COUNSELING THEORIES AND TECHNIQUES

COU301

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Counseling Theories & Techniques

COUN301

Syllabus Outline

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1. THE BIBLE AND PSYCHOLOGY

- 1. Why Christians Can't Trust Psychology (Bulkley)
- 2. Christianity and Psychology: Enemies or Allies? (Crabb, pp. 31-59)

There is growing confusion in today's Christian community concerning the best way to help people to deal with personal problems. Some believe that Christians should submit only to biblical counseling, while others support psychological counseling so long as it is integrated with the Scriptures.

Why Christians Can't Trust Psychology (Ed Bulkley, Ph.D.)

Fully persuaded that psychological training is necessary to counsel effectively, most pastors today refer their parishioners to psychologists and psychiatrists for treatment of serious emotional and behavioral disorders.

Integrationists say:

"Some critics of psychology seem to argue that God has not allowed human beings to discover any truths about interpersonal relations, mental health, counseling techniques, mental disorders, personal decision making or any other issues related to stress management and daily living. Such a view maintains that God has allowed human beings to discover truth in almost every field of human study except psychology."

Some problems with integrationists views:

- 1. The problem is that many integrationists seem unable to discern the significant **difference between the physical sciences and the so-called social sciences**. One should not dispute the fact that biblical counselors can glean from psychology some helpful ideas, observations, illustrations, and generic methods with which to communicate God's solutions for man's problems. But these are not the same as accepting psychological "findings" as essential truths about man's nature, problems, needs, and solutions.
- 2. It is inevitable that psychologists will think psychologically. Christians might well suspect that Christian psychologists have admitted concepts into their thinking which compromises biblical content. The all too common but disastrous result is that we tend to look at Scripture through the eyeglasses of psychology when the critical need is to look at psychology through the glasses of Scripture.

Some Myths of Psychology

1. **Psychology is Scientific**

Psychology rarely deals with established facts or truths but with subjective opinions and interpretations of uncontrolled observations. Psychology is not dealing with the consistent interactions between chemicals that can be carefully controlled in the laboratory, but with analyses that are tainted by the unique free will of man. Evolution, like psychology, has been proclaimed as a scientific fact when in reality it is merely a

philosophical and religious theory.

2. **Psychotherapy is ineffective**. The unpleasant truth is that psychology is not only relatively ineffective in changing thought and behavior patterns, but in many cases is also actually harmful to its clients.

Hans Eysenck reported in a 1952 study which demonstrated that recovery from neuroses is unrelated to whether a patient receives any form of psychotherapy. Eysenck's research is an explosive revelation that psychotherapy is a failure and is absolutely unessential. Eysenck's work has been reexamined. Truax and Carkhuff claims to validate his conclusions. They go even further when they stated, "The evidence now available suggests that, on the average, psychotherapy may be harmful as often as it is helpful with an average effect comparable to receiving no help."

Gary Collins 5 Presuppositions of Psychology (the foundational concepts on which the profession is based and they are all atheistic):

- 1. **Determinism** (all behavior is caused, we have no free will, we don't bring anything to the decision making process, we're a product of experience). God wouldn't hold us responsible for our behavior if it was determined.
- 2. **Experimentalism** (if it can't be produced in a laboratory, if you can't prove it, it doesn't exist. God can't be proved; therefore, He doesn't exist.
- 3. **Reductionism** (you can reduce behavior down to smaller and smaller units so you can study it).
- 4. **Naturalism** (there is no God, natural forces control the universe).
- 5. **Relativism** (we don't have any standards of right and wrong, it all depends upon the circumstances).

James Dobson (In an interview with Gary Collins on Christians and Psychology):

"My greatest criticism of the field of cousneling and psychology and my greatest concern about it is that an individual who is knee-deep in sin--I mean real old-fashioned sin, they have infidelity in their lives, or who knows what kind of dishonesty or deception or sin in all of its manifestations--might be tempted to go to a psychologist or a counselor and talk away his guilt instead of getting on his face before God and asking for forgiveness. And no amount of talk with a counselor will rid us of guilt--it's still there. I've been concerned that even Christian counselors would help a person deal with the emotional fallout from sin without getting to the core of it." [Gary Collins interviewed by James Dobson, "Christians and Psychology" (Focus on the Family, cassette CS502)].

As a further warning to potential students of secular psychology, Dobson said:

"If you are weak and if you get into those training programs and you begin to drift, and you start accepting some of the humanistic nonsense that is taught in the name of psychology or counseling, especially in the secular schools, and you come out and begin selling that garbage to people who are in a state of need, you will damage God's people and you will damage His kingdom the rest of your life."

Larry Crabb's Views on Integrating Christianity and Psychology (From Effective Biblical Counseling)

Perhaps many of the personal problems which people bring to counselors are completely unrelated to spiritual issues. How do you promote obedience and character growth in someone who complains of a strong fear of snakes which interferes with family camping trips? Do you discuss his biblical

responsibilities to his family and exhort him to go in spite of his fear, trusting God for protection and peace? Or do you use the behaviorist technique of systematic desensitization, a secular technique with fairly well-documented effectiveness? Some would feel that problems like that are parallel to a cavity in your tooth which requires the services of a qualified dentist. The dentist's beliefs about the Lord are far less important to the Christian patient than are his professional skills. Are the various problems which people experience really medical or psychological problems best handled by professional psychotherapists or do they at some level represent a turning away from or an inadequate grasp of spiritual truth? (Pp. 31-32)

There are a number of different positions on the matter of integration. There is a body of revealed truth to which all evangelicals are committed as the inerrant, inspired Word of God. There is another vast literature which represents the diverse, sometimes contradictory, theories and observations which we can call secular psychology.

A central presupposition of Christianity is Jesus Christ and His infallible Word. Secular psychology is committed to the radically opposite presupposition of humanism, a doctrine which fervently insists that man is the highest being, the central event in all history. Everything revolves around man and is evaluated in terms of its advantages to man. How do the two circles relate?

Larry Crabb suggests there are four distinct approaches of integrating the two camps. These approaches are:

- 1. Separate But Equal
- 2. Tossed Salad
- 3. Nothing Buttery
- 4. Spoiling the Egyptians

Separate But Equal

Advocates of this position believe that Scripture deals with spiritual and theological problems involving Christian belief and practice. It is felt that many areas of legitimate concern, such as medical, dental, and psychological disorder, fall outside the range of uniquely Christian responsibility and should be dealt with by qualified professionals.

Pastors with little training and experience in counseling should refer troubled people to a competent counselor, but not because psychological problems belong to a sphere unrelated to Christianity. Some assume that Scripture has little relevance to emotional problems. The difficulty with this thinking arises when you look into what we call mental illness. Psychological malfunctions usually consist of or stem from problems like guilt, anxiety, resentment, uncontrolled appetites, lack of self-acceptance, feelings of personal unworthiness, insecurity, wrong priorities, and selfishness. The Scripture reveals that it has a great deal to say about these sorts of problems.

To assume that the two disciplines are Separate But Equal each dealing with different problem areas, must be rejected as an inaccurate reflection of biblical content.

Tossed Salad

A second approach to integration resembles the strategy followed in preparing a tossed salad: mix several ingredients together into a single bowl to create a tasty blend. The weakness of the first approach is corrected by this one. Because Scripture deals with so many of the problems encountered in a counseling office, the counselor who is a Christian will want to add to his therapeutic arsenal a working knowledge of relevant biblical concepts and supporting verses. There is the value of the biblical doctrine of forgiveness in dealing with the problem of guilt. Christianity offers great and at times indispensable resources such as faith, love, hope, trust, and purpose which can help the Christian therapist in dealing with counseling problems.

A major problem with the Tossed Salad model is a deemphasis on the need for a careful screening of every secular concept in the light of Christian presuppositions. Psychology grows out of a set of presuppositins which are violently antagonistic to Scripture, and a model which fails to scrutinize secular concepts opens the door to a synthesis of contradictory ideas. Whenever we mix concepts springing from opposed philosophical positions, we are in danger of moving off our presuppositionary base.

Psychology, in order to be relevant to the real concerns of people, had to move beyond strict empiricism and to deal with concepts which cannot be measured directly. As soon as psychology began to do more than report observable data, its conclusions required a great deal of subjective interpretation. What we refer to as the truths or findings of spycholgoy are really a mixture of data and personal interpretation. Interpretations reflects presuppositions. Psycholgoy's findings typically represent interpreted data and therfore reflect to some degree a wrong set of presuppositions. We must therefore move with extreme caution in accepting the conclusions of secular psychology into our Christian thinking. We may be absorbing ideas which subtly contradict our biblical position. The first priority of responsible integration efforts is to develop a strategy for evaluating secular psychology in the light of Scriptures.

Transactional Analysis offers a neat, simple theory of personality and interpersonal dynamics. Its basic teaching that people who hold negative convictions about themsleves usually develop problems. This is perfectly acceptable to Christians. The division of personality into three parts (Parent, Adult, Child) roughly corresponds to biblical descriptions of conscience (Parent), self (Adult), and sin nature (Child). Transactional Analysis basically involves a study of the interpersonal encounters or transactions to determine which part of the personality was engaged in any given interchange. Because the system is relatively easy to understand and because of its apparent compatibility with Christian thinking, some have embraced T.A. as a useful model for Christian counseling. But there are problems. In the popular book, *I'm OK--You're OK* by Tom Harris, the following assumptions are specificd:

- 1. God is an impersonal force.
- 2. Man is basically good. Sin is nothing more than the unfortunate, learned conviction that "I am not OK." There is no room in T.A. for objective, moral guilt.
- 3. Redemption is the process of discovering that my painfully negative self-assessment is not and never has been true. I am really OK, acceptable as I am. The position parallels universalism with its teaching that all people are OK although some suffer under the fear that they are not.
- 4. Man is sufficient for himself.

The great concern is that the theory of T.A. reflects the presuppositions of T.A. When systems are blended together without definite concern for their differing presuppositions, one system will over time "eat up" the other. The central problem with tossed Salad integration is not that secular psychology has nothing to offer, but rather that a careless acceptance of secular ideas may lead to an unplanned compromise with biblical doctrine.

Nothing Buttery

A third approach to integration appears to be a well-motivated overreaction to the first two. The Separate But Equal approach fails to recognize the relevance of Scripture to psychological problems. The Tossed Salad approach adds scriptural concepts to pychological thinking rather than begin with Scripture and cautiously scrutinize psychological concepts in the light of biblical presuppositions. Nothing Butterists neatly handle the problem of integration by disregarding psychology altogether. Their basic tenet is Nothing But Grace, Nothing But Christ, Nothing But Faith, Nothing but the Word. Believing in the sufficiency of Christ for every need of man should not deny us the right to accept secular thinking which in no way contradicts the revelation of Christ in His Word.

Nothing Buttery has a great deal to commend itself to the committed Christian. In the sometimes secular world of what passes for Christian psychology, it is refreshing to hear such a strong insistence on the authority and centrality of Scripture. Emphasis on personal responsibility is welcome relief from those who excuse sinful behavior as unfortunate symptoms of mental disease.

Larry Crabb takes issue with Nothing Buttery on two counts:

- 1. Their insistence that psychology has nothing to offer.
- 2. What counseling in their model reduces to--identify sin and command change.

The second aspect is a simplistic model of counseling. Counseling is more than listening until you detect a sinful pattern of behavior and then pouncing on it authoritatively, instructing people to conform to biblical patterns. The fundamental dynamic behind spriitual growth occurs from a profound sense of God's unconditional love and acceptance, made possible through Christ's atoning work on the cross. Because it is so hard for people to lay hold of total acceptability in Christ, cousneling must at every point reflect God's acceptance of the justified sinner. Rebuke and confrontation have a real and often necessary place in counseling but must always occur in the context of true acceptance. Without establishing a rapport and relationship in which genuine acceptance is communicated, authoritarian correction will produce either rebellion or pressured conformity. Neither promotes spiritual maturity.

Spoiling the Egyptians

There is a fourth approach to integration which strikes a needed balance between the unintended carelessness of Tossed Salad and the overreaction of Nothing Buttery. Tossed Salad correctly assumes that secular psychology has something to offer but does not pay enough attention to a possible mingling of contradictory presuppositions. Nothing Butterists appropriately demand that every bit of Christian counseling be thoroughly consistent with biblcial revelation but throw out all psychology, including those elements which are consistent with Scripture.

When Moses led the children of Israel out of Egypt, he took freely of the goods of the Egyptians to sustain God;s people on their journey to the Promised Land. God not only approved of this "spoiling," but also planned for it to happen and intervened to make it happen. There were some things the Israelites took with them which they should have left behind. There was a "mixed multitude." This group of people apparently held to a different set of values than the Israelites. They denied the Christian presupposition of one true God by still clinging to the false gods of Egypt, but they wanted to get in on expected blessings. Scripture records that it was this uncommitted mixed multitude which first complained about its lack of provision in the wilderness, and they provoked the Israelites to rebel.

When we mix concepts that are based on antagonistic presuppositions, one system will "eat up" the other until no Christian content is left and Christian psychology dies in the wilderness, never reaching the Promised Land. But we can profit from secular psychology if we carefully screen our concepts to determine their compatability with Christian presuppositions.

Efforts to spoil the Egyptians could easily degenerate into nothing more than another biblical-sounding Tossed Salad in which essential content of Scripture is unwittingly compromised.

Truly evangelical integration of Christianity and psychology should meet the following qualifications:

- 1. He will agree that psychology must come under the authority of Scripture. That means that when the teaching of Scripture contradicts with any other idea, even one supported by empirical truth, that idea must not be accepted as truth.
- 2. He must fervently insist that the Bible is God's infallible, inspired, inerrant revelation in propositional form.
- 3. He must agree that Scripture is to have "functional control" over his thinking; not merely doctrine that one accepts, but one that is put into practice thoroughly and consistently.
- 4. In order to achieve such functional control of Scripture over an approach to psychology, integrationists must evidence serious interest in the content of Scripture:
 - a. At least as much time spent in the study of the Bible as in the study of psychology.
 - b. Opportunity to profit from the Spirit's gifts by regular fellowship in a Bible-believing local church.

2. A BIBLICAL FOUNDATION FOR COUNSELING

It isn't enough to condemn integrated counseling systems; hurting people need to know that there is a more powerful alternative--a counseling philosophy based on the eternal Word of God. In the Bible, God has provided for our every need. Joy, freedom, and recovery from damaged lives are all available to us. Christians don't have to go through years of intensive therapy to experience genuine inner peace. Keep in mind that God has provided everything we need for our physical, mental, social, and spiritual well-being.

Presuppositions

All philosophies start with presuppositions. Science itself rests upon presuppositions which cannot be tested empirically. Psychology is a humanistic religion which assumes that man is essentially good and that he contains the power to heal himself, but they cannot prove it. Behavioral psychology presupposes that humans are merely highly developed animal forms whose behavior can be modified by external stimuli, but cannot prove it. Integrationist psychology presupposes the general validity of secular psychological theory and believes that when it is added to biblical concepts, the result is a superior therapy, but cannot prove it. It is therefore not irrational or unfair for biblical counseling to be based on presuppositions about god, man, salvation, and the sufficiency of the Scriptures.

1. **The Existence of God.**

The Christian worldwide begins by assuming the existence of God. It continues with the belief that God can and has revealed Himself to man through the general revelation of creation, the special revelation of His written Word, revelation of His Son, Jesus Christ, and the personal revelation of the Holy Spirit.

The Christian acceptance of the authority of the Scriptures rests upon the presupposition of biblical inerrancy and infallibility. In contrast to the continually changing findings of psychology, the Word of God claims absolute dependability.

2. God's Character.

It is essential to understand the balance between God's compassion and His absolute holiness. He is loving and just. Merciful and stern. Tender, yet demanding. To describe Him only in terms of compassion and love mistakenly depicts God as a cosmic Santa Claus. On the other hand, to picture God only in terms of righteousness and judgment wrongly prtrays him as a vengeful being who furiously casts lightning bolts of wrath upon a helpless creation.

3. The Role of the Holy Spirit in Counseling

The Holy Spirit is described by several names that help us see His role in counseling. Jesus calls the Holy Spirit "the Counselor" in John 14:16 and then tells us that the Holy Spirit is always available (He abides forever), that He will help us remember Christ's teachings, that HE will testify about Christ, that He will convict mankind of sin, and that He will guide us into all truth.

The Holy Spirit is the one who actually applies the truths of God's Word to the believer's life. He makes

theology come alive.

4. **God's Provision for Counseling.**

A necessary presupposition of biblical counseling is that God has indeed provided every essential truth the believer needs for a happy, fulfilling life in Christ Jesus. God has not left us lacking in any sense. "His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness." (2 Peter 1:3).

This is a goal of biblical counseling--escaping the corruption of the world. We are not told merely to cope or to survive as victims. We are not told just to do the best we can; we are told we can escape the corruption of the world through obedience to the truths of God's Word.

5. Man's Fallen Condition

This is in direct contrast to psychology's inherent goodness of the human heart. Man is seen as a victim, not a sinner, and as long as he perceives himself as an innocent casualty rather than a willful rebel, he will remain in his sins. Man's only hope for change is to acknowledge his fallen condition and helplessness before God and to cry out in faith for God's transforming power to be applied.

6. Man's Confusion

One result of the fall of man into sin is confusion. On his own, man is unable to discern how desperate his condition actually is. That's the reason he is often in denial. The alcoholic says, "I don't really have a problem. I can stop drinking anytime I want." The man who is inflmaed with lust says, "It isn't wrong to read *Playboy*. Erotic stimulation is perfectly normal and I should not feel guilty."

Jeremiah explains why humans are so confused: "The heart is deceitful above all things and desperately wicked. Who can understand it?" (Jer. 17:9). Not only are we unable to fully understand our own hearts without the light of God's Word, but other humans are also unable to anlayze our inner motivations. Even the psychological experts are at a loss to accurately explain why a person does what he does. That is why psychiatrists fail so miserably in predicting whether a felon will repeat his crime upon release from prison.

7. Man's Hopelessness

Another assumption of biblical counseling is that, left to himself and without God's help, man is hopeless and powerless to change his true inner nature and his ultimate destiny.

A primary goal of biblical counseling is sharing the "blessed hope" Jesus Christ. What a contrast this is to integrated counseling systems that try to provide hope for clients through innovative techniques of psychotherapies. While psychology points abuse victims to their past, biblical counseling points them to present and future victory in Christ. In contrast to "inner child" theories, biblical counseling seeks to move counselees toward maturity in Christ.

8. The Sufficiency of God's Word.

Presuppositions and Principles from Jay Adam's *The Christian Counselor's Manual*, pp. 33-89.

1. Life Must Have Meaning.

Frankl, in contrast to B. F. Skinner, is correct in observing that meaning (purpose) is fundamental not only to a full and productive life, but also to the well being and, in some instance, s the continued existence of a human being. The day-by-day activities in which men are caught up have short-term meaning. It may bring the short-term benefits of wealth, possessions, power, or fame. The biblical principle is that it is only the long term that can fuse short-term purposes and goals into a meaningful overall pattern. God is the Alpha and Omega. Jesus is the same yesterday, today, and forever. Therefore, purpose only takes on ultimate meaning in relationship to Him.

2. Breakdowns

People frequently exhibit behavior that leads some to conclude that they are suffering from a "nervous breakdown." However, what has collapsed is not their nerves, but their foundation for, and whole outlook on, life. Having built their lives upon day-by-day living for short-term successes, they literally have found themselves to be on the short end of life. They have reached a significant life impasse and they have not been able to overcome the problem, since their lives are oriented solely toward the attainment of short-term objectives. A breakdown means that one has run out or resources. Such people need to discover the meaning that is found in Jesus Christ alone.

3. **Hope**

Closely associated with meaning and purpose is hope. While faith is the source of works and labor issues from love, endurance (especially under trial) comes only from hope. It is such perseverance through the difficulty of early failures and the awkwardness of newly changed patterns that counselees so desperately need. In order to continue along the path of change, one must have hope.

Hope in the Scripture always is a confident expectation; the word hope never carries the connotation of uncertainty that adheres to our English term such as "I hope so."

Specific problems requiring hope:

- a. People with long-standing problems need hope.
- b. People with peculiarly difficult problems need hope.
- c. People who have been sold a bill of goods about their problems need hope.
- d. People who are harassed by fear need hope.
- e. People whose hopes have been dashed repeatedly in the past need hope.
- f. People who have tried and failed need hope.
- g. Older people need hope.
- h. Depressed people need hope.
- i. Suicidal persons need hope.
- j. Persons who have suffered life-shattering experiences need hope.

4. **Prayer: The base for Christian counseling**.

The Church: A Biblical Place for Counseling

- 1. God's Center for Biblical Counseling.
- 2. Personal Care for Fellow Members.
- 3. Knowledge of the Counselee by Pastor and Elders.
- 4. Accountability. The biblical church has a built-in system of accountability which the Lord has authorized: "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. They keep watch over you as men who must give an account. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you." (Heb. 13:17). No psychologist or counselir in an independent clinic can claim this spiritual authority.
- 5. Discipline.
- 6. Encouragement.

3. The Core of Human Nature

(LaHaye, Understanding the Male Temperament, pp. 42-57; Gary Collins, pp. 557-573)

The heart and core of all human nature, both male and female, is one's unseen spiritual life. Because it is invisible and impossible to locate scientifically, humanists deny its existence. Naturally, they do not comprehend it, but its significance is so great that unless man takes it into account, he will never fully understand or explain the complexities of human behavior.

Man is comprised of spirit, soul, and body. The unseen or invisible encompasses both the spirit and the soul. The most influential aspect of man's soul is his will, for the manner in which he exercises his will determines the way he utilizes all other aspects of his nature. Fore example, two men of identical temperament and general characteristics will be as different as their degrees of selfishness, for selfishness determines how we use our will.

Man is the only living creature with sovereignty over his own will. He can obey God or disobey Him at his will, for God in His sovereignty has chosen to give man that prerogative.

The Normal Maturing Process

One universal trait shared by all babies is selfishness; they are consumed by it. It matters not to a baby that mother is tired at 3:30 A.M. If his tummy is empty, he screams out his discomfort until his exhausted mother attends to his need. Babies think they are the only creatures on earth and by the painful process of maturing must learn that others exist. That's why we call this process "growing up."

The oil that reduces the friction of interpersonal relationships is maturity or unselfishness.

The Universal Need for God

No matter how good a person is, no matter how mature or unselfish he may be, the Bible declares, "For all have sinned, and come short of the glory of God" (Rom 3:23). God has made ample provision for forgiving man's errors through the death of His Son, Jesus Christ, on the cross for our sins.

Need to receive Christ as both Savior and Lord. Savior for past sins; Lord for you future.

A mature man is one who is sufficiently objective about himself to know both his strengths and his weaknesses and to create a planned program for overcoming his weaknesses. No man needs to be conquered by his weaknesses. We are more than conquerors through Jesus Christ our Lord. The goal of the Christian life is to be Christlike in worship, character, and service. In the Old Testament, worship included the offering of sacrifices to atone for sin. Now that Christ has died for our sins, we are to offer our bodies "as living sacrifices, holy and pleasing to God." This continual commitment of self to God, along with verbal praise and faithful obedience, is how we worship. Worship also involves a continuing change in character. We are not to conform to worldly standards, but to be transformed mentally and in terms of our actions.

The causes, effects, counseling, and prevention of spiritual problems are all discussed in the Bible. No

other subjects are more Bible-based than the subjects of spiritual growth and solving spiritual problems. The Christian counselor is best equipped to help with such problems since only the believer has the mind of Christ that enables us to understand and to help others comprehend and accept the things that come from the Spirit of God.

Helping People with Spiritual Problems

To help people with spiritual problems, we must consider some of the possible causes of spiritual problems:

- 1. **Where we are**. Christianity deals more with one's inner nature than with outer behavior. More concerned about what we are than what we do. Some have spiritual struggles because not believers. Others have committed their lives to Christ but have not grown spiritually because they have little interest in spiritual issues.
- 2. **What we do**. Jesus was harder on pious legalism than outward sin. This is teaching that spiritual maturity comes through following rules.
- 3. **What we think**. Most human problems seem to begin in the mind. It is our thinking that leads to self-sufficiency, pride, bitterness, and distorted values (what is important in life; valuing of money, selfish pleasures, business success, acclaim and other issues important to society). They draw us away from God and create a sense of false security.

4. What We Lack.

- a. Lack of understanding.
- b. Lack of nourishment.
- c. Lack of giving.
- d. Lack of commitment.
- e. Lack of simplicity.
- f. Lack of the Holy Spirit's power.
- g. Lack of Body Life.
- 5. What We Experience. Suffering builds patience, strength, and spiritual growth.
- 6. What We Fight. Preparing for spiritual battle.
- 7. **What We Must Accept**. When we can identify the causes of spiritual and other problems, we often have some direction for our counseling.

Conclusions

While all problems ultimately stem from the fall of the human race, not all human problems are spiritual in that they involve the counselee's specific relationship with God. Some problems, for example, may be caused by faulty learning, misinformation, early traumas, environmental stress, physical illness, misperception, confusion over decision making, or other issues that may not be discussed by biblical writers.

4. A NEW LOOK AT MENTAL ILLNESS

The terms "mental health" and "mental illness" are used much today, but are really quite vague and general terms. These terms mean different things to different people. In fact, they may mean different things to different psychiatrists.

Frank Minirth's definition:

An individual is considered mentally healthy if he is in contact with reality and is sufficiently free of anxiety so that he is not significantly incapacitated functionally, socially, or biologically for any extended period of time. He is not so uncomfortable that he develops a prolonged sleep problem, becomes socially withdrawn, and has trouble at his job. This individual can still function emotionally without being unduly uncomfortable for a prolonged period of time.

In contrast, an individual with a clear-cut mental health problem may have lost contact with reality; or be so filled with anxiety that he suffers significantly biologically, socially, and functionally. Symptoms that all peopl have (anxiety, fear, depression, worry, guilt, body aches and pains, etc.) Increase in magnitude and occur more often in these individuals. Their biologic functions (sleep, appetite, sex) are impaired. Their social interaction suffers. Other people may note that something seems wrong. They may be functioning poorly in their jobs. If a person has significant trouble in three basic areas (biologic, social, functional) beyond a transient period, he has a mental problem.

Defense mechanisms

Defense mechanisms often operate on a subconscious level. Thus, one may not be immediately aware of the reason he does something. And, if he is not careful, he may justify inappropriate behavior and even sin. Some defense mechanisms are good and healthy, but others are not.

- 1. **Projection**. Can be an unhealthy defense mechanism by which one attributes to someone else his own thoughts and feelings.
- 2. **Reaction formation**. An individual does exactly the opposite of what he would like to do. For example, a reformed alcoholic may become the sopkesman in the community against alcohol. A minister may evidence this if he repeatedly speaks against pornography.
- 3. **Rationalization**. May be used to avoid responsibility. Explaining away wrong behavior.
- 4. **Introjection**. Often used by depressed individuals to assume responsibility for events outside their realistic control. This explains why depressed individuals so often feel guilty when they are truly guiltless.
- 5. **Repression**. The involuntary exclusion of unwanted thoughts from consciousness.
- 6. **Suppression**. The conscious analogue of repression. The voluntary exclusin of unwanted thoughts from consciousness. Could be healthy. Consciously suppressing one idea in order to concentrate on another.
- 7. **Compensation**. By compensation one excels in one area because he feels inferior in another.
- 8. **Idealization and identification**. The overestimation of desirable traits in another.
- 9. **Displacement**. Defends the individual by shifting the emotional component of one event to another event or person. This explains why, when a man has a difficult day at work, he explodes

at his wife the same night.

Mental problems into major categories:

- 1. **Mental retardation**.
- 2. **Organic Brain Symdrome**. Cause could be alcohol, drugs, veneral diseases, senile dementia, brain trauma, epilepsy, or poison.
- 3. **Psychosis**. A loss of contact with reality. Includes schizophrenia and paranoid states.
- 4. **Neurosis**. Less severe mental problem. Characterized by functional incapacity to some degree. Caused by anxiety.
 - a. Anxiety neuroses.
 - b. Hysterical neuroses.
 - c. Obsessive/compulsive neurosis.
 - d. Phobic neuroses.
 - e. Depressive neuroses.
- 5. **Personality disorders**.
 - a. Hysterical.
 - b. Obsessive-compulsive.
 - c. Paranoid.
 - d. Antisocial.
- 6. Behavior Disorders of Childhood and Adolescence.
- 7. **Transient Situational Disturbances**.
- 8. Conditions without Manifest Psychiatric Disorder and Nonspecific Conditions.

The Freudian Ethic

From Jay Adam's Competent to Counsel, pp. 4-5:

One achievement with which Freudianism ought to be credited is the leading part it has played in the present collapse of responsibility in modern American Society. Another is Freud's contributions to the fundamental presuppisitions of the new morality. Freud adopted and popularized views of human difficulties under the Medical Model. Prior to this time, "mentally ill" persons were viewed as malingerers rather than as patients. This Medical Model has been widely spread in recent times largely by propaganda using the mirror words "mental illness" and "mental health."

Harry Milt, Director of Public Information for the Ntional Association for Mental Health, in a pamphlet entitled "How to Deal with Mental Problems," provides a typical sample of this sort of propaganda when he says, "Sympathetic understanding, the kind you give to a person when he is sick with a physical illness" is what the mentally ill person must have. He continues: You make allowances because you know he's sick, that he can't help his sickness, that he needs your sympathy and understanding. The person with a mental problem is also sick and most of the time he can't help it either.

A New Look at Mental Illness

The following was derived from What To Do until the Psychiatrist Comes, by Bob Phillips.

Am I Crazy?

"One out of four people in this country is mentally imbalanced. Think of your three closest friends. If they seem okay, then you're the one." Ann Landers

Down through the years, philosophers, artists, clergymen, scientists, and physicians have endeavored to understand the nature of man. They have tried to understand his eternal fears and the motivation for his behavior. The approaches have basically fallen into three categories:

- 1. External organic and physical causes for abnormal behavior. Involved the biological and medical sciences.
- 2. Internal psychological reasons for people's thoughts and actions. Given rise to psychological studies.
- 3. Influence of stars, demons, magic, or the gods. Resulted in fears, magical rituals, exorcism, incantations, intimidation, forced confesions, torture, and death.

Babylonians and Egyptians practiced astrology and believed that the stars influenced human behavior. Used magical procedures to deal with strange conduct.

The Greeks believed that insanity came from the gods. It was also believed that the four body humors-blood, phlegm, yellow bile, and black bile--determined how people acted.

The Arabs believed that the insane were somehow divinely inspired and not victims of demons.

During the 1700s and 1800s, asylums wee used to house the insane, deformed, mentally retarded, and paupers. Often the asylums or "madhouses" would have as many as 300 to 500 patients at a time. The "lunatics" were confined in iron cages with chains and manacles. The "crazy" were exposed to utter filth and neglect. All forms of sickness were left untreated. Often inmates were chained to walls and left naked. Some lost toes due to frostbite. Beatings, whippings, being locked into wooden cribs, and other forms of maltreatment occurred frequently.

In mid 1800s reformers tried to change the conditions of the asylums. They believed benevolence and kindness were better cures. Strove to change the image of the "insane and mad." Their influence caused a host of people to take a serious look at those who were suffering because of emotional problems.

Then along came the psychiatrists. Some believed the human body contained a magnetic fluid and illness could be treated using magnets and hypnotism. There was the "science" called phrenology. These believed that people's behaviors could be detected by the bumps on their heads.

At the present time, there are more than 300 schools of therapy, or psychological approaches for dealing with the emotional hurts and ills of people. One can become very confused by the many voices of those in psychological and counseling fields who contend that their approach is the best way.

Case Study Number One

The first "patient" is a sixteen-year-old girl. She was orphaned and willed to the custody of her grandmother by her mother. The mother was separated from an alcoholic husband, who was now deceased. The mother rejected the homely girl. The child had been proven to steal sweets. At five years

of age she swallowed a penny to attract attention. The father had been fond of the child. The young girl lived in fantasy as the mistress of her father's household for years. She has four young uncles and aunts living in the household. They cannot be managed by the grandmother, who is widowed. One young uncle drinks, has a love affair, and locks himself in a room. The grandmother resolve to be more strict with the children. She dresses the granddaughter oddly. She refuses to let the young girl have playmates. She put her in braces to keep her back straight. The grandmother did not send her to grade school. The aunt on the paternal side of the family is crippled and the uncle asthmatic. How will this young girl turn out?

Case Study Number Two

The second "patient" is a boy in his senior year of secondary school. He has obtained a certificate from a physician stating that a nervous breakdown makes it necessary for him to leave school for six months. The boy is not a good all-around student. He has no friends. The teachers find him a problem. He spoke late. His father is ashamed of his son's lack of athletic ability. He has very poor adjustment to school. The boy has mannerisms. He makes up his own religion and chants hymns to himself. His parents regard him as different. How will this young man turn out?

Case Study Number Three

The final "patient" is a six-year-old boy. He had a large head at birth. The doctors thought he might have had brain fever. Three of his siblings had died before his birth. His mother does not agree with the relatives and neighbors that the child is probably abnormal. The child is sent to school and diangosed as mentally ill by the teacher. The mother is angry and withdraws him from school. She says that she will teach him herself. How will this boy turn out?

The above three children did grow up. They did make a contribution to society in spite of their negative environments. They did become productive, even though many said that they would never amount to anything. Case Study Number One was Eleanor Roosevelt. Case Study Number Two was Albert Einstein. Case Study Number Three was Thomas Alva Edison.

The Twinkie Case

Dan White went into the office of San Francisco mayor George Moscone and Supervisor Harvey Milk. He shot and killed them because they had fired him. At White's trial, his lawyers went for the insanity plea. Psychiatrists insisted that White was suffering from diminished capacity. They suggested that living at home and consuming Cokes, Twinkies, and other junk food caused White's diminished capacity. White was not responsible for his actions. He was mentally ill. The Twinkies made him do it.

John Hinkley, Jr., who shot President Reagan, was not responsible. According to his psychiatrists, he was a hapless victim of society. He had an illness, "erotomania," which was an illness caused by "the obsession with celebrities." God forbid that Hinkley be classified as an evil or wicked man! He was just a sick man!

What If Mental Illness Doesn't Exist?

Mental illness is not truly an illness in the medical sense. It is simply a metaphor to describe behaviors in

a person's life. If you're "lovesick," are you really sick? Those in the medical and psychological fields have designed unhappiness as an illness. They have gone on to expand this even further by saying crime is an illness. Poverty is an illness. Overeating is an illness (bulimia). Undereating is an illness (anorexia nervosa). Overdrinking is an illness (alcoholism). Betting too much money is an illness (pathological gambling). The fear of being in public places is an illness (agoraphobia). If an individual doesn't pay attention, it is an illness (attention deficit disorder with hyperactivity). If someone sets buildings on fire, it is an illness (pyromania). If I'm a man and dress in women's clothing, it is an illness (transvestism). If I am selfish and filled with pride, it is an illness (narcissistic personality disorder). If I smoke too much, it is an illness (tobacco use disorder). If I have persistent thoughts and repetitive behaviors, it is an illness (obsessive compulsive disorder). If I have had a hurtful past experience, it is an illness (post-traumatic stress disorder). If I don't like school, it is an illness (school phobia). If I have bad dreams, it is an illness (voyeurism). If I wear a trench coat with no clothes on, and then open the coat and show someone my naked boyd, or take down my pants and moon someone, it is an illness (exhibitionism). If I don't agree with someone's lifestyle of being a homosexual, it is an illness (homophobia).

How long do we go on describing socially unacceptable behavior as an illness? Is it possible that what experts call "mental illness" is simply a conflict between what people do and what other people will accept? This does not mean that there are not problems. Life is filled with personal misery, but they are not an illness. When we call unpleasantness, suffering, pain, or criminal behavior a disease, we rob ourselves of integrity. When we categorize negative individual actions as an illness, we erase individual responsibility and accountability. When we take away responsibility and accountability, we destroy hope of change.

There are diseases of the brain such as cerebral syphilis, encephalitis, frontal lobe and temporal lobe tumors, strokes, senile dementia, and Alzheimer's disease. These are true diseases or illnesses. There are chemical imbalances in the human body that directly influence the emotions and thinking process. Diabetes, hypoglycemia, thyroid imbalances, and estrogen deficiencies are a few examples. Birth defects, mental retardation, and accidents also affect the brain and the thinking process. But there is no microorganizsm that enters my body, moves to the brain, and causes me to murder my spouse. I may be drunk, jealous, or enraged, but I am not ill. There is no parasite that comes from outside and causes me to become a chronic liar or thief. These are chosen human behaviors that have nothing to do with disease. Bacteria do not cause me to overeat or to starve myself. A broken relationship or a low self-image may be the cause, but not some type of germ. Viruses do not cause me to drink, use drugs, gamble, or to take my clothes off in public places. These are behaviors of choice, not random illnesses that overtake my body.

The majority of problems that are classified as some form of mental illness are in reality:

- 1. Broken relationships.
- 2. Unfulfilled or unrealistic expectations of life.
- 3. Guilt over not doing what we should do.
- 4. Disobedience.
- 5. Not accepting responsibility.
- 6. Inability to adjust to and accept hurtful experiences.
- 7. Unwillingness to let go of the past and forgive others.
- 8. Low self-image or high, perfectionist standards.

It is not healthy for the individual (or society in general) to believe that he is just a victim with no control over his life or behavior. This type of advice robs the individual of integrity and self-repect.

Conclusions

Mental, emotional, and spiritual growth come from facing problems rather than running from them. It involves truggle, pain, and courage. It requires exercise of the will and the determination to not give up. Out of the battles and conflicts of life our spirit and character are molded. When we accept responsibility fo rour own actions and attitudes, we grow toward maturity. We gain self-respect and begin to adjust to the pain that is common to all people.

5. A BIBLICAL THEORY OF PERSONALITY

INTRODUCTION

CONCEPT OF MAN

Humanism - no soul.

1. **Principle 3 of Humanist Manifesto I**. "Holding an organic view of life, humanists find that the traditional dualism of mind and body must be rejected."

2. Humanist Manifesto II.

- a. We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race.
- b. There is no credible evidence that life survives the death of the body.
- c. Promises of immortal salvation or fear of eternal damnation are both illusory and harmful.

Materialism - mind and body the same thing (identity theory).

Idealism.

Contention that materialism cannot really be proved. All that is sure are mental events; material causes for these events are only hypothesized, as we know that our senses can be fooled.

Dualism - mind (soul) and body. Propagated by Rene Descartes.

- a. "I think, therefore I am."
- b. "I exist," he says, "but for how long? Just as long as I am thinking; for perhaps if I should wholly cease to think, I should at the same time altogether cease to be."
- c. Descartes believed the mind could live beyond the existence of the body.

God's concept - tripartite (Spirit, soul, and body).

- a. (Gen. 2:7 KJV) And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
- b. (1 Th 5:23 KJV) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
- c. (Heb 4:12 KJV) For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

The Purpose of the Counseling Process

Psychology and psychiatry's major thrust has been helping an individual make appropriate changes in his soul (mind, will, and emotions) which will enable him to overcome or cope with his particular problem.

For instance, psychoanalysis has dealt primarily with the subconscious (one component of the mind), as well as helping the patient understand his feelings (a function of the emotions).

Transactional Analysis, on the contrary, has focused on a different aspect of the mind (the logical, rational, mature, thinking aspect) and has also placed strong emphasis on the will, stating that we can determine our course in life and conquer our problems.

What is the rationale behind the particular thrusts of the different therapies within the field of psychotherapy or counseling? The thrust to a large extent depends upon the particular concept of the parts of man. Just what makes up a human being? The parts, and the struggle between the parts resulting in emotional conflict, are constituents of the psychoanalytic theory, the description in transactional analysis, and the description in the Bible.

Theories of Personality

Psychoanalytic Theory and the Parts of Man

This theory holds that the important parts of man are the *superego, id,* and *ego*. According to this theory, the *superego* is the conscience. The *id* represents the basic drives, such as those for food and sex. The *ego* has the responsibility of weighing between the pressures of the id and those of the superego thus acting as the logical, rational, objective, reality-oriented decision maker. Anxiety may occur as a result of striving between these internal parts of man.

Transactional Analysis and the Parts of Man

Transactional Analysis holds that man consists of a parent, a child, and an adult ego state. The "parent" judges, the "child" emphasizes his feelings, and the "adult" acts logically and in a rational manner. In transactions with others, we are always acting and feeling like one of these entities.

The Bible and Man

The Bible, too, speaks of the importance of the parts of man. The Bible and secular theorists are alike in that they describe the struggles between the parts of man. For example, psychoanalysis describes a struggle between the drives in man (id) and his conscience (superego). The will must consider both, and also reality, and choose what to do. The Bible describes the struggle between carnal desires and the Holy Spirit in a Christian.

One cannot equate the Spirit in the Christian with the conscience in the psychoanalytic system because a non-Christian's conscience mainly results from early parental teachings. In a Christian, the Holy Spirit is also a major influence in the conscience. Likewise, one cannot equate the flesh with the id in the psychoanalytic system because the id by definition contains all drives. Drives can be expressed in inappropriate or evil ways, but drives in and of themselves are not evil.

Because of similar arguments, one cannot say that the parent, adult, and child of TA are parts of the soul. The parent, adult, and child of TA are similar to the superego, ego, and id of psychoanalysis.

In psychoanalysis, neurosis at times result from the inhibitions of the id's drive for sexual aggression.

Thus, in this conceptual framework, the superego might be viewed as pathological, and therapy may be viewed as weakening the conscience. In TA, emphasis is placed on the adult ego state. Here the thrust of therapy is on the will.

The Bible considers man in a whole conceptual framework. *The thrust is on an aspect of man that psychiatry has tried in vain to avoid, namely the spiritual.*

The Bible describes the whole man as consisting of a **body**, **soul**, and **spirit**. The Bible's account of man is the most accurate ever given. It is not based on theory, but on facts. It is based on the words of the one who created man--God Himself.

Gen 2:7 NAS. "Then the Lord God formed man of dust from the ground (Hebrew word for body is basar), and breathed into his nostrils the breath of life (neshamah, meaning the human spirit), and man became a living soul (nephesh)." Thus God combined the body with the spirit to create the soul.

The Soul or Psyche

There is a distinction between the spirit and the soul.

(1 Th 5:23 KJV) And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(Heb 4:12 KJV) For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Three functions of the soul.

2. The ability to choose (will)

(Job 6:7 KJV) The things that my soul refused to touch are as my sorrowful meat.

(Job 7:15 KJV) So that my soul chooseth strangling, and death rather than my life.

3. The intellectual or knowing aspect of the soul (the mind)

(Psa 139:14 KJV) I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

(Prov 19:2 KJV) Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

4. *Emotions*

(2 Sam 5:8 KJV) And David said on that day, Whosoever getteth up to the gutter, and smitch the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

(Song 1:7 KJV) Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

A distinction between the soul and spirit explains why a Christian has psychological problems. Psychological problems are either related to the power of choosing, emotions, or the mind.

A Christian's problems may be manifested through any one of the parts of the soul. He may be very emotional, and these emotions can spring from a purely psychological base rather than a spiritual. Or a Christian's problem may be manifested through his will.

The soul would be a major area of attack by Satan. For an immature Christian, Satan might attack through a carnal expression of the body, such as lust-provoking sights which the eyes behold. Satan throws mental "darts" in an attempt to establish obsessions (strongholds) and delusions in the mind of a Christian.

The Spirit or Pneuma

The spirit is the supernatural part of man given by God at birth. The term *spirit* is used to denote several functions in the Bible.

- 1. The first function of the spirit is communion with God.
- 2. *The second function of the spirit is perception and insight.* This perception comes from deep within and is independent of mental reasoning.
- **3.** A third function of the spirit is conscience. The conscience of a believer should be the one of the functions of the Holy Spirit. Other factors contributing to the conscience of the Christian are the early parental teachings which were mentally healthy and the early parental teachings which were not mentally healthy (either too rigid or not strict enough). When one understands that one of three factors influencing the conscience of the Christian can be unhealthy, he can understand why Christian as well as non-Christians can have psychological problems in his conscience. The Holy Spirit's convictions are never unhealthy; neither are certain aspects of early parental teachings. However, the unhealthy aspects of early parental teachings do produce problems. For example, parents who are extremely strict, dominating, or legalistic produce a child with a conscience which is always condemning him and which he can never please.

Why Christians have emotional problems

The reasons Christians have emotional problems are many. Genetics, environment, physical health, and stress are all factors.

Genetics

Children of schizophrenic parents develop schizophrenia even when raised in a healthy home away from their parents. An explanation is that either there are genetic propensities toward schizophrenia or schizophrenia is spiritual in nature and is passed down as a generational curse. The first explanation is

physical and the second one is spiritual.

If Christians have a new life and power within after the new birth, why do they continue to have mental and emotional problems? The mind is a part of the soul, not the spirit. The sould does not become new or have any change at the time of conversion; the spirit does. Only after time in the Word of God, in prayer, and in fellowship, is the mind renewed in accordance with the will of God.

Dealing with the flesh.

The old man may be dead, but we still have to deal with the immature new man.

The Law

Frustration and depression result in religious groups' trying to live by an outward law. You don't become a Christian or remain a Christian by your own power or religiosity.

If Christian counselors are to be effective, they must not only help their clients find psychological freedom, but they must realize that only Jesus can give and maintain real freedom and peace of mind. This peace of mind begins with a rebirth in one's spirit by accepting Christ and continues as Christ's influence spreads outward from the spirit to change the soul (will, mind, and emotion).

Materials based on *Christian Psychiatry*, by Frank B. Minirth. Old Tappan, New Jersey: Fleming H. Revell Company. 1977.

6. A BIBLICAL THEORY OF PERSONALITY - Part 2

PERSONALITY THEORIES OF PSYCHOLOGY.

Purpose of this lesson is to better understand how an indivisible whole functions by looking at the key functioning elements within the human personality.

Larry Crabb's Theory of Biblical Personality (from *Effective Biblical Counseling*, pp. 86-108)

Larry Crabb leans on the Dichotomy Theory:

Human beings are composed of two parts:

The physical and personal. The material and non-material.

The body belongs to the physical side of man, while the spirit and soul to the personal.

Spirit interacts with God; Soul interacts with man.

The Conscious Mind

Frued taught that what happens to a man is responsible for his problems. Adler, Ellis, Rogers, and others suggest that how a person perceives what happens to him has a lot to do with his emotional and behavioral reaction. If he perceives what happens as a threat to his personal needs, he will experience strong negative feelings and will deal with the event in a personally defensive manner. May launch an emotional attack on the event trying to change it.

The Greek word translated mind which most closely corresponds to the conscious mind is *nous*. Vine defines *nous* as "...the deat of reflective consciousness, comprising the faculties of perception and understanding and those of feelings, judging, determining." Could be defined simply as that part of the person which makes conscious evaluations including moral judgments. Paul uses it in Rom. 12:2.

Spiritual growth dependent upon how I perceive and evaluate my world. What sentences do I fill my mind in response to a given event. It becomes important to know what determines the sentences which I consciously speak to myself in my *nous*.

The Unconscious Mind

The unconscious part of mental functioning is the reservoir of basic assumptions which people firmly and emotionally hold about how to meet their needs of significance and security.

Each of us has been programmed in his or her unconscious mind to believe that happiness, worth, joy--all good things of life--depend upon something other than God. The content of the sentences we tell ourselves in our conscious minds draws upon the wrong assumptions held by our unconscious minds. We

often are not aware of our basic wrong beliefs about how to meet our needs. Yet that ungodly belief determines how we evaluate the things happening to us in our world and that evaluation in turn controls our feelings and behavior.

There are a few rather common ideas we are taught to believe such as:

"I must be a financial success in order to be significant. Financial worth equals personal worth."

"I must not be criticized if I am to be secure. Everyone must approve of me in everything I do."

"Others must recognize my abilities if I am to be significant."

"My security depends upon my spiritual maturity."

"My significance depends upon how successful my ministry is."

"I must not fail (come short of an arbitrarily defined standard of success, usually bordering on perfection) if I am to honestly regard myself as worthwhile."

If our evaluation of events that happen to us depends upon notions like these, it is no wonder that many people are anxious, guilty, or resentful.

An example:

If the pastor needs his congregation to recognize his preaching ability as a means of establishing his significance, then any indication from the church that they are not enjoying his sermons will be perceived as a threat to his personal worth. He might respond with *anxiety* ("Can I really preach acceptably? If I can't, what do I have left? I'm no longer worth anything"), *guilt* ("I always do an inferior job. Maybe God is punishing me. I just can't measure up."), or *resentment* ("How dare you criticize my preaching? You are robbing me of my significance and that makes me angry").

What sentences are running through his conscious mind as he considers the event of criticism. He has a wrong belief about how to be significant.

Resistance

For a counselor to explore a person's "assumptive system" involves shining light on thinking which to this point has been enshrouded in darkness. Counselors must understand that few people welcome unpleasant revelations about themselves. Resistance to owning up to one's selfish guiding fiction takes many forms ranging from outright denial to vague confusion.

If with our **conscious mind** we entertain evaluative propositions, then with our **unconsciou minds** we hold *attitudes*. Attitudes have affective (emotional) as well as cognitive components. Counseling which attempts to logically teach new truth without concern for the emotional threat involved in changing one's approach to meeting personal needs will plow headlong into resistance. Must emphasize the central importance of *relationship* in counseling. Only in an atmosphere of safety will a person openly look at himself and consider changing beliefs which for years have determined his route to personal worth.

Feeling Safe

Where do you feel safe? With whom could you totally open up without fear of criticism or rejection, confident that you would be accepted and that the other pesona would make a genuine attempt to

understand you? It is that kind of relationship which counseling should ideally provide in order to facilitate change in deeply and emotionally held wrong beliefs.

The Heart

The Greek word *kardia* is used in so many different ways that it is difficult to assign to it one central meaning. Vine states that the word came to stand for man's entire mental and moral activity, both the rational and emotional elements. In other words, the heart is used figuratively for the hidden springs of the personal life."

All of man's capacities (rationality, moral judgment, emotions, will) working together move toward the sinful goal of self-exaltation. The heart is that essential part of the peson which chooses his basic direction in life. The heart represents a person's fundamental intenions: for whom or what do I choose to live?

If with your heart you choose to live for self, then you will never have your personal needs fully met. If your basic intention is to put Christ first and to serve Him, then you can reject all of the world's ideas on how to become workwhile.

If one renews his mind by evaluating events from a biblical perspective, he will become a transformed person.

The Will

Besides the conscious mind, the unconscious mind, and the heart, people have a capacity for choosing how they behave. A person's freedom of choice is restricted by the limits of his rational understanding. People usually choose to do only what they understand to be sensible. Rather than making a concerted effort to influence choices, preaches first need to be influencing minds. Christ taught that when we *know the truth*, we can be set *free*.

Emotions

Right thinking is a necessary foundation for right feeling. Counseling can be thought of as an effort to learn "right thinking," to choose "right behaviors," and then to experience "right feelings."

Christians are often confused about this whole subject of feelings. Some give the impression that if you walk with the Lord, confessing all known sin, then you will always feel good. Others teach that it is possible for a Christian to have negative emotions, but they must be kept under lock and key and never expressed. We all feel bad sometimes. And all bad feelings are not morally bad. Some negative feelings, even though excruciating, are perfectly a cceptable and normal experiences in the Christian walk and can coexist with a deep sense of peace and joy. Other negative feelings result from sinful thinking and living. Even these should not be hushed up and buried, but should rather be dealt with by examining their causes and doing something constructive to remedy the problem.

Negative Emotions Which Block Compassion and Involves Sin

1. **Depression**. Self-preoccupation, self-pity, giving up. No concern for others; therefore no action

on behalf of other.

- 2. **Crippling guilt**. Feelings of worthlessness and self-punishment which do not lead to positive steps to correct the problem.
- 3. **Resentment**. Holding a grudge, letting many suns go down upon your wrath, behavior motivated by vengeance.
- 4. **Frustration.** A "throwing up of the hands" attitude, what's the use of trying, frantic effort to change, smoldering anger at unchanging problems.

Non sinful counterpart to the above emotions:

- 1. **Anguish.** Deep hurt over difficult circumstances, emotional pain over loss, soul-searching agony as problems mount. (Luke 22:44 KJV) And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.
- 2. **Constructive sorrow.** An attitude of contrition and sorrow over misdeeds which leads to changed behavior. (2 Cor 7:8 KJV) For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. (2 Cor 7:9 KJV) Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. (2 Cor 7:10 KJV) For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.
- 3. **Anger.** Reaction to moral wrong which asserts holiness of God and rebukes sin with an eye toward vindicating God's holiness and restoring the offender to right behavior. (Mat 21:12 KJV) And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, (Mat 21:13 KJV) And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.
- 4. **Motivated Discontent.** Concern with difficult circumstances which leads to either a plan to change them or, if that proves impossible, an attitude of accepting something unpleasant knowing God can work in every situation. (Phil 1:12 KJV) But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;
- 5. **Concern.** Anticipation of possible future event which does not cause disobedience to God, but rather provokes intelligent forethought.

Conclusion

The Holy Spirit provides the resources for transformation through the normal mechanisms of the human personality. The Spirit brings to the receptive mind the truth of Scripture particularly suited to the immediate circumstances. The individual then recognizes that no event can rob him of his personal worth, that he is a whole person with both significance and security regardless of what happens to him. He then can evaluate the events in his life in such a way that he will not behave or feel selfishly. As he continues to evaluate events biblically, the Spirit deepens his appreciation of God's truth. His Christian beliefs seep down into his basic assumption system, slowly replacing the wrong beliefs he has held from childhood. He is maturing. His inner man is changing. He comes to regard himself as a non-threatened, whole person who can express his worth in worship and service. Transformation depends upon renewing the mind.

Burkley's Biblical Theory of Psychology

The Meaning of Psychology

The term psycholgy is ordinarily defined as the science which examines the mind, mental states and processes, human nature, and behavior. The word comes from a combination of the Greek word psuche or psyche (Soul) and the suffix ology, which denotes any branch of science or knowledge. Psychology is supposed to be the science or study of the immaterial part of man.

Heart

The heart is the clearest summary of the innermost center of the human being. Perhaps the closest psychological term to the heart is the ego, the Latin word for "I," borrowed by Freud to denote the "self." Peter describes the inner man as "the hidden man of the heart" (1 Pet 3:4) or the "inner self" (1 Pet 3:4). It is the center of one's being whee he believes and exercises faith (Luke 24:25; Romans 10:9-10). It is the location of the human deliberation, where wisdom is employed. The heart is where a person discerns the difference between right and wrong. The heart is the center of courage, emotions, and will. It is the center of man's character--who he really is (Mat 15:18). "For out of the heart the mouth speaks" (Luke 6:45).

The Bible describes the heart of man as inclined toward evil. "The hearts of the people are filled with schemes to do wrong" (Eccl. 8:11). "The heart is deceitful above all things and beyond cure. Who can understand it?" (Jer. 17:9). "For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery" (Mark 7:21).

Soul

The term soul (nephesh in Hebrew; psuche in Greek) is also used to denote the eternal and immaterial part of man. It is the emotional center of man. It is the soul that is full of anxiety (Ps 94:19), trouble (Ps 88:3), joy (Ps 94:19), and praise (Ps 103:1). The sould is "downcast" and "disturbed" (Ps 42:5,6,11; 43:5). The sould becomes weary (Ps 119:28). The emotions of the soul can be affected by one's choice, according to Psalm 131:2.

Spirit

The term spirit also refers to the inner man. Proverbs 20:27 equates it with man's "inmost being." It is the breath of life that has come from God, for "the body without the spirit is dead."

The Trichotomy of Man

The Mind

Counseling deals with every area of human life, material and immaterial. The portal to the immaterial part of man is the mind. It is vital, therefore, to understand major Bible teachings about the mind. We are told that that part of man which seeks to understand by processing thoughts into a rational order is the mind. The mind guides a person in his understanding and decisions. Such learning is a result of conscious effort.

The mind encompasses both deliberate reasoning and involuntary thought, such as dreams. Involuntary thought may be somewhat analogous to the psychological concepts of the unconscious and the subconscious. However, in contrast to psychological theory, there is no hint in Scripture that the individual is powerless over involuntary thought. The mind, in partnership with the heart, is responsible for one's attitudes and behavior. Man's involuntary thoughts can be "programmed" or influenced by what one feeds his mind. (Phil 4:8 KJV) Finally, brethren, whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Demon possession is the most severe form of mental problem humans can suffer. It may be associated with violent behavior.

The Natural Mind

The Bible describes three conditions of the human mind: the natural mind, the carnal mind, and the spiritual mind. The natural mind is the human without God. The Bible explains some of the ways human minds can become impaired. A primary cause is the deliberate turning away from God. (Rom 1:28 KJV) And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

God has given man freedom of choice to choose our mindset. (Rom 8:5 NIV) Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires.

A good basis for Biblical psychology is Romans 1:18-32.

The Carnal Mind

The second type of mind described in the Scriptures is the carnal mind. This describes a person who has a knowledge of God but is still living in obedience to his old nature.

Most severe counseling problems are caused by natural thinking or carnal thinking. The natural mind is characterized by a person who openly rejectes God. The biblical counselor will seek to evangelize the natural mind by presenting the claims of Christ, praying that the Holy Spirit will open the counselee's eyes to see the truth.

The carnal mind is characterized by one who has "a form of godliness but denies its power" (2 Tim 3:5). When a biblical counselor detects a carnal mind, he must appeal from the platform of scirptural authority. Thought eh counselee may have returned to his muddy wallow, it is possible that he still has a dim reverence for God and a residual bit of faith in the Word.

The Spiritual Mind

The biblical solution for the natural mind as well as the carnal mind is found in 2 Cor. 10:5. (2 Cor 10:5 NIV) We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

The spiritual man has "the mind of Christ." It is the mind controlled by the Spirit. (Rom 8:6 KJV) For to be carnally minded is death; but to be spiritually minded is life and peace.

The spiritual mind has several characteristics. (Gal 5:22 KJV) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, (Gal 5:23 KJV) Meekness, temperance: against such there is no law.

These qualities are a result of conscious choices to submit to the Holy Spirit. (Gal 5:24 NIV) Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. (Gal 5:25 NIV) Since we live by the Spirit, let us keep in step with the Spirit.

7. THE FOUR BASIC TEMPERAMENTS

Temperament

Temperament is the combination of inborn traits that subconsciously affects man's behavior. These traits are arranged genetically on the basis of nationality, race, sex, and other hereditary factors. These traits are passed on by the genes. The alignment of temperament traits is just as unpredictable as the color of eyes, hair, or size of body.

Character

Character is the real you. The Bible refers to it as "the hidden man of the heart." It is the result of your natural temperament modified by childhood training, education, and basic attitudes, beliefs, principles, and motivations.

Personality

Personality is the outward expression of ourselves, which may or may not be the same as our character, depending on how genuine we are. Often personality is a pleasing facade for an unpleasant or weak character.

Temperament is the combination of traits we were born with; character is our "civilized" temperament; and personality is the "face" we show to others.

Temperament provides man with both strengths and weaknesses. God has given the Christian the Holy Spirit, who is able to improve man's natural strengths and overcome his weaknesses.

The Four Basic Temperaments

More than 400 years before Christ, Hippocrates propounded the theory that there are basically four types of temperament. He erroneously thought that these four temperament types were the result of the four body liquids that predominated in the human body; blood, choler or yellow bile, melancholy or black bile, and phlegm. The names given:

Sanguine - blood (lively) Choleric - yellow bile (active). Melancholy - black bile (black). Phlegmatic - phlegm (slow).

New classifications: extrovert and introvert.

The four temperaments are basic. A person is a combination of these, with one being predominant.

Sanguine

Warm, buoyant, lively and "enjoying" temperament. He is receptive by nature, and external impressions easily find their way to his heart, where they readily cause an outburst of response. Feelings predominate to form his decisions rather than reflective thoughts.

Has a unusual capacity to enjoy himself and usually passes on his hearty nature. When he comes into a room of people, he has a tendency to lift the spirits of everyone present. He is a thrilling story teller. He never lacks for friends. He can genuinely feel the joys and sorrows of the person he meets and has the capacity to make him feel important. He enjoys people. Never at a loss for words. Often speaks before he thinks. His noisy, blustering, friendly ways make him appear more confident than he really is, but his energy and lovable disposition gets him by the rough spots of life.

The world is enriched by these cheerful, sanguine people. They make good salesmen, hospital workers, teaches, conversationalists, actors, public speakers, and occasionally they are good leaders.

Weaknesses of the Sanguine

Sanguines are often voted "most likely to succeed," but often fail or fall short of their potential in life. They have a tendency to be weak-willed and undisciplined. These weaknesses make the Sanguine more likely to be deceitful, dishonest, and undependable. They tend to overeat and gain weight.

The only temperament more emotional than a Sanguine is a Melancholy. He can cry at the drop of a hat. He may be angry, but he will not carry a grudge. Once he blows up all over you, he forgets about it. He doesn't get ulcers--he gives them to everybody else!

Sanguines are notoriously disorganized and always on the move. They seldom plan ahead but usually take things as they come. They are happy most of the time because they rarely look back--and they seldom look ahead. As on man put it, "They are a disaster waiting to happen." When the Spirit of God has control, the Sanguine will definitely bring more planning and order into his life.

Behind that extroverted personality, the Sanguine is really quite insecure. His insecurity is often the source of his vile profanity. Sanguines are not usually fearful of personal injury and often resort to outlandish feats of caring and heroism. Their fears most often arise in the area of personal failure, rejection, or disapproval.

The most treacherous trait is his weak or flexible conscience. He can be the world's greatest con artist. He has no difficulty convincing himself that anything he wants to d is perfectly all right. Sooner or later

the Sanguine may weave a web of deceit that will produce his own destruction. The Sanguine who learns to accept full responsibility for all his actions has taken the first giant step toward victory over his natural tendency toward "situation ethics."

Choleric

The hot, quick, active, practical, and strong-willed temperament. He is often self-sufficient, and very independent. Tends to be decisive and opinionated, finding it easy to make decisions for himself as well as for other people. His is not an aimless activity, for he has a practical, keen mind, capable of making sound, instant decisions or planning worthwhile, long-range projects. He does not vacillate under pressure of what others think. He takes a definite stand on issues and can often be found crusading against social injustice or unhealthy situations.

He is not frightened by adversaries. He has a dogged determination and often succeeds where others fail. He does not sympathize easily with others, nor does he naturally show or express compassion. Many of the world's great generals and leaders have been Cholerics. He makes a good executive, idea man, producer, dictator, or criminal, depending upon his moral standards. Like Mr. Sanguine, Mr. Choleic is usually an extrovert, although somewhat less in intensity.

The Choleric is quick to recognize opportunities and equally as quick to diagnose the best ways to make use of them. He has a well-organized mind, though details usually bore him. Not given to analysis, but rather to quick, almost intuitive appraisal, he tends to look at the goal for which he is working without recognizing the potential pitfalls and obstacles in the path. Once he has started toward his goal, he may run roughshod over individuals who stand in his way. He tends to be domineering and bossy and does not hesitate to use people to accomplish his ends.

Most entrepreneurs are Cholerics. They formulate the ideas and are venturesome enough to launch out in new directions. The average Choleric can be expected to start four to ten businesses or organizations in a lifetime.

Once a Choleric learns to delegate responsibility to others and discovers that he is able to accomplish more through other people, he can complete an amazing amount of work. Other people cannot believe he is involved in so many projects and still keep his sanity. He is not a perfectionist. His thinking is that he would rather finish many projects 80% than a few 100%.

A Choleric is a natural motivator of other people. He oozes self-confidence, is extremely goal-conscious, and can inspire others to envision his goals. His primary weakness as a leader is that he is hard to please and tends to run roughshod over other people. He subconsciously thinks that approval and encouragement will lead to complacency. Thus he will resort to criticism and faultfinding in the hope that this will inspire greater effort. He must learn that criticism is a demotivator. People require reassurance and stimulation in order to perform at the height of their potential.

Weaknesses of the Choleric

He rarely likes to change himself. Cholerics are extremely hostile people. Some learn to control their anger, but eruption into violence is always a possibility with them. They soon learn that others are usually afraid of their angry outbursts and thus they may use wrath as a weapon to get what they want--

which is usually their own way.

The anger of Cholerics is quite different from that of Sanguines. His explosion isn't always as loud as the Sanguines because he is not quite as extroverted as the Sanguine, but it can be much more dangerous. The Choleric can purposely cause pain to others and enjoy it. His wife is usually afraid of him, and he tends to terrify his children.

The Choleric is cruel, cutting, and sarcastic. He is usually ready with a cutting comment that can wither the insecure and devastate the less combative.

The Choleric is the most unaffectionate of all the temperaments and becomes emotionally spastic at the thought of any public show of emotion. Except for his anger, the Choleric's emotions are less developed than any of the other temperaments. His emotional rigidity rarely permits him the expression of tears. He usually stops crying at the age of eleven or twelve and finds it difficult to understand others when they are moved to tears. One telltale sign that a Choleric is walking in the Spirit is compassion.

The Choleric is insensitive and inconsiderate. The Spirit of God can make him more kind and tenderhearted.

The Choleric's natural determination is a temperament asset that stands him in good stead throughout life, but it can make him opinionated and bullheaded. Cholerics are neutral about few subjects and are opinionated about everything.

One of the undesirable characteristics of the Choleric involves his inclination to be crafty if necessary to have his own way. He rarely takes no for an answer and will often resort to any means necessary to achieve his ends.

The Cholerics of life are very effective people if their weaknesses are not indulged until they become a dominating life-style. When they are filled with the Spirit, their tendencies toward willfulness and harshness are replaced by a gentleness which verifies clearly that they are controlled by something other than their own natural temperament.

Melancholy

The Melancholy is the richest of all the temperaments. He is an analytical, self-sacrificing, gifted, perfectionist type with a very sensitive emotional natures. By nature, he is prone to be an introvert, but since his feelings predominate, he is given to a variety of moods. His mood swings from heights of ecstasy to gloominess and depression. During these periods of despair, he can become withdrawn and be quite antagonistic. This tendency toward black moods has earned him the reputation of being the "dark temperament."

The Melancholic is a faithful friend, but unlike the Sanguine, he does not make friends easily. He seldom pushes himself forward to meet people, but rather lets them come to him. He is perhaps the most dependable of all the temperaments. Disappointing experiences make him reluctant to take people at face value, thus he is prone to be suspicious when others seek him out or shower him with attention.

The Melancholic usually finds his greatest meaning in life through personal sacrifice. He seems desirous of making himself suffer, and will often choose a very difficult life vocation which will require great

personal sacrifice. But once it is chosen, he is prone to be very thorough and persistent in his pursuit of it. No temperament has so much natural potential when energized by the Holy Spirit as the Melancholy.

As a general rule, no other temperament has a higher IQ, creativity, or imagination than a Melancholy. Most of the world's great composers, artists, musicians, inventors, philosophers, theologians, scientists, and dedicated educators have been predominantly Melancholies.

Weaknesses of the Melancholy

The admirable qualities of perfectionism and conscientiousness often carry with them the serious disadvantages of negativism, pessimism, and a spirit of criticism. These traits limit a Melancholy's vocational performance more than any others.

Once married, the Melancholy is more apt to be loving, sensitive, and faithful than any other temperament--if he doesn't let his negative thought patterns dominate. They can make him obsessively suspicious for no reason.

The most damaging influence upon a person's mind is criticism, and Melancholies have to fight this spirit constantly.

The Melancholy is more self-centered than any other temperament. He is the one most likely to accuse the minister of "preaching at me." If a new work regulation is introduced, he thinks they're out to get him.

He is revengeful and persecution-prone. He finds it difficult to forgive an insult or injury. He may appear calm and occasionally say, "I forgive you," but in his heart he will carry a grudge. He may state that he has forgiven but not forgotten.

One of the most prominent characteristics of a Melancholy's temperament concerns his mood swings. The older he gets, the more prone he is to experience black or dark moods. Such moods makes him vulnerable to depression.

No other temperament is so apt to be rigid and uncompromising. He never speaks in exaggerating and often corrects himself in the middle of a statement in an attempt to be scruptously honest. He is intolerant and impatient with those who do not see things his way.

Phlegmatic

The Phlegmatic is the calm, easygoing, never-get-upset individual with such a high boiling point that he almost never becomes angry. He is without a question the easiest person to get along with and is by nature the most likeable of all the temperaments. Life for him is a happy, unexcited, pleasant experience in which he avoids as much involvement as possible. He is so calm and unruffled that he never seems agitated, no matter what circumstances surround him. He is consistent every time you see him. However, he has more emotion than appears on the surface and has the capacity to appreciate the fine arts and the better things of life.

The Phlegmatic never lacks for friends. He has a dry sense of humor. He can have a crowd in stitches

but never crack a grin. He has a good, retentive mind and is capable of being a fine imitator. One of his greatest delights is in "needling" other temperaments.

The Phlegmatic tends to be a spectator in life and tries not to get very involved with the activities of others. It is usually with great reluctance that the is ever motivated to any form of activity beyond his daily routine.

Most elementary teachers are Phlegmatic. Who else could have the patience necessary to teach a group of first-graders to read? The gentle nature of the Phlegmatic assures an atmosphere for such learning.

Phlegmatic Weaknesses

The most obvious of the Phlegmatic's weaknesses is his apparent lack of drive and ambition. Although he always seems to do what is expected of him, he rarely does more. Rarely does he instigate an activity, but thinks up excuses to avoid getting involved with the activities of others and tends to slow down with each passing year.

No one likes to be hurt, and that is particularly true of the Phlegmatic. It is not uncommon for him to live like a turtle, that is, to build a hard shell of self-protection to shield him from all outside griefs or affronts.

One of the less obvious weaknesses of the Phlegmatic is his selfishness. Nowhere is his selfishness more apparent than in his use of money. He is a penny pincher and a miser except where clothes for himself or tools for his work are concerned. The Phlegmatic is a light tipper at restaurants and will rather give 10 percent to the church. Others call him stingy. He calls himself frugal. Of all of the temperaments, the Phlegmatic and his wife fight the most about money.

No one can be any more stubborn than the Phlegmatic, but he is so diplomatic about it that he may proceed halfway through life before others catch on. He almost never openly confronts another person or refuses to do something. He may not refuse to do something, but will somehow manage to sidestep the demand.

The Phlegmatic can be indecisive and fearful. This fear tendency often keeps him from venturing out on his own to make full use of his potential.

8. A FURTHER LOOK AT THE FOUR TEMPERAMENTS

Peter the Sanguine

In summary, the Sanguine is a warm, friendly, outgoing person who draws people like a magnet. He is a good talker, a happy-go-lucky optimist, the life of the party. He is generous and compassionate, responsive to his surroundings and the moods or feelings of others. On the negative side, he is often weak-willed, emotionally unstable and explosive, restless and egotistical. He has great difficulty following through on details and is almost never quiet. Beneath the surface, he is often insecure and fearful. Sanguines make good salesmen, speakers, actors and, less frequently, leaders.

The Apostle Peter is the most prominent man in the New Testament, aside from Jesus Christ. He is without question the most Sanguine character of the Bible. He spoke more frequently than the other disciples; no other was reproved by Jesus as severely; yet, no other disciple gave such outspoken testimony of his respect and love for Christ.

Characteristics of Peter

Impulsive

Whenever Peter acted, he acted instantaneously. Whenever the conversational ball was dropped, Peter picked it up. That's the reason he "stuck his foot in his mouth" so often. When Jesus called peter, he "straigthway dropped his nets and followed him." Peter was the first to want to come to Jesus walking on the water. This story also illustrates a common but less apparent trait of the Sanguine. In spite of his loud bravado, the Sanguine is generally quite fearful. He leaps before he looks and then becomes apprehensive about the consequences. This common tendency of the Sanguine to leap before looking and then tremble at the possible consequences will be changed when the Holy Spirit fills his life.

Peter was the first to respond on the Mount of Transfiguration. He impulsively drew his sword to cut off the guard's ear in the garden. In addition, Peter was uninhibited and outspoken.

After His Conversion

Counted it a joy to be beaten by the council. "Count it all joy when you fall into divers temptations. His humility is found in Acts 9:36-42. He was used mightily of God on the Day of Pentecost and at the house of Cornelius. He became gentle, humble, and manifested the love of God. He became a noted leader as is recorded in Acts 15 in bringing unity into the Early Church concerning circumcision and blood sacrifices.

Paul the Choleric

Summary of the Choleric.

He is a practical activist. He is strong willed, a natural leader, and is very optimistic. His brain is filled

with ideas, projects, or objectives, and he usually sees them through. He is extroverted, but not as intensely as the Sanguine. Although very productive in life, he has serious natural weaknesses. He is self-sufficient, impetuous, hot-tempered, and has a tendency to be harsh or cruel. No one can be a s cutting and sarcastic as a Choleric. They make good supervisors, generals, builders, crusaders, politicians, or organizers, but are not good at details.

Paul is the best example in the New Testament of the Choleric temperament. He is also the best illustration of a transformed choleric. In him we see how the Holy Spirit modifies a strong-willed person after conversion.

Cruelty

Most of the world's cruel dictators and criminals have been predominantly of the choleric temperament. Paul was cruel in his persecution of the early Christians, as he was found "breathing out threatenings and slaughter against the disciples of the Lord."

Strong-willed

One of the best assets of the Choleric. If pointed in the right direction, it makes him a most successful person. Success may be dependent upon determination more so than ability. Paul was very disciplined and learned how to live victoriously over weaknesses. Paul was very decisive and highly motivated.

Moses the Melancholy

The richest of all temperaments is the melancholy. He is usually blessed with a gifted mind and a tremendous capacity to experience the complete spectrum of emotions. Some of the world's greatest geniuses have been gifted Melancholies who squandered their talents in despondency and became apathetic and unproductive. The secret of motivation is one's thinking pattern, and the key to a proper thinking pattern is the Spirit-filled life. The Melancholies' "hall of fame" would include Jacob, Solomon, Elijah, Elisha, Jeremiah, Isaiah, Daniel, Ezekiel, Obadiah, Jonah, John the Baptist, the Apostles John and Thomas. Heading this list would be Moses.

Summary of the Melancholy

He is a natural perfectionist, very sensitive and appreciative of the fine arts, analytical, self-sacrificing, and a faithful friend. He is not outgoing as a rule and rarely pushes himself forward. He tends to be moody, critical, pessimistic, and self-centered. The world's great artists, composers, philosophers, inventors, and theoreticians have usually been Melancholies.

The inherent talent and gifts of Moses are apparent throughout the entire scriptural narrative. "He was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." (Acts 7:22).

Melancholies have a capacity for the dramatic and rise to great heights on occasion. Moses was never any better than when he appeared before the Egyptian Pharaoh. As a general rule, melancholy people excel under this kind of pressure because external motivation spurs their latent talents. Once the pressure is off, however, they tend to recede into apathy unless motivated by the Holy Spirit. One of the hallmarks of a melancholy is a desire to be self-sacrificing. He is self-depreciating. Although he may possess the greatest native talents of any of the temperaments, these talents are often neglected because of an inordinate feeling of inferiority. Parents must be especially considerate of the melancholy child, as criticism makes a deep impression on his sensitive nature and may discourage further effort.

Moses

Moses gave excuses to God. "I don't have any talent!" "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Of tremendous help to every melancholy Christian would be a study in the Bible concerning God's provision.

"What shall I say to Pharaoh?" "No one will believe me." Fear of rejection is part of the inferiority complex of the melancholy temperament. Failure is often devastating to Melancholies. "I can't speak in public." "I am not eloquent; but I am of a slow tongue."

"I don't want to go." "And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send" (Ex. 4:13). In other words, "I'd appreciate it if you sent someone else."

Good mental and spiritual hygiene for every temperament, especially the Melancholy, is to refuse to coddle negative and critical thoughts. The bitterness of the Melancholy points up the power of forgiveness.

The remedy for negative thinking is not difficult for a Christian. He simply acknowledges bitter thoughts, hostile feelings, and "Evil imaginations" about others as sin and confesses them. Then he will be released from their power and forgiven by God. A new thinking pattern is built by concentrating on good things and God's purpose for all.

The excuses of Moses that reveal his inferiority complex are all based on lies. Although they seemed reasonable to him, none was valid nor helpful. If you are ruled by an inferiority complex, you are limiting God through unbelief. One of your great needs, therefore, is faith, and faith comes through the Word of God and the Holy Spirit.

One of the most admirable traits of a Melancholy is his loyalty and faithfulness. This characteristic makes him particularly devoted to God when filled with the Spirit. Moses' devotion seems to have grown through the forty years he served God. As problems arose, he turned to God for guidance.

The student would be wise to study Exodus 1-20; 24:9-18; 32-34; and the book of Numbers. The transforming power of God is demonstrated on almost every page.

Abraham the Phlegmatic

The easiest people to get along with in life are Phlegmatics. Their calm, easygoing nature makes them well liked by others, and their clever wit and dry humor makes them a joy to have around.Phlegmatics are usually such good people that they act more like Christians before their salvation than other temperament types afterward. He is cheerful to work around. He is an efficient, conservative, dependable, witty person with a practical turn of mind. His greatest weakness is lack of motivation. However, when filled with the Spirit, and thus properly motivated, Phlegmatics make unusually successful servants of Christ. One important thing to keep in mind when trying to motivate a Phegmatic, don't take no for an answer.

On the other hand, don't be obnoxiously forceful or he will stiffen his back and stubbornly, though graciously, resist your most aggressive entreaties. Present your case and expect to be refused the first time around. Gently leave the door open nd draw back allowing him sufficient breathing room and time to think and pray. Occasionally approach him, but don't press him for a quick decision. Give him plenty of encouragement and be as factual as you can. You can't trick or "psych" him, but if you appeal to his sense of Christian responsibility, he will gradually respond.

Several of the men God used in Bible days seem to possess a high degree of phlegmatic temperament: Noah, Samuel, Daniel, Joseph (husband of Mary), Nathaniel, Philip, and the Apostle James. The best illustration for the purposes of our study is Abraham

The natural hesitancy, indecision, and fear of a Phlegmatic are seen in Abraham. The promises of God as given to Abraham in Genesis 12:1-3 are in the past tense. This indicates that God had already made these promises to him and is now reiterating them. It took several years for Abraham to learn to trust in God.

One of the most admirable characteristics of a Phlegmatic is their love for peace. They tend to exhibit a serenity and calmness that is soothing to others. Usually their desire for peace and harmony is greater than their desire for personal possessions, as was revealed in Abraham's choice to give the best land to Lot.

"What you are under pressure is what you are." Pressure does not change our character, it just identifies its true nature. By nature, the Phlegmatic comes out best under pressure. Shortly after Lot became a resident of Sodom, war broke out among the kings of Canaan. Abraham's concern for loved ones in an emergency takes precedence over their love for personal safety and emotional protection. When motivated to action and committed to the battle, Abraham revealed latent leadership characteristics that were extremely effective.

The Phlegmatic is reserved and conservative in about everything, including self-praise. Abraham knew that victory was really due to the blessing of God, who delivered him from his enemy.

Phlegmatics, more than any other temperament, are inclined to do the "acceptable thing." They are the most prone to obey what God expects of a Christian. For example, the Phlegmatic is the most apt to tithe. Sanguines are ever making new vows of faithfulness whereas Cholerics are usually so overcommitted financially they keep putting off gifts to the Lord. Melancholies are likely to be fearful that they cannot live on the rest of their income and so are reluctant to commit themselves to tithing.

9. EFFECTING BIBLICAL CHANGE

Jay Adams:

The Motivation for Change.

Motivation is often lacking in counselees. Loss of hope, lack of patience, and the sheer difficulty of making changes. Sinful failures of all sorts contribute to the problem. The Christian counselor must become familiar with biblical concepts of motivation.

We are human becomings, not merely human beings. The Christian life is not static but a life of change. Change is of the essence to his sanctification, which is the process of putting off sinful ways of life and putting on godly ones. Such change is difficult. It is not easy to say no to self and yes to Jesus.

All change is hard, and there must be powerful motivation to achieve it. Since change comes gradually and through patient endurance, there must be hope. Ultimately, the counselee must be pointed to Christ.

Part of the counselor's task is to help Christian counselees who are discouraged and defeated to see who they are. They must help counselees to look upon themselves as God sees them. The counselee must be reassured that the possibility of change is great.

Means of Motivation

- 1. Rewards and Punishment.
- 2. Behavior that pleases God--for His name's sake.
- 3. For the sake of others.
- 4. Modeling, or encouragement by example, provides a rich source of motivational appeal. "If he can, so can I." 1 Cor. 10:13.

Change: The Goal

Biblical change is the goal of counseling. Change is difficult (Jer. 13:23). This not only refers to the old nature, but it also refers to a habit that is contracted by long practice.

Counselees should be challenged when they make statements such as: "I'll never change," or "I guess that's just the way I am." When a counselee protests, "But I just don't have patience," and means by those words, "That's the way that I was born and nothing can be done about it," the counselor should respond that patience can be acquired, since it is a fruit of the Spirit.

Focusing on the Past

When persons focus on the past, change will not be possible. No one can change the past. It is not the past that needs to be dealt with; the past no longer exists. The past does not need changing; the counselee needs to change. The counselee must be encouraged to refocus from the past to its effects upon the present. The past can only be dealt with in the present by forgiveness, rectification, reconciliation, and other changes that must be made today. The counseler cannot get caught up in the web of fretting, guilt,

self-pity, discouragement, and regrets in which some counselees have become entangled. The past is present with the counselee most plainly in his personality, attitudes, and life style. Personality is the sum total of all that one is by nature and nurture. The task of the Christian counselor is to call for repentance, which is a call for change. It begins with a change of mind which effects a change of heart and ultimately a change of behavior.

Changing Present Patterns from the Past

Perhaps the past if present with the counselee most plainly in his personality, attitudes, and life style. Personality is the sum total of all one is by nature and nurture. The counselor must believe and steadfastly maintain that change is possible with Christ. He must insist that every change that God requires of any Christian is possible. Age is no insuperable hindrance, heredity cannot remove responsibility, and the presence of a well-cultivated life style is not too formidable for the grace of God. The Scriptures give the needed hope, directions, and goals, the Holy Spirit provides the power, and Christian discipline is the method.

The change of an activity is not the same as a change of the person. The former may involve actions sporadically or temporarily sustained by certain conditions; the latter involves a pattern developed as part of the fabric of the person's life that brings about those actions in spite of conditions. For example, "when is a liar not a liar?" "When is a thief not a thief? When he stops lying? When he stops stealing? Not necessarily. There is no assurance whatever that a thief who is not stealing has ceased being a thief. All the cessation of stealing indicates is that for the moment or at the present he is not stealing. It may not be wise for him to steal at this time.

Putting Off and Putting On

Change is a two-factored process--putting off and putting on. These two factors always must be present in order to effect genuine change. Putting off will not be permanent without putting on. "When is a liar not a liar?" "When he is something else." "Therefore (he is now applying the principles of change) laying aside falsehood (putting off), speak truth, each one of you with his neighbor, for we are members of one another (putting on). "When is a thief not a thief?" "When he has stopped stealing?" No. "Let him who steals steal no longer (putting off) but rather let him labor, performing with his own hands what is good, in order that he may have something to share with him who has need (putting on).

Other examples:

Put off: Resentment (holding anger in). Put on: Dealing with problems daily (letting anger motivate to biblical solutions).

Put off: unwholesome words that cut up others. Put on: Words that build up another.

The works of the flesh must be replaced by the fruit of the Spirit. The way of the ungodly must give way to the way of the righteous (Ps 1).

Changing a Life Course

A beetle lies on its back, helplessly kicking its feet in the air. What sort of change does it need? "It needs

to be turned over," you reply. Very well, we shall do so. There, all seems right again. He can move and...wait! Look at what is happening! He is trying to go up the same incline again. Oops! Sure enough, he has rolled over on his back again. Turning him right side up is not enough--he must learn to change his life course as well.

Habit

God has given man a marvelous capacity that we call "habit." Whenever one does something long enough, it becomes a part of him. Habits are hard to change because we have become comfortable with them. They have become unconscious responses. "Which foot did you put the first shoe on this morning?" You have to think about it. You just did it. One established a life style by habit.

One has practiced a lifestyle of sinful behavior because they practiced and learned it. They developed some unconscious patterns. The same thing is true of living righteously. The capacity of habit works both ways; operates in either direction.

WHAT IF THEY WON'T CHANGE?

How to Assess a Desire for Change

How can you tell if a person is sincere about changing? Some who ask for help don't want to change; they merely want to get out of pain, or they want someone else to change. Some only want to change to the extent that he can have his way.

You can gain a sense of a person's desire to change if he is willing to do whatever it will take to resolve the problem, and if you see specific steps of change that endure over time.

Some people only want an audience for their own misery and self-pity. Take notice if counselee counters your suggestions with an inordinate number of "Yes, but" excuses; if he always has good reasons why he can't do a particular action you suggest, or if he always gives you reasons why it won't work.

People who don't want to change will tend to focus their conversations and energy on the problem and how badly they have been treated, rather than on creative solutions to the problem. While everyone needs some time to work through their feelings about a particular situation, a continual repetition of hurt feelings may indicate that your friend's desire for healing and change is very weak.

Unclear of Unrealistic Expectations

Before you conclude that a person doesn't want to change, examine your own expectations. Unrealistic expectations begin when you want a person to progress according to your own need for results. You may become tempted to blame her for not progressing more quickly or to doubt their sincerity.

Just as you may have unrealistic expectations of a counselee, you may that he will develop unrealistic expectations of you. Because of your faith and knowledge, he may expect you to always have answers for him,

If after several months a person does not appear to solve his problem, and the difficulty is not with

unrealistic or unclear expectations, then you may need to gently confront him. You might say, "We've been talking together for a long time. Do you think we've made any progress?"

How to Provide a Climate for Change

Sometimes the desire to change is there, but the person just doesn't know how to bring it about in his life. What can you do to help him achieve progress in his situation?

- 1. Express confidence in him and in God. Point out the strengths you have observed in counselee. Remind him of strengths he may have forgotten.
- 2. Remember the Counselee has a right to his own choices. Many life-changing lessons are only learned through our suffering the consequences of a mistake or sin.
- 3. Recognize the Necessity of Plateaus. Expect plateaus in the change process. During changes, we tend to progress rapidly for awhile, then to level off for a rest period. He may simply need to take time to absorb what has already been experienced and learned. Help counselee to see that the change process will be a series of fast growth or change, followed by periods of stabilization.
- 4. Be Careful Not to Judge.

Dr. Worthington

God will change people, not us. However, God has chosen to use counselors to stimulate some of the changes he desires. Counselors use techniques to give form to the changes.

Three steps of change:

- 1. Become aware of the problems.
- 2. Break old patterns.
- 3. Establish new patterns.

The structures, cognitive and environmental, must be changed if improvement is to be maintained after counseling is ended. The changed structures, in turn, will result in new behaviors and new shared environmental events.

What tools does the counselor have to accomplish the task of affecting cognitive and environmental structures? Only what can be done in the counseling session. The counselor can engineer environmental events, which must be powerful enough to change the counselee's cognitive and environmental structures. The environmental events provided by the counselor are what he or she says, does and directs the client to do both during and after the session.

From a cognitive-behavioral point of view, change is enhanced when people are aware of their need to change and of the goals for which they must aim. Various techniques from a variety of theoretical schools of therapy promote a client's awareness.

Rarely does something change directly from one stable position to another stable position. There is a time of breaking old patterns. As they break, the client experiences distress and discomfort. He wants to end the discomfort and return to the comfort of the misery he knows. As old patterns break, prepare for the client to be discouraged and resistant. As old patterns break, you must help build new patterns. *Production of Change through Staging Dramatic Events*

How does the counselor use the session to accomplish the task of change? One way is through staging dramatic events. One way to make counseling dramatic is to videotape a session of counseling. Videotape recording is threatening to most people. Good. If it were not, it would be far less useful. Being different from the normal, the mild threat makes counseling have greater impact.

Another way to increase the drama of counseling is to use role plays and structured feedback about the couple's behavior. Under your direction and in the presence of you and your tape recorder, the context is changed. An observer (the counselor) increases self-consciousness and helps the client to concentrate on his behavior and thoughts in ways that he might never have done before.

10. GOALS OF COUNSELING

Happiness Is Not the Goal of Christian Counseling

What is the client ultimately looking for in counseling? Universally, the response is "I want to feel good." or "I want to be happy." There is nothing wrong in wanting to be happy. I want to be happy, but the paradoxical truth is that I will never be happy if I am concerned primarily with becoming happy. My overriding goal must be in every circumstance to respond biblically, to put the Lord first, to seek to behave as he would want me to. I must consciously and firmly by an act of my will reject the goal of becoming happy and adopt the goal of becoming more like the Lord. The result will be happiness for me as I learn to dwell at God's right hand in fellowship with Christ. The basic reason for a person to want to solve his personal problem should be that he wants to enter into a deeper relationship with God and to more effectively please Him through worship and service.

The Goal of Spiritual Maturity

A goal of Christian counseling is spiritual maturity. Maturity involves two elements: (1) **immediate obedience in specific situations** and (2) **long-range character growth.**

The Goal of Moving OVER and Moving UP

A Christian must do more than **change his behavior** (Moving OVER). **Attitudes must change, desires should slowly conform more to God's design, there must be a new style of living** which represents more than a collection of obedient responses. The change must me not only **external obedience**, but also an **inward newness**, a renewed way of thinking and perceiving, a changed set of goals, a transformed personality (Moving UP).

In order to develop a counseling strategy, we must decide exactly what we are trying to change. Are we trying to change the way a client feels? Do we simply try to eliminate his symptoms? Behaviorists say the symptoms represent the total problem. Eliminate the symptoms, and you eliminate the problem. Should we be trying to help a person behave more responsibly?

What are we hoping will result from the changes we produce? In other words, what is our ultimate goal? For the secularists, the goal is to help the client "feel good." Whatever will make him happy. Prov. 14:12. "There is a way which seems right unto a man, but the end thereof are the ways of death."

Christian counselors desire the welfare of their clients also, but they believe that a person's welfare depends on his relationship to Christ. There are absolute standards. A Christian counselor cannot help a client feel good in a way that contradicts those absolute standards.

If we are clear that we want to introduce changes which will draw a person closer to God whether the immediate feelings are positive or negative, we can evaluate what we should be trying to change.

What Are We to Change?

What are we to change? How a person thinks, what he is depending on, what he believes he must have if

he is to feel truly worthwhile. We must change his mind. Transformation depends on renewing minds; not our feelings, not our behavior, not our circumstances. Rogers renews feelings. Glasser renews behavior. Skinner renews circumstances. Christ renews minds.

Right behavior without right thinking produces a labored, pressured, effortful brand of Christian obedience. Right behavior springing from right thinking yields a joyful, natural, desired obedience to the God who has made us whole persons.

As thinking changes, goals will of course change because goals depend upon the basic assumption about how to meet personal needs. When your thinking is straight and you know that meeting your needs depend only on your relationship with Christ, you are in a position to always set reachable goals.

There are three primary goals of counseling in the counseling process:

- 1. Identify the problem.
- 2. Analyze the available options.
- 3. Discover and choose God's will.

The First Goal: Identify the Problem

The problem isn't always so obvious. What may be totally obvious to you may not be obvious at all to the person you are trying to help. And what may be obvious to him may not be at all clear to his wife or girlfriend. Proverbs 16:2. "All the ways of a man are pure (upright; just) in his own eyes."

Quite often we tend to magnify the faults of others and minimize our own; when a problem occurs we tend to see ourselves in a different light than others do. There are three perspectives which confront the person you may be helping: how he sees himself, how his mate or the other person sees him, and how God sees him. Until the person who has come for help gains these three perspectives, he will not see the necessity of moving into the second phase of counseling.

Identifying the problem leads to accepting the responsibility.

The Second Goal: Analyze the Available Options and the Consequences of Accepting or Rejecting Each One

Here you want to explore the available courses of action. You must confront the counselee with the consequences of his or her action, as hard as it may be to face them. The past ceases to be important. The future is everything, and the present decides what the future will be. When we refuse to recognize the consequences, right or wrong, we live with the results of poor choices.

The Third Goal: Help the Counselee to Discover and Choose the Will of God for His Life

As you analyze the consequences of the options, you then have to bring the one you are helping to a place of confrontation with the will of God. Obviously, it cannot be the will of God for a person to continue in any sinful relationship or situation.

To right a wrong requires positive action, which means breaking habits that have become comfortable and

perhaps enjoyable. When a counselee knows what is right but lacks the courage to take the first step toward the will of God, encouragement, loving, and reinforcing without condemnation is the additional strength needed to do the right thing.

Specific Goals

After you have built rapport, begun to identify the problems, and gained some insight into why earlier plans of action have not been working, it is good to set some more specific goals. Some of these goals are:

- 1. Self-understanding.
- 2. Building better communication with others.
- 3. Helping people acquire skills or change behavior.
- 4. Giving support.
- 5. Stimulating spiritual growth.

Goals should be as specific as possible. If you and your counselee have differing goals, this discrepancy should be resolved. After clear and mutually acceptable goals are established, the counselee must be helped to take action that will move toward reaching these goals. This has been called a crucial stage in counseling; a critical point where failure in the counseling process may be most likely to occur. It can be easy for everyone to agree on goals, but it is much harder to make the changes that will move one toward attaining these ends.

Ultimately, the counselor should help the counselee to grow into maturity who honors Christ with their lifestyles, beliefs, inner serenity, and interpersonal relationships. To help counselees reach this goal it is necessary to focus on present, more immediate problems. Sometimes this is done by guiding counselees as they change their thinking perceptions, and behavior.

Example: Marriage Counseling

- 1. Counselor Goals.
 - a. Identifying and understanding the specific issues that are creating the marital problems.
 - b. Teaching the couple how to communicate constructively.
 - c. Teaching problem-solving and decision-making techniques.
 - d. Helping the counselees understand the counseling relationship.
 - e. Helping them express their frustrations, disappointments, and desires for the future.
 - f. Keeping the husband and wife together.
 - g. Instilling hope.
 - h. Teaching the couple how to build a marriage based on biblical principles.

2. **Determining Counselee's Goals.**

- a. How does each partner experience the relationship?
- b. What does each yearn for?
- c. What can be done?
- d. What is each willing to do now?
- 3. *Setting Mutually Acceptable Goals.* If counselees have goals or values that differ from those of the counselor, or if the husband and wife have conflicting goals. All of this should be discussed openly. Usually there are at least some goals that everyone accepts, and it is possible to start there.

Example: A wife complains that her husband has been unfaithful, but the husband wants the freedom to have occasional sexual contacts during business trips. The Christian Counselor is faced with a goal conflict. If counselor-counselee goal conflicts persist, even after continued discussion, then withdrawal from the counseling and referral may be the best options.

Goals for Divorce Counseling:

- 1. Helping counselees evaluate their marital situation realistically, including consideration of the prospects for avoiding divorce.
- 2. Discuss biblical teaching on divorce and remarriage.
- 3. Discovering and discussing the counselee's expectations and desires for counseling.
- 4. Helping couples admit, confess (to God and to each other), and change attitudes and actions that are sinful.
- 5. Encouraging the couple to avoid belittling, blaming, and criticizing each other, especially in the presence of children.
- 6. Helping the spouses understand the effects of divorce on children (including grown children) and encouraging counselees not to use children in manipulative ways, either to force children into taking sides or to get messages to the former spouse.

Characteristics of Goals

- 1. *Goals should be positive.* Your realistic, yet optimistic, adherence to goals can give the counselee a vision. Therapy should be both growth-oriented and problem-solving. The goal of problem solving is to help people solve their problems so they can return to their normal lives. Goals would include: to help decrease conflict and to increase communication; decrease power struggles and increase intimacy; decrease blame and unforgiveness and increase faith.
- 2. *Goals should be realistic.* Unbridled optimism can cause the client to lose confidence in your competence. If you do not take their problems seriously, you will create resistance. He may think, "If this is such a simple problem, I must be pretty incompetent and worthless not to be able to solve it in all the time I have had. I can't believe that this problem is that simple. We'll see."
- 3. *Goals should be specific.* For example, to improve a couples' intimacy is too general. An assignment to for the couple to spend time together doing something pleasant is more specific. Another example would be to encourage them to spend 5 hours each week doing things that are intimate.

11. COUNSELING MODELS

Introduction

The counselor's question very well might be, "What on earth can I say that might be helpful?" If the counselor has just read a book on Rogerian counseling, he is likely to warmly grunt, "I understand," hoping that his client will believe him. If his most recent reading was *Competent to Counsel* by Jay Adams, he perhaps would look for an opportunity to forcefully assert that "It is sinful to do that. You must repent and change. Here are the Scriptures to read which will help you." Professional and pastoral counselors alike tend to rely on a few techniques and two or three basic principles, perhaps without every clearly thinking through exactly why their counseling efforts should work.

I want to draw together some thoughts from two different schools to summarize models of counseling.

Jay Adam's Nouthetic Model

Elements of Dehabituation and Rehabituation

- 1. Becoming aware of the practice (pattern) that must be dehabituated (put off). Unless the client knows exactly what he is doing, he will not know how to correct the practice. The counselor and counselee should be aware of the nature, frequency of occurrence, and the associated occasions for the attitude or behavior pattern that must be put off.
- 2. Discovering the biblical alternative. There is a proper practice, pattern, or habit to replace every improper one. Counselors must read the Scriptures with an eye ever alert for passages that indicate the proper alternatives.
- 3. Structuring the whole situation for change. The structure of one's activities, surroundings, and associations should be consistent with and aid his avowed desire to put off a sinful practice. Equally important, he must structure for the new practice that he wishes to develop. One must rearrange his environment, associates, schedules, activities, or whatever other impediments in his life that might become an occasion for sin so that these, instead, become facilitators in learning God's new way of life.
- 4. Breaking links in the chain of sin. It is necessary for the counselor to break down an activity into its steps or stages or links. There are two points at which one can stop an action: at the point of resistance and at the point of restraint.
- 5. Getting help from others. Change is difficult. Once a pattern has become a habit, it has become almost a part of one's nature. When adults attempt to replace a sinful response by a biblical one that is pleasing to God, they often need reminders and encouragement. It would be good to have counselee to look at all the scriptures which include the phrase, "one another."
- 6. Stressing the whole relationship to Christ. The counselor should not just focus on detailing the concrete and specific changes and aspects of changes that must be made. Counselees may tend to

focus upon the change and forget the more basic fact that this all has to do with pleasing God and living for the honor of His Son, Jesus Christ. The counselor should discuss the counselee's whole life.

7. Practicing the new pattern. Patterns do not develop automatically. They become a part of one's life through practice. Discipline is the key. It is the secret of godliness. Godliness is the goal of the Christian life; he must be shown how to please God by being, thinking, doing, saying, and feeling what God wishes.

Larry Crabb's Model of Counseling

Model of Problem Development

Intelligent counseling requires a good conceptual understanding of how problems develop. People are motivated to reach whatever goal they assume will meet their deepest personal needs. How psychological problems develop: The key element behind most symptoms is an obstacle which interferes with reaching the individual's chosen goal. If the obstacle can be overcome by making changes in goal-oriented behavior, the threat of neurosis is averted. Most often stubborn obstacles fall into one of three categories:

- 1. Unreachable Goals.
- 2. External Circumstances.
- 3. Fear of Failure.

If the goal set by the individual is unreachable, the most usual primary emotional response is guilt or feelings of self-derogation,. If the person believes that his goal is reachable (whether or not it is or not) but that some external circumstance has blocked the path to the goal, the result is typically resentment. If the block is neither an unreachable goal nor a thwarting circumstance but a disabling fear of failure, the person usually experiences anxiety.

The three problem emotions behind most of our difficulties are guilt, anxiety, and resentment

Category #1: Unreachable Goals.

Some goals which people set for themselves simply cannot be reached no matter how hard they try. Some people think that the only way to feel good about themselves is to avoid all criticism. In order to avoid criticism, one seeks to live perfect. If the client accepts responsibility for not reaching his unreachable goal, he feels unworthy. Often these feelings are expressed in statements of self-hatred, attitudes of despairing disgust with oneself, and a loss of motivation to try. The result of not reaching goal is **guilt**.

Category #2: External Circumstances.

When the client feels a goal is reachable, and there are blocks outside of himself keeps it from happening, then resentment can result. Perhaps the most common problem of counseling is in the area of resentment. If I am trying to reach a goal but you frustrate my efforts by getting in the way, I will feel anger or **resentment** toward you.

Category #3: Fear of Failure.

American men often are gripped by this problem in their role as husband and father and, as a result, renege on their responsibilities. The goal may be reasonable and attainable. The path to the goal may be free from interference. But if someone is afraid he might not reach the goal, he often will waiver in anxious indecision. Result: **anxiety**.

LARRY CRABB'S MODEL OF COUNSELING

Certainly there are times when strong firm confrontation is right and necessary. But there are other times when gentle support, encouragement, concerned listening, exploration of inner dynamics, reflection, clarification, and acceptance of feelings are desirable.

A confrontational model is not nearly broad enough to cover all the ingredients of effective Christian counseling. Paul told the Thessalonians to nouthetically confront those who were disorderly in their actions, people who were stubbornly resisting their responsibilities. But he also instructed them to comfort people who were despondent or fainthearted. To harshly confront a fainthearted person not only would be cruel but also positively harmful. Some people need to borrow from another's strength on occasion. We are to bear each other's burdens. This suggests that the local body of believers is to be an interdependent fellowship including confrontation, supportive encouragement, strong assistance, and likely a host of other behaviors.

The concept of coming to one's aid in a variety of different ways depending on the problems seems to provide a broad and accurate model for counseling. Counseling is relationship. Relationship interactions vary depending on the temperaments, problems, personalities of the people involved. With some you adopt a professional air; with others a relaxed, friendly mood. With some you directively teach; with others you ramblingly explore. With some you assign specific behavioral homework assignments; with others you subtly encourage broad affective or attitudinal change. **SEVEN STAGES OF A COUNSELING MODEL**

1. *Identify Problem Feelings*. Most people begin a counseling session by discussing either a feeling, an external circumstance, or a problem behavior. The initial goal of the counselor is pinpoint whatever problem emotions exist. If the client begins by sharing a feeling, reflect

feeling, an external circumstance, or a problem behavior. The initial goal of the counselor is to pinpoint whatever problem emotions exist. If the client begins by sharing a feeling, reflect, draw out, understand, clarify. Try to identify whether the feeling is anxiety, resentment, guilt, despair, or a vague sense of emptiness.

If your client begins by discussing his problem circumstances, ask how he feels about these circumstances. Once you know that your client is boiling with deep resentment, you look for the block to his goal, then define the goal, then examine his goal-oriented behavior, and eventually take a look at the basic assumptions that started the problem sequences.

If the presenting problem is a symptom or a set of problem behaviors, again try to identify what feelings precede or accompany the symptoms. The areas to cover in initial questioning include occupation, family (marriage, children, parents, siblings), sexual activity, religion and church-related areas, education, and money. In every instance you are looking for problem feelings.

2. *Identify Goal-oriented (Problem) Behavior.* Once problem feelings are identified, the counselor must move to a consideration of goal-oriented behaviors. "What was my client doing when he experienced the obstacle which created the negative feelings?"

Example: A wife expressed resentment toward her husband (negative feeling). Her resentment was triggered whenever he joked about her appearance. She had for years tried to keep herself attractive (rational goal-oriented behavior) to win his acceptance (goal). He insensitively enjoyed making cracks about some small blemish in her appearance. She began to let herself go in an irrational attempt to have him say, "I love you whether you look good or not" (irrational goal-oriented behavior). Predictably his negative reactions doubled. Just as predictably, she felt a deepening resentment because the frustrating obstacle to her goal was an external circumstance, her husband. Now letting herself go became an expression of her resentment against her husband. "If I let myself become dumpy and unkempt, then when he rejects me, I can believe that if I had continued to work at my appearance, he finally would have accepted me."

3. *Identify Problem Thinking.* After Stage 2, counseling should move inside to an exploration of the person's attitudes and beliefs.

A technique developed by Alfred Adler, called the Early Recollection Technique, often is helpful in pinpointing the basic assumption. In this simple procedure you ask your client, "Tell me the earliest thing you can recall, an incident in which you were involved." The event that a person recalls should bear some relevance to what the believes is necessary for his sense of self-worth. Details of the recollection often suggest the basic strategy which the person has adopted to reach the goal of personal worth.

4. *Change the Assumptions, or Clarify Biblical Thinking.* This is the hard step--convincing the client that his thinking is wrong. Definition of *attitude*: A firmly held assumption or belief, usually learned in an emotional climate and therefore charged with strong affective components.

A few suggestions relevant to changing wrong thinking to right thinking:

- a. **Identify where the wrong assumption was learned.** Discussion of the correctness of his beliefs is easier when the counselor can point out where he learned them.
- b. **Encourage expression of emotions surrounding the belief.** The sensitive counselor will reflect whatever emotions he picks up as the client's basic assumptions are discussed. As the client feels understood, he will relax and less defensively consider the validity of his thinking.
- c. **Support the client as he considers changing his assumptions.** To give up a long-held assumption is in itself a security-threatening process. When clients agree with correct thinking, the next step is to go back to situations which previously were very painful. This is where resistance can come in, and counselors need to offer encouragement and support at this point.
- d. **Teach the client what to fill his mind with.** Have the client to have a contrasting biblical assumption for every wrong assumption.
- 5. *Secure Commitment to Act on Newly Learned Assumption*. Client should be encouraged to do what is consistent with right thinking whether they feel like it or not. Certainly behavior may contradict feelings, but subjective feelings should not be the major guide for a Christian's behavior.

Counseling cannot progress past this point until the client has committed himself (as completely as he can) to behaving consistently with what he has acknowledged to be true regardless of how he feels. It is at this point that confession of sin seems most appropriate. Not only wrong behavior, but also wrong emotions and wrong thinking.

- 6. *Plan and Carry Out Biblical Behavior*. This is an obvious follow-up to Stage 5: planning what your client should do differently now that his thinking has changed. The insights achieved in Stages 3 and 4 do not really become a part of the person until he begins acting on them. Progress from merely *assenting* to truth to deeply *agreeing* with truth depends on *behaving consistently with truth*.
- 7. *Identify Spirit-controlled Feelings.* Stage 7 is simply the identification of the lack of sin-related feelings and the presence of "spiritual feelings." The development of a sense of quietness, togetherness, and peacefulness is a gratifying and reassuring experience. The counselor should look for this evidence of the Spirit's work in his client's life and make sure that it is noticed and enjoyed. Many Christians have had the experience of "feeling really good" when they are consciously abiding in Christ and the experience of feeling that "something is wrong" when they are out of fellowship. Stage 7 reflects upon that wonderful sense of improved adjustment which follows upon a renewed mind (Stage 4), commitment (Stage 5), and obedience (Stage 6).