

## ACBC Exam Study Guide Counseling Exam 1

Q: What issues should be covered in an introductory session with a counselee regardless of the counseling issue? Explain the importance of each issue.

1. Relationship, relationship, relationship-work hard at lovingly connecting with your counselee. I ask about hobbies, occupation, where he or she is from, favorite books, kids, etc. and anytime I can relate to something I bring up the similar thing in my life so as to connect. This is your new friend.
2. This also relates to the question–Do you have passport? Just as a passport gets you into a foreign land you have to get across the borders into the other person’s life. As Paul Tripp would say, “why should this person trust you with the fine china of his or her life?” You gain passport if the counselee can answer yes to the following three questions about you:
  - Do you care about me? Is it obvious you are a compassionate person through demeanor, etc.?
  - Can I trust you? Can you keep confidential info confidential?
  - Can you help me? Are you confident the Bible has answers and you are known as a person with biblical wisdom?
3. Have you followed procedure for getting the right forms filled out and signed? –informed consent, The personal data inventory.
4. Give hope, give hope, give hope–this is loving and it helps a counselee be motivated. Hopeless people are lethargic. The first sessions should be very focused on giving hope and then keep giving hope throughout the process.
5. Gather good data–send the message that you really want to understand. So, ask clarifying questions based upon what you read in the PDI and “STOREE” forms and repeat back to the person what you think you’re hearing. That way they know you are really listening and can also correct you if you’re not quite getting it. PLEASE avoid jumping to conclusions about your counselee. I call that committing “assumicide.” Ask questions and seek to understand until you know the real person. I phrase it this way, “I seem to be hearing you say \_\_\_\_\_ but don’t let me put words in your mouth. Please correct me if I’m wrong and reword it to more accurately represent what you’re saying.” The better you understand the real person and his or her real issues (not ones you suppose are the issues) the more effective your counsel from God’s Word will be.
6. Get commitment to grow and change. You do not have a counselee until he or she is willing to do what the Lord would want him or her to do to grow in Christ likeness. The great commission does NOT say “teaching them all that I commanded you.” It says, “teaching them to OBSERVE all that I commanded you.” We are trying to make more followers of Christ and that is another way of saying worshipers or God glorifiers. Therefore, they must be committed to the process. I use the ACCEPT acronym. I ask myself regularly in the first sessions– “do I have a counselee yet?”
7. Have you made up an agenda? I use a methodology using 8 I’s. I would be happy to give you a copy. I would also suggest that you debrief yourself right after the session while info is fresh in your mind and then write out where you think you need to go next with the counselee.

8. In the first or second session hear a clear salvation testimony. I usually say, “I love to hear stories of how the Lord has worked in a person’s life to bring them to salvation. Could you tell me yours? What is your understanding of the gospel and what difference has knowing the Lord made in your life?” I ask that last question because I believe the gospel is not just a message to believe but a person to follow and I desire to explore whether or not I am dealing with a true follower of Christ. Has this person shown “fruit in keeping with repentance?”
9. Assign good homework. I usually give both hope giving homework and heart focused homework in the first sessions. I also give homework that gauges the person’s commitment level based upon the ACCEPT acronym. I give 14 heart questions to every counselee in session 2 or 3 because I want to send a message that this is not just about behavior modification. I start teaching about the heart and its treasures sometimes as early as session 2 but most often around session 3.
10. Remember that your Lord is with you and he is very pleased that you love this person enough to invest time and energy into trying to help him or her grow to be more Christ like.

## ACBC Exam Study Guide Counseling Exam 2

Q: Describe at least six biblical strategies to develop a caring relationship with your counselees. Clearly identify each strategy and ground its use in specific passages of Scripture, explaining its practical utility in building a relationship.

1. Listening well—Being able to repeat back to the counselee in your own words what you are hearing the person say but letting the counselee correct you if you are getting it wrong. “It seems like I’m hearing you say....” Proverbs 18: 13, 15.
2. Tell me your story—This sends a message to the counselee that you care about who they are as a person and what life has been like for them and how those experiences have shaped life. Scripture is full of life stories—especially our Savior’s!
3. Love deeply by being kind and sacrificial—Love one another is the most often repeated command of the New Testament. Be a servant—Phil. 2:1-5. Our Lord has a servant attitude. Being humble helps us not have a critical attitude toward others.
4. Giving hope—if your counseling is hope giving it will be encouraging and therefore people will want to be around you. Give good hope giving homework as well. Psalm 146:5-9
5. Scripture has answers—there are answers for your problem. 2 Tim. 3:16-17
6. Caring demeanor—gentle, kind. This is Col. 3:12-13 and Eph. 4:1-3 in action.
7. The Golden Rule—Ask yourself how you would like to be treated if you were the counselee? Matt. 7:12

“Gaining passport”: Do you care about me? Can I trust you (Prov. 18:8)? Do you have answers?

## ACBC Exam Study Guide Counseling Exam 3

Q: Provide a biblical theology of emotions. What role should a counselor allow a counselee's emotions to play in counseling? How can one tell the difference between sinful emotions and righteous emotions? How would you use Scripture to help a counselee change improper emotions?

Introduction:

What emotions is Larry experiencing? Read between the lines.

I. Think biblically about everything—eyeglasses.

“We are compulsive mis-interpreters.” For example, we often justify anger or obsessive desires for affection from others that make people feel used.

II. Scripture acknowledges emotions.

A. In scripture, they are both good and bad.

B. Paul had emotions

C. Sin taints everything—they become inordinate. I want something too much.

What's wrong with just wanting my husband to love me? Desires turn into demands.

III. The Trinity has emotions.

A. God

Our emotions then are rooted in the “image of God in man.”

B. Jesus—Isaiah 53. Also, “let this cup pass from me.”

What emotions could you hear in that statement?

IV. Emotions happen in relation to others individually and culturally.

- Individually
- Culturally

V. Emotions are part of being in relationship to God (Isa.12).

A. They are to be taken to God (Lament)—Stoicism is not the answer.

- Psalms 42-43

- Isaiah 26:3-4

- Phil. 4:6-8

B. Emotions can be healthy.

VI. Emotions are connected to the heart and tell you about the heart.

- Definitions of the heart  
What stirs you tells you what is important? Remember this in particular with conflict counseling.

- This is really about the “affections.”

VII. Neither being controlled by emotions nor denying emotion is healthy.

- You control emotion not only by what you think but also by what you believe/serve.

VIII. What role should they play in counseling/discipleship?

A. Realize they will be there.

B. Teach disciples that circumstances cannot control them. “What will define my reality?”  
This is a key question everyone must answer.

C. They can be harnessed for change (e.g. turn worries into prayers)

Emotions can be either reactive or proactive. They are reactive when they occur after a person encounters a situation that was not planned for or anticipated. They are proactive when they motivate the person to anticipate and plan for a future situation. Either way, they reveal in some measure the condition or contents of the person’s heart (Christ-Centered Biblical Counseling, page 396).

- Fear of the LORD
- Love for God and others
- Hope vs. hopelessness

IX. How can you tell when emotion is sinful?

“Christians can become emotionally whole as they become emotionally holy.” (Christ-Centered Biblical Counseling, page 407).

“In general terms, if the treasure of one’s heart is valuable only to the person and not to God, then it is unrighteous, and it will prompt speech, thoughts, behaviors, and feelings that are like a “polluted garment” to him (Isaiah 64:6). Sinful (self-serving) emotions will prompt sinful actions; not having a proper relationship with God will result in sinful reactions to life’s circumstances. Anger can progress to murder (as in Matthew 5:21-22). Fear can lead to suicide (as in I Samuel 31:1-6). Living as if God does not care can result in anxiety (as in Matthew 6:25-33)” (Christ-Centered Biblical Counseling, Page 400).

Sanctification restores sanity—restores order to the disorder of our emotions.

**ACBC Exam Study Guide  
Counseling Exam 4**

Q: Provide a biblical definition of anger. Describe manifestations of anger in both the inner and outer man. Explain the biblical factors that drive anger. Detail several biblical strategies to respond to anger.

**A Biblical Approach to Counseling Sinfully Angry People**

Introduction: “road rage”

I. Sinful Anger Displeases God

A. Psalm 37:8

B. Proverbs 14:29

II. Definition

A. Definition from Uprooting Anger (Robert Jones, Page 14): “Our anger is our whole-personed active response of negative moral judgment against perceived evil.”

- Whole-personed
- Active response
- Negative moral judgment
- Against perceived evil

B. Righteous anger (Mark 11:15-18)

C. Unrighteous anger

- Vented Anger (Prov. 29:11 versus 19:11)
- The Slow Burn

Vented Anger

Yelling/screaming  
Slamming things around  
Cursing  
Telling someone off  
Attacking verbally/name-calling  
Hitting

The Slow Burn

Clamming up/moodiness  
Being Frustrated  
Being Irritated  
Glaring  
Huffing/snorting  
Seething

1. Identifying Sinful Anger (let’s pull the cover back)

Eph. 5: 11, “And do not participate in the unfruitful deeds of darkness, but instead even expose them.”

a. It is a deed of the flesh (Galatian 5:19-20)

- b. Anger is natural to the human heart (Genesis 6:5; Matthew 15:18-19; Titus 3:3).
- c. Anger is always involves thoughts and intentions (Proverbs 4:23; Ephesians 4:17-18).
- d. Anger is caused by not being able to attain our prideful and/or selfish goals (James 4:1-3). See also the box diagram
- e. Anger never accomplishes God's righteous ends (Proverbs 11:23; James 1:20).
- f. Anger is expressed in our thoughts, body language, speech, and actions (Psalm 19:14; Romans 6:12-13).
- g. Anger involves a lack of self-control (Proverbs 17:27; 25:8; 29:11, 2 Peter 1:6).
- h. Anger is always accompanied by other sins when it is tolerated (Proverbs 29:22).
- i. If not dealt with, anger will turn into something worse (Job 4:8, Ezekiel 18:30).

### III. Examination/ becoming more self-aware (Psalms 139:23-24)

- A. Is there anyone I am presently angry or frustrated with?
- B. What am I angry with them about?
- C. How have I dealt with and responded to that person (or those persons)?
- D. What do I typically do when I am angry? How might God be trying to reveal an anger problem to me?
- E. What have been some results of my anger?
- F. Do others see me as a critical or impatient person? (Be brave: Ask them!)
- G. When were the last five times I was angry?
- H. What was my thinking at the time?
- I. What kinds of things provoke me to anger? Homework: Look at the "fruit of the Spirit" list and see where you are weak and trace them back to the roots.
- J. Do I need to keep track in the next few weeks of when and why I become angry? (When you feel irritated and frustrate, as if you are churning inside or ready to blow up, write down what you are thinking and wanting). See also the "Getting the Big Picture" homework assignment.



- K. How many of these situations are precipitated by something else I am doing wrong? (My irresponsibility, laziness, poor time or money management, wrong treatment of others, etc.)
- L. Are there “rights” I believe I deserve? (eg. “I deserve peace and quiet.” “I deserve respect.” “I deserve an orderly home.”)

#### IV. Transformation

##### A. Before-Before anger hits again

1. Confess past sins of anger to God and others (Matthew 5:23-24).
  2. Pray for God’s help (2 Corinthians 9:8).
  3. Write out the biblical thoughts to replace wrong thoughts (Romans 12:2).
  4. Memorize appropriate verse (Ephesians 4:23).
  5. Seek to put on loving and humble thoughts and actions (John 13:35; 1 Corinthians 14:4-7; 1 Peter 5:5).
    - a. Make a list of times and ways you can show love and humility
  6. Determine godly desires and goals to be fixed upon (Psalm 40:8; 1 Corinthians 10:31)
  7. Study God’s patience and long-suffering (Numbers 14:18; Psalm 145:8; 2 Timothy 2:15; The MacArthur Topical Bible under God’s patience, longsuffering, and grace).
  8. Be alert, ready to exercise self-control and to change your thinking. Watch out for the situations and thoughts you have discovered. Make a concise list of each one (1 Peter 1:13).
  9. Ask others to hold you accountable for your anger (Galatians 6:1-2; Hebrews 10:24-25).
  10. Do not associate with angry individuals, unless they are seeking to change (Proverbs 22:24-25).
  11. Learn to handle relationship issues biblically. (For example, learn to use the PAUSE principle from Peacemaker Ministries. Phil. 2:3-4)
    - P
    - A
    - U
    - S
    - E
- B. During-At the time you are tempted to become angry or are beginning to become angry (Homework: develop a temptation plan using ANTHEM by John Piper).

1. Pray for God’s help (Hebrews 4:16) and focus on true worship.
2. Put off being angry (Proverbs 14:17). Repent of false worship (e.g., LORD, forgive me for trying to control my own world.” Or, “I have been wrong to view others as interruptions or view responsibilities as a hassle.”
  - a. Ask yourself, “What is it I am wanting so badly?” Let go of it as something you must have. The only desire you must have is to glorify God!
  - b. Ask yourself, “What am I thinking that is wrong?”
3. Put on proper worship that will lead to gentleness, patience, and humility (Proverbs 16:32; James 1:19)
  - a. Ask yourself, “What should I be thinking?” Use your new thoughts and Scripture
  - b. Ask yourself, “What is the right goal?”
  - c. Ask yourself, “How can I be patient and think of others/”
  - d. Ask yourself, “What do God and others want?” And “How can I serve them?”
  - e. Ask yourself, “Is there something right that I should do about the problem or issue?” (Address someone’s sin in the right way, plan a solution, get counsel, etc.)

C. After- If you fail and become sinfully angry.

1. Ask yourself, “How did I sin?” be specific.
2. Ask yourself, ‘If I had this to do over again, what should I think and do differently?’
3. Take care of your sin of anger as soon as possible (Ephesians 4:26).
4. Confess and ask forgiveness of God and anyone else who may have been aware of or the recipient of our sinful anger. Be specific about how you were sinfully angry; wrong thinking, wrong actions, lack of love, etc. (Psalms 32:5; James 5:16). Use the 7A’s of confession from Peacemaker Ministries.
  - A
  - A
  - A
  - A
  - A
  - A
  - A
5. Tell God and others what you can to do in the future instead of becoming sinfully angry (Psalm 119:59-60).
6. Be on guard once again (1 Peter 5:8). Use your “temptation plan.”

## Recommended Resources

- Lou Priolo, *The Heart of Anger* (Amityville, New York, 1997)
- Robert D. Jones, *Uprooting Anger* (Phillipsburg, New Jersey, 2005)
- Robert D. Jones, *Angry at God* (Phillipsburg, New Jersey, 2003)
- Jim Newheiser, *Help! My Anger Is Out of Control* (Wapwallopen, Pennsylvania, 2014)
- Edward T. Welch, *Just One More, When Desires Don't Take No for an Answer* (Phillipsburg, New Jersey, 2002)
- Edward T. Welch, *Motives, Why Do I Do the Things I Do?* (Phillipsburg, New Jersey, 2003)
- David Powlison, *Anger, Escaping the Maze* (Phillipsburg, New Jersey, 2000)

## ACBC Exam Study Guide Counseling Exam 5

Q: Provide a biblical definition of depression. Describe manifestations of depression in both the inner and outer man. Explain the biblical factors that drive depression. Detail several biblical strategies to respond to depression.

### I. Foundations—a biblical view of humans gives us hope.

A. We are more than a single part being (you are not just a biological machine).

B. The most used word in the Bible for the inner person is \_\_\_\_\_.

- It's a famous word—Proverbs 4:23; Matt. 12:34-35.
- Definitions of the word (mind, will, emotions, desires)  
“One's inner self, seat of feeling and emotions, inclination, disposition, will, reason, the mind in general” (Kohler, Baumgardner).  
  
“As the seat of the appetites and passions” (Brown, driver, Briggs, Gesenius).
- Significance of this word for depression. Since it is an emotion then something is going on in the heart. Let's learn how to diagnose potential heart themes.  
When do you tend to experience fear?  
When do you tend to worry or feel anxiety?  
What do you find yourself seeking to avoid?  
What stirs your anger or frustrates you?  
What do you turn to for dealing with the pressures of life?  
What thoughts tend to consume you?

Options to consider:

Is this a control theme?

Is this a comfort-loving theme?

Could this be a people-pleasing theme?

Is it possible that you are being driven by success?

What would you call the theme?

### II. Godly people can feel depressed (Psalms 42-43). This gives hope.

Myth: If you were godly then you would never feel depressed.

### III. Common issues that stir depression and rob hope.

A. Guilt/shame—Psalm 32 “I can't be forgiven.”

B. Hope's disappointed—**expectations** not met (for example, marriage)  
“Hope deferred makes the heart sick” (Proverbs 13:12)

- A proper view of other humans—no other human can be your chief security/hope/desire/rock/refuge (Psalm 18:1-3)

- C. Grief/loss
- D. Goals/dreams crushed–“By this time I thought I would be here in life.”
- E. Exhaustion/mixed with the desires of the heart.

#### **IV. Practical help that gives hope**

- A. Jerry Bridges’ definition of trust and your thought life (let’s look at the sheet on trusting God).
  - Phil. 4:8
  - Worship–sing aloud. This accomplishes three purposes. You are worshiping. You are thinking on truth. You are drowning out other voices in your head.
  - Martyn Lloyd-Jones “The problem with most Christians is that they believe what self is saying rather than telling themselves what to believe.” *Spiritual Depression*
- B. A BIG and growing bigger view of God–Isaiah 40 Stop grumbling.
- C. Recognize and trust in the sovereign hand of God–Rom. 11:36. Nothing comes into my life unless it comes through the hand of God first.
- D. Recognize the nature of scripture–2 Timothy 3:16-17. What voice will you listen to? What voice (or voices) has the most authority when condemning voices come?
- E. What do you tend to serve in your heart?–Repent and turn to superior worship
- F. Relish the gospel–Col. 2:11-15
- G. Deal with your anger. Depression can be internalized anger. What do you want that you’re not getting and getting that you’re not wanting? How is pride feeding this?
- H. The importance of sleep
- I. Don’t complicate things (drinking or other substances, adultery). Causes more of a downward spiral.
- J. Lament–please read the article
- K. Persevere–endurance (James 1: 2-4). You’re in a battle. FIGHT for joy! If you don’t carry out responsibilities you just complicate things.
- L. Love God, Love others (Matthew 22: 36-40). Depressed people get consumed with self. Repent and change your focus.
- M. Suicide Risk Assessment
- N. What should I do about medicines? Talk to your doctor.
- O. Resources:
  - *Depression A Stubborn Darkness: Light for the Path* (Edward Welch, New Growth Press).
  - *If I’m a Christian Why Am I Depressed?* (Robert Somerville, Xulon).
  - *Help! I’m Depressed* (Carol Trahan, Shepherd Press).

- *Depression, The Way Up When You are Down* (Edward Welch, P& R).
- *Uprooting Anger* (Robert Jones, P&R).
- *Help! My Anger is Out of Control* (Jim Newheiser, Shepherd Press)
- *Help! I'm in a Conflict* (Ernie Baker, Shepherd Press).

## ACBC Exam Study Guide Counseling Exam 6

Q: Provide a biblical definition of anxiety and fear. Describe manifestations of anxiety and worry in both the inner and outer man. Explain the biblical factors that drive anxiety and fear. Detail several biblical strategies to respond to anxiety and fear.

### I. Definitions:

- Definition of anxiety---nervousness, worry, something is uncertain (excessive uneasiness, uncertainty can lead to panic attacks).
- Definition of fear-- someone or something is a threat or could cause pain. There is perceived danger (in excessive amounts psychology would call this a phobia).

### II. Manifestations of anxiety and fear.

- Anxiety--to be torn  
Inner person--thought life dominated, racing thoughts.  
Outer person (body) --ulcers, colitis, Crone's disease, stroke, suicidal
- Fear--insecure  
Inner person--worrying thought life, obsessed, racing thoughts.  
Outer person--sweating, suicidal, shaking, panic attack

### III. Biblical factors that drive anxiety and fear and biblical strategies for dealing with each.

#### A. What drives anxiety and fear from a biblical perspective?

1. Originated in Genesis 3: 7-10--feeling insecure, exposed-I feel shame.  
Conscience bothered--What is the conscience? The conscience is like all the players in a courtroom but all participating inside of you!
2. Often about the future--What am I going to do? Will I have enough money?  
Often about rejection--What if he doesn't like me?  
Often about tasks--I can't get everything done.
3. The fundamental problem with this thinking--I'm on my own. I must figure out life on my own. I'm by myself.  
The anti-Psalm of Psalm 23
4. Heart worship tendencies--control, security in money, security in my own independence.  
What am I putting my hope in?

#### B. Biblical strategies for dealing with each.

1. Theology to remember--God is our environment (Acts 17:28). Living Coram Deo.

2. “Perfect love casts out fear” (I John 4: 14-18) Perfect love casts out lots of things!
3. Must work on what the soul believes. This is deeper than just working on your thought life. A life of trust. Memorize and put into practice Jerry Bridges’ definition of trust.

“Trust is not a passive state of mind. It is a vigorous act of the soul whereby we choose to lay hold on the promises of God and cling to them despite the adversity that at times seeks to overwhelm us.”

Isaiah 40:31; Isaiah 26:3-5—the opposites of fear and anxiety are rest, relaxing, feeling secure.

4. Worship—attack the opposites of the loves of the heart with superior, biblical loves.  
Attack the specific heart issue

5. The gospel soothes the troubled conscience (Col. 2:13-15).

6. Your Father knows your needs (Matt. 6:8, 32; Luke 12:30-33).



## ACBC Exam Study Guide Counseling Exam 7

Q 7: List several reasons for concluding a counseling case. For each, describe how you would go about ending the counseling.

### **I. Positive–graduation**

Have the initial presenting problems been addressed and is it obvious that there has been “putting off the old man,” “being renewed in the spirit of the mind/intentions/heart worship,” and “putting on the new man”? Is it obvious that repentance has taken place in the areas where repentance was needed? Has he become a doer of the Word?

Has the counselee become an active participant and contributor to the life of the church? Is he or she using spiritual gifts to strengthen the local body instead of just taking from the body? Would the counselee be able to explain the three trees or box diagram? This would include being able to identify his or her own false heart worship. Would the counselee be able to explain how to change behavior and how change happens at the level of the heart?

Has the counselee built better disciplines into his or her life of pursuit of relationship with the Lord through time in the Bible and prayer (I Timothy 4:7)?

Has the counselee’s/disciple’s attitudes about relationships changed? In other words, does he or she have a different attitude toward the Lord and others? This would mean the two great commandments are more obvious in his or her life (Matthew 22: 35-40).

How would I go about ending? Rejoicing, celebration, worship time.

### **II. Negative–stopping counseling or discipleship**

There is lack of commitment as shown by lateness, not doing homework or attitude (belligerence, unrepentant anger, domineering). There is little or no repentance/change.

How would I go about ending? Expressing concern, patience, have an honest talk.

- Are there possible church discipline issues (See Matthew 18:15-17)? How do I determine this?

### **III. Three reminders**

- A reminder about getting commitment–ACCEPT (Do I really have a disciple?)
- A reminder about the 8 I’s and why they are important for this question. Use the 8 I’s to evaluate yourself if discipleship is not going well.
- A reminder about the importance of homework and how doing homework fulfills “making disciples.”

#### Key Resources:

Jay Adams, *Critical Stages of Biblical Counseling* (Timeless, 2002), 209-213.

## ACBC Exam Study Guide Counseling #8

Q 8: Describe in biblical categories the operations of the devil. Is there a difference between Believers and unbelievers regarding the activity of the devil? What is a biblical methodology for responding to the demonic in the context of counseling?

1. Operations of the devil—in other words, how does he operate?
  - He is a created but fallen being who rebelled against God. He does not have the attributes of God as in omnipresence and omnipotence (Ezekiel 28:14).
  - He is the Prince of the power of the air/Kingdom of darkness (Ephesians 2:2; Col. 1).
  - He is under God's authority—cf. Job 1:12 (no Yin and yang).
  - He loves deceit and lies and murder (cf. John 8: 44-45). He is called the accuser (Rev. 12:12).
  - Roams the earth—Job 1:7
  
2. What is the difference between believers and unbelievers regarding the activity of the Devil?
  - Believers have the indwelling Holy Spirit. We are the temple of God (I Corinthians 6:19).
  - Greater is He that is in you than he that is in the world (I John 4:4).

Cautions:

Just because someone is acting bizarre it does not mean they are possessed (explore sleep deprivation and side effects of meds. or brain injury).

3. Biblical methodology—truth. Armor of God, call to repentance (Gospel—turning from and turning to).
  - Why these questions are important. See the 3 trees diagram.
  
  - Be careful how you use 2 Cor. 10:1-5. A reminder of what spiritual warfare includes. (see also Eph. 6:10 ff.—you are complete in Christ!)
  
  - Be careful thinking we have greater power than the Devil (Jude 9)
  - We are not commanded to cast out demons.

## ACBC Exam Study Guide Counseling #9

Q 9: Define, describe, and provide a biblical evaluation of each of the following: 12 step recovery programs, cognitive-behavioral therapy, the biogenic theory of mood disorders, and electroconvulsive therapy.

- **How to think about counseling theories/therapies:**
  1. Source of authority—Who or what gets quoted (epistemology)?
  2. Sin—What is the source of the problem(etiology)?
  3. Solution/salvation—what is the answer?
  4. Sanctification—What methodology do we follow that produces change? How do we motivate people to change? What is the therapeutic approach?
  5. Servants of the system—Who approves the counselor? What is the role of a counselor?
  6. Support systems—who teaches the therapy? Where do you go to get help?
  7. Sparring—How does the system defend itself?
  
- **Important terminology:**
  - Therapist
  - Disorder
  - DSM-5
  - Mental illness
  
- 12 Step programs—meeting centered and dependent. Inability to permanently change “Once and alcoholic....” “Hi, I’m Ernie and I’m an alcoholic.” A “god” of one’s own choosing.
  
- CBT—wrong thinking and beliefs that drives behavior. “I am a failure.” “I need acceptance.” These are called “schemas.” It is client-centered therapy not Bible or Christ centered. Maybe the person really is a failure. The Bible defines truth to believe. Also, CBT does not deal with heart worship change.
  
- Biogenic mood disorders (chemical imbalance)—This is a theory. There are no blood tests or brain tests. The diagnosis is based on symptoms that the patient reports. Does not deal with the heart. Feelings are a part of the heart and so are reflecting something deeper. Can people have mood swings and are some people more prone? Are there predispositions? Yes.
  
- ECT—electronically induced seizures to help shock depressed or suicidal people. Can result in confusion, memory loss or heart problems. It relies on risky therapy to deal with life’s problems rather than salvation, truth, heart change.

## ACBC Exam Study Guide Counseling #10

Q 10: Describe the role you believe church discipline should play in biblical counseling.

Key passage: Matt. 18:15-20—Notice the context

- Other relevant passages—Gal. 6:1-3; I Cor. 5; Proverbs 27:6

Three diagrams:

Concentric circles:

Triangle:

The Slippery Slope (Ken Sande)

**Why pursue others and why practice the full extent of the process?** Love should motivate us as a shepherd pursuing a lost sheep who is wandering off a cliff. This helps protect the purity of the church (I Cor. 5). We only involve others, i.e. expand the circle, on a need to know basis and always for the purpose of restoration not shunning. If working with a counselee from another church the church must be involved. This is why we require “advocates” when someone comes from outside of our ministry.

Let’s talk about confidentiality: Of course, we desire to protect information out of love for people. But, there are limits both biblically and in civil law to confidentiality.,

**Relevant doctrines:**

The doctrine of true saving faith

Perseverance of the saints

Repentance

Ecclesiology—shepherding in particular and “one anothering.”

## ACBC Exam Study Guide Counseling Exam 11

Q 11: Describe what you believe to be the role of confidentiality in biblical counseling. What kind of commitment to confidentiality should a biblical counselor make? What biblical and practical considerations limit confidentiality? What is the responsibility of a biblical counselor to report to civil authorities on matters of domestic violence, sexual abuse, and other illegal matters? How should biblical counselors cooperate with the authorities about these things?

- Letting love and biblical authority guide—Why I can't promise unconditional confidentiality. (Nobody does, by the way).  
Why I must report to authorities. Domestic abuse—do not report without permission of abused. Child or vulnerable adult abuse—always report.  
Romans 13:1-10
- See article, "A Better Way to Handle Abuse" by Ken Sande.
- See "informed consent" document—When do you need to get informed consent?
- "Clergy-client privilege" may come into play.
- "Loose lips sink ships" and biblical counseling ministries. Gossip and slander will kill your ministry. You must be a safe person to talk to.
- Recording always needs permission.
- Treat records as you would if someone were handling your private information.
- Parental approval when counseling a minor.

## ACBC Exam Study Guide Counseling #12

Q 12: Assume that the information you have here is a straightforward presentation of the facts and write down the homework assignments you want Erik to complete after this first meeting with you. After you list the homework explain the specific issues you will address with Erik in counseling sessions. Please include the categories of “put off” and “put on” in your answer.

12. Erik, his dad and porn

- See “three trees” diagram
- 1<sup>st</sup> session homework assignments:

See “Dealing with Stubborn Desires through Worship” article.

I Cor. 10:13 study to give hope

Spiritual life questionnaire

ACCEPT to derive commitment

Install Covenant Eyes with dad and counselor or another as accountability.

BCC articles on fighting pornography.

- Future topics, homework and tactics:

See “ANTHEM” plan—the ANTHEM plan will address put off and put on. Be careful please with just calling this “put off” and “put on.” There are 3 parts not just two.

Study repentance.

14 heart questions.

Use a team with enslaving habits (Titus 3:2). “Unleash the potential of the church.”

The father should be involved as a chief discipler.

Use Heath Lambert’s *Finally Free*. Including homework.

## **ACBC Exam Study Guide Counseling Questions 13-15**

Q 13: How would you respond to this question? Write out your answer exactly as you would provide it to Sarah.

Q 14: What means would you use to find out more information about Sarah's current problem? What information would you seek?

Q 15: Carefully describe whether and how you would want to work with a physician to help Sarah through this ordeal? As part of your answer to this specific question describe, in general terms, how you believe biblical counselors should cooperate with medical professionals.

Sarah is a 34-year-old married mother of three who comes to you for help with depression. She says that she has been feeling "terribly sad" for the last six months and has had a lot of trouble "keeping up with life." She came to you seeking the opinion of a biblical counselor on what she should do. Sarah has several friends who received anti-depressants from their family doctor. The medicine seemed to help for a while, but they also experienced some unpleasant side-effects that she is concerned about. She asks you explicitly, "Do you think I should see my doctor about taking an anti-depressant?"

I. Ask Sarah why she desired to see a biblical counselor. Also, ask if you could explain the "three trees" diagram before answering this question.

- The strategy here is to show her that more is going on than a physical issue.
- It is also to see what her goals are for counseling/for coming to you.
- Explain that you are not a doctor so do not give medical advice. Recommend getting bloodwork done and a complete physical.
- Give hope.
- 14 heart questions
- Timing of the depression—this data is very significant.
- What other medication is she on? Look up side effects. Is she faithfully taking them? Skipping doses of psychotropic meds can cause havoc to the body/brain.
- How is she sleeping?
- Is she taking care of herself physically?
- Spiritual life questionnaire
- Has she had suicidal thoughts? If so, do a suicide risk assessment.
- How is she doing in other responsibilities? Neglect can cause complicating problems.
- What is happening in her marriage and other relationships?

## II. Research on anti-depressants (please see additional handout)

- What is the significance of this information for pastoral ministry?
- What is the significance of this information for our counselees?
- How should this shape what we say to counselees?
- Other questions?

## III. Additional information from *Comfortably Numb* by Yale Professor of Psychiatry Charles Barber

- The difference between feeling blue and clinical depression and the effectiveness of antidepressants in each case. “To this day, no one knows exactly how the drugs work. The etiology of depression remains an enduring scientific mystery.... While serotonin has *something* to do with depression, the relationship is not a simple nor well-understood one. No deficiencies in the serotonin system have consistently been reported among depressed people; in fact, no simple one-to-one relationship between any psychiatric disorder and a single neurotransmitter has ever been proven” (page 95).
- “But to anyone reasonably experienced in the mental health field, there is depression, and then there is Depression. The first type of depression is a terribly broad and bland term, indicating the “blues,” “feeling down,” “bummed out,” “in the dumps,” “low,” “a little tired,” “not quite myself,” each a standard part of the daily human predicament. That “blacker form” of depression, major depressive disorder, is what Styron is referring to when he uses terms like malevolent, horrible, and out of control. Major depression is a harrowing and indisputably profound and serious medical condition” (page 107).
- The amount of psychotropic (in particular antidepressants) meds usage in the U.S.

## IV. See additional handout on psychotropic meds and their side effects

## V. How we should work with medical professionals.

- We believe the body is to be cared for and respect the training of those who are specialists in doing so.
- Write for permission to see records or have patient share records if he or she is willing.
- There can be a complex overlap between body and soul/heart issues.
- If a person ever desires to wean off meds that is an issue the counselee should cover with the doctor. He or she should NEVER do it independently.



**ACBC Exam Study Guide**  
**Counseling Exam 16 (see case study)**

Q: Using biblical categories, what considerations should be made relating to Emily's safety?  
What practical steps can be taken to ensure Emily's safety?

## ACBC Exam Study Guide Counseling Exam 17

Q17: How will you decide whether to pursue Tim and Emily as believers or unbelievers? What difference will their status as Christians make in your counseling?

I. Understanding the book of 1 John.

- It was written to help discern true saving faith (5:13).
- See chapter 3 as an example of evidences.

II. Hear a clear gospel testimony. This has two components.

- Can they explain the gospel and what they believe? I would not tell them what to believe but lovingly ask questions such as, Why did Jesus have to die? What is sin? Who is Jesus? Why did He have to rise from the grave? What do you believe about the resurrection?
- What difference has Jesus made in their lives? What do they love about Jesus? How has Jesus given them hope? (see Romans 8: 12-16). Please remember the repentance question and that there is a turning from and a turning to for salvation.

III. If they have a clear understanding of the gospel and a testimony of the difference that the Lord has made I would remind them of the difference that Jesus is to make in their lives/relationships (see Eph. 4:1-3 in the context of the book).

IV. If it became clear that they are not saved there would need to be a “wooing” them to Christ and sharing the gospel and connecting that to the counseling issues (Matt. 11:28-29). The gospel could be shared as follows:

- Supreme God
- Sin—we have a sin nature and seek our own way (idolatry).
- Situation—we are condemned criminals guilty of treason so deserve death.
- Savior—He intervenes and bears our sin.
- Switch of loyalties—Call them to repent and become followers of Him.

## ACBC Exam Study Guide Counseling Exam 18

Q: Emily is “convinced that God is telling her to divorce Tim.” Write out your word-for-word response to Emily on this matter. In your response, be sure to address the themes of biblical decision-making and permission for divorce and remarriage.

### Definitions:

### Key Texts:

Proverbs 21:1

Psalms 73:24

Deuteronomy 29:29

John 17:17 and Ephesians 5:26 with 2 Thessalonians 2:13 and Romans 15:16

Colossians 3:16 with Ephesians 5:16

John 16:8, John 17:17

Proverbs 12:18, 15:1, 18:13, 15, etc.

Ephesians 4:15-32

James 1:19-20

Genesis 2:24-25

Deuteronomy 24:1-4

Malachi 2:16

Matthew 5:31-32

Matthew 19:3-12

Mark 10:2-12

1 Corinthians 7:10-17

### Key Resources:

#### Decision-making

Jay Adams, *A Christian's Guide to Guidance* (Timeless, 1998).

Jay Adams, *A Theology of Christian Counseling* (Zondervan, 1979), 23-34.

Gary Gilley, *Is That You, Lord?* (Evangelical Press, 2007).

Stuart Scott, “Biblical Decision-Making” in *Biblical Manhood* (Focus, 2009), 59-78.

#### Divorce & Remarriage

Jay Adams, *Marriage, Divorce, and Remarriage in the Bible* (Zondervan, 1980).

H. Wayne House, ed. *Divorce and Remarriage: Four Christian Views* (IVP, 1990).

John MacArthur, *The Divorce Dilemma* (Day One, 2009).

John Piper, *This Momentary Marriage* (Crossway, 2009), 157-176.

I. God does not contradict His Word.

- The word of God is living and active. It is “God-breathed.” It is God speaking.
- He has already spoken on this matter.

II. Biblical views of divorce and remarriage. Would need to share with her what God says about marriage.

- Marriage is a covenant- “A sacred promise to live in sealed allegiance to one another” (Prov. 2:17; Mal. 2:14). Matt. 19, “What God has joined together let no one separate.”
- God hates divorce—Mal. 2:16.
- Two exceptions:
  1. Matt. 19 (unrepentant sexual sin)
  2. I Cor. 7 (being abandoned by an unbeliever).

III. See Ernie’s article “Intervening in crisis marriages.”

IV. Give hope.

- Isa. 61:1-2a
- I Cor. 10:13 (please review the homework assignment in the phase 1 notes from this passage).

## **Intervening in Crisis Marriages**

Ernie Baker

The situation could be a shock to the church or it could be a shock to one of the members of the marriage. Either way, something has happened that is now life threatening for the relationship. Over the last year, I have faced more of these relationships than any other time in ministry and therefore have spent a significant amount of time thinking of strategies of intervention. What can a church do? Is church discipline the only option?<sup>1</sup>

Before we get to some suggested steps, I'll attempt to define a crisis marriage.

### **Definition of a crisis marriage**

I am not discussing a relationship that is having brush fires break out. The marriages I have in mind are full-blown wild fires. Divorce is threatened or papers have actually been filed. Violence has become public. An affair has been revealed. A struggle with a secret sin has become known. Therefore, the crisis marriage is a shock to you or a shock to one of the partners that is causing stress on the marriage so that the marriage is unraveling.

### **Motivations for getting involved**

Because marriage represents Christ relationship to His Church it is worth intervening sacrificially. A lot is on the line here, like the name of our Lord. Not only that but also the health of children. They hear that the gospel is about love and forgiveness and grew up believing their parents actually believed these things but now fight. The consequence—children mock Christianity and end up cohabiting because they don't want the pain of a failed marriage. There are many other reasons. Therefore, the love of Christ constrains us... (2 Corinthians 5: 14).

### **Principles to help**

***Remember the advantages of having a one anothering culture in the church***—when these crises happen it is much more natural to have the conversations and harder for the people involved to resist if there has been investment in relationship. Maybe the first thing you need to work on in the ministry is one anothering one another as a long-term solution to many soul care issues (see Romans 12: 4-21). Your appeal will be potent in the context of personal relationship.

***Key scripture and key questions***—Please consider how these questions and passages could be used with the couple. How could Philippians 2:3-14 change the way you are dealing with the relationship? How can our Lord's example of washing feet (John 13: 1-17) impact the way you relate to your spouse? What personal rights do you believe are being violated? What are the two or three big issues that are perpetually unresolved that have built barriers between you?

***Offer hope***—through scripture, through resources, through loving support. This doesn't just have to happen through the church leadership. All members of the body are responsible for other members of the body (Ephesians 4:3).

***Ask them to stop*** whatever they are doing to handle it—stop talking to others, stop divorce proceedings. Stop adding fuel to the fire! Just stop.

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<sup>1</sup> The assumption for this article is that we are dealing with people who claim to be Christians.

**Move towards** through personal contact—you may need to go find the person (Matthew 18: 12-14). Make it as personal as possible. Face to face is best but also through email, text and phone messages. I'm lovingly persistent. The biblical thinking here is that God in Christ moved toward us even while we were still rebels.

**Offer alternatives** like mediation and other resources. Biblical mediations are ideal for crisis marriages especially if the couple will not do more long-term marriage counseling. See my article, "The Beauty of Mediation as a Ministry Tool" ([biblicalcounselingcoalition.org/2017/02/08/the-beauty-of-mediation-as-a-ministry-tool](http://biblicalcounselingcoalition.org/2017/02/08/the-beauty-of-mediation-as-a-ministry-tool)).

**Listening equally** to both sides if they will even talk with you. Build a loving, hope filled, relationship with both and be very careful in taking a side on an issue that is dividing the couple. I am not talking about clear sin issues but issues they have fought over like the cleanliness of the house or how often they should have sex. There are always two sides (Proverbs 18: 17)! If you take a side on an issue you just positioned yourself with one spouse versus the other. Objective neutrality sets you up to minister to all involved.

**Give loving warning**—For years I have been struck by John Bunyan's advice, "we woo and warn". I tell them what to expect in court and the results of divorce. I use two resources. The one is a secular article on the devastating effects of divorce on America. We have summarized it for our use and you can find it archived on the BCC site here \_\_\_\_.<sup>2</sup> I also use a great chapter from *Men Counseling Men*. Written by biblical counselor/lawyer Ed Wilde, it gives a realistic picture of divorce court. The purpose is to send a message that divorce court is worse than what you think and to give hope-filled alternatives.<sup>3</sup> I also make clear that if they are claiming to be Christians they are violating I Corinthians 6 that admonishes brothers and sisters not to sue one another.

**Negotiate for time.** I ask, "How long have you been married?" Let's imagine he or she says, "ten years." I then say, "How long did it take for your marriage to get to this point?" He might say, "ten years." I then say, "how about giving the Lord ten sessions of marriage counseling to see if He can breathe some hope back into your marriage?" If he says he can't do that then I'll say, "how about 8?"

**More than a one-person job**—get the body mobilized to listen, pray, plead with and warn. Crisis is always more than a one-person job.

**Don't forget the family**-- The husband has left and the mom is depressed—who is feeding the kids and who is cleaning the house?

**Finally, Church discipline**—some churches think this is the first thing to do but please notice I have it last on my list. It is to be utilized when your brother "refuses to listen" (Matthew 18: 16-17). Threatening church discipline ought to be a last trigger pulled not the first shot fired.

### **Continuing the conversation**

What have you found helpful when intervening in crisis marriages?

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<sup>2</sup> There was also a recent Fox News report on the effect of fatherless homes on children (Tucker Carlson, report "Men In America" March 9-20, 2018).

<sup>3</sup> Wilde, Ed. "When Marriage Problems Become legal Problems." In *Men Counseling Men*, edited by John D. Street, pages 333-349. Eugene: Harvest House, 2013.

## Rebuilding Trust

There are key elements that both parties must practice for trust to be re-established.

Repentance- 2 Cor. 7:10-11, Mt. 3:8 (using the 7 A's as a tool to make a thorough confession).

This takes humility and brokenness (see Ps. 51).

- This person endeavors to continue to show sincere fruit, keeping promises, confessing and forsaking sin (Prov. 28:13). "I'm a different person in attitudes and actions and will continue to show this as an act of worship to the Lord."

Forgiveness: Eph. 4:31-32 (based on an understanding and belief in the 4 promises of forgiveness). This takes humility by recognizing personal sin and how much the Lord has forgiven.

- This person reminds him or herself how much he or she has been forgiven (Mt. 18: 21-35). "I am wretch as well and need the abundant grace of God. Who am I to withhold forgiveness when I have been forgiven?"

Purposeful rebuilding: as an act of love for the Lord and for the other person. As an act of faith in the Lord. In other words, this is about worship.

- In thought life—squash negative thoughts with a thank list of things about the other that you pray back to the Lord. Purposeful prayer for the other. (Phil. 4:8).
- In actions—Eph. 4:31-32 Purposeful actions to rebuild the relationship. This is faith because you are doing it for the Lord and taking a risk.
- In words—Eph. 4:29 Purposeful kind words, loving words

What are 3 things you need to do based on this study?

What are your hesitations?

What should your motivations be for doing so?

**ACBC Exam Study Guide**  
**Counseling Exam 19 (see case study)**

**Q 19: What strategy would you employ to see repentance, reconciliation, and restoration happen between Tim and Emily?**

Key Texts:

Genesis 2:24  
Psalms 32 & 51  
Luke 17:3-4  
Ephesians 4:31-32  
1 John 1:9  
2 Corinthians 5:9-14  
Galatians 5:16-26  
Matthew 7:1-5

Key Resources:

Robert Jones, *Pursuing Peace* (Crossway, 2012).  
Ken Sande, *The Peacemaker*, 3rd ed. (Baker, 2004).  
Ken Sande, *Peacemaking for Families* (Tyndale, 2002). (This resource overlaps greatly with *The Peacemaker* but contains some additional material and is easier to use for this type of counseling case).  
Stuart Scott, *Communication and Conflict Resolution* (Focus, 2005).  
Paul Tripp, *What Did You Expect?* (Crossway, 2010).  
See also resources for Theology Exam question 17 regarding repentance.

**Key Points to Include:**

- Repentance Handout (see attached provided on next page)
- First Session data gathering
- Building hope that they can change
- Using the ACCEPT form to gain personal buy-in for their part in the problem and the ultimate goal of pleasing God in all of this. Looking at self and addressing their heart (Heart questions).
- Seeing change in themselves as the goal; not changing one another.
- Gaining a true understanding of what a covenant marriage one-flesh relationship looks like in Scripture.
- Bible study/journaling about what God is showing them (James is a good place to start).
- Praying for one another using a biblical prayer like Colossians 1:9-14.
- Teach them the 7 A's of Biblical Confession and Truths of Repentance from *Peacemaking for Families*.
- Teaching what Biblical communication looks like using Scripture (Eph 4:25-32), beginning around what God is showing them and praying for each other/not discussing sins until we meet next.



## **Principles of Repentance/Questions to Ask**

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**Purpose:** This is a tool for pastors, church leaders and biblical counselors to understand the biblical term of repentance and for discerning if true repentance has taken place. Practical questions that flow out of the biblical thinking are provided for both the leader and counselee.

**These principles are based upon:** Prov. 28:13; Psalm 51; Matt. 3:8; Luke 3:8; Acts 26:20; 2 Cor. 7: 9-11; Eph. 5: 5-14.

**General characteristics of repentance:** There is evidence. Scripture says there is fruit in keeping with repentance. Repentance is not just a change of thinking or even behavior. The word *repentance* is a “change of mind” and mind falls into the category of the heart biblically. Therefore, there is a change of intentions, attitudes, and desires. These are evidences of the Spirit’s work in a person’s life (John 16:7-8).

### **Evidences from Psalm 51**

*Brokenness* (Psalm 51:17) – “deep sorrow”... a “killing anguish in that region which is so vital as to be the very source of life” (Spurgeon, *The Treasury of David*). “Broken, afflicted, distressed” (Shavar, *Analytical Hebrew and Chaldee Lexicon*).

*Contrite heart* (Psalm 51:17) – “lowly” (Keil and Delitzsch, *Commentary of the Old Testament*). “....To be tender, of the heart,” “timid,” “soft” (Rakak, *Analytical Hebrew and Chaldee Lexicon*). Is this person tender or hard?

*Humility*—Is there defensiveness? Is the person teachable? Is the person open to hearing truth? The opposite would be barriers being put up, self-protection and being unteachable. Is the person willing to confess even embarrassing things? David acknowledged his sin in Psalm 51:1-3. He called his sin what it really was—rebellion (transgression) and perversion (iniquity). “...His impenetrable hardness softened, his haughty vainglorying brought low – in fine, when he is himself become as nothing, and when God is everything to him” (Keil and Delitzsch, *Commentary of the Old Testament*).

### **Paul gives a number of characteristics and distinguishes between feeling bad over sin and being broken (2 Corinthians 7:11).**

*Earnestness* – What sincere actions show that you have removed yourself from the sin? What are you doing to demonstrate your sincere desire to rebuild trust? What are you doing to rebuild broken relationships? How have you demonstrated an awareness of your tendencies?

*Vindication of yourselves* – What are you doing that would show you are approaching life differently?

*Indignation* – What are you feeling about your sin? Is the person angry about how he or she has sinned or angry that others are trying to get him to deal with it?

*Fear* – What do you fear? (A repentant heart does not want to repeat this, “I fear falling again.” “I fear sinning against my Lord again.”). You should sense that the person is more on guard against his or her sin.

*Longing* – What are you doing that shows a deep longing to rebuild relationships? What are you yearning for in relationship to the Lord?

*Zeal* – You should sense a passion to pursue what is good and pure. There should not be a zeal to defend personal rights (see brokenness and contrite heart above). Is there a zealousness to kill the sin? How has the individual demonstrated both desires to and actions that kill the sin (radical amputation; see Col. 3:5)?

*Avenging of wrong* – You should sense, “I’ll do whatever it takes to make this right.” “I’ll bear whatever the consequences are.” An example would be, “I’m willing to go to jail if necessary.” “I’ll make a public confession if necessary.” This is not about doing “Protestant penance,” meaning, “I have to pay for my own sin.”

*In everything you demonstrated yourselves innocent*—there is “fruit in keeping with repentance.”

**Repentance show itself in a change of heart.** The heart is the mind, will, emotions, that all reflect desires.

*Mind* (notitia)

What are you thinking about your sin? What goes through your mind regularly about your sin? What do you dwell on related to your sin? Is the person rationalizing or excusing his or her behavior and attitudes? You could ask, “Why did you engage in this?” to see if excuses are made.

How have you grown in awareness of your propensities?

*Will* (fiducia)

What decisions have you made related to this sin? What actions have you taken? What practical decisions have you made to show your sincerity in killing this sin? For example, “I got rid of my phone.” Or, “I have taken firm action to cut off the relationship.”

*Emotions* (assensus)

What is the greatest emotion you are experiencing in your life right now related to your sin? What are you angry about? The person should be angry that his/her sinful desires have hurt the Lord and others (the two great commandments). This is not, “I can’t believe I did that!” That’s pride. Righteous anger would say, “I am appalled at how I have hurt the Lord and others, and I now am realizing the depth of my depravity.”

Regarding 2 Corinthians 7:11:

“This verse provides a look at how genuine repentance will manifest itself in one’s attitudes. Diligence. Better translated, “earnestness” or “eagerness.” It is the initial reaction of true repentance to eagerly and aggressively pursue righteousness. This is an attitude that ends indifference to sin and complacency about evil and deception. What clearing of yourselves. A desire to clear one’s name of the stigma that accompanies sin. The repentant sinner restore the trust and confidence of others by making his genuine repentance known. Indignation. Often associated with righteous indignation and holy anger. Repentance leads to anger over one’s sin and displeasure and holy anger. Repentance leads to anger over one’s sin and displeasure at the shame it has brought on the Lord’s name and His people. Fear. This is reverence toward God, who is the One most offended by sin. Repentance leads to a healthy fear of the One who chastens and judges sin. Vehement desire. This could be translated “yearning”, or “a longing for,” and refers to the desire of the repentant sinner to restore the relationship with the one who has sinned again. Zeal. This refers to loving someone or something so much that one hates anyone or anything that harms the object of this love, vindication. This could be translated “avenging of wrong,” and refers to the desire to see justice done. The repentant sinner no longer tries to protect himself; he wants to see the sin avenged no matter what it might cost him. To be clear in this matter. The essence of repentance is an aggressive pursuit of holiness, which was characteristic of the Corinthians. The Greek word for “clear” mean “pure” or “holy.” They demonstrated the integrity of their repentance by their purity.”<sup>4</sup>

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<sup>4</sup> MacArthur, John. *The MacArthur Study Bible: New King James Version*. Nashville: Word Bibles, 1997. 1775. Print.

**ACBC Exam Study Guide**  
**Counseling Exam 20 (see case study)**

Q: Tim believes his recent psychiatric diagnosis is a life-long disease and is to blame for his behavior towards his wife. Write out your word-for-word response to Tim on this matter. In your response, be sure to address the themes of biblical responsibility and self-control.

Definitions:

Key Texts:

Genesis 4:3-7

Psalms 42 & 43

Proverbs 4:13

Matthew 7:24-27, 27:3-5

2 Corinthians 10:5

Key Resources:

Jay Adams, *The Christian Counselor's Manual* (Zondervan, 1979), 380-383.

Elyse Fitzpatrick & Laura Hendrickson, *Will Medicine Stop the Pain?*, (Moody, 2006), 50-51.

Garrett Higbee, "Tony and Bipolar Disorder" in Stuart Scott & Heath Lambert, eds., *Counseling the Hard Cases* (B&H Academic, 2012), 171-198.

Charles Hodges, *Good Mood Bad Mood* (Shepherd Press, 2013), 175-180.

Robert Smith, *The Christian Counselor's Medical Desk Reference* (Timeless, 2000), 216-219, 366-367.

Edward Welch, *Blame it on the Brain* (P&R, 1998).

## Tim and Emily Case Study

Tim and Emily come from a church across town, and have asked to meet you because of some help that you offered their friends several months ago. They are coming because of a persistent problem they have had in their marriage. They explain that in their six years of marriage Tim has always had a “short fuse.” He regularly “loses it” when he comes home from work which fills the evenings with tense communication. Their weeks are filled with arguments about everything from dinner being ready on time, to whether they should have kids. Tim thinks Emily is a good wife, admits the problems are his fault, but says he just doesn’t know how to “maintain control.” About a year ago Tim went berserk screaming at Emily, kicking the kitchen table and throwing plates on the floor in response to Emily’s complaint that he came home late without calling. Emily was always uncomfortable with Tim’s previous pattern of outbursts, but this was different. She was truly scared. Tim was too. In tears she told Tim that something had to change.

Tim talked to his pastor who told him that he needed to see a professional therapist. Tim followed the advice and made an appointment with the Christian counselor whom his pastor recommended. Tim met with the therapist for a few sessions, who ultimately recommended he see a psychiatrist for medical care. When Tim met with the psychiatrist, he was told that he had psychiatric disorder and began to take the medications prescribed by the physician.

Tim was initially discouraged to learn that he had a disease that would likely last his entire life, but he was thankful to have a plan to deal with problem. Emily was also encouraged that there was now at least something they could do.

Their encouragement quickly gave way, however, when after several months on the medication Tim had still not really changed. While his temperament seemed milder in general, the loss of control and screaming were still present. It was at this point that Emily began to regret ever marrying Tim. All the arguments, together with the couple’s lack of children, were taking their toll. She realized she was in a marriage that she did not want to be in, but didn’t think she had any options.

Then last week Tim “went completely crazy.” Emily suggested on a Saturday morning that Tim should cut the grass because he had not done it the week before. Tim did more than scream and throw things this time. As he yelled and became more “worked up” he threw the phone at Emily. He missed her, knocking a hole in the wall, but they both knew he had crossed a line.

Emily said she couldn’t take it anymore and wanted out of the marriage. She told him that if something didn’t change very quickly she was going to leave. That is when he reached out to his friend who recommended you.

Tim and Emily both profess faith in Christ, and relate their testimonies of conversion in their teen years. Both are also terribly discouraged. Tim doesn’t know how to treat Emily better since he is “plagued” by this disease. Emily loves Tim and would like their marriage to work, but she is worn out with the lack of change. She feels badly about wanting to leave because she knows he has an illness, but she is increasingly convinced that God is telling her to divorce Tim.