

Pastoral Theology Lectures

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Syllabus

Module 8

**An Addendum of Module 7:
Interchurch Communion and Evangelism**

Unit 8: Pastoral Counseling

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V. Directives for the Cultivation of Interchurch Communion

Introduction

- What I do not mean.

Not addressing the issue of “open or closed” or even “semi-closed or restricted” practice in connection with the Lord’s supper.

- What I do mean.

The fundamental issue I will seek to address is that which relates to how the specific local church in which you are an overseer should relate to other gospel churches that comprise the church universal.

- The areas of frustration in seeking to address this matter in a biblical and realistic way

A. The foundational Biblical presuppositions of our study

1. *We must have a conviction concerning the existence of the one body of Christ, the Church Universal*

Eph. 1:22-23; 5:22-33

Col. 1:18-19

Eph. 4:4

1 Cor. 12:13

Heb. 12:23

Jn. 17:20-21

Acts 9:31

QUOTE# 31– John Murray, *The Collected Writings of John Murray*, vol. 2, (Edinburgh: Banner of Truth Trust, 1977), pp. 332-333. M7.L1.P2.V.A1.i

QUOTE# 32– John Murray, *The Collected Writings of John Murray*, vol. 2, (Edinburgh: Banner of Truth Trust, 1977), pp. 334-335. M7.L1.P2.V.A1.ii

QUOTE# 33– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 192. M7.L1.P2.V.A1.iii

2. *We must have a conviction concerning the independence and interdependence of each local expression of the body of Christ.*

1 Cor. 12:27
Mt. 18:15-20
Acts 9:31; 16:4-5
Rom. 16:4,16
1 Cor. 7:17; 11:16; 14:33b
Rev. 1:4

B. Some important introductory qualifications in handling the relevant materials of the New Testament

1. *The apostles had a unique authority and function in nurturing interchurch communion in their day.*

Acts 15:2, 4, 6, 22-23
1 Tim. 1:3
Titus 1:5
1 Cor. 7:17
2 Cor. 8-9
2 Cor. 11:28
1 Cor. 1:10
Eph. 2:20

QUOTE# 34– John Owen, *The Works of John Owen*, vol. 16, (Edinburgh: Banner of Truth Trust, 1968), pp. 184-185. M7.L1.P2.V.B.1

2. *Nearly 2000 years of church history have greatly complicated the problems connected with nurturing interchurch communion in our day.*

1 Cor. 1:11-13
Rom. 14:1-15:8
1 Cor. 8-10
Gal. 1:8-9
3 Jn. 9-10

3. *The vast expansion of the church numerically, geographically and culturally has complicated the task of nurturing interchurch communion in our day.*

4. *The advances in technology have greatly increased our available tools for nurturing and hindering interchurch communion in our day.*

C. Some major biblical data underscoring our duty to cultivate interchurch communion

- We will consider first of all some of the key texts found in the book of Acts. Whenever we are considering data from the book of Acts, we must always remember the distinction between that which is a record of the things that are “programmatically” and those that are “paradigmatic.”
- Then there is a second major block of texts, those that are found in the Epistles of the New Testament. Time will not permit me to read all those that I have listed in your notes, but I list them for your future consideration and reference.

1. *In the Book of Acts*

Acts 9:26-31
Acts 11:19-26
Acts 15:1-35
Acts 18:22

2. *In the Epistles*

Rom. 15:25-28; 16:1-4
1 Cor. 1:1-2; 16:1ff, 19-22; 2 Cor. 3:1; 8; 9; (esp. 8:19); 13:13
Gal. 6:10
Eph. 6:21-22
Phil. 4:15-16, 21-22
Col. 1:6-8; 4:7-9, 15-16
1 Thes. 1:7; 4:9-10
2 Thes. 1:4
2 Tim. 4:19-21
Heb. 13:3
2 Jn. 7-11
3 John 5-7

QUOTE# 35– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 183. M7.L2.P2.V.C2.i

QUOTE# 36– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 196. M7.L2.P2.V.C2.ii

D. Some practical perspectives and guidelines with respect to the performance of this duty

1. *Some of the ways in which we can nurture and express our oneness with the body of Christ and foster real and productive interchurch communion*

a. By our acquisition, assimilation, and communication of information

- It is impossible to read the Book of Acts, and the New Testament Epistles, and not perceive this principle emerging times without number.

Eph. 6:21-22

Col. 1:3-8

- At the conclusion of the main issues to be covered this lecture, I will address the subject of “Interchurch Communication – Practical Counsels for Its Implementation”

b. By the communication of concern and good will among the churches through the leaders

- This is equally patent in the New Testament literature.

Phil. 4:21-22

c. By the communion of goods and material necessities

2 Cor. 8, 9

1 Jn. 3:16-19

Phil. 4:15

d. By cooperation in Scriptural causes

2 Cor. 8, 9

- e. By the sharing of ministerial gifts
 - Eph. 4:11
 - Acts 11:22-26
 - Rom. 16:1-2

- f. By the recognition of the validity of oversight and discipline of other churches
 - 2 Cor. 3:1
 - 1 Tim. 1:20

- g. By the seeking of counsel and offering of counsel when requested.
 - Acts 15
 - Philemon

- h. By the periodic public recognition of other proven servants of Christ
 - 2 Cor. 8:18

- i. By the public intercession for other churches and servants of Christ.
 - Eph. 6:18-19
 - Col. 4:12-13

 - QUOTE# 38– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), pp. 192-193. M7.L2.P2.V.D1.i

- 2. *The extent or degree to which we can nurture and express our oneness with the body of Christ.*
 - a. To the extent that there is no erosion, compromise, or contradiction of our clearly defined doctrinal convictions, publicly defined mission, and present condition as a local church
 - QUOTE# 39– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 190. M7.L2.P2.V.D2.a

 - b. In proportion to our unity of faith and life

- c. In consideration of our providentially arranged relationships in the body of Christ.

Col. 4:12-13

QUOTE# 40– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), p. 185. M7.L2.P2.V.2c.i

QUOTE# 41– 1689 Baptist Confession of Faith, Chapter 26 paragraph 14-15

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ, in all places, and upon all occasions to further every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification. (Ephesians 6:18; Psalms 122:6; Romans 16:1, 2; 3 John 8-10)

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

(Acts 15:2, 4, 6, 22, 23, 25; 2 Corinthians 1:24; 1 John 4:1)

3. *Concluding exhortations*

- a. Always treat brethren as brethren.
- b. Avoid a sectarian attitude, while holding tenaciously to your distinctive convictions of conscience

- c. Avoid terminology which will unnecessarily offend.
- d. Avoid the slightest tendency to erode strict parity among the churches.

QUOTE# 42– John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), pp. 184-185. M7.L2.P2.V.D.3d

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The Doctrine of the Church, John Thornbury, Heritage Publishers

E. Practical Counsels Concerning Interchurch Communication

Introduction

What I intend to set before you is exactly what this heading conveys – I am seeking to give very practical council relative to the whole question “How shall I communicate with others as I seek to foster interchurch communion ?

I want you to imagine that you are a young pastor who has called me asking for help in this area . What I propose to lay before you is a collation of the various things that I have tried to practice and to pass on to others over my many years of pastoral labor.

As I am preparing this syllabus, I have before me the notes from which I preached on this subject on October 10, 2000, at one of the Annual Pastors Conferences held at Trinity Baptist Church. The following outline is a reproduction of those notes.

1. *Establish your own network of interchurch communication based on your own interpersonal relationships with men and churches of like mind.*
 - a. This word of counsel grows out of many biblical principles, not the least of which is 1 Tim. 5:22. When a prayer letter is read to your people, you are in great measure validating the man, the ministry, and the church from which that letter comes.
 - (1) Such a validation is not to be undertaken hastily or irresponsibly. You are thus “to lay hands hastily on no man.”

- (2) This is the principle that was operative in the apostolic age in the practice of securing “letters of commendation” when there was interchurch interaction among the people of God. – 2 Cor. 3:1; Rom. 16:1-2
- (3) See also Acts 9:26—it was not enough that Paul was able to speak of his personal experience.

b. How does this actually work itself out in practice?

Describe the scenario:

You meet a brother here in this module or at a similar gathering

As you share general information about one another, you are conscious of the chemistry of the beginning of a special friendship

You agree to nurture this budding relationship with some phone calls –
e-mails, and perhaps sharing tapes of each other preaching

You then agree to begin to exchange letters to each other’s churches. You may then agree to a pulpit exchange, during which ministry each of you would give something of your own testimony and of the history of your assembly to each other’s congregation. Now, a measure of real interchurch communion has been established.

- c. The scenario I have just described is not a matter of abstract theory. The general pattern I have described has been repeated times without number before my own eyes and within the scope of my own experience at Trinity for 46 years.
- d. You don’t establish meaningful and fruitful interchurch communion by simply getting a list of churches with which someone else has established such relationships, or a list of people who happen to subscribe to the same confessional standards as you do.
- e. Over the years, I have had many men who are part of denominational and associational structures, bear witness to me that denominational or associational ties on paper, have no power to create real and meaningful interchurch communion. Rather, it is the discipline of working at cultivating real relationships with real people by means of the various avenues available to us that results in meaningful and edifying interchurch relationships.

- f. If the apostle Paul, with all of his apostolic burdens and responsibilities, made the time to communicate among the churches and with individual brethren, none of us has any excuse for not cultivating this apostolic discipline which alone will result in true interchurch communion.
- g. It is far better to have one half dozen meaningful interchurch relationships, than 100 that are merely a matter of names and places on a piece of paper

Now, my second word of counsel relative to interchurch communication is this:

- 2. *Mark on your on your working calendar specific dates for the composition of your general newsletters*
 - a. The things we are persuaded we ought to do, are the things for which we make the time to do them. Then, if we don't do them, we bloody our consciences and make fuel for repentance. –See Js. 4:17
 - b. Is this not true regarding personal devotions; family worship; sermon preparation; caring for needy sheep, etc?
 - c. I would counsel you to put on your normal work calendar, such words as “First draft of quarterly, semi-annual, or annual newsletter.
 - d. This was our ordinary pattern for many years at Trinity Baptist Church

This brings us, then, to the next heading which is:

- 3. *Compose your general newsletters with the constant pressure of the “golden rule” upon your conscience and your judgement*
 - a. Read, then briefly expound Mt. 7:12
 - b. Give some specific counsel regarding Mt. 7:12 perspectives in the composition of a newsletter
 - (1) Generally begin the letter with matters of thanksgiving. Often, no startling news is the best kind of “good news” you can convey to other churches. See Prov. 25:25
 - (2) Spell out specific concerns and items for prayer under a reasonable number of headings.

- (3) Do not include details of matters inappropriate for a general newsletter. When there are serious troubles in the church, disciplinary matters, etc., don't use personal names or go into excessive detail regarding these things.
- (4) Seek to format the letter in such a way as to make a minimal demand for editing upon those who receive the letter.

Surely, most of you know the frustration of working through paragraphs of miscellaneous material that is difficult to read or set before one's congregation in a church prayer meeting.

Furthermore, many churches desire to post the newsletters. When everything is arranged on one page and in an orderly fashion, it is much more likely that those who pause to read the letter on the church bulletin board will profit from it .

- c. When realism and accuracy in a newsletter demand addressing particularly sensitive issues, such as matters of internal disruption, disappointments, etc., it is good to seek the input of trusted brethren who will be receiving the letter. Compose a draft and read it to such trusted brethren, seeking their honest comments as to whether or not they judge what you have written to be appropriate for a general newsletter.

Above all, with respect to interchurch relationships and activities, REMEMBER THE GOLDEN RULE—Mt 7:12

VI. Directives for Carrying Out the Task of Evangelism

A. The biblical mandate for the task of evangelism

1. *Mt. 28:16-20*

- a. To whom were the words spoken?
- b. The essence of the passage
 - (1) Context- the Exalted Christ, and the ever present Christ
 - (2) The assumed activity- Going
 - (3) The clearly commanded primary activity- Make disciples
 - (4) The specific attendant activities- Baptizing and teaching
 - (5) His promised presence in the endeavor
- c. Its great importance in the pastoral instruction of our people
 - (1) Its Christ-centered nature is vital.
 - (2) Its comprehensiveness is balanced.
 - (3) Its compelling nature is inescapable.

QUOTE# 43- James I. Packer, *Evangelism and the Sovereignty of God*, (Downers Grove, IL: InterVarsity Press, 2008), p. 74 & 75.

M7.L3.P2.VI.A1.b.c

2. *Acts 1:8*

- a. The significance of the setting

- b. The essence of the task
 - c. Its great importance in pastoral teaching
3. *Phil. 2:14-16*
- a. The significance of the setting
 - b. The essence of the text
- QUOTE# 44– Robert Johnstone, *Lectures Exegetical and Practical on the Epistle of Paul to the Philippians*, (Edinburgh: William Oliphant and Co., 1875), pp. 181-184. M7.L3.P2.VI.A3.b
- c. The importance of this text from a pastoral perspective
4. *The example of the Lord in His compassion for sinners.*
- 1 Jn. 2:6
Mt. 9:36
Lk. 15:1-2
5. *The example of the Apostle Paul in his sense of indebtedness.*
- Rom. 1:14
1 Cor. 9:22-23
Rom. 9:1; 10:1
1 Cor. 11:1
6. *The necessity of hearing the Gospel if men are to be saved.*
- Rom. 10:9ff
7. *The necessity of public confession of Christ as a badge of discipleship.*
- Mt. 10:32ff

SUMMARY AND APPLICATION:

- From these texts it should be clear then it is God's purpose that the church should be a community whose life can only be exegeted by its message. It is possible to live blameless, gospel transformed lives before men, but unless those men hear the message which has produced such lives, they never will be saved.
- On the other hand, it is God's purpose that the church should be a community whose witness is validated by its life – a lifestyle that enforces the truth that in its message alone is there life and salvation.
- In short, it is only when the church is comprised of lights that shine and mouths that speak, that the Church fulfills its God ordained mission.

B. The biblical motives which ought to impel us towards and accompany us in the fulfillment of the task.

Mt. 22:36-40

1. *Love to God*

- a. Love that is grieved by the sinner's indifference to God's Law, His Glory, His Fellowship, etc.

Ps. 119:136

Ezek. 9:4

Rom. 1:14-15, 21, 25ff

Acts 17:16-17

- b. Love that constrains us to obedience to a clearly articulated duty

Jn. 14:21,24; 15:14

- c. Love that speaks out of a full heart concerning its object

Mt. 12:34-35

Ps. 96:1-4

2 Cor. 4:5-6

2. *Love to Men*

- a. Love that longs that they shall enjoy all the wonderful and distinctive privileges of the Gospel

Ps. 34:8

Mt. 9:36-38

Rev. 22:17

Isa. 55:1-3

Jn. 7:37-38

Lk. 19:41-44

Mt. 23:37

2 Kgs 7:9

- b. Love which desires that they shall escape the frightening consequences of their sin and indifference to the gospel

Mt. 3:7

Jude 23

2 Cor. 5:10-11

Ps. 119:136

QUOTE# 45 Charles Bridges, *Psalm 119 An Exposition*, (Edinburgh: Banner of Truth Trust, 1977), pp. 361-362. M7.L4.P2.VI.B.2b

Summary and Conclusion:

See Packer's *Evangelism and the Sovereignty of God*, pp. 75-78

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C. Some legitimate means for the accomplishment of the task

1 Cor. 3:13

1. *Ordinary Means*

- a. Those means connected with the regular preaching and teaching of the Word

1 Cor. 1:21
1 Cor. 14:23-5
2 Cor. 5:19-21

QUOTE# 46– James I. Packer, *Evangelism & the Sovereignty of God*, (Downers Grove, IL: InterVarsity Press, 2008), pp. 54-55.

M7.L5.P2.VI.C.1a

- b. Those means connected with the administration of the Sacraments

1 Cor. 11:26– It is a supper of “proclamation.”
Acts 22:16
Rom. 6:1-14

Baptism is a vivid and visible synopsis of what the gospel is and does for sinners

- c. Those opportunities arising from the natural social contacts of the people of God.

Mt. 5:13-16
Phil. 2:14-6
1 Pet. 3:15
1 Cor. 5:9-10
Lk. 5:27-32

- d. Those opportunities arising from the special gifts for evangelism, both discovered and exercised in conjunction with the church

Rom. 12:3
1 Pet. 4:10

- e. Those opportunities arising from local open doors for evangelism

- Rescue Missions
 - Hospitals
 - Nursing Homes
 - Schools

- f. Tract racks in the church building

2. *Extraordinary or special activities calculated to bring men and women under the influence of the Gospel or to take the gospel to them where they are.*

- a. Some specific suggestions

- (1) A concentrated, church-wide effort to bring people to a gathering where there will be a pointed, formal presentation of the Gospel by proven speakers. Remember the simple truth that “love is enterprising.”

- QUOTE# 47– C. H. Spurgeon, “On Conversion as Our Aim” in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 421.

M7.L5.P2.VI.C2.a1

- (2) A concentrated, church—wide effort to distribute good evangelistic literature

- 2 Cor. 9:6

- (3) A concentrated, church—wide effort to enroll people in a short-term home Bible study

- (4) An ongoing program of house-to-house visitation

- Lk. 14:23
Acts 20:20

- (5) A regular presentation of the Gospel in local papers as paid or public service advertisements

- (6) Use of the internet and your church website
- (7) An occasional opportunity to put the Gospel into the marketplace

SUMMARY AND APPLICATION:

QUOTE# 48– James I. Packer, *Evangelism and the Sovereignty of God*, (Downers Grove, IL: InterVarsity Press, 2008), pp. 78-79. M7.L5.P2.VI.C.2a.6

D. Some practical considerations in seeking to motivate and direct your congregation with respect to fulfilling the task

1. *Recognize the strategic influence of your own attitude and example in life and ministry.*

Acts 20:19-21, 35

- Read and reread the following works calculated to stir up a passion for this task:

Words to Winners of Souls by Bonar

The Soul Winner, by Spurgeon

The Reformed Pastor, by Baxter

The chapter in Spurgeon's *Lectures to My Students* entitled "Conversion our Aim".

Evangelism and the Sovereignty of God by Packer

QUOTE# 49 - Charles H. Spurgeon, "On Conversion as Our Aim" in *Lectures to My Students*, (Edinburgh: Banner of Truth Trust, 2008), p. 422.

M7.L5.P2.VI.Da

- Read and reread the biographies of men marked by the evangelistic passion. Among these are Whitfield, Payson, Spurgeon, McCheyne, Brainard, Griffin, etc.

2. *Recognize and avoid the most common errors with respect to pastoral instructions and exhortations connected with the task.*

- a. The crippling, guilt-producing notion that every Christian has or should have the special gift of an evangelist

QUOTE# 50– J. E. Conant–*Every-Member Evangelism*, (Philadelphia: The Sunday School Times Company, 1922), pp.22-25.

M7.L5.P2.VI.Db.1

- b. The numbing, conscience-salving notion that all evangelistic concern and activity will simply take care of itself without any conscious effort
- c. The artificial regimentation and imitation which does no justice to the vast diversity of gifts and opportunities in any given congregation
- d. The unscriptural notion that since an outpouring of the Spirit would automatically intensify evangelistic activity and success, we need do nothing until such is given

- 3. *Recognize the central place of fervent, persistent prayer in the entire evangelistic endeavor.*

Jas. 1:18

1 Cor. 3:3-8

Lk. 11:13

Gal. 4:19

Rom. 9:1-10:1

Summary and Conclusion:

Pastoral Theology: Unit VIII

Pastoral Counseling

Introduction

1. An attempt at a Definition

2 Cor. 3:4-6

Acts 20:28

1Pet. 5:2

1 Tim. 5:17

Col. 1:28-29

Gal. 4:19

2 Cor. 3:4-6

Pastoral counseling is a personalized dimension of shepherding the flock of God, conducted as a ministry of the Word in the overall context of the life and ministry of the church, with a view to seeing Christ more fully formed in the one to whom we are ministering.

2. Identifying a vital Distinction

As with the subject of preaching, we must make a very clear distinction between the basic precepts and principles which should regulate our pastoral counseling, and the outworking of those principles which will take on elements from our own distinct humanity and Christian experience.

3. A two-fold answer to an obvious Question

a. The problem of availability

b. The problem of full compatibility

4. An explanation concerning the Content of these lectures

Unit I: An Overview of Pastoral Counseling

I. The NECESSITY for Pastoral Counseling

A. The biblical description of the duties of the pastoral office and function demands it.

Eph. 4:11-12
Acts 20:28, with verse 31
Col. 1:27-29
1 Thess. 2:9-10
1 Tim. 3:4-5

QUOTE #1 – John Calvin, *Calvin's New Testament Commentaries: The Acts of the Apostles*, vol. II, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1977), p. 175.

M8.L6.U1.IA.i

QUOTE #2 – Charles Bridges, *The Christian Ministry*, (Edinburgh, Banner of Truth Trust, 2006), p. 343.

M8.L6.U1.IA.ii

B. The inevitable results of effective pastoral preaching will precipitate it.

The man who paves a way into the hearts of his people by solid instruction in and close application of the Word of God in compassion and earnestness, has also paved a path to his study door.

C. The peculiar circumstances of our culture at this time intensify the need for it.

Tit. 1:12-13
Rom. 1:18ff
2 Tim. 3:1
Acts 13:36

II. The PROPER PLACE or RELATIVE PRIORITY of Pastoral Counseling.

Four major axioms fix its proper place.

1. *AXIOM #1 – As a general rule, do not allow the demands of pastoral counseling to erode the disciplines essential to consistent, solid, fruitful, public teaching and preaching of the Word of God.*

Eph. 5:15-17

QUOTE #3 – John C. Ryle, *Christian Leaders of the 18th Century*, (Edinburgh: Banner of Truth Trust, 2002), pp. 168-169.

M8.L6.U1.II.1

2. *AXIOM #2 – Do not allow the demands of pastoral counseling with people who have chronic problems to erode the time available for positive constructive pastoral influence.*

3. *AXIOM #3 – Do not allow current ministerial trends and fads to dictate your practice and emphasis upon pastoral counseling.*

1 Chr. 12:32

- a. The present emphasis upon pastoral counseling has been nurtured in a climate in which biblical preaching has been at a low ebb.
- b. The present emphasis upon pastoral counseling has been nurtured in the context of the judgment of God upon a God-rejecting society.

Rom. 1:18ff

Titus 2:3ff.

(1) A word of admonition

(2) A word of counsel

(3) A word of observation

- c. The present emphasis upon pastoral counseling tends to make a man feel incompetent unless he has had specialized formal training in this area.

2 Tim. 3:16-17

Rom. 15:14

1 Cor. 6:6

4. *AXIOM #4 – do not forget that it is in all other aspects of ministerial function there will exist a great diversity of aptitude and extent of usefulness in pastoral counseling.*

Rom. 12:3

2 Cor. 4:1-2

1 Cor. 13:4

1 Cor. 4:7

2 Tim. 1:6

2 Tim. 2:15

III. The Framework or Ideal Setting of Pastoral Counseling

A. The general spiritual setting

Eph. 4:12-16

QUOTE #4 – Jay E. Adams, *The Christian Counselor's Manual*, (Grand Rapids, MI: Zondervan Publishing House, 1973), p. 12-13. M8.L7.U1.III.A

B. The specific physical setting

1. Propriety

Rom. 13:14

Rom. 14:16

2. Compatibility

Mt. 7:12

Jn. 18:1

3. Privacy

Mt. 7:12

IV. The Goals of Pastoral Counseling

A. The proximate goal

Jn. 4:6-7

B. The ultimate goal

Col. 1:27-28

Rom. 12:2

Cor. 3:18

Rom. 8:13

Gal. 5:22-23

V. A Suggested Method to be Employed in Pastoral Counseling

Introduction:

- This method follows the model of a “Physician of Souls.”
 - A. Accepting the case**
 - B. Setting the tone**
 - C. Diagnosis**
 - D. Treatment prescribed**
 - E. Follow-up**
 - F. Dismissal**

Unit II: The Presuppositional Framework for Pastoral Counseling

Introduction:

1. All counseling has a Presuppositional Framework
 - Ps.1
 - Rom. 12:2
 - 1 Cor. 11:14

2. The Presuppositional Framework, both of the pastor and the one counseled, is constantly and powerfully active in all counseling.
 - Matt. 12:33-35

I. The Presuppositions As They Relate to the COUNSELOR

- A. We must possess a consciousness of our IDENTITY as overseers of the flock of God.**

Heb. 13:7; 13:17

With the consciousness of this identity, two things should mark our interaction with our people when we are engaged in pastoral counseling:

1. *Spiritual authority*

1 Tim. 1:3; 4:11; 5:7; 6:13,17

Tit. 2:15

1 Thes. 5:12

2. *A Christ-like servanthood*

Matt. 20:25-28

2 Cor. 4:5

1 Cor. 9:19

Eph. 5:29

2 Cor. 12:15

1 Thes. 2:7-8

QUOTE #5 – Jay E. Adams, *Competent to Counsel*, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1970), p. 78. M8.L7.U11.IA.2

B. We must possess a consciousness of our identity as MEN who are still SINNERS.

2 Cor. 4:7

Jer. 17:5

Jn. 15:5

Is. 2:22

1 Cor. 15:10

Heb. 5:1-2

1 Tim. 1:12-16

Tit. 3:1ff

C. We must possess a conviction concerning the intimate connection between our own PURSUIT OF GODLINESS and our ability to counsel others.

1. *Godliness and moral discernment*

Matt. 7:1-5
Prov. 11:2, 3

QUOTE #6 – John Owen, *The Works of John Owen*, vol. 16, (London: Banner of Truth Trust, 1968), pp. 86-87. M8.L8.UII.IC.1

2. *Godliness and pastoral credibility*

Mt. 23:1-3

QUOTE #7 – Letter from Pastor George Mc Dearmon M8.L8.UII.IC.2

II. The Presuppositions As They Relate to the PERSON COUNSELED

A. As CREATED and FALLEN image-bearers of God

1. *Their moral accountability*

Rom. 14:12
2 Cor. 5:10
Gal. 5:16
Prov. 28:13
Phil. 2:12-13

2. *Their unique identity*

Gen. 1:26-27
Jas. 3:9
1 Cor. 2:11

Philip Hughes suggests that the image of God involves personality, spirituality, rationality, morality, authority and creativity.

3. *Their essential constitution*

a. Essential diversity

Mt. 10:28

Jas. 2:26

b. Organic unity

c. Unique individuality

Ps. 139:13-16

4. *Their culpability*

Acts 7:51

Rom. 8:7

2 Cor. 4:3

Ezek. 16:63

Rom. 6:21

5. *The conditioning factors that have influenced the one being counseled*

a. Domestically

John 8:44

Ex. 20:4-5

Quote #7A - David Murray, *Christians Get Depressed Too*, (Grand Rapids, MI: Reformation Heritage Books, 2010), pp. 56-57.

M8.L8.UII.II.A.5a.i

b. Socially

Tit. 1:12-13

1 Cor. 15:33

2 Pet. 2:7-8

Rom. 12:2

c. Religiously

Matt. 16:6

2 Tim. 3:6

Mt. 24:12

B. As RECREATED or REDEEMED creatures.

1. *They have experienced the blessings of salvation applied.*

a. They have been given a restored ability to please and serve God.

Rom. 6:1-14

Rom. 8:9, 13

Phil. 4:13

Heb. 13:16

Heb. 11:5-6

Ezek. 36:26-27

Jer. 32:40

Heb. 13:20-21

QUOTE #8 - London Baptist Confession of Faith

Chapter 9, paragraph 4

When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good; yet so as that by reason of his remaining corruptions, he doth not perfectly, nor only will, that which is good, but doth also will that which is evil.

(Col. 1:13; Jn. 8:36; Phil. 2:13; Rom. 7:15, 18, 19, 21, 23)

Chapter 10, paragraph 1

Those whom God hath predestinated unto life, he is pleased in his appointed, and accepted time, effectually to call, by his Word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

(Rom. 8:30; Rom. 11:7; Eph. 1:10, 11; 2 Thes. 2:13, 14; Eph. 2:1-6; Acts 26:18; Eph. 1:17, 18; Ezek. 36:26; Deut. 30:6; Ezek. 36:27; Eph. 1:19; Ps. 110:3; Song 1:4)

- b. They have been given love for and hope in God.

Rom. 5:1-11

Rom. 8:18

2 Cor. 4:18

- c. They experience communion with God and the gift of the Spirit.

1 John 1:3-4

Eph. 4:30

1 Cor. 6:19

1 Cor. 1:9

- d. They have come to experience the forgiveness of sins and adoption into God's family

Rom. 5:1

1 Jn. 3:1-3

Gal. 4:4-6

Ps. 130:4

1 Jn. 1:6-10

Ps. 32:1-2

Mt. 6:12-15

Consult Lloyd-Jones *Spiritual Depression* Chapters 2, 8, 12

- There is a new book published by Cruciform Press written by Jerry Bridges entitled *Who Am I?* which I highly recommend.

- e. Preservation by God

Phil. 1:6

1 Thes. 5:23-24

Jn. 10:27-30

1 Pet. 1:5

2. *They experience the reality of warfare with evil.*

- a. The evil of indwelling sin

Rom. 7:14-25

Gal. 5:17

1 Jn. 1:8-10

b. The evil of the devil and the hosts of darkness

1 Pet. 5:8

2 Cor. 12:7

Eph. 6:11-12

The experience of Job

Mt. 6:13

c. The evil of the world

Rom.12:2

Eph.4:17-24

III. The Presuppositions as They Relate to the COUNSEL GIVEN

A. We must have a conviction concerning the PRIMACY AND SUFFICIENCY OF SCRIPTURE as the major source material for Pastoral Counseling.

Jn. 17:17
Eph. 4:15
Ps. 19:7-11
Ps. 1
2 Tim. 3:16-17

QUOTE #9 – Jay E. Adams, *A Theology of Christian Counseling: More Than Redemption*, (Grand Rapids, MI: Zondervan Publishing House, 1979), pp. xiii-xiv.

M8.L10.UII.III.A

Is. 50:4
Jer. 23:28-9
Heb. 4:12-13
Ps. 119:24

B. We must possess a conviction concerning the reality, function, and indispensability of GENERAL REVELATION AND COMMON GRACE in Pastoral Counseling.

Ps. 19:1-6
Rom. 1:18-32
Rom. 2:14-15
Acts 14:17

QUOTE #10 - Everett F. Harrison, *Baker's Dictionary of Theology*, (Grand Rapids, MI: Baker Book House, 1973), p. 131.

M8.L10.UII.III.B.i

QUOTE#10A - David Murray, *Christians Get Depressed Too*, (Grand Rapids, MI: Reformation Heritage Books, 2010), pp. 107-109.

M8.L10.UII.III.B.ii

Is. 38:1-7, 21
2 Kgs. 20:6-7
1 Kgs. 19:4-9
1 Tim. 5:23

QUOTE #11 - Thomas Brooks, *The Works of Thomas Brooks*, vol. 3, (Edinburgh: Banner of Truth Trust, 1980), p. 296. M8.L10.UII.III.B.ii

QUOTE #12 - Iain H Murray, *D. Martyn Lloyd-Jones: The First Forty Years*, (Edinburgh: Banner of Truth Trust, 2008), p. 267. M8.L10.UII.III.B.iii

C. We must possess a conviction respecting the difference between AUTHORITY based on the Word of God and general revelation, and wise PERSONAL ADVICE based upon a combination of other factors.

1 Cor. 7:25-8
1 Cor. 16:12
2 Thes. 3:6

QUOTE #13 – London Baptist Confession of Faith - Chapter 21, paragraph 2

God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or not contained in it. So that to believe such doctrines, or obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, an absolute and blind obedience, is to destroy liberty of conscience and reason also.

(Jas. 4:12; Rom. 14:4; Acts 4:19, 29; 1 Cor. 7:23; Mt. 15:9; Col. 2:20, 22, 23; 1 Cor. 3:5; 2 Cor. 1:24)

Prov. 12:15
Prov. 19:20
Prov. 24:6
Prov. 11:14

QUOTE #14 – Letter from Pastor Achille Blaize

M8.L10.UII.III.C

IV. The Over-arching Presupposition:

We must have a biblically based and constantly active conviction regarding the PLACE OF THE HOLY SPIRIT'S MINISTRY in effective Pastoral Counseling.

A. The necessity of the Spirit's ministry

1. *Necessity demonstrated*

Rom. 8:13
2 Cor.3:18
Phil. 2:13
Gal. 5:16, 22-23
Eph. 1:15
2 Cor. 5:14
Gal. 4: 6
Rom. 5:5

2. *Necessity applied*

- a. We will be careful not to undertake a counseling session while knowingly grieving the Holy Spirit.

Eph. 4:30
Jdgs. 16:20

- b. We will be careful to come to our counseling sessions in a prayerful attitude.

Lk. 11:13
Jas. 4:2
Jer. 17:5-9

- c. We will consciously seek to create a climate of dependence upon the Holy Spirit in the counseling session itself.

Is. 9:6
Is. 11:2
Prov. 16:3

B. The nature of the Spirit's ministry

1. *Nature demonstrated*

a. He works by us and with us as rational human beings.

b. He does not work against us or without us.

2 Tim.1:7

Phil.2:12

Col.1:29

c. In the light of these things we will engage all of the faculties of our redeemed humanity.

Col. 3:23

2. *Nature applied*

C. The sovereignty of the Spirit's ministry

1. *Sovereignty demonstrated*

Jn. 3:8

Phil. 2:13

1 Cor. 3:6-7

2. *Sovereignty applied*

a. We should not be surprised if our results are uneven.

b. We will not cut people off prematurely.

c. We will not keep on inordinately.

d. We will not take credit to ourselves.

Unit III: Specific Guidelines for Pastoral Counseling

Introduction

1. These are only guidelines – they are not “iron-clad” rules
2. Experience, general maturation, and exposure to others involved in this task will cause you to make “mid-course” corrections.

1 Tim. 4:15

I. Before the Session(s)

A. Accepting the case

1. *The propriety of accepting the case.*

- a. No one has an unqualified right of access to your study or office for pastoral counseling.
- b. You are a steward of your time, your gifts, your reputation, and your position as a leader among God’s people.
- c. Your inward disposition must be that of 2 Cor. 4:5 and Matt. 20:26-28, but you must not forget 1 Cor. 7:23.

2. *The viability of accepting the case.*

- a. Do they manifest a willingness to deal honestly with their problem?

Ps. 110:3

Prov. 9:8

Prov. 23:9

- b. Do you believe you are sufficiently gifted and experienced to deal with the particular problem or is there someone else in the church who is more competent?

Rom. 12:3
1 Cor. 12:4-7, 11

- c. Is the person in a fit state to be counseled?

1 Kgs. 19:4-8
Prov. 31:6-7

B. Preparing one's self

1. *The necessity for preparation*

Neh. 2:4-5
Mk. 13:11
2 Tim. 2:15

2. *General preparation*

Prov. 1:1-6
Prov. 4:23
Jer. 17:9
2 Tim. 3:16-17

Books of proven worth such as Bunyan's *Pilgrim's Progress*, Lloyd-Jones, *Spiritual Depression*, Thomas Brooks, *Precious Remedies*, John Owen, Vol. 6, etc. *The Christian Counselor's Manual* by Jay Adams esp. page 277-278.

See J. I. Packer in the Introduction to *The Practical Works of Richard Baxter*, vol. 1 "A Christian Directory":

"The opinion that the *Directory* is the richest and best single counselling resource available to those who give pastoral guidance today will, no doubt, seem paradoxical until one's way through it; after doing so, however, one is likely to find that verdict inescapable."

3. *Specific preparation*

- a. Acquire as much information as possible beforehand.
- b. When possible engage specific study on the subject.

- c. Seek the input of others more experienced in the area of concern.
- d. Review your notes from previous session(s).
- e. Cry to God for discernment.

Jas. 1:5

Lk. 11:13

II. During the Session(s)

A. Setting and maintaining the proper climate for the session(s).

1. *Prepare the physical surroundings.*

Mt. 7:12

2. *Use “sanctified small talk” to set the person at ease.*

3. *Affirm your concern and love.*

4. *Establish your commitment to impartiality.*

1 Tim. 5:21

5. *Make it evident that you have outlined the structure of your time and take charge of the session.*

6. *Do not promise unqualified confidentiality.*

7. *Be prepared to engage yourself completely in the session.*

Col. 3:17

8. *Don't allow any unbridled carnality to be manifested.*

B. Diagnosing the problem(s)

1. *Listen carefully and fully.*

Prov.18:13

Jn. 7:24

Jn. 7:51

2. *Ask probing questions.*

Prov. 20:5

QUOTE #16 – Charles Bridges, *A Commentary on Proverbs*, (Edinburgh: Banner of Truth Trust, 2008), p. 338.

M8.L11.UIII.II.B.2.i

QUOTE #17 – C. F. Keil. and F. Delitzsch, *Commentary on the Old Testament in Ten Volumes*, vol. vi, (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1989), p. 42.

M8.L11.UIII.II.B.2.ii

See Jay Adams, *The Christian Counselor's Manual*, pp. 274-293.

3. *Keep your eyes open.*

Gen. 4:5-7

Neh. 2:1-2

Prov. 6:12-13

Is. 3:9

See Jay Adams, *The Christian Counselor's Manual*, pp. 257-258.

4. *Avoid premature and simplistic conclusions.*

a. Beware of thinking that everyone's problem is a mirror image of yours.

b. Remember the Book of Job

Quote #17A – David Murray, *Christians Get Depressed Too*, (Grand Rapids, MI: Reformation Heritage Books, 2010), pp. 14-15, 28-29.

M8.L11.UIII.II.B.4.i

5. *Avoid prejudicial analysis.*

Prov. 18:17

Jn. 7:23-4

1 Tim. 5:21

QUOTE #18 – Geoffrey B. Wilson, *New Testament Commentary*, vol. 2
“Philippians to Hebrews and Revelation”, (Edinburgh: Banner of Truth Trust, 2008), p. 252.

M8.L11.UIII.II.B.5

6. *Check things out with others.*

Prov. 11:14

Use the accumulative wisdom of your fellow elders and trusted friends in the ministry.

7. *Seek constantly to find a biblical definition or illustration of the problem.*

2 Tim. 1:13

1 Cor. 2:13

Matt. 1:21

1 Tim. 1:15

C. Treating the problem(s)

INTRODUCTION: This part of our study it is so crucial that before moving into details I feel it is necessary to make some preliminary remarks – four to be specific:

1. One of the marks of the true shepherd who is a gift of Christ and his Church is that he will fit the description of Jeremiah 3:15. He will be willing to administer comfort and encouragement where appropriate. When he can do this with a good conscience it is always a source of joy to the heart of a true shepherd. However, there are times when he must do what is said in 1Thessalonians 5:12 and 2 Timothy 4:2. Faithfulness to the full scope of our God-appointed responsibility must always be our goal.
2. Some of the degrading marks of false shepherds and false prophets are to be found in such passages as Jeremiah 6:13-14 and Ezekiel 13:22. We must constantly be on our guard and very prayerful lest in any way the language of these two texts could legitimately be descriptive of us.
3. These realities make it absolutely necessary that we seek the disposition and patterns of ministry which marked the great apostle Paul as described in Colossians 1:28-29. This is the man who would do what is recorded in Galatians 2:11 and then 1 Thessalonians 2:7-8, 11.
4. Therefore, as a vital part of our preparation for every session in pastoral counseling we must not only pray for wisdom, understanding, compassion and empathy, but we must also plead for moral courage and deliverance from the fear of men's faces. We should pray into our hearts in a fresh way Proverbs 27:6 and 28:23.

1. *General directives*

- a. Don't give counsel without previous studied consideration.

Prov. 29:20

Prov. 17:27-28

Jas. 1:19

b. Constantly remind yourself of your limitations.

Ps. 139
1 Kgs. 8:39b
Prov. 16:23

c. Address issues from the simple and more obvious to the complex and more subtle.

Lk. 10:30-35

d. Seek to isolate, eliminate, and defuse complicating emotional or physical problems before dealing with more directly spiritual problems.

Remember 1 Kings 19

e. Always seek to suit the remedial counsel to the presently discovered need.

Prov. 25:11-12
Prov. 15:23

f. Sometimes the bulk of your counsel will be:

(1) ADVICE concerning a course of action to be taken.

Prov. 11:14

(2) COMFORT in the midst of present grief.

1 Thes. 4:18

(3) REBUKE or ADMONITION in the face of sin and error discovered.

Prov. 19:25
Prov. 13:18
Prov. 15:5, 10, 31, 32

2. *Directives for solutions rooted in special revelation.*

- a. Look for biblical statements regarding the behavior or problem which thorough diagnosis has uncovered.

Matt. 6:14-15
Matt. 18:21-35
Eph. 4:30-32

- b. Seek to find and use biblical illustrations for the sinful behavior pattern and examples of resolution and contrasting graces.

2 Sam. 12
Ps. 32
Ps. 51
Ps. 130
1 Cor. 10:1-11
Js. 5:10ff

3. *Directives for treatment rooted in general revelation.*

- a. Do not prematurely assume that all problems are exclusively or primarily spiritual in nature.

- There are some of us who have some serious reservations concerning what I would call “the purist approach” in nouthetic counseling
- There are two books which I have found very helpful in seeking to keep this principle in mind. They are:

Christians Get Depressed Too, by Dr. David Murray

Broken Minds, by Steve and Robyn Bloem

- Remember Brooks vol. 3 p. 296-297 Quote #11

- b. Do not attempt to assume the role of a competent physician.

Rom. 12:3

- c. Learn some practical home remedies for common maladies.

See 1 Tim. 5:22

Consult recognized general medical newsletters.

4. *Directives for treatment of ingrained patterns of sinful or undesirable behavior.*

- a. The person must accept full responsibility for his behavior patterns.

2 Cor. 5:10

Rom. 7:15, 19, 20

1 Jn. 1:9

Ps. 51

Prov. 28:13

Matt. 6:12

- b. The person must be resolved to deal with the problem at any cost in a context of biblically based hope.

Mt. 5:27

1 Cor. 9:27

Heb. 12:3-4

Rom. 6:14

1 Jn. 4:4

Jn. 17:17

Heb. 7:25

- c. The person must be motivated by as many biblical motives as possible.

- Love to Christ

Jn. 14:21

Jn. 21:15-18

- Christ's love to us

2 Cor. 14-15

- Desire to please Christ
2 Cor. 5:9
- Desire to please the servants of Christ.
Phil. 2:2
- Desire to avoid divine chastening
1 Cor. 11:28-34
Mt. 18:15-17
- Desire to avoid divine wrath.
Mt. 10:28
Eph. 5:3-6
Gal. 5:19-21
- Desire to keep one's health.
Prov. 4:20-22
Prov. 3:7-8
- Desire to keep one's reputation.
Prov. 22:1

d. The person must be aware of reality with respect to his sin.

Heb. 3:13
Prov. 7:14
Prov. 30:20
Jn. 3:19-21

e. The sinful pattern must be replaced with the opposite grace.

Col. 3:5, 12
Eph. 4:28-29
Gal. 5:19-23

- f. Where possible, suggest a concrete or specific course of action in dealing with the problem.

2 Pet. 1:5
Prov. 17:27-28

See pp. 318-319 of *The Christian Counselor's Manual*.

- g. Encourage the person to seek the help of others in the body of Christ.

Jas. 5:16
Gal. 6:1
1 Thes. 5:14
Heb. 3:13
1 Thes. 4:18

Summary and conclusion:

III. Assessing Progress and Steadfastness of Resolution

Introductory Perspectives:

1. The assumption that the sheep are being honest.
2. The recognition that these directives are not air-tight boxes.

A. Assessing progress while engaged in ongoing intensive counseling.

1. *Is the patient taking the medicine?*

- If not, why not?

Prov. 6:6-11

Prov. 13:4

Prov. 19:15

Prov. 20:4

Prov. 26:16

Prov. 24:30-34

Phil. 2:12-13

2 Cor. 7:1

Js. 4:4; 4:17

2. *Is the medicine working?*

- a. Check the frequency of falls.
- b. Check the intensity of the fall.
- c. Check the length of the rebound time.

3. *If the medicine is not working, why not?*
 - a. Is it the right medicine?

Tit. 1:13
2 Tim. 2:24-26
 - b. Is it a carnal confidence in the medicine?

Jer. 17:5-9
Jn. 15:1-8
 - c. Is the Spirit applying the medicine?

Jn. 15:5
Lk. 11:13

See Jay Adams, *Christian Counselors' Manual*, pg. 459-461 for a list of 50 reasons why our counsel may not be producing evident fruit.

B. Assessing steadfastness in the apparent resolution of the problem(s).

1. *It is a wonderful thing to see the kind of progress which leads to dismissal from intensive counseling to ordinary pastoral interaction.*
2. *However, we do not believe in any form of perfectionism.*

1 Cor. 10:12
1 Thes. 4:9-10
3. *In the course of regular pastoral interaction it is natural to assess ongoing resolution.*
4. *Urge the church member to take the initiative in letting you know how he is doing with the previous problem.*
5. *Use the occasion of praying for this individual to trigger fresh inquiry on your part.*

IV. Guidelines for Dismissal

A. Introductory perspectives

1. Here we see the great privilege and blessing of carrying on this work within the framework of the church.

2. In this case it is dismissal into an ordinary pastor-sheep relationship with all the additional dimensions of increased mutual knowledge, love, intimacy and concern.

1 Thes. 5:11-12
Jn. 10:14

B. Categories of dismissal

1. *Dismissal in triumph*

- a. In this case the behavior has been altered and reinforced.

2 Cor. 7:5-16
2 Jn. 4

- b. Express your joy at their obedience

2 Jn. 4
3 Jn. 3 & 4

- c. Whenever possible let the person know that you may send someone else to him who is struggling with similar problems.

2 Cor. 1:3-6
Rom. 15:14

2. *Dismissal due to an impasse*

- a. You may have no more clear counsel to give.

- b. You must terminate the sessions with the assurance of your prayers for them.

c. Some of the factors that may produce the impasse are:

(1) They may be hiding sin.

Prov. 28:13
Eph. 4:30-32

(2) It may be that God has not yet revealed the root issue.

Phil. 3:15
Jn. 16:12

(3) There may dimensions of the mysteries of God's sovereign will.

Lk. 22:31-32
1 Cor. 3:7

Quote #19 - David Murray, *Christians Get Depressed Too*, (Grand Rapids, MI: Reformation Heritage Books, 2010), pp. 66-67. M8.L13.UIII.IV.B.2C.3i

(4) There may be factors resulting from God's chastening.

2 Sam. 12:11-14
Heb. 12:5-8

See Jay Adams, *Competent to Counsel*, pp. 56-59.

3. *Dismissal by referral*

a. You may come to the conclusion that you are in over your head. If so don't try to bluff it but look for help.

Acts 11:24-26

b. You may come to the conclusion that ongoing involvement will consume too much of your time.

Mk. 1:35-39

c. You may become convinced that the problem is primarily physical and not spiritual.

1 Tim. 5:23

4. *Dismissal to a framework of corrective church discipline.*
 - a. Consult 2 Thes. 3:6-15 for a clear example.
1 Thes. 4:11-12; 5:14
 - b. Consult Mt. 18:15-20
 - c. When dealing with certain chronic sinful patterns we may have to threaten public exposure.
1 Cor. 5:9-13
Jay Adams, *More Than Redemption*, pp. 286-293.

Summary and conclusion:

Unit IV: The Ethics of Pastoral Counseling

Introduction

1. The caution based on 2 Tim. 2:4-5.
2. The caution based on Rom. 3:8.
3. The caution based on Rom. 14:16.

I. The Ethics of the Reception and Disclosure of Information

A. How much should I hear?

1. *The general axiom: Seek for and listen to only as much information as is necessary for accurate diagnosis, comprehensive treatment, and realistic assessment of progress within biblical norms of righteousness.*

2. *Some biblical guidelines:*

Mt. 18:15-17

Eph. 5:11-12

1 Tim. 5:19

Prov. 15:2

Prov. 15:28

Prov. 16:28

Prov. 17:4

1 Pet. 4:15

B. How much should I disclose and to whom?

1. *Disclose as much as is necessary to fulfill your obligations to your fellow elders.*

Prov. 11:14

2. *Disclose as much as is necessary to secure the best interest of the person involved.*

1 Cor. 1:11
Phil. 4:2 with 4:18 and 2:25

3. *Disclose as much as is necessary to maintain the purity of the church.*

1 Cor. 5

4. *Disclose as much as is necessary to fulfill your obligations to society.*

Rom. 13:3 ff

5. *If none of these things demand disclosure keep it to yourself or one other office bearer.*

C. Miscellaneous guidelines

1. *Guidelines for disclosures to your wife.*

a. Be realistic about your own temperament, emotional needs, and vulnerability.

Rom. 12:3

b. Be realistic about your wife's temperament and her specific needs.

1 Pet. 3:7

c. Be sensitive to your wife's previous track record in specific things related to this question.

(1) Her general emotional strength

(2) Her proven ability to keep confidences

Prov. 25:19
Prov. 11:13
Prov. 25:9-10

(3) Her proven ability to “play dumb”

d. Be honest with people while building your reputation in this area.

2. *Guidelines for disclosures in preaching.*

a. The key texts are:

Mt. 7:12

Rom. 13:10

b. As a general rule seek permission beforehand from the person involved.

c. As much as possible use generic rather than specific terms in identifying the person or situation.

d. If in doubt, don't!

Rom. 14:23

II. The Ethics of Personal Appearance and Conduct

A. Personal appearance

1. *Dress and appearance are not ethically neutral matters. They say something about ourselves and our attitude to others.*

Gen. 41:14

Est. 5:1-2

Matt. 11:7-8

1 Tim. 2:9-10

1 Pet. 3:3-5

1 Cor. 13:5

2. *Let your dress accurately reflect your consciousness of the dignity of your office, the seriousness of your anticipated activity, and a realistic understanding of your present relationship to the person you are counseling.*

B. Personal conduct in the session

1. *Be totally involved and make this involvement evident.*

Col. 3:23
Rom. 12:11

Turn off your own cell phone and your desk phone.

2. *Maintain principled control of your spirit and your emotions.*

Prov. 16:32
Prov. 25:28
Rom. 12:15
Gal. 5:23b
Mk. 3:5

3. *Be judicious in any physical contact.*

1 Cor. 6:18
Rom. 13:14
Rom. 14:16
Eph. 4:17

III. The Ethics of Receiving Special Remuneration

- A. **If you are ministering to one of the members of your own congregation 1 Tim. 5:17 should regulate your practice.**
- B. **If you are counseling non-members I believe 1 Cor. 9:18 ought to regulate our practice.**

Summary and conclusion: