

Possible Dangers

1. Poorly trained people attempting depth counseling.

Appendix D

POLICIES AND PROCEDURES

Introduction

Our efforts here at Maranatha, to meet all the counseling needs

of our Church and community, have, from the beginning, been uncompro-

misingly founded in the Word of God. Hopefully, those of you who work

within the Counseling Center, in any capacity, will bear this in mind

at all times.

My active involvement with the Counseling Center for well over

a year, led me to believe it was time to establish policies and proce-

dures. I am fortunate to have been a part of this venture of faith from

the beginning. I have been able to rejoice in the successes and sorrow

with the failures, all the time taking note of the things that needed to

be worked out in the building of our counseling model. We have taken

the results of the past and used them as a source for this manual.

It is because of those who have been a part of the counseling

ministry and those who will become a part of the counseling team, that

the necessity for a Counselor's Manual has arisen. There need to be

stabilizing factors that will keep us unified as to the basics and funda-

mentals of our counseling approach. There also needs to be enough flexi-

bility so as to allow each individual counselor the freedom to explore

new areas of ministering as so directed by the Holy Spirit. As always,

the balance is sought.

This booklet is not designed as a counseling course. Pastor Lee's

training classes are already a qualification before becoming one of our counselors. The manual's design is for guidelines on: Procedure and policy, communication, and ethics within the Counseling Center.

As you prayerfully consider the message of this manual, I ask that you be mindful of the privilege and high calling to which God has called you. "So everywhere we go we talk about Christ to all who will listen, warning them and teaching them as well as we know how. We want to present each one to God perfect, because of what Christ has done for them. This is my work, and I can do it only because Christ's mighty power is at work within me." (Colossians 1:28, 29, LB).

Love, in Christ our Lord.

William J. McBreen

<u>Purpose</u>

Because of the enormous increase (due in part to the growth of the church) in the counseling demands, it is necessary to have easily understood procedures for all counseling cases. Consistency in following these procedures is essential.

I. <u>Procedures and Policies</u>

    A. <u>Counseling Appointments</u>

        1. All counseling needs should be called into the church receptionist for proper channeling. Even if you have been personally contacted by a prospective counselee, have them call the office. The exceptions to this will be found in number 6.

        2. The need will be presented to either the Pastor or the Director of the Counseling Center, Bill McBreen, who will then determine the next course of action.

        3. The need will be presented to either the Pastor or the Director of the Counseling Center to personally handle the case, then appropriate scheduling will begin.

        4. If the case would best be handled by one of the lay counselors, the following steps would begin:

            a. The Director of the Counseling Center will personally contact the prospective lay counselor, and inform him of the counseling need.

            b. If the lay counselor accepts the case, he then sets up his schedule of appointments.

            c. If the lay counselor chooses to decline the case, another

lay counselor is contacted.

5. The church receptionist is responsible for scheduling

counseling appointments for the Director of the Counseling

Center.

The Pastor's secretary is responsible for scheduling coun-

seling appointments for him.

Each lay counselor is responsible for his own appointments.

6. Because of your position as a leader, you will obviously

be aware of many counseling needs, either personally or

indirectly. You may desire to handle a certain case or

someone may insist on seeing you only. If this, is the case,

you may do so. However, keep in mind, it is still a

Counseling Center ministry, and proper communication to the

Director of the Counseling Center is still required. (This

will be outlined in the Section on Communications.)

7. Emergency appointments will be handled as they arise.

B. Forms and Records

The proper administration of paper work within the Counseling

Center is an essential part of the program's future. Procedures,

methods and case histories will be a valuable source of material for

evaluation and improvement in the years to come.

1. Once a counseling case has begun, have the counselee fill

out the "Personal Inventory" sheet. This will be the

beginning of his personal file.

2. If the Pastor or the Director of the Counseling Center are

recommending a case to a lay counselor, the "Recommendation

for Lay Counseling" Form is to be filled out and given to the prospective lay counselor.

3. A "policies Sheet" will be given to all counselees.

4. "Weekly Evaluation Sheets" will be filled out completely after each session and kept on file.

5. Upon completion of counseling, a "Final Evaluation and Recommendation Form" will be filled out by the Lay Counselor and signed by either the Pastor or the Director of the Counseling Center before the case is closed.

6. All tests, homework, and other forms should be kept in the counselee's personal file.

7. The Lay Counselor will be held responsible for the return of all lending material obtained from the church.

8. Tests, such as the "Taylor-Johnson Temperament Analysis", must be obtained by either the Pastor or the Director of the Counseling Center and will be administered and scored by the same. (Appointments must be scheduled for this).

II. Communication

As a member of the Maranatha Christian Counseling Team, it is essential that your lines of communication flow freely. All counseling done under the direction of the Counseling Center must be subject to our stated guidelines.

A. It is the duty of the Director of the Counseling Center to inform the Counseling Team members where their attendance is requested, such as meetings, seminars, classes, etc.

B. It is the duty of the Director of the Counseling Center to

inform others of any changes in policy.

C. It is the duty, responsibility, and privilege of the Pastor
and the Director of the Counseling Center to aid, assist and
encourage the counseling team members in their counseling efforts.

D. If, at any time, and for any reason, during the course of a
counseling case, the counselor feels he can go no further with
the counseling, he is to immediately contact the Director of the
Counseling Center, or Pastor. It is the responsibility of the
Lay Counselor to inform the Director of the Counseling Center
when his assistance is needed.

E. All forms and evaluation sheets should be up-to-date and
accessible to the Pastor and Director of the Counseling Center,
so as to assess the progress of each counseling case.

III. <u>Ethics</u>

People coming to is for help are usually hurting, confused, and
often times desperate. To them, their problems are more than they
can handle, alone. So, they have sought the help of someone else
to guide them through their difficulty. There is no need in elaborating upon the responsibility we have. These people are expected to
be open, honest, and completely vulnerable to you. Because of this,
as a counselor, a certain quality of behavior is essential.

Let me first ask the question, "Who makes a good counselor?"

The idea of being a counselor is very appealing to many people.
There is just something about helping others. The problem is that
the "something" is many times of a very wrong nature.

There can be a tendency to feel superior or better than the one you are counseling. After all, he's got the problems. This mentality will also tend to block out the responsible awareness of our own problems. There is a grave danger in letting the "pride of life" come in and cloud our perspective of reality.

Because of this, we ought always to be reminded of the Apostle Paul's awareness of his own weaknesses (I Cor. 9:27; Gal. 6:1).

We have to question our motives in wanting to counsel people. If they are selfish, as trying to make us appear to be something we're not, they are sinful and need to be re-evaluated.

However, counseling can be very fulfilling if it is approached with the right attitude. That main attitude should only and always be pleasing to the Father.

So, to answer the question, "Who makes a good counselor?". I would say, anyone with true compassion, conviction, and concern for hurting people, who is willing to submit himself totally to the will of God, in being an agent of the love of our Lord Jesus. Obviously, training and experience are required, but the key ingredient can only be found in the heart.

Another area of ethics that needs to be brought out is that of confidentiality. The confidence and trust a counselee has in you as a counselor is dependent on how secure he feels that no one else will hear what he has to say. You may be the only one he has ever revealed himself to. It must stay that way, also. This includes your wife, husband, or anyone else, unless previous arrangements have been made with the counselee's permission.

This brings me to the point of the involvement of the Pastor or the Director of the Counseling Center in each counseling case. The counselee must understand, that in order to insure the most efficient and successful results from the counseling case, the Pastor and the Director of the Counseling Center must be allowed access to the counseling information.

They would be the only other people asked to be involved. However, if the counselee insists, for whatever reason, that the Pastor or the Director of the Counseling Center not be aware of certain things, this request must be honored. Then the Pastor and the Director of the Counseling Center would only be aware of the counseling situation without any further involvement.

This information must be communicated to every prospective counseling case from the very start.

MARANATHA TEMPLE
CHRISTIAN COUNSELING CENTER

It is the opinion of the Director of the Counseling Center
that the counseling needs of <u>John Smith</u>
can most adequately be met by our Lay Counseling Program.

Comments ..... John, I feel that Mr. Smith.
Marital counseling could be handled well
by you and your wife. Their circumstanses
are similar to yours and I think you could
identify real, well. (former Catholics)

Thank you

Date <u>7/29/.80</u>

Signed <u>Wm J M^cB~~</u>

FINAL EVALUATION AND RECOMMENDATION

SAMPLE

Having counseled with Mr Smith for the
last five weeks I feel it is time for
me to terminate the session. He has
responded very well.
I would recommend he and his wife
for our Marriage Seminar in April

Counselor John Doe

D. C. C. Wm J M^cB~~

Date 9/25/80

PERSONAL INVENTORY

Wayne H. Lee, Pastor

ITIFICATION DATA:

name_____ _____Address_____

_____State_____ Zip Code_____ Phone_____

ipation_____ Business Phone_____

_____Birth Date_____Age_____Height_____Nationality_____

tal Status: (check)   Single_____ Going Steady_____ Engaged_____ Married_____ When_____

Separated_____ When_____ Divorced_____ When_____ Widowed_____

:ation: (circle last year completed)

Grade School   1 2 3 4 5 6 7 8 9   High School   10 11 12   College   1 2 3 4 5 6+

)ther training (list type and years)_____

ary History:

' none check_____ List branch of service and years_____

rred here by_____ Address_____

:TH INFORMATION:

:your physical health: (check)   Very Good_____ Good_____ Average_____ Declining_____

approximate weight_____lbs. Weight changes recently: Lost_____ Gained_____

all important present or past illnesses, or injuries causing handicaps:_____

_____

of last medical examination_____

physician_____Address_____

you presently taking medication: Yes_____ No_____What?_____

you ever had a "nervous breakdown?" Yes_____ No_____ When_____

you ever had a severe emotional upset? Yes_____ No_____ When_____

you ever been treated or seen by a psychiatrist, or other psychotherapist? Yes_____ No_____

:ny times_____Name of psychotherapist_____

Address_____

GIOUS BACKGROUND:

minational preference_____

ch attendance per month (circle)   0   1   2   3   4   5+

ch attended in childhood_____Baptized? Yes_____ No_____

ious background of spouse (if married)_____

cu consider yourself a religious person? Yes_____ No_____ Uncertain_____

ou believe in God?   Yes_____ No_____ Uncertain_____

ou pray to God?   Never_____ Occasionally_____ Often_____

nuch do you read the Bible?   Never_____ Occasionally_____ Often_____

:n any recent changes in your religious life, if any_____

_____

in any past remarkable religious experiences_____

_____

):ALITY INFORMATION:

/ou ever had any counseling or psychotherapy before? Yes_____ No_____ When_____ No. of sessions_____

, irst counselor or therapist_____Address_____

circle ar_____ words which seem best to describe you now:

ACTIVE   AMBITIOUS   SELF-CONFIDENT   PERSISTENT   HARD-WORKING   NERVOUS   IMPATIENT   IMPULSI

MOODY   OFTEN-BLUE   EXCITABLE   IMAGINATIVE   CALM   SERIOUS   EASY-GOING   GOOD-NATURED

INTROVERT   EXTROVERT   LIKEABLE   LEADER   HARD-BOILED   SUBMISSIVE   QUIET   SELF-CONSCIOUS   LO-

MARRIAGE INFORMATION: If never married, check_____and omit this section.

Name of spouse_____ Address_____ Phone_____

Your spouse's age_____Education (in years)_____Religion_____

Occupation_____ Business Phone_____

Is spouse willing to come for counseling? Yes_____ No_____ Uncertain_____

Have either of you ever filed for divorce? Yes_____ No_____ Uncertain_____

Date of this marriage_____ Your ages when married: husband_____ wife_____

How long did you know your spouse before marriage?_____

Length of steady dating with spouse_____Length of engagement_____

Give brief information about any previous marriages: e.g., date of marriage_____

Broken by death? No_____ Yes_____ Date_____ Broken by divorce? No_____ Yes_____ Date_____

Information about children:

NAME	AGE	SEX		LIVING		EDUCATION IN YEARS	MARITAL STA
		M	F	Yes	No		

PARENTAL FAMILY HISTORY:

Were you reared by your blood parents? Yes_____ No_____

Were your parents divorced? Yes_____ No_____

Was your childhood home broken by death of one or both of your parents? Yes_____ No_____

Were you reared by foster parents, adoptive parents or step parents? Yes_____ No_____

If yes, explain_____

Answer this section describing your parents or parent-substitute.

Still living (yes, no)_____Father_____ Mother_____

Ages at marriage (approximately)_____Father_____ Mother_____

Nationality background_____Father_____ Mother_____

Religious preference_____Father_____ Mother_____

Education (No. of years)_____Father_____ Mother_____

Ages now_____Father_____ Mother_____

Church attendance per month (circle)_____Father 0 2 3 4 5 +   Mother 0 2 3 4

Are your parents living together? Yes_____ No_____

Rate your parent's marriage: Unhappy_____ Average_____ Happy_____ Very Happy_____
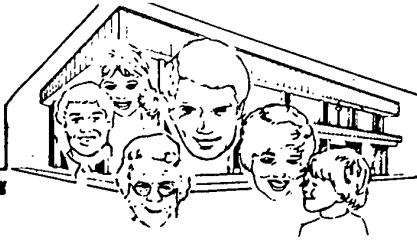
As a child, did you feel closest to your father_____, mother_____, another_____

Rate your childhood life: Very happy_____ Happy_____ Average_____ Unhappy_____

List your brothers and sisters in birth order:

FIRST NAME	SEX	AGE	LIVING	MARITAL STATUS Circle One	IF MARRIED, CHECK O		
					Happy	Average	U
				S M W D			
				S M W D			
				S M W D			
				S M W D			
				S M W D			

On a sepa_____ t you consider your major problems to be.

MARANATHA
Temple Church of God

A Contemporary New Testament Church   Wayne M Lee, Pastor

POLICIES OF

THE CHRISTIAN COUNSELING CENTER

1. Please be PROMPT for every counseling appointment.
    If it is impossible to keep an appointment, please
    call the office as soon as possible.

2. The first counseling session will be approximately
    1 hour long, with future counseling sessions ending
    at approximately 45 minutes.

3. At the first counseling session it will be decided
    whether future counseling sessions will be needed,
    either by the counselee or the counselor.

<div style="text-align: right">

Bill McBreen
Counseling Center Director

</div>

WEEKLY EVALUATION SHEET

NAME _John Smith_   DATE _9/10/80_

(1ST Session)

1. MAIN PROBLEM....... _Marital_

2. GOALS.......

   THEIRS - _To convince me he needs to be free from his marriage_

   MINE - _To help him see Gods will in his present dilemma_

3. ANALYSIS OF SESSION

   Mr. Smith spent most of the time telling me how his wife has changed and he just can't live with her any more.
   He changed the subject when I mentioned any changes that had taken place in his life.

4. ASSIGNMENTS _To bring in a family photo Album_

5. COMMITMENTS _Get him "The Spirit Controlled. Husband by Lahaye_

6. GENERAL ATTITUDE   1   2   3   4   ⑤   6   7   8   9   10

   COMMENTS   _Nervous, but controlled_

7. ADDITIONAL NOTES

   No active sex life

Appendix E

QUESTIONNAIRE

1. not at all   2. only a little   3. moderately   4. very much

5. absolutely

PLEASE WRITE THE NUMBER OF YOUR RESPONSE OR OTHER APPROPRIATE RESPONSES
QUESTION IN THE SPACE PROVIDED!

1. How many people have you counseled (informal, formal)
    before becoming involved with this training?   _____

2. Have you had other training as a counselor?   _____

    What?   _____

    _____

3. Did your training help you to know how to establish
    a relationship with the counselee?   _____

4. Did your training help you to explore the problem
    (questioning, probing, listening, etc.)?   _____

5. Did your training in Personality Theory help you
    understand what this person was experiencing?   _____

6. What was happening in his/her emotional circle?

    _____

    _____

7. What was happening in his/her volitional circle?

    _____

    _____

8. What was happening in his/her rational circle?

    _____

    _____

9. What was happening in his/her personal circle?

    _____

    _____

10. What were the problem's circumstances?

    _____

Problem's Circumstances (cont.)

_____

_____

11. What type(s) of counseling did you use with the counselee?

_____

12. What old tapes did the person have playing?

_____

13. What old choices was the person involved in?

_____

14. What new tapes did you propose?

_____

15. What new choices did you propose?

_____

16. What plan did you and the counselee develop?

_____

17. Did your training help you identify the problem circumstances?

_____

18. Did your training help you verbalize the
    solution?   _____

19. Did your training help you in devising a plan of
    action for the counselee?   _____

20. Did the knowledge gained in the counseling model
    prepare you to deal with this person?   _____

21. Did your confidence increase in helping this
    person because of your training?   _____

22. Was the counseling model simple enough for you to
    understand?   _____

23. Would you use the model in helping others?   _____

24. Would you recommend that other laity learn the
    model?   _____

25. Could you have helped the person as much if
    you had received no training?   _____

    (Were you using these skills already in your
    ministry with other laity? Perhaps the model
    gave them a name and organized them?)   _____

26. What was the strongest part of the model?

_____

_____

27. What was the weakest part of the model?

_____

_____

28. How could the model be improved?

_____

_____

_____

29. Rate your overall effectiveness in the counseling situation:

    ▱ completely ineffective   ▱ quite effective

    ▱ perhaps helped a little   ▱ outstanding job

    ▱ okay

COUNSELOR_____

COUNSELEE_____