

Christian Counseling

Acts 20:27 (ESV) For I did not shrink from declaring to you the whole counsel of God.

CHRISTIAN COUNSELING

by Pat Christensen

Christian Counseling 5-12

Dear Instructor: This course outline has been presented as it applies to Christian Counseling in the United States where pastors often refer people with counseling needs to specially designated counseling staff members, or to professionally trained and licensed Christian counselors. We realize the information and methodology described here may not completely fit with your ministry situation. And, even though the principles of God's Word are the same for all peoples of the world, the ministry of counseling--as a personal and intimate, one-on-one "discipling" relationship--must be harmonious to the cultures, customs, and values of individual people-groups.

For instance, American customs tend to encourage independence among family members, whereas Latin or Asian cultures may value more dependent or submissive relationships. Since most counseling issues are "relationship" issues, the ministry of counseling and guidance must respect these cultural differences.

The information presented in this course is described as it would be used by a full-time Christian Counselor in a clinical setting (where the "counselee" is called a "client"). Please follow the general outline of this course, being sensitive to adapt the information, "methods" and "procedures" to your particular cultural norms, and ministry needs. Nevertheless, **the need to cultivate respect, humility, co-operation, and the fruit of the spirit in our relationships is a basic biblical principal for all people.** These elements are essential in all Christian counseling. And don't forget that sometimes our cultural conventions need to be "challenged" in order to accomplish God's desire to create loving relationships. Remember that Jesus' teachings about relationship were quite "revolutionary" to the culture of His day. His intention is for His people to live peaceful, constructive, God-honoring lives. God bless you as you prayerfully seek His guidance for teaching these important lessons.

- This course material was written by Patricia Christensen (2003), with contributions by Rev. Dick Stiliha, and other cited sources.

SUGGESTED BOOKS:

"Telling the Truth to Troubled People" by William Backus

"Boundaries"; "Boundaries in Marriage"; "Boundaries with Kids" by Henry Cloud
and John Townsend

"Spirit Controlled Temperament" by Dr. Tim LaHaye

In May of 2012 I corrected the outline format and changed the color of scripture text for easy identification but no changes were made to the material content, (RevC)

PART ONE: FOUNDATIONS OF CHRISTIAN COUNSELING

Christian Counseling is different from any other form of ministry.

It uses the **knowledge and anointing of preaching**; but it is not preaching.

It uses the **wisdom and instructional skills of teaching**; but it is very much more intimate and consequential than teaching (things we say or do affect the counselees' lives forever).

In counseling you **deal with people at their weakest and worst** (stressed, confused, hurt, angry, and feeling like “failures” because they can't seem to solve their “problem”).

In counseling, you will have **INTENSE INTERACTIONS** with people. You will share their feelings and you may have to do or say things, for their good, that will cause them to be angry with you!

At times, counseling is **like the ministry of intercession**, as you see that only the power of God can help them. They may need deliverance, or healing, or revelation, or provision, etc.

In the ministry of counseling, you will **do the “counseling” work of the Holy Spirit**, as He anoints you to do it, and anoints the client to receive it. (Jn.14:16, 26-27; 15:26; 16:7) **EVERYTHING DEPENDS ON HIS ANOINTING.**

(Jn.14 ²⁶**But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. ²⁷Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.)**

1. CHARACTERISTICS OF CHRISTIAN COUNSELING

A. JESUS CHRIST, THE “WONDERFUL COUNSELOR”, IS OUR EXAMPLE.

1. Jesus cares about our daily lives (friend).

John 10:7-10 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. {8} All that ever came before me are thieves and robbers: but the sheep did not hear them. {9} I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. {10} The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

He had compassion for hurting people (Mk 6:34) **When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So he began teaching them many things.**

2. He will encourage, help, and heal.

a. He met people at their point of greatest need (Jn 3:5,7)

b. He offers rest and peace

(Mat.11:28) **“Come to me, all you who are weary and burdened, and I will give you**

rest. ²⁹Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. ³⁰For my yoke is easy and my burden is light.”

3. He is our shepherd (teacher) (Ps.23:1; 28:9; Isa.40:11; Jer.31:10; Jn.10:14).
 - a. He confronted those who were in error and admonished those who lacked faith (Mat. 8:26)
 - b. He redirected people's thinking (Mat 5:27-28)
 - c. He expressed His positive authority (Mt. 7:28-29)
 - d. He emphasized right attitudes and right behavior (Lk 6:47-48)
4. He is our wonderful counselor (Isa.9:6), and anoints some people to minister to others as “counselors”.

Gal 6:2-5 Bear ye one another's burdens, and so fulfil the law of Christ. {3} For if a man think himself to be something, when he is nothing, he deceiveth himself. {4} But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. {5} For every man shall bear his own burden.

He held people responsible for what they knew to be true, or to what He had told them. (Lk 10: 13-14)

B. CHRISTIAN COUNSELING IS BASED ON “RELATIONSHIPS”.

1. DEFINITION OF CHRISTIAN COUNSELING:

A **RELATIONSHIP** in which one individual, by spiritual and psychological insight, seeks to help another individual recognize, understand, and solve his or her own problems in accordance with the Word of God.

- a. The **ULTIMATE (final) GOAL** of all counseling is to improve the quality of the **client's relationships** with God the Father, with Jesus, with the Holy Spirit, with other persons, and with himself.
- b. The **IMMEDIATE (simple) GOAL** of counseling is **CHANGE—in the client and his life—so that his relationships will be improved.**
- c. God says **change begins with the “heart”**. (Heart = man's will, influenced by his emotions and intellect)

Luke 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

Eph 4:14-16 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; {15} But speaking the truth in love, may grow up into him in all

things, which is the head, even Christ: {16} From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

2. **RELATIONSHIP** is the essence and nature of God:
 - a. He is “triune”; three persons in one.
 - b. We were created by Him because He desired “relationship” with us.
 - c. Jesus came to us, died for us, and is preparing a place in Heaven for us because He so desires “relationship” with us.
 - d. The entire Bible: all the teachings and commandments of God the Father, and Jesus, and the Holy Spirit, were written to us to teach us how to have “relationship” with Him, and with each other.
 - e. Therefore, “sin” is any thing people do which hurts “relationship” with God or people.
3. The most effective element of the counseling process isn’t the methods used, or even the wisdom of the counselor, but the quality of the **relationship** between the Spirit-filled counselor and client. (This is explained in further detail in section I. C.)
4. Almost all counseling **issues are about relationship** in some way or other, whether the client realizes it or not!
About healing, sustaining, nurturing, increasing our **relationships** with God and people.

C. CHRISTIAN COUNSELING ADDRESSES THE “SINFUL NATURE” OF MAN, AND EMPHASIZES “REPENTANCE”.

1. God created man to have relationships of Godly LOVE, motivated by Godly DESIRE;

Psa 73:25-26 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. {26} My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Psa 37:4-11 Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

but fallen man’s **heart** has sinfully chosen to please himself with
ungodly desires:

Eph 2:2-3 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: {3} Among whom also we all had our conversation in times past in the

lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Rom 3:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Prov 14:12 There is a way which seemeth right unto a man, but the end thereof are the ways of death.

2. The Bible says that the **heart** is active; that is, it **causes, directs, shapes** or **shepherds** our behavior. Human behavior comes out of the heart:

Luke 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

3. Scripture says the **most important question to be asked about the heart** is “**WHAT RULES MY HEART?**”. (Anything which “rules”, other than God, is called an **IDOL**.)

Ezek 14:2-6 And the word of the LORD came unto me, saying, {3} Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? {4} Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols; {5} That I may take the house of Israel in their own heart, because they are all estranged from me through their idols. {6} Therefore say unto the house of Israel, Thus saith the Lord GOD; **Repent, and turn yourselves from your idols;** and turn away your faces from all your abominations.

4. The **SOURCE OF ALL HUMAN RELATIONSHIP PROBLEMS** is an “**IDOLATROUS HEART**”:

- a. **UNGODLY DESIRES** motivated by the **THREE MAIN TEMPTATIONS OF LIFE**:

(I) **PRIDE**: “**I want something more.**”

“I deserve more; I should have more; someone owes me more.”

Psa 140:8 **Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.**

(II) **FEAR**: “**Something bad will happen if I can’t get what I want**” “I will be poor, lonely, sick, ignored, deprived, forgotten, bored, upset...if I don’t get what I want.”

(III) DESPAIR: “Life isn’t worth living because I can’t get what I want”. “I am miserable and can never be happy without what I want.” “No one loves me enough to give me what I want.” “I refuse to participate in life until I get what I want.” “I will do whatever it takes to get what I want.”

b. Though Satan uses these 3 Temptations as weapons against mankind, God provides the means of “escape”:

1 Cor 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

- 1. LOVE (“charity”):** the opposite of Pride is Humility. Godly Humility is synonymous with Love. Pride wants to “get”; Love wants to “give”. Love is stronger than Pride.
- 2. FAITH:** the opposite of Fear is Faith. Fear says “I can’t”; Faith says “God can”. Faith is stronger than Fear.
- 3. HOPE:** the opposite of Despair is Hope. Despair says “No one cares and all is lost”; Hope says “God cares and He has an answer”. Hope is stronger than Despair.

Psa 23:1 A Psalm of David. The LORD is my shepherd; I shall not want. (pride)

Psa 23:4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. (fear)

Psa 23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever. (hope)

- 5. Lustful (self-centered) desires produce hurtful, envious, DESTRUCTIVE BEHAVIORS that DESTROY RELATIONSHIPS.**

James 4:1-5 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? {2} Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. {3} Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. {4} Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with

God? whosoever therefore will be a friend of the world is the enemy of God. {5} Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

James 3:13-17 Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. {14} But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. {15} This wisdom descendeth not from above, but is earthly, sensual, devilish. {16} For **where envying and strife is, there is confusion and every evil work.** {17} But the **wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.**

6. The ONLY REMEDY for these attitudes and behaviors Is True REPENTANCE.

Isa 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

- a. Counseling focus is on **eliminating the “root” of the problem (lustful desires from Pride, Fear, Hopelessness)**, not just addressing the outward symptoms”.
- b. **INDICATIONS OF TRUE REPENTANCE:** an attitude of **humility**, like that of a **servant**; finding ways to **make restitution**; **realizes and admits the damage he has done**; **willingness to wait to be restored to fellowship** (until the offended has healed and is willing to trust again); **not complaining, or demanding anything, not giving defensive explanations or excuses** for his behavior; **continual, observable efforts to change the wrong behavior.** (2 Cor.7:8-11)

Titus 3:10 **A man that is an heretic after the first and second admonition reject;**
1 Cor.5; II Cor.13; Mat.18:15-18; Lk.17:3; Pro.24:16;

- c. “Man can change a habit, but only God can change a nature.” (Ed Cole)

7. After repentance, the client must learn to “endure temptation” by cultivating **humility, faith, and hope**; and by **daily “crucifying” the sinful nature**; applying the **“cross of Christ”** to their lives.

Suggest that the client begin continuous **Bible study** of the word topics named above

James 4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

1 Pet 5:5-7 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. {6} Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: {7} Casting all your care upon him; for he careth for you.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (also **2 Cor.7:9-10**;

Psa.37:4-11 Delight thyself also in the LORD; and he shall give thee the desires of thine heart. {5} Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. {6} And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. {7} Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. {8} Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. {9} For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth. {10} For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. {11} But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

James 1:12-17 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. {13} Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: {14} But every man is tempted, when he is drawn away of his own lust, and enticed. {15} Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. {16} Do not err, my beloved brethren. {17} Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

James 4: 6-8 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. {7} Submit yourselves therefore to God. Resist the devil, and he will flee from you. {8} Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

James 5:8-9 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. {9} Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

D. IN CHRISTIAN COUNSELING, GOD’S WRITTEN WORD, THE BIBLE, IS THE SOURCE OF “TRUTH”, AND THE FINAL STANDARD OF AUTHORITY.

1. If the **goal of biblical counseling is heart change** (because people behave out of the heart), then **Scripture must be central to the counseling process.**

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

2 Tim 3:16-17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: {17} That the man of God may be perfect, thoroughly furnished unto all good works.

2. **Scripture alone** is able to **cut through the external details, and expose the hearts** of those we counsel.

Heb 4:12-13 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. {13} Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

E. CHRISTIAN COUNSELING OFFERS “GRACE”, FOLLOWING REPENTANCE, TO EFFECTIVELY DEAL WITH THE CLIENT’S PAST SINFUL BEHAVIOR.

Phil 3:9-14 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: {10} That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; ... {13} Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, {14} I press toward the mark for the prize of the high calling of God in Christ Jesus.

1. Because Christians find themselves forgiven for past life events, they can be guilt-free and look forward to the future. Even if some past events require insight and specific prayer to remove resentment and bitterness, believers have a secure position in Christ as being "washed clean".
2. Christian counseling also helps clients apply this same grace teaching in forgiving others who have hurt or disappointed them in the past.

F. CHRISTIAN COUNSELING EMPLOYS BOTH THE “SURRENDERED HUMAN WILL” AND THE SANCTIFYING, INDWELLING POWER

OF THE HOLY SPIRIT TO CONQUER HUMAN PROBLEMS, AND CHANGE HEARTS AND LIVES.

(Surrendered human will + Holy Spirit power = changed heart and life)

Isa. 1:18 **Come let us reason together....**

Rom 7:22 **For I delight in the law of God after the inward man:**

John 14:17 **Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.**

G. CHRISTIAN COUNSELING DEALS WITH THE “WHOLE PERSON”: PSYCHOLOGICAL, PHYSICAL, AND SPIRITUAL.

1. These three parts of a human life are interrelated: the condition and functioning of one affects the other two.
2. Secular counseling tends to either ignore the spiritual part of man, or encourages focus on “any” spiritual influence you want, whether Godly or not.

H. CHRISTIAN COUNSELING OBSERVES LOCAL LAWS AND PROFESSIONAL ETHICS.

1. Churches and pastors **must** know, and comply with, local **laws** governing counseling practices. (“ignorance” does not eliminate legal responsibility and liability.) Some localities have specific legal guidelines for licensure and safety procedures, such as:
 - a. education and experience requirements
 - b. licensure requirements
 - c. mandatory reporting to legal authorities of any cases of abuse of elders, minor children, or disabled persons
 - d. “duty to warn” if counselor has knowledge that client intends to harm himself or anyone else.
 - e. maintaining “confidentiality” of client information
2. Christian counselors must know and practice standards of professional **ethics**, which help to insure that clients receive quality help, and are not “harmed” by mistakes that counselors might make; for instance:
 - a. Clients must be treated with all respect and equality at all times.
 - b. Clients should be informed of their right to understand and make choices about counseling methods and procedures.
 - c. **Confidentiality** of client identity and communications **must be maintained at all times**; (trust) information must not be shared with the client’s or counselor’s church staff, co-workers, family,

friends, or any other person, without the knowledge and permission (usually **written** permission) of the client(s).

- d. **Social contact** with client should be avoided (as much as possible in church settings) until client is no longer in a therapeutic relationship with the counselor. (In some places, law states “no social contact with client, for duration of counseling, and forever after.”)
- e. Any **sexual or even romantic relationship** between counselor and client is forbidden by ethics, and by law, during counseling relationship (and ideally, forever after). Sometimes it is wise to have clients work with same-sex counselors.
- f. Counselor should not receive gifts, favors, or have any personal needs (including emotional needs) met by clients.
- g. Counselor should keep accurate records of client cases, and store them securely away from public access.

II. CHARACTERISTICS OF CHRISTIAN COUNSELORS

A. CAN BE PASTOR, STAFF, OR LAY MINISTER: whether the problem issues are spiritual or practical “daily living” matters, effective counseling can be done by a pastor, or delegated to a responsible and mature staff member, or qualified lay person.

- 1. It is often difficult for a pastor to have the time, or the specific skills, to meet the “counseling” needs of some of the flock.
- 2. “Christian counseling” is a much-needed ministry of the body of Christ, whether as a part-time or full-time ministry by pastors or lay leaders.
 - a. “**Pastoral counseling**” usually refers to the ministry of a pastor, or other skilled spiritual leader, to people who seek individual, spiritual direction and encouragement, or need guidance concerning the spiritual implications of their actions or choices. For example, helping people to improve their relationship with God and others by encouraging them to make Godly decisions, correct mistakes, live more Godly lives, or to better understand scripture. It may also include occasions of intense prayer for comfort, healing, or deliverance. This counseling is typically limited to one, or very few sessions. Some degree of positive results and spiritual growth can be expected. If this is not the case, after a reasonable counseling effort and sufficient time for change, there may be a need for a more prolonged, in-depth, “therapeutic” counseling process, employing a specially skilled “**Christian counselor**”.
 - b. “**Christian counseling**” may be done by a pastor or lay person who

is specially qualified to help people with problems ranging from simple spiritual questions and issues; to serious, life-long struggles with hurts, habits, attitudes, or addictions that seem to continue in spite of the person's best efforts—even after receiving spiritual guidance and encouragement. Only one, or a few sessions may be needed, but in some complex cases, (such as dealing with past abuse or traumatic experiences, or troublesome behavior patterns learned from a chaotic childhood) true change might only be accomplished through a **long-term, “therapeutic”** approach. It may require several weeks, months, or even years of patient guidance, encouragement, discipling, instructing, mentoring, “re-parenting”, praying...counseling to see positive spiritual and practical change.

Even for born-again Christians, there are some life experiences that will not become “new” overnight. The result of living in a sinful world is that many hearts are bruised and broken, that are not easily mended; many negative attitudes and habits must be systematically “unlearned” while the ways of God and the fruit of the Spirit gradually take their place. “Renewing” a person's life is no less the work of God if it takes a longer time and extra help from spirit-filled helpers.

3. A group of **qualified lay-counselors** is a great benefit to a body of believers. When difficult issues need continual, wise, discipling, counseling in order to be resolved, the pastor alone, with his many responsibilities, cannot be expected to provide this amount of continual personal support. A ministry of pastoral staff, together with **carefully chosen and trained lay volunteers** (a “pastoral care team”), can provide the kind of ongoing spiritual “parenting” needed to help troubled souls develop basic maturity and learn to walk with God.
 - a. **selection:** persons with “pastoral” personalities; warm, caring; emotionally and spiritually mature; avoid those who do good in order to be noticed or praised, and those who cannot keep confidences.
 - b. **Training:** pastor selects, inspires, and coaches them in regular, on-going training sessions; allowing discussion of cases, input, encouragement, prayer, deepening spiritual insight, weekend retreats for deepening partnership and fellowship among volunteers...
4. Regardless of who does the counseling, the **pastor remains responsible** in the selection, training, and supervision of those who counsel his flock, and for the outcomes of their involvement.

5. Pastors or others who counsel should maintain a list of other trained & trustworthy counselors and other helping resources who could be consulted if more help is needed.

B. CHRISTIAN COUNSELORS ARE NOT PERFECT, BUT SPIRITUALLY MATURE.

1. not a “babe” in Christ; his life reflects intimate knowledge of, and right relationship with, God and His ways (**Ps.24:3-5**)
2. devoted to Bible study and own spiritual growth
3. displaying a good measure of practical and spiritual wisdom
4. displaying good judgment and discipline in own behavior
5. able and willing to admit own limits, or mistakes; apologetic (**II Cor.12:9-10**)
6. displaying attitude of humility, joy, and all other fruit of the Holy Spirit
7. committed to, and practiced in, treating **all** people with Godly respect and love

Gal 5:18-26 But if ye be led of the Spirit, ye are not under the law. {19} Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, {20} Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, {21} Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. {22} But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, {23} Meekness, temperance: against such there is no law. {24} And they that are Christ's have crucified the flesh with the affections and lusts. {25} If we live in the Spirit, let us also walk in the Spirit. {26} Let us not be desirous of vain glory, provoking one another, envying one another.

C. CHRISTIAN COUNSELORS NEED WELL-DEVELOPED PERSONAL QUALITIES AND RELATIONSHIP SKILLS:

1. **People-loving, self-respecting, life-affirming personal qualities** are **necessary** in an effective counselor; they need to be developed, if not present by natural temperament. These qualities form the basis of the therapeutic **relationship** with the client, allowing the client to see himself and others from the counselor's Godly perspective. These qualities are considered even more important factors for counseling success than counseling knowledge or skills! Helping clients to feel valued and capable prepares them to receive God's word and work in their lives; to become “ready for change.” (1 Pet.3:1-9, 15-16)
 - a. Counselor attitude of respect, caring, valuing **toward others**:
(**I Acceptance** / tolerance / patience / compassion / non-judgmental “unconditional positive regard”; treating the client as your equal in God's eyes, regardless of their physical, mental, emotional, or

spiritual condition. This does not mean to “compromise” about the client’s behavior, but to “suspend judgment” of them, able to distinguish the value of the person from the error of their behavior. Perhaps you will be the only person who has ever shown this person acceptance and respect.

(II) **Humility**; not superior or inferior to any other human being; “we are more alike than we are different”; counselor is willing to learn along with the client; a willing “servant” rather than “lord”;

Mat 20:25-28 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. {26} But it shall not be so among you: but whosoever will be great among you, let him be your minister; {27} And whosoever will be chief among you, let him be your servant: {28} Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

- b. Counselor attitude of respect **toward self**; (gives the client sense of hope, and a model for positive Christian living and behavior change)
 - (I) **self-confident** (though not proud); feels capable (in the Lord) of dealing with life’s challenges;
 - (II) **assertive** (not aggressive); not afraid to speak for and take action for what is right, or necessary; able to interact (respectfully) with people to accomplish what is needed; realistic; logical
 - (III) **honest, trustworthy, sincere, genuine** (not phony or pretentious), openness, “speaking the truth in love”
 - (IV) **comfortable with self**: with own strengths and weaknesses; able to admit mistakes and accept compliments; transparent, self-revealing; does not feel inferior to others; doesn’t need to make excuses or apologies for being himself, or to be defensive about other persons’ reactions to him
 - (V) **emotionally self-reliant**: not depending on approval or affirmation from others; not distressed by rejection, anger, or disagreement expressed toward counselor; able to endure uncertainty.
- c. Attitudes of optimism and **enthusiasm about life**, in spite of it’s trials and troubles
 - (I) emotional & physical **energy; vitality, passion**
 - (II) **joy, peace, serenity, stability, faith in God’ ways**

(III) **humor, flexibility, spontaneity, wonder, curiosity**
(IV) **creativity, sensitivity, perception, wisdom** (both natural and God-given)

(V) **courage:** willingness to move forward, in spite of hindrances, by maintaining faith, by being real; taking risks; being direct; not insisting on perfection; admitting mistakes; expressing fears, needs, & expectations; emphasizing positives instead of negatives; forgiving; being gracious;

(VI) **presence:** awareness of, and experience of, own emotions in past & present time; and touched by the emotions and circumstances of others

Heb 4:15-16 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. {16} Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Phil 2:3-4 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. {4} Look not every man on his own things, but every man also on the things of others.

2. **Relationship skills** of the counselor are essential **tools** God uses to build the **bridge of trust** with the client, allowing the client to respond to the wisdom and guidance the counselor offers; eventually producing **changes in behaviors and attitudes**; the client “experiences God” through the counselor’s “God-wise” manner of relating.

a. **Active listening skills:** paying **full attention** to the speaker (words, gestures, body language, voice, etc.); listening with deep interest in order **to understand**; with direct eye contact & observing own body language, exhibiting interest,

(I) **reflecting:** paraphrasing the speakers words back to him for emphasis or encouragement (“Your brother is angry with you for losing the money.”)

(II) **clarifying:** checking your understanding of the speaker’s message by asking for more information, or by repeating or explaining the message (“Your brother is angry with you? What has he done to make you think so?”) Asking questions that can be answered “yes” or “no” limits the amount of information you may get. Phrase questions to allow an open response: (“How did you manage that?”; “What happened when you went home?”; “Tell me more about your typical day.”) Ask for specific explanations of any statements that

are vague. (“What do you mean when you say ‘things aren’t going well’?”)

(III) summarizing: rephrasing a combination of several parts of the speaker’s message, checking understanding of the “bigger picture” of the speaker’s circumstance and communication. (“So you are sad because your brother is angry about the lost money, and you’re not sure what to do about it.”)

(IV) avoid interrupting: though it is tempting to “save time” by getting to the point, or promptly offering “suggestions”, it is important not to rush the client or indicate “impatience” by interrupting them. **Giving people time to express themselves** indicates their value and significance to the counselor and to God. (Of course there are times when a client’s verbal “ramblings” need to be guided or stopped. Continual excessive talking may indicate that the client is not willing to receive counsel in order to make changes. Use sensitive wisdom.)

b. Empathizing skills: working to understand another person from **their** frame of reference; **(one of the most vital of counselor skills!)** “to see with the other’s eyes and hear with the other’s ears and feel with the other’s heart.” (Adler); Listening, non-judgmentally; genuinely sharing some of his emotion; **(“People don’t care how much you know, until they know how much you care.”)** (“That must have been a sad time for you. I can see how much it bothers you that your brother is angry with you.”)

(I) Don’t try to prevent or stop the client from expressing his emotions (unless they are directly hazardous to the counselor or others in the room; or are clearly not genuine to the client’s situation).

(II) Expressing emotions is an important part of dealing with life and resolving problems. There may be times when the counselor will join the client in tearfulness or even weeping over a heart-breaking situation, or in sharing the client’s anger about an injustice, or joy at a recent blessing. (The expression of anger must be kept under respectful control, or the counselor should intervene.)

c. joining the client’s experience, “in his world”; (while at the same time remaining “separate” from him in order to be an objective helper; like acting on one level while thinking on a different level).

(I) Before you can “lead” the client into God’s “more perfect world”, you must first **go to “his world”** to see how he thinks,

feels, views life and God, makes decisions, what resources he has, what is he willing to do... this takes practice!

- (A) Sometimes you cannot enter his world “through the front door” (by asking directly what the problem is, or giving your version of what he ought to do about it). He may be very shy, or guarded, or embarrassed, or from a very different experience background than you, or not very willing to have his life changed.)
- (B) Then you must first “join” the client by inviting him to tell you more about himself, the seemingly “unimportant” or “irrelevant” details, and stories that will help you understand his world. It is helpful to look for client statements you can express “agreement” with; and sometimes helpful to express yourself in his terms (in a similar psychological, emotional, cultural, spiritual level) **to help the client feel more comfortable in the counseling relationship.**

With this approach, you can locate a “back door”, or “little window” to enter his world and find a way to address the problem / solution in his terms, that hopefully he will accept.

1 Cor 9:19-23 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. {20} And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; {21} To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. {22} To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. {23} And this I do for the gospel's sake, that I might be partaker thereof with you.

- (II) Sometimes the client is so embarrassed or ashamed of admitting he has a problem, that he cannot focus on it, even with your help. “Joining” the client in his embarrassment helps him to relax and focus on the problem.

- (A) It is accomplished by counselor’s humility, self-revelation, sincerity, comfort with self, etc. (“I’ve felt that way before”; “Some things like this have happened in my family too”; “I’m not sure I would know what to do in your situation either, but I think we can find the

answer together by God's help"; "The negative things you are doing seem to make sense considering your situation, but God can show you some other ways to handle it that are better for you"; "The mistakes you've been making are the same kind that most humans make, let's see if God has a better way"....

(B) By **joining** the client, he does not feel embarrassed or inferior for having the problem, but maintains dignity and courage to address the problem, with help from you, and to make the needed changes. **He realizes that he is equal to the counselor and is just as responsible for his own life, as others are responsible for theirs.** He is reassured that he and his problems are not hopeless; that if he is not so different from the counselor, then he can find answers and peace and help from God, just as the counselor does.

1 Cor 4:16 Wherefore I beseech you, be ye followers of me.

(III) When the client feels "joined" to the counselor, he gains trust and confidence in the counselor, and is more likely to accept his help and guidance.

d. Validating, Affirming: verbal and nonverbal expressions of the counselor recognizing the validity of the clients feelings, experience, needs, etc.. and counselor's expressions of value for any positive qualities about the client (physical, mental, emotional, spiritual, behavioral, etc.); words and signs of encouragement.

D. CHRISTIAN COUNSELORS MIGHT NOT BE EXPERTS, BUT ARE WORKING TO DEVELOP COUNSELING SKILLS:

- 1. Interpreting:** suggesting possible explanations for behaviors or conditions, or confusing thoughts of the client; a hunch; presented as a guess: "could it be that...is it possible that...do you suppose...?"
- 2. Questioning:** "**how...**"; "**what...**" encourages client to supply more information; "**why...**" is not as helpful .
- 3. Confronting:** "challenging" the communication or behavior of client in order to point out discrepancies, irrationalities, or otherwise "wrong" behavior or attitudes.
- 4. Encouraging:** "to inspire courage": one of the most valuable counseling skills; by displaying acceptance and humility toward the client, along with the relationship skills of active listening, empathizing, joining, affirming and

validating, the client gains a sense of courage to face his problems and solve them with God's help. "Encouragement" reminds the client that he is a valuable, capable, and respected member of the body of Christ (in spite of his problem), and urges the client to walk by faith, with self-control. It also reminds him that he must accept responsibility for himself and allow God to change him.

(NIV: **Acts 15:32**...prophets, said much to encourage and strengthen the brothers; **1 Th 3:2** We sent Timothy,... to strengthen and encourage you in your faith; **1 Th 5:11**... **encourage one another and build each other up**; **1 Th 5:14** And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone; **2 Th 2:17** **encourage your hearts and strengthen you in every good deed and word**; **2 Tim 4:2**...correct, rebuke and encourage--with great patience and careful instruction; **Titus 2:6**...encourage the young men to be self-controlled; **Titus 2:15**...Encourage and rebuke with all authority...; **Heb 3:13** But **encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.**)

5. **Reality testing:** helping client to evaluate the reality of his thoughts, intentions, or behaviors: is it logical, possible, advisable, relevant in real time and space? Or is it imaginary, fantasy, wishful thinking? (The counselor must refrain from making decisions for the client.) Client is encouraged to take responsibility for his own decisions, with input from the counselor and others.
6. **Evaluating:** assessing the various components and progress of the counseling process: the client's personal characteristics, history, symptoms, issues, behaviors, beliefs, resources, goals, needs, efforts to change, strengths & weaknesses, support system, spirituality, etc.
7. **Informing, instructing, educating:** teaching client (or others) new ideas, skills, truths, methods, habits, etc. to solve problems or prevent problems where possible. (example: pre-marital, parenting, money management...)
8. **Facilitating:** being a resource of knowledge, information, or example; a network connector with other helpers, or basic-needs providers; an advocate among family or friends, or others, or with God through prayer.
9. **Modeling:** much of the client's growth and change are a result of valuable lessons learned from the counselor's **example:** in countless displays of mature, Christ-like attitude, behavior, and caring.
10. **Dependability / commitment to the counseling relationship (necessary for trust and confidence):** counselor is faithful to keep appointments, agreements, and guidelines with client; counselor does not "give up" on client because of weariness, frustration, confusion, self-doubt, etc. (however, it is wise to suggest client seek a different source of counsel whenever it is apparent that

your own counseling skills are not sufficient to help the client to solve his problem(s).

11. Terminating: bringing an end to the counseling relationship: counselor evaluates the client's progress in the accomplishment of the counseling goal, determines when and how the process and relationship will be concluded, by agreement with the client.

E. CHRISTIAN COUNSELORS MUST HAVE PURE MOTIVES:

not looking for admiration, approval, affection, attention, power, position, control, or to meet any of own needs through the client.

(Gal 6:1) Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted.

F. CHRISTIAN COUNSELORS ARE ABLE TO LEAVE THE OUTCOME TO THE CLIENT AND GOD.

1. Don't get discouraged. Realize that results are often **slow** to appear; God's timing is different than ours. The client may not make use of your input until a later time.
2. At times there are **no** visible outcomes or improvements. God has made each person **free to choose** what he or she will do. The counselor is not responsible for the clients' choices or behaviors.
3. A counselor's effort is only **one** influence upon the client; it may, or may not make a difference in their lives.
4. **Avoid becoming entangled in the clients' lives.** You will lose energy, joy, perspective, and respect if you do not keep yourself separate from your clients' problems. Sometimes you may feel so much compassion for a person's needs that, without realizing it, you take on personal responsibility to change that person's life. If you do this, you will have compromised your role as a counselor, and you will have "stepped in between" the client and God! The client may try to get **you** to meet his needs, but he will be blinded to what God is doing to deal with his "self-life" and to set him free to know Christ.

Example: A depressed woman tells the counselor that he is her "last hope" and if he can't help her, she is going to kill herself. Her story is so distressing that he feels he has to "save her life" and "make her well". As a result, she depends upon him continuously, hoping that he will make her life worth living. The counselor is soon exhausted and has to find someone else to help her learn to depend on God for wisdom to change her life.

- a. If you allow clients to become **dependent** upon you, you are not really helping them.

- b. Know your own limitation!** An important function of counseling is assessing what kind of help the client needs, and if necessary, directing him to someone else who is better qualified to deal with the issues. Such issues as addiction habits; abuse recovery; suicidal thoughts or behavior; psychosis (not aware of reality); panic attacks; severe behavior or personality disorders; anti-social behaviors,... often require specially trained assistance. This is especially important when the client's (or other's) safety is at stake.

Referring the client to other helpers also helps the client learn to find and use a variety of resources; to be more self-reliant.

III. CHARACTERISTICS OF CLIENTS (Instructor: it is helpful to forewarn the students that they are likely to “see themselves” in some of the following descriptions of clients, and also later in parts two and three describing typical counseling issues. This is quite normal because all humans experience similar weaknesses, to one degree or another, from time to time. It is when these human weaknesses become ongoing life disturbances that they need the help of a counselor. God is faithful to “convict” a student, if he really has a serious problem in any of these areas, to seek help to deal with it. Furthermore, the information outlined in this study represents a variety of ways to understand clients and their typical problems. Though the “amount” of information given here may seem overwhelming, it is offered with the hope that students will select those “methods” which they find most helpful and useful.)

KEY QUESTION: “WHAT IS THE PROBLEM; AND WHAT DO YOU HAVE TO WORK WITH?”

A. WHY HAVE THEY COME TO SEE YOU?

- 1. The “Visitor”:** this person is **not** interested in finding out how to make positive **changes** in his life.
 - a.** He may not be sure why he has come to seek your help.
 - b.** He may be coming to convince others that he is trying to solve his problems.
 - c.** He may be coming with someone to “support” them in counseling (but have no intention of applying himself to making changes).
 - d.** He may have been “forced” to come, but doesn't think he needs to be there.
 - e.** The “Visitor” might decide to accept counseling help, if the counselor shows him how his own goals or needs could be met if he would make some changes.
 - f.** However, many times the visitor has no interest in being helped or changed. The counselor must pray about when to stop spending

time trying to help or influence him, leaving him to God's timing.

2. **The “Complainer”:** this person hopes to make changes, because he wants to “feel better” or “be happy”; **but he does not** want to take **responsibility** to do the work of changing.
 - a. He insists on telling you a long, painful story, with endless details, of all the people who have hurt or disappointed him.
 - b. He focuses especially on how **unfair** it all is.
 - c. He has probably experienced far more trouble than the average person (perhaps because he is not in the practice of resolving problems, so they tend to accumulate).
 - d. He tends to often use the phrase, “Well, **yes, but...**”, which means: “Yes, your suggestions sound helpful, **but** there are lots of reasons why it would be too difficult, so why bother?”
 - e. He will tend to resist your urging him to do something helpful.
 - f. After long discussions aimed at helping him, you will notice little or no change, or he may “drop out” of counseling without any notice.
 - g. If he doesn't drop out, he may want to continue counseling (complaining) for as long as you will allow it. Sometimes he is actually being changed, though very **slowly**. Other times, he is maintaining his irresponsible attitudes while draining the counselor's time and energy. Here too, the counselor must pray about how long to continue with the “complainer”.
3. **The “Customer”:** this person is tired of struggling with his problems. He **admits his faults and failures and admits his responsibility to work at changing**. He appreciates your input and follows through with assignments you give him. He allows God to deal with his heart, and you see genuine growth over time.
 - a. He may or may not be pleasant to work with, but you will see progress. He may become more pleasant as God brings changes!
 - b. Progress may be slow or interrupted at times. He may even go backwards (making same old mistakes again) sometimes; but he recovers and “**tries again**”.
 - c. He may drop out of counseling before accomplishing his goals, but he may return at a later time to continue the work. Though not ideal, this is an acceptable way to work on solving problems. People don't always work at our pace!
 - d. Counselor must employ encouragement and patience, allowing God to deal with clients in His own way.

d. HOW SERIOUS ARE THEIR PROBLEMS?

1. **“WORKING WELL”:** this client is basically emotionally stable (even

though he may be experiencing a period of emotional distress); able to live a relatively “normal” life; maintaining job, family, worthwhile activities; a basically realistic view of life and of his own responsibilities. He is able to learn from mistakes, and learn from others’ instruction. He expresses some degree of hope for the future. (can be the “customer”)

The counselor senses that this client is reasonable and teachable; his problems seem “solvable” with effort and diligence. He usually has some person(s) in his life who is supportive and willing to help him change and grow. Though his problem may be very challenging, the counselor does not feel completely overwhelmed by it; but can feel satisfaction in seeing the client benefit from the counseling. Handle with prayer!

2. **“NEUROTIC”**: this client has a somewhat normal life, but never seems to solve the problems that they face. They may “blame” themselves for everything that goes wrong in life, or they may blame everyone except themselves. Either way, they feel so overwhelmed with their problems that they habitually “give up”, “blow up”, or “escape” in some unhealthy way. (can be the “complainer”)
 - a. The counselor sees the problems as solvable, so may work very hard to help the client see how things can change. But when the client resists the changes with many “yes, but...” excuses, the counselor may begin to feel very frustrated. (“Why can’t he just do what he needs to do?”)
 - b. This client’s progress is slow and small, if at all. Counselor may need to diplomatically terminate the counseling arrangement and suggest the client return at some later time to work on “another part of the problem”. Neurotic clients seldom change very much. Handle with prayer!
3. **“PERSONALITY DISORDER”**: This client has serious emotional and spiritual problems, (not “insane”) and continually manages to “stir up trouble” all around him. During his early childhood days the client was not able (for any number of reasons) to learn the necessary relationship skills that would enable him to successfully deal with the everyday issues of interrelationships. For some reason, instead of learning how life and relationships function in “orderly”, reasonable, and respectful ways, his thought processes became “dis-ordered”; with the result that his perspectives about life are distorted, he experiences continual strife and turmoil in his relationships, and he is **unwilling or unable to learn to correct his thinking**. (can be the “complainer” or the “visitor”)

- a. There are various forms of “personality disorders” with various extreme behavior characteristics such as: self-adoration and self-serving; or destructive self-hatred; inability to emotionally relate to anyone; or having frequent irrational, emotional reactions to people or events; extreme over-dependence on others; or extreme withdrawal from any social contact; overly dramatic, seductive, demanding of others; or lacking social conscience with no concern for the rights or feelings of others; frequently and unexpectedly stirs up strife, arguments, and chaos among people while requiring much attention; needs to be right; or childishly refuses to accept any responsibility.
- b. While anyone can exhibit any of these characteristics under periods of stress; clients with personality disorder reveal **life-long patterns** of disruptive or dysfunctional behavior, and as you try to help them they seem unable to use your input to make lasting changes (unable to “learn” better ways of relating to others).
- c. **Their behavior may be in opposition to the social expectation** of society (abnormal behavior); they experience internal conflicts that lead to intense and prolonged feelings of insecurity, anxiety or unhappiness; they are troubled by conscious or unconscious alienation from God.
- d. These are complicated problems in thought-disordered people. Most counselors have a difficult time working with them; some counselors refuse to work with these clients. They try your patience, leave you feeling angry, frustrated, insulted, hurt, betrayed, etc.

(I) God calls them “hard-hearted”, like Pharaoh; or “stiff-necked like Israel. He “felt” like giving up on them too:

Exo 32:9-10 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: {10} Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

Exo 33:3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

(II) God calls them “fools” because they stubbornly, sinfully resist God’s efforts to change them. (Proverbs...)

- e. It may be that the reason they are so stuck in their disordered state of mind is that the root of the disorder was extreme helplessness, fear, or pridefulness in their formative childhood years. Eventually the **fear or**

pride has become such a deep and central part of their being that they cannot function without it, and they refuse to humble themselves to learn to live by God's grace (what the Bible calls "hardness of heart").

- f. The only hope of helping them in counseling is through a **long** process of "re-parenting" (like mentoring or personal discipling over a long period of time) in "unconditional love", with the goal of helping them to **humble** themselves before God so that they can receive His healing and filling. (This really takes a "team" of spiritually mature people dedicated to parenting this client.) But too often, they are unwilling to humble their hearts (because it is too "risky" to do this).

Then the counselor's options are (1) to continue working with them, enduring the frustration, insisting they observe respectful boundaries with you, trying to help them minimize the damage they do to themselves and others, praying that, over time, as they experience a respectful relationship with you and perhaps learn from your example, they may accomplish spiritual and emotional growth. (2) if they continue to be disruptive and un-cooperative, and will not respect your personal boundaries, it is appropriate to end the counseling relationship with them.

- g. In all cases, the counselor must be cautious not to be harmed or emotionally stressed by the dis-ordered client's behavior. The counselor must not tolerate being "abused", taken advantage of, or treated with disrespect, because this is the essence of the dis-ordered personality problem, and it must not be reinforced by allowing it to continue in your counseling relationship. Finally, only the power of the Holy Spirit can deal with and change these clients and their lives. Handle with prayer!

- 4. **"PSYCHOTIC"**: this client has severe problems emotionally, psychologically, physically, and spiritually. Due to malfunctions of the brain, they are unable to distinguish reality from fantasy part of the time, or much of the time. They say and do "strange" things, may have several physical ailments, are often unable to manage their lives or live without some assistance. They may appear "harmless and likeable", "helpless and confused", or "scary and dangerous", or a combination of these. They require specific medical and psychological assistance for as long as the condition prevails. Psychotic symptoms may be temporary or continual. Some clients may alternate between normal and psychotic behavior.

- a. These psychotic “breaks with reality” may be caused by: birth injuries or defects in the brain; head injuries; diseases affecting the brain; chemical imbalances in the brain; malnutrition; drug or alcohol abuse; extreme stress or exhaustion; very traumatic emotional experiences; or demonic attack.
- b. Psychotic clients may or may not be aware that they are seriously ill; they often deny having a problem and often refuse medical treatment, which is essential for their well-being. Sometimes medication can relieve symptoms and allow a near normal life; for other clients, it doesn’t seem to help very much.
- c. Most pastors and trained counselors are not qualified to manage clients with psychosis. If you do attempt to work with them, you also must work together with doctors, psychological experts, supportive family and various helpers. Get specific information or training to deal with these persons; do not have unrealistic high hopes for the outcomes. God must intervene. Don’t be quick to presume demon activity, but if God confirms it, get help from other spirit-filled ministers to address it.
- d. You must always be alert to your own safety and take precautions to stay safe; be ready to ask police to intervene if necessary. Watch the client for indications of suicidal or threatening behavior; promptly act to protect the client from himself, or warn others to take care for themselves. Rely on the guidance of the Holy Spirit. Handle with prayer!

e. ARE THEY “PASSIVE” OR “PUSHY”, OR “ASSERTIVE”?

1. The “spectrum” of behavior styles: passive←---|---|---|---→pushy.

- a. “Passive” describes a person’s behavior which is: quiet, gentle, placid, tolerant, permissive, low motivation, non-combative, soft-spoken, speaks little, prefers to be in the background, a follower, low ambition, inactive, a “victim”; allows the world to lead him, control him, disrespect him, abuse him without taking action to stop it.
- b. “Pushy” (also known as “aggressive”) describes a person’s behavior which is: loud, forceful, impatient, intolerant, demanding, high motivation, combative, loud speaking, speaks much, prefers to be in forefront, a leader, high ambition, very active, an offender,

likes to rule, control, manipulate the world, is often disrespectful and abusive to others, won't hesitate to fight to get his way.

2. Human beings form their individual behavior style early in life, which affects every part of their lives, especially their relationships. A person's behavior style is characterized by whether it is typically extremely "passive", or extremely "pushy", or somewhere in the spectrum of variations between these two extremes.
3. The most **appropriate and desirable behavior** operates near the middle of the spectrum: **a blend of passive and pushy** which eliminates the "extremeness" of either behavior; allowing a person to be decisive and deliberate about how to handle any given situation: a soft-spoken, gentle, follower when needed; or loud, forceful, leader if necessary. People who manage to blend these two types of behavior in appropriate ways will rarely need counseling; or if they seek it, they are able to make positive changes quickly. They have learned how to "give and take", respect all types of people, and manage the "ups and downs" of life. We call this behavior "**respectfully assertive**".
4. The closer a person's typical behavior is to either end of the spectrum (very passive or very pushy), the more likely that he will have problems in relationships and tasks of living, and even in spiritual life. Behavior in either of these extremes needs to become balanced by learning qualities of the opposite end of the behavior spectrum. Some of the work of counseling is to help passive or pushy people gain these new skills.
 - a. Often married couples have opposite behavior styles. (Opposites attract!) One is pushy, the other passive. They need help learning to understand, appreciate, and practice the benefits of each others' behavior style. With this, they can improve their teamwork.
 - b. Passive persons, because they allow themselves to be controlled, used, abused, etc. are sometimes **inwardly "angry"**, though outwardly appear calm and pleasant. They resent being powerless and helpless; they may react, secretly, to "punish" those who "push" them unkindly. For instance, they may fail to do what is needed (such as "forget" to deliver an important message), or they may quietly, secretly arrange some form of hurt or inconvenience for the offender. We call this behavior "**passive-aggressive**". This seems to relieve their anger somewhat, but it doesn't solve their problem of being pushed. (When counseling couples in which one is quite passive and acts as if he is

always an “innocent victim”, look for ways that he continues the conflict by his passive-aggressive behavior.)

D. WHAT ARE THE CLIENTS’ “PRESENTING GOALS” IN

COUNSELING? (What do they “present” as the goal they want to achieve?)

1. **“Happiness”**: a vague desire to be free of pain, hurt, problems, anxiety, depression, etc. Clients who want counseling to help them be “happy”, usually aren’t sure what they want. They must learn that “happy” can’t be a goal, because it is not something you can produce by trying. Happiness is dependent on circumstances: when life is not going well, you cannot be “happy”. (But if we practice contentment, thankfulness, and patience we could be “joyful” and “peaceful” in spite of circumstances.) “Happy” is what happens when you least expect it. It is a “by-product” of living and giving. When the client says, “I just want to be happy”, ask him to define what “happy” means to him, and what it would be like. How would he know if he were happy? Help the client define counseling goals that are observable or measurable: (“Happy” means I would not argue with my children”, or “my parents’ criticizing will not bother me.”)

Psa 16:11 Thou wilt show me the path of life: **in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. →**

Eph 1:20 **Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places**

“Happiness”, “Joy” come from knowing Christ.

2. **“Relief”**: These clients are tired of pain, problems, maybe even of life. They want to find solutions to bring relief. Many times they are too worn down to be able to work very hard at the solutions. They may need help from supportive friends, family, church members, maybe other professional resources. Their progress may be slow.
3. **“Fixing others”**: “Please tell my children to behave well”, “get my husband, or wife, to act right, to treat me better.” Do some quick-fixing of the troublesome people in his life (so he won’t have to deal with it). This is usually a “controlling” client, and problems with others won’t be “fixed” until he learns to stop controlling them.
4. **“Peace.”** There is too much chaos, conflict, anxiety, or guilt in this client’s life. Maybe he needs skills in organization, communication, or anger control. Maybe the client needs to learn how to maintain respectful boundaries with others. Maybe he needs to learn to trust God, give up his

perfectionism.

5. **“Understanding”**: to **be** understood, or to understand **someone or something** better. This may be about the client’s need for more effective communication with others. Or it could mean that he wants to find ways to convince others to let him have his way. Many people in counseling feel that they are never understood. Sometimes that may lead them to believe they are just too strange to ever get anything right. It takes effort to understand someone; the counselor can provide this service and maybe it will lead to other positive changes.
6. **“Guidance” or “Information”** they may be seeking spiritual or practical wisdom from a trustworthy source, or perhaps confirmation for decisions they have already made. Be careful to avoid “giving advice” or, in other words, telling the client what to do. The counselor can help the client think about his options and can offer input to help the client make his decision; but the client must learn to take responsibility for his own decisions. (If you give advice that eventually has negative consequences, you could be held responsible.
7. **“Validation”**: they want to know if their feelings are reasonable or justified or appropriate to their situation. Are they “normal”, or are they “crazy” for thinking or feeling as they do? Sometimes life can be so stressful or chaotic, that it becomes difficult to distinguish what is true from what seems “imagined”; which issues are minor and which are major. Clients can be greatly helped by finding out they are not just imagining, or exaggerating the seriousness of their problems. They can be encouraged by knowing their feelings and actions “make logical sense”, even if they are improper and need to be changed.

E. WHAT IS THE CLIENT’S SPIRITUAL CONDITION?

1. All individuals are born **“sinful”**: deceitful, prideful, and separated from God.

Ecc1 7:20 For there is not a just man upon earth, that doeth good, and sinneth not.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Jer 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?

Rom 3:23 For all have sinned, and come short of the glory of God;

2. All individuals must be “re-born” through faith in Christ.

Eph 2:3-10 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. {4} But God, who is rich in mercy, for his great love wherewith he loved us, {5} Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) {6} And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: {7} That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. {8} For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: {9} Not of works, lest any man should boast. {10} For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

3. Even with Christ’s salvation, all individuals are frail, and life is shorter than we think.

Psa 78:39 For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

Psa 103:14-15 For he knoweth our frame; he remembereth that we are dust. {15} As for man, his days are as grass: as a flower of the field, so he flourisheth.

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

1 Pet 1:24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

4. Even with Christ’s salvation, all individuals face trouble.

- a.** False ideas about “problems” which keep us from recognizing their creative power in our lives:

(I) We generally think of problems as something inherently bad because they bring unpleasant pressures, distressing conflict, or inconvenient interruptions of our plans for a smooth and easy life.

(II) We think that freedom from problems should be a reward for hard work, careful planning and clear thinking. While we struggle with the difficulties of life, we look forward to the time when the problems of life will be behind us.

(III) We think that if we love God, commit our lives to Him, and diligently try to serve Him, He will make everything run smoothly; and we will be free from problems.

(IV) We think God does not love us or care about us if He allows tough problems.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Rom 8:35-37 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? {36} As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. {37} Nay, in all these things we are more than conquerors through him that loved us.

(V) We wonder: Is God really concerned about the problems we face? Can or will He help us? Has He left or forsaken us? Are we having problems because we are unspiritual? Are problems His way of punishing us?

Job 5:7 Yet man is born unto trouble, as the sparks fly upward.

Job 14:1 Man that is born of a woman is of few days, and full of trouble.

Mat 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Mat 13:20-21 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; {21} Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

- b. But God does not intend to eliminate our problems. Rather, He works out His plan through the problems He allows in our lives.

2 Cor 4:16-18 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. {17} For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; {18} While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

- c. God uses problems, or “afflictions” in our lives to produce growth, cleansing, and perfecting. (see “Utmost FHH, July 6)

- (I) Affliction prompts us to **reflect honestly on past attitudes or behaviors** that may have created the problems; thereby leading us to **change** our wrong or sinful actions.
- (II) Affliction prompts us to **reflect honestly on current attitudes or behaviors** that may be creating problems (“what am I doing wrong? What is my purpose?”...); thereby leading us to **change**.

- (III) Affliction causes us to **consider our future** lives more **carefully and prayerfully**.
- (IV) Affliction causes us to more **earnestly seek God's will**.
- (V) Affliction experience **teaches us to be compassionate and helpful to others** who suffer.
- (VI) Affliction teaches us **patience and tolerance**, and **how to "wait on the Lord."**
- (VII) Affliction, honestly faced, accepted, and surrendered to the Lord, can be the means of drawing us into **deeper fellowship with Him**.
- (VIII) Affliction teaches us to **"hope in the Lord"**.
- (IX) Affliction, as we persevere, **builds our faith in the Lord**.

Rom 8:38-39 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, {39} Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

- (X) Affliction shows us our **"true" commitment level to the Lord** and His ways.

1 Pet 4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

d. Jesus explained how a man's blindness accomplished God's plan:

John 9:1-3 And as Jesus passed by, he saw a man which was blind from his birth. {2} And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? {3} Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

Jesus did not say "This man is blind because he sinned, but God is going to use it anyway." Jesus said that God had a purpose higher than anything the disciples had considered. God intended to use the miracle to bring about something positive and eternal in the man's life and in the lives of people who witnessed his healing.

e. Apostle Paul understood how God used trouble in his life:

2 Cor 12:7-10 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. {8} For this thing I besought the Lord thrice, that it might depart from me. {9} And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. {10} Therefore I take pleasure in

infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

What a difficult realization that must have been for Paul, a Paul, a man of great faith, who brought deliverance and healing to many; a man obviously beloved by God and by believers throughout the Greek world, yet God was not going to release him from an obviously painful affliction.

- f. God wants our problems **to help us grow as persons**. In whatever ways we are weak, **He will be strong for us**. **Whatever we lack, He will be. What we can't do, He will do.**

Psa 46:1 God is our refuge and strength, a very present help in trouble.

Psa 138:7 Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

John 16:33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

5. Even with Christ's salvation, all individuals struggle with the "sinful nature" (also called "the flesh"; "walking after the flesh"; "the carnal man"; "the natural man"; "self-life")

Rom 6:19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

Rom 7:14-18 For we know that the law is spiritual: but I am carnal, sold under sin. {15} For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. {18} For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Rom 8:8 So then they that are in the flesh cannot please God.

Gal 5:13-26 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. {14} For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. {15} But if ye bite and devour one another, take heed that ye be not consumed one of another. {16} This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. {17} For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so

that ye cannot do the things that ye would. {18} But if ye be led of the Spirit, ye are not under the law. {19} Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, {20} Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, {21} Envyings, murders, drunkenness, revellings, and such like:

(NIV: The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; {20} idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions {21} and envy; drunkenness, orgies, and the like.) of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. {22} But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, {23} Meekness, temperance: against such there is no law. {24} And they that are Christ's have crucified the flesh with the affections and lusts. {25} If we live in the Spirit, let us also walk in the Spirit. {26} Let us not be desirous of vain glory, provoking one another, envying one another.

6. The greatest need in all clients, and in all their counseling issues, is to accept God's HUMBLING work in their lives, to conquer PRIDE through REPENTENCE.

Psa 10:1-8 Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble? {2} The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. {3} For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth. {4} The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. {5} His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them. {6} He hath said in his heart, I shall not be moved: for I shall never be in adversity. {7} His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity. {8} He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

Psa.73

Pro.8:13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

Prov 11:2 When pride cometh, then cometh shame: but with the lowly is wisdom.

Prov 16:18 Pride goeth before destruction, and an haughty spirit before a fall.

Prov 29:23 A man's pride shall bring him low: but honour shall uphold the humble in spirit.

1 John 2:16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Mat 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

2 Chr 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

2 Chr 34:27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.

Psa 10:17 LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

(NIV)

Psa 18:27 You save the humble but bring low those whose eyes are haughty.

Psa 147:6 The LORD sustains the humble but casts the wicked to the ground.

Prov 3:34 He mocks proud mockers but gives grace to the humble.

Prov 6:3 then do this, my son, to free yourself, since you have fallen into your neighbor's hands: Go and humble yourself; press your plea with your neighbor!

Isa 66:2 Has not my hand made all these things, and so they came into being?" declares the LORD. "This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word.

Mat 11:29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

Eph 4:2 Be completely humble and gentle; be patient, bearing with one another in love.

James 4:6 But he gives us more grace. That is why Scripture says: "God opposes the proud but gives grace to the humble."

James 4:10 Humble yourselves before the Lord, and he will lift you up.

1 Pet 3:8 Finally, all of you, live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble.

1 Pet 5:5-7 Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble." {6} Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. {7} Cast all your anxiety on him because he cares for you.

F. WHAT ARE THE CLIENT'S MOTIVATIONAL MINISTRY GIFTS?

As God has created every person to be His servant, and to function in the ways of His Spirit, part of any counseling task is to help the client be prepared to **fulfill his calling to serve God.**

1. Counseling assists people to fulfill their ministry calling by helping them:

- a. find freedom from crippling problems and bondages;
- b. better understand themselves and others;
- c. improve their relationship skills;
- d. improve their relationship with God;
- e. to understand their natural **"motivation gifts"** for serving the body of Christ.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

1 Pet 4:11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

2 Tim 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

1 Cor 4:2 Moreover it is required in stewards, that a man be found faithful.

1 Cor 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Jer 1:4-5 Then the word of the LORD came unto me, saying, {5} Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

2. JESUS AND THE HOLY SPIRIT GIVE VARIOUS “SPIRITUAL” GIFTS TO HELP THE CHURCH DO GOD’S WORK.

a. MANIFESTATION GIFTS (Specific supernatural manifestations of God’s power, performed by believers as the Holy Spirit appoints and empowers them.)

1 Cor 12:4-11 Now there are diversities of gifts, but the same Spirit. {5} And there are differences of administrations, but the same Lord. {6} And there are diversities of operations, but it is the same God which worketh all in all. {7} **But the manifestation of the Spirit is given to every man to profit withal.** {8} **For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; {9} To another faith by the same Spirit; to another the gifts of healing by the same Spirit; {10} To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: {11} But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.** (ALSO, 1 Cor.12: 12-31; 14:1-40)

b. MINISTRY GIFTS (Specific Service Ministries, performed by believers as JESUS places them in the CHURCH)

1 Cor 12:27-31 Now ye are the body of Christ, and members in particular. {28} **And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.** {29} Are all apostles? are all prophets? are all teachers? are all workers of miracles? {30} Have all the gifts of healing? do all speak with tongues? do all interpret? {31} But covet earnestly the best gifts: and yet show I unto you a more excellent way.

1 Cor 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

Eph 4:7-16 But unto every one of us is given grace according to the measure of the gift of Christ. {8} Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men...{11} And he gave some, **apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;** {12} For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: {13} Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: {14} That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; {15} But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: {16} From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual

working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

3. MOTIVATIONAL GIFTS are inborn skills, talents, natural preferences given by God, individually, to every believer for serving and strengthening each other)

1 Pet 4:7-11 But the end of all things is at hand: be ye therefore sober, and watch unto prayer. {8} And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. {9} Use hospitality one to another without grudging. **{10} As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.** {11} If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: **that God in all things may be glorified through Jesus Christ,** to whom be praise and dominion for ever and ever. Amen.

Rom 12:1-12 I beseech you therefore, brethren, by the mercies of God, that ye **present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.** {2} And be not conformed to this world: but be ye transformed by the renewing of your mind, **that ye may prove what is that good, and acceptable, and perfect, will of God.** {3} For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. {4} For as we have many members in one body, and all members have not the same office: **{5} So we, being many, are one body in Christ, and every one members one of another.** {6} **Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; {7} Or ministry, let us wait on our ministering: or he that teacheth, on teaching; {8} Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.** {9} Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. {10} Be kindly affectioned one to another with brotherly love; in honour preferring one another; {11} Not slothful in business; fervent in spirit; serving the Lord; {12} Rejoicing in hope; patient in tribulation; continuing instant in prayer;

- **THESE GIFTS ARE ANNOINTED EXPRESSIONS of our natural passions: (skills, talents, dreams, burden, vision, call...)**
- **A GOD-GIVEN DESIRE THAT COMPELS US TO MAKE A DIFFERENCE;** to have an impact with our lives.

a. Questioning what our motivational gifts might be:

(I) If I were free and knew I couldn't fail, what would I really like to do with my life?

- (II) At the end of my life I'd love to be able to look back and see that I had done something about ...
- (III) If someone mentioned my name in a group of people, they would say I was really interested (or passionate) about...
- (IV) What conversation topic would keep you talking into the late hours of the night?
- (V) What would I most like to do for others?
- (VI) I would most like to help: (which people groups?)
- (VII) The issues or causes I feel strongly about are: (spiritual, social, life issues)

b. A closer look at the Motivational Gifts:

(I) PROPHECY:

- (A) If one of your motivational gifts is prophecy, you won't do much long-term counseling (too impatient)
- (B) Those with the prophet motivation are "tough", they don't have mercy and grace, they get to the point.
- (C) They bring an awareness of God's presence and conviction. (Jesus spoke to the woman at the well about her sin, and she recognized Him as Lord.)
- (D) They look for outward evidence of inward conviction.
- (E) They want to see the fruit of repentance.
- (F) To a prophet everything is related to sin in some way.
- (G) They can discern others' motives.
- (H) They are eager to have their own "blind spot" revealed, so they can deal with it.
- (I) They hate evil and are willing to experience being broken.
- (J) They are hard on themselves.
- (K) Direct, frank and persuasive in speaking
- (L) They are concerned for the program and the reputation of God.
- (M) They can empathize with others' pain, but may have a problem shedding that burden of pain.
- (N) A true prophet of God needs to love people

(II) MINISTRY (Service):

- (A) Those with a ministry motivation serve humbly and cheerfully.
- (B) They attend to others' needs and wants, to the smallest detail, even recalling likes and dislikes of

people. (People like being counseled by them because people like being served.)

(C) They are motivated to meet needs as quickly as possible.

(D) They enjoy reaching short-term goals

(E) They will listen any time of the night or day and will help in any way they can.

(F) This willingness to drop everything and help someone in need may eventually cause problems in their own home.

(G) They find it hard to say no, and may become overburdened.

(H) They can get discouraged if no one says 'thank you'.

(I) They need to remember they are serving the Lord, not just people.

(J) They should be careful that serving practical needs doesn't interfere with spiritual matters

(III) TEACHING:

(A) Persons who are motivated to teach want to impart knowledge that will lead to correct living.

(B) They can focus attention upon studying for long periods of time.

(C) They are usually organized and orderly.

(D) They tend to have a serious view of life.

(E) They may be impatient with those who don't "listen and learn".

(F) They may become very mechanical, failing to identify with what people are going through; too little empathy.

(IV) EXHORTATION (Encouragement):

(A) Those with the motivation to exhort others want to see results, and urge others to make a plan.

(B) They can't be quiet or sit still when action needs to be taken.

(C) They are practical and look for practical solutions.

(D) They aim to inspire, and urge others to take appropriate action.

(E) They are vocal and insistent.

(F) They look for visual acceptance when speaking, they also need encouragement.

(G) They may seem pushy or over extend their influence

if not careful.

(V) GIVING:

- (A) Those who are motivated in giving are quick to be charitable to anyone in need.
- (B) They are optimistic and able to trust God to supply for every need.
- (C) They are generous, not selfish; they do not have a strong sense of “ownership” of what has blessed them with.
- (D) Their generosity could become a problem because, if not guided by stewardship principles, they may give beyond their own means, to the point of creating problems for themselves.
- (E) They also need to be careful of trying to rescue people. It is not good to allow people to become dependent, because they will not learn to take responsibility for themselves, and if we don’t meet every need, they feel that we let them down. Instead, we need to strengthen people so they can overcome their problems with God’s help.
- (F) They need to remember that God may be “breaking” a person, and they could be hindering His work if they intervene without good judgment.
- (G) They need to pray about how God “specifically” wants them to be giving.

(VI) RULING (Leadership, Administration):

- (A) The motivational gift of ruling involves leadership, administration of organized programs.
- (B) These people have a strong sense of responsibility and supervision of the works of others.
- (C) They can see the big picture and long range goals.
- (D) They have the ability to know who can handle certain tasks.
- (E) They know their resources and how to apply them.
- (F) They get fulfillment from seeing the pieces of a plan come together.
- (G) They don’t like procrastination or flimsy excuses.
- (H) They may be “pushy”, and non-empathetic.

- (I) They may wait to be chosen, but will assume responsibility if no structure exists.
- (J) They will not stop until the goal is accomplished.

(VII) MERCY:

- (A) Those with a mercy motivation are deeply and sincerely interested in people.
- (B) They sense what others are feeling .
- (C) They care about what others are needing.
- (D) They enjoy talking to, and praying with people.
- (E) They are tender-hearted and warmly affectionate.
- (F) They overlook human faults and focus on strengths.
- (G) They can easily be deceived or misled by people who take advantage.
- (H) They can be easily misinterpreted by the opposite sex, who may see their caring attention as attraction.
- (I) They may have trouble saying no to people's cries for help.

- **GIFTS MAY PARALLEL NATURAL TALENTS AND TEMPERAMENTS** (see section G below) :

D	I	S	C
CHOLERIC	SANGUINE	PHLEGMATIC	MELANCHOLY
ruling prophecy exhorting	giving mercy exhorting serving	teaching mercy serving	giving prophecy exhorting serving

4. THE FOUNDATION OF ALL MINISTRY IS UNITY AND LOVE.
(Eph.2:19-22; 1 Cor.12:12-27)

a. ALL MINISTRY FOLLOWS JESUS' EXAMPLE:

- (I) ANOINTING: (Acts 10:38)
- (II) HUMILITY: (Phil 2:3-11)
- (III) OBEDIENCE: (Heb 13:17; Phil 2:14-15)
- (IV) LOVE: (1 Pet 3:8; 4:8)

- (V) **UNITY:** (Mat 12:25; Rom 15:5-7; 1 Pet 2:1-5)
- (VI) **COMPASSION/ EMPATHY:** (Isa 42:3; Mat 25:40; Gal 6:1-2)
- (VII) **HOPE / JOY:** (Heb 12:2)
- (VIII) **DEVOTION TO GOD:** (Col 3:23-24)
- (IX) **FAITH / DEPENDENCE ON GOD:** (Phil 1:6; Psa 62:5; Heb 11:6)
- (X) **REST / ASSURANCE IN GOD:** (Psa 46:10)

G. WHAT ARE THE CLIENT’S “TEMPERAMENT” TYPES?

(this information is also found in the Marriage and Family course offered in the Christian Training Center curriculum.)

1. “Temperament” can be described as: the particular way a person feels about, and approaches, life’s tasks, pleasures, challenges, relationships, etc.. Temperament is a set of **strengths** (“inborn” skills and talents) that God has given each person, with which to bless our relationships with Him and with others. But because we also have an inborn sin tendency, our inherent God-given **“strengths”** will also be manifested as **“weaknesses”** when we use them with wrong motives, to please ourselves. (What we **do** with our strengths and weaknesses is called our “personality”.)

These **weaknesses of temperament develop in our earliest days of childhood** when we feel inadequate, inferior, insecure, insignificant, or insulted by the real or imagined offenses of others in our lives. We quickly learn how to misuse our temperament strengths to compensate for these problems and to get our own way—in the process, turning strengths into weaknesses. **Usually, humans try to overcome feeling “inferior” by striving to be “superior” to, or “in control of”, others.**

This is the root of sin: our human **pride**, which perverts the gifts of God in us.

These **weaknesses interfere with God’s plans for our lives**, especially His desire for us to nurture loving relationships with others. The value of studying temperaments is to become **aware** of our true strengths and weaknesses: **to appreciate ourselves and others** for our God-given gifts; to help ourselves and others **to forsake the sinful weaknesses** of our “natural man” which we have developed; **to allow God to teach us new skills** through the example of other temperaments; **to be better stewards** of what God has created in all of us.

- 2.** Over many centuries “temperament” has been observed, studied, and

categorized in a variety of methods; it is a way of describing and understanding people. The most common methods have identified 2, 4, 16, 32, or more, basic categories of temperament types which apply to most people in varying degrees. Some of the **most used methods are**: the Myers-Briggs Type Indicator; the Kiersy Temperament Sorter; the Taylor-Johnson Temperament Analysis; the DiSC Personal Profile System; a business training method by John Boe using the labels “Talker”, “Worker”, “Thinker”, and “Watcher”; and even a method by author John Trent using the four category names “Otter”, “Lion”, “Beaver”, and “Golden Retriever”.

3. **Most people seem to be a combination** of temperaments, with one or two types being dominant. There are “extrovert” and “introvert” temperaments.
 - a. **“Extrovert”** refers to “gaining energy and inspiration from sources outside oneself (people, things, events, etc.)”.
 - b. **“Introvert”** refers to “gaining energy and inspiration from sources inside oneself (thoughts, feelings, ideas, intuition, spirit).”
4. **No one temperament type is better than any other.** Each has characteristic **strengths and weaknesses** which must be surrendered to the guidance and power of God for the overcoming of pridefulness in our “natural man”. As that is accomplished, God can magnify the strengths he gave us, and we are free to acquire some of the strengths of other temperaments: the Sanguine can become self-controlled, the Choleric can become meek, the Melancholy can become peaceful and joyful, the Phlegmatic can become loving (unselfish and involved. (As **Paul said, “Follow my example, as I follow the example of Christ” 1 Cor 11:1.**) (Note that one’s basic temperament does not change throughout life, but through the Holy Spirit’s prompting, it will be modified to glorify God, the creator.)
5. Outlined below is a simple method of describing temperament. Developed by pastor and author, Dr. Tim LaHaye, and expanded by Christian writer Florence Littauer, it has been used for many years in pastoral counseling and divides temperament characteristics into 4 motivational categories: **“People”** (Sanguine); **Power”** (Choleric); **“Perfection”** (Melancholy); **and “Peace”** (Phlegmatic). (* A Temperament Profile Survey is provided in the appendix, which can help students determine their temperament type. If you wish to have students use this tool, please do so **before** presenting the following descriptions of each type. A brief reading list concerning this method is also pro-

vided in the appendix.)

a. **“People” (Sanguine)** (extrovert) (in other methods known as “Talker”; “I”; “Otter”; “ExFP”)

The sanguine temperament enjoys being with **people**. The gift God gave him to share with the world is **joy**. He is an “extrovert”; fun-loving, very talkative, optimistic, joyful, dramatic, enthusiastic, energetic. He loves adventure, excitement, crowds, celebrations, being in the spotlight. He is creative, colorful, flamboyant, demonstrative, charming, popular, lively, spontaneous, cheerful, inspiring, entertaining, generous, sympathetic, sentimental. He is everybody’s friend and wants to be a part of every social activity.

The sanguine’s weaknesses include **irresponsibility** (since his main motivation is to have fun and enjoy life), a tendency to **show off or exaggerate** in order to get into the spotlight, and **making many mistakes** due to carelessness. He is impulsive, naïve, undependable, undisciplined, unpredictable, messy, restless, loud, obnoxious, has anger eruptions, forgetful, disorganized, loses things, doesn’t handle stress well. He **needs God’s help to learn self-control, discipline, order, and humility**. Apostle Peter was probably a sanguine. Through trials, God taught Peter to overcome his natural tendency to exalt himself, until Peter was able to write: “Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. {6} Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:” (1 Pet 5:5-6)

b. **“Power” (Choleric)** (extrovert) (also known as “Worker”; “D”; “Lion”; “ExTP”)

The choleric temperament has natural **power**. The gift God gave him to share with the world is **leadership**. He is bold, decisive, energetic, authoritative, independent, self-reliant, optimistic, adventurous, confident, outspoken, strong-willed, tenacious, resourceful, competitive, productive. He rises to positions of leadership in every activity of life, excels at overcoming challenges, enjoys “getting the job done”. Constantly active, he is uneasy about resting, and enjoys proving his ability to finish first and best. He can manage many responsibilities at one time, and works well under stress. He is often athletic, political, and

business-minded. He is a builder, manager, ruler, achiever.

The choleric's weaknesses relate to his "performance"-orientation, and include **domineering, controlling, impatience, and lack of relationship skills**. He does not feel he "needs" intimacy with people in order to be happy. He is unaffectionate and lacks sympathy and emotional sensitivity. He often hurts other's feelings without realizing it, with his impatience, manipulations, domineering, lack of sensitivity, lack of interest. He is often angry and argumentative when others won't follow his lead. He works too much, sacrificing social and family relationships. He is intolerant of people who do not share his achievement values, and he demonstrates proud and arrogant attitudes. He **needs God's help to learn humility, meekness, patience, respectful love for others, and ability to rest in God's grace**. This usually comes through the painful discipline of the Lord. The choleric apostle Paul said: "And He has said to me, 'My grace is sufficient for you, for power is perfected in weakness.' Most gladly, therefore, I will rather boast in my weaknesses, that the power of Christ may dwell in me. Therefore, I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for **when I am weak, then I am strong.**" (II Cor. 12:9-10) In the Bible, Jacob, Joseph, King Saul, King David, Apostle Paul are choleric.

c. **"Perfection" (Melancholy)** (introvert) (also known as "Thinker"; "C"; "Beaver"; "xSTJ")

The melancholy temperament strives for **perfection**. The gift God gave him to share with the world is **beauty, truth, and order**. He is intellectual, respectful, self-sacrificing, thoughtful, idealistic, faithful. He constantly analyzes information about every detail of life, able to see how things should be organized and able to see potential problems to be avoided. He cares about law and justice and is passionate to see that all people are treated fairly. He is insightful, serious, cautious, devoted to his "cause". He is extremely emotionally sensitive and intuitive, valuing relationships above all else in life. He values art, music, philosophy, history, science, and all the highest achievements of man. He wants to organize the world and make it perfectly beautiful!

The melancholy's weaknesses stem from his passion for "human" perfection, including **being critical, judgmental, negative, and**

moody. Hard to please, he is painfully critical of himself and others when his ultra-high expectations are not met. He naturally “judges” everything and everyone, using words like “should”, “must”, “ought to”, “have to”; believing that any breach of “the rules” of life must be “punished”. He can be vindictive, vengeful, and unforgiving. He is continually disappointed with the imperfections of life, leading to negative, gloomy pessimism. He is sometimes moody or depressed, and at times despairs of life, even with no particular reason. With his extreme sensitivity, he takes himself too seriously; his feelings are hurt too easily, and he may hold a grudge for a long time. He is skeptical, suspicious and overly cautious. He dislikes crowds, prefers to be with people one or two at a time, and frequently enjoys time “alone”. But too much alone time could become “alienation”, defying God’s intention for people to share and care for one another. He **needs God’s help to learn to give and receive grace, to forgive self and others, to find joy in God’s love rather than in human standards of perfection, to rest in the faithfulness of God’s love rather than in his own standard of performance.** All of the biblical prophets were melancholy, including Moses and King David, and probably Apostle Paul.

d. “Peace” (Phlegmatic) (introvert) (also known as “Watcher”; “S”; “Golden Retriever”; “IxFJ”)

The phlegmatic temperament promotes **peace**. The gift God gave him to share with the world is this precious **peacefulness**. He is not ambitious to use or surpass other people, but easily contented, and values being a team member, submissive to authority. He is friendly (though not outgoing), tolerant, obliging, patient, pleasant, adaptable, steady, and quiet. He is conservative, consistent, meek, and unassuming, and a non-critical listener. He will go to great lengths to avoid conflict or offending others, and during times of turmoil he is a good mediator or diplomat. He is seldom in a hurry, appreciates the simple pleasures of life, and brings a gentle, calming, influence to those around him. His “motto” for life could be “live and let live.”

The phlegmatic’s weaknesses center around his quest for “peace at any price”. His motto for life could also be “don’t bother me and I won’t bother you”. He is often **reluctant to involve himself** in life: He is **slow, prone to laziness and excessive worry, and is stubborn and passive-aggressive.** He loves comfort and ease,

and may neglect important tasks, even when others are in need. He does not like to be bothered, wants to remain aloof, and uninvolved. In fact, he is good at offering convincing excuses for being “unavailable”. He can be indifferent, lacking enthusiasm, even hiding his emotions to avoid excitement or conflict. He passively takes the easiest path through life; to avoid the disapproval of others, he will veil his opinions in subtle, sarcastic “joking”, and passively allow himself to be controlled and manipulated. Meanwhile, he hates being “pushed”, controlled, or being told what to do; so he becomes skillful in undermining others’ efforts to get what they want from him. Since he doesn’t solve and resolve personal or relationship issues, his anger about being offended continues to silently smolder beneath the surface of his calm expression. Eventually he releases his aggression, secretly, at those who have offended him, by arranging for them to be discomforted or inconvenienced in some way; thus satisfying his anger, but not solving the problem. Consequently, he feels alternately like a “victim” and a “rebel” throughout his life. Sometimes the anger builds for a long time until he finally withdraws (or even “disappears”) without explanation, or sometimes “explodes” violently without warning. It is a passive-aggressive cycle that leaves him enslaved to his fears and weaknesses. **He needs to learn to obey God in serving others “cheerfully”. He also needs to imitate Christ in love, compassion, and generosity to others’ needs. He must learn to take courage from God’s love so that he can cast off fear, respectfully address issues, and stand up for himself (honoring the freedom Christ bought for him) by speaking freely and truthfully. He must learn to fear God more than man.** Abraham, whom God chose to be the “Father” of the Jewish people, appears to be phlegmatic.

6. **Temperament type “combinations”:** Each person’s temperament is actually a **combination** of the four types. Only a few people exhibit equal amounts of three or four types. In these cases, a person is quite adaptable to various life situations, and may be unusually “even-tempered”. Or it is possible that he may not “know” himself well, or he may be attempting to be something other than what he truly is. If a person has only one dominant temperament type, he will be a very intense, inflexible person, who has more than average difficulty in overcoming his weaknesses. Most people, however, have a combination of two main temperament types that dominate over the others, though one type may be slightly more present than the other. Below

are some observations about the particular challenges of these various combinations. Notice that if an extrovert type is combined with an introvert, there will be some frustrating confusion and conflict within the person which is challenging to deal with. The person needs to learn to employ each part of his temperament to its best advantage in any situation. **The goal is to learn to be “in control” over our own temperament, by “submission to” the humbling work of the Holy Spirit, rather than being “controlled by” our temperament.**

- a. melancholy-phlegmatic** (introv/introv): a very quiet, complex person with difficulty making friends, difficult to get to know, tendency to be reclusive, so greatly offended by life's offenses that it is difficult to recover or forgive; a great desire to make life better for self or others, but feel helpless or lacks energy to do so. Spends a lot of time philosophizing or dreaming. May be sloppy, and careless about some things, orderly and perfectionistic about others. Wants to be a good person. Either very close to God or feels far too unworthy to approach the Holy God.
- b. sanguine-choleric:** (extrov/extrov): very successful and influential in business, politics, and people-related activities; (charm and enthusiasm of the sanguine with power and leadership of the choleric). May feel frustrated with self for not being as productive as the choleric side wants to be because the sanguine side takes time out to “play”; sanguine side will suffer under the high amount of stress the choleric side produces by working so much. Difficulty finding God because life is so busy and full, but once committed, he will serve the Lord tirelessly.
- c. sanguine-phlegmatic** (extrov/introv): outgoing and funloving, but sometimes quiet and withdrawn; not as influential as the sang/chol; very good at pleasing people, but also resents it; eventually backs out of commitments, disappointing people who were sure they could count on them. Underachievers, low tolerance for stress. Struggle to be faithful in serving God, but if they overcome weaknesses, they share with the world both peace and joy.
- d. sanguine-melancholy** (extrov/introv): often “confused”, disorganization vs. strict order; imagine the frustration; life can be a painful cycle of irresponsibility and perfectionism with both sides feeling distressed. But there is a blessing if they can learn to employ the strengths of both sides. Major decisions can be very difficult to

make since each side wishes for a different kind of life-style; sometimes decisions are postponed indefinitely. They seem to change their mind frequently and have difficulty understanding their close relationships, including with God. They are talented in the arts, and are very lovable, but very critical of themselves.

- e. **choleric-melancholy** (extrov/introv): extreme opposites; the combination of passion and power are difficult to manage and the weaknesses of both sides tend to be exaggerated; people with this combination are “at war” with themselves, each side disapproving of the other, producing spells of deep depression; they tend to be “warriors” who find causes to fight for; or if they can’t find one, they invent one—anything to enlist their power and passion with the hope of a great victory. They often fight with their family, friends and people at work. Both sides have the ability to alienate people; with power behind their criticism, they can be verbally brutal. They create a trail of broken relationships; their best relationships are those without daily contact. But the sensitive melancholy can be tender and thoughtful at times—very confusing to themselves and people they live with.

The humbling necessary to overcome their weaknesses is extremely difficult to submit to; without it, they are like a despotic dictator, but in humility to God, they are an extraordinary power for good, as a Moses, King David, or Apostle Paul. (Notice the intense Psalms of David, and the “Love” chapter written by Paul: 1 Cor.13).

- f. **choleric-phlegmatic** (extrov/introv): so opposite that this combination is very rare. Their two parts share different values of the meaning of life (work vs. rest): one is active, the other inactive; one patient and quiet, the other impatient and outspoken; one “pushy”, the other passive and hates to be pushed. They tend to deal with it by separating their two sides, usually being choleric at work and phlegmatic at home and with friends. Achieving this balance seems to work well to keep life manageable.

7. Clients can solve many life problems by allowing God to work on their weaknesses. Procedure:

1 Tim 4:6-8 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. {7} But refuse profane and old wives' fables, and exercise thyself rather unto godliness. {8} For bodily exercise profiteth little: but godliness is

profitable unto all things, having promise of the life that now is, and of that which is to come.

- a. Do Temperament Profile Survey to determine types.
- b. Explain characteristics of all the temperaments, focus lastly on client's particular types.
- c. Confirm supposed types with client, changing designation if necessary (rarely the survey results will be incorrect, but discussion will reveal the correct type).
- d. Encourage client to appreciate and nurture his strengths by realizing they are God-given, and by submitting them to God's direction.
- e. Ask client to identify one or two of his weaknesses that cause him trouble, that he would be willing to submit to God for change. If working also with spouse, ask if they each would be willing to allow their spouse to name one weakness to be changed.
- f. Ask client(s) to spend some days prayerfully "catching themselves" in their own weakness behavior(s). (Most people are not aware of their own weakness behaviors.) They must become aware of when and how the weakness is exhibited before it can be changed.
- g. Ask couple if they each would be willing to allow their spouse to give them a cue (a signal, or code word, etc.) when they are acting in the weakness. For instance, a husband may offer a cue word when the wife is being critical so she can become aware of her negative behavior. This can be called partner "coaching." It works well when the couple are committed to respectfully helping each other. If they are too contentious, let each work on behavior awareness separately. Instruct them to apologize after every offense, to anyone affected by their behavior. They should also ask, "May I start over (try again)?" This process helps to break old habits and establish new ones.
- h. As awareness brings conviction, instruct the client(s) to stop the negative behavior each time he recognizes it, pausing to prayerfully consider what other alternative behavior he could do instead (often it will be the "opposite" of the weakness behavior). Remind client that it is only by humbly submitting to God's will at the moment of wrong-doing that he will be able to see change.
- i. Remind client that this takes time, practice, prayer (a growth process). Encourage him to tell you about his victories. Allow him to also share his failings as "learning experiences". Remind couples to encourage each other, to be patient with each other and forgiving, to show appreciation for changes.

- j. Encourage client(s) to follow same procedure later with other weakness changes. Also encourage him to pray about learning new strength behaviors by imitating people with other temperament types. For instance the choleric can imitate the patience of the phlegmatic; the phlegmatic can imitate the assertiveness of the choleric.
- k. It may help client to keep a spiritual growth journal of his progress. Topical word studies in the Bible, and Bible character studies of those with same temperament types are also helpful.

H. WHAT ARE THE CLIENT’S “PROBLEM BEHAVIORS”? (the “REAL” PROBLEM) (“FAMILY OF ORIGIN” (FOO) ISSUES affect your adult life.)

Most of what we are as individuals is based on what we learned in our “family of origin” **when we were children. We learned attitudes and behaviors** that our parents and older siblings modeled for us. But even more than that, we **developed our own attitudes and behaviors** about living, **based on our limited understanding of what was going on around us, and our immature** (because we were children) **ways of dealing with it.**

Unfortunately, **we carry many of these mistaken behavior patterns into our adult life, potentially causing adult relationships and daily activities to be full of conflict, chaos, and distress.** In counseling, it is **necessary to discover and examine these patterns, and change them.**

1. **Negative habits that are repeated, like a pattern, throughout life are called “PROBLEM BEHAVIORS”**
2. Most of our **PROBLEM BEHAVIORS BEGAN** in childhood, as **MISTAKEN “THOUGHTS”, THAT DEVELOPED INTO MISTAKEN “BELIEFS”, and finally into negative habits.**

**mistaken thoughts → mistaken beliefs → negative habits →
PROBLEM BEHAVIORS**

3. **These patterns became the way WE TAUGHT OURSELVES to COPE WITH, or SOLVE THE PROBLEMS of LIVING IN OUR (FOO) CHILDHOOD ENVIRONMENT, such as:**
 - a. **Dealing with our PARENTS, SIBS, NEIGHBORS**
 - b. **SURVIVING PERCEIVED or REAL THREAT OF HARM** from others

- c. Trying to **THRIVE**, or be **SIGNIFICANT**, IN OUR PARTICULAR ENVIRONMENT
 - d. Trying to **GET WHAT WE WANT**
 - e. Trying to **SOLVE OUR OWN PERSONAL PROBLEMS**
4. **BUT...OUR CHILDHOOD “SOLUTIONS” OFTEN BECOME NEGATIVE HABITS, repeated throughout life as ADULT “PROBLEM BEHAVIORS”.**
- a. (Because our childhood solutions were “**CHILDISH**”)
 - b. Our **CHILDISH SOLUTIONS** are no longer helpful, but “**HURTFULL**”.
 - c. Our **OLD “SOLUTIONS”** need to be **RE-ASSESSED; RENOUNCED; ELIMINATED; REPLACED WITH MATURE STRATEGIES FOR LIVING.**
5. **All behavior has a definite purpose** (whether we are conscious of it or not). Our behavior is purposefully “designed” to uphold and promote our beliefs. As adults, our continuing **FOO PATTERNS OF BEHAVIOR** can be:
- a. **UNCOOPERATIVE**
 - b. **DISRESPECTFUL**
 - c. **SELFISH**
 - d. **FEARFUL**
 - e. **PRIDEFUL**
 - f. **UNREALISTIC**
 - g. **OBNOXIOUS**
6. **EXAMPLES OF ATTITUDES / BEHAVIOR HABITS LEARNED IN FOO**, which are often carried into adult life:
- a. **ANGER;**
 - b. **BEING LOUD; CRITICAL; NEGATIVE;**
 - c. **ARGUMENTATIVENESS**
 - d. **DIVISIVENESS**
 - e. **COMPLAINING, NAGGING**
 - f. **WITHDRAWAL; SILENCE; POUTING**
 - g. **TOO THRIFTY, OR LIBERAL ABOUT \$**
 - h. **USE OF LEISURE TIME**
 - i. **PARENTING PRACTICES**
 - j. **WORK ETHIC & HABITS**
 - k. **OVER or UNDER-ACHIEVING**
 - l. **SPIRITUAL VALUES, BELIEFS & PRACTICES**
 - m. **SOCIAL LIFE & BEHAVIOR**

- n. **UN-SOCIAL, ANTI-SOCIAL**
- o. **PERSONALITY BEHAVIORS: (IMPATIENCE; PERFECTION; IRRESPONSIBILITY; UNFAITHFULNESS; DISHONESTY; IMPULSIVENESS; ...) or CONVERSELY, POSITIVE BEHAVIORS**
- p. **IMPULSIVENESS; or OVERLY CAUTIOUS**
- q. **PLEASURE SEEKING, COMFORT LOVING**
- r. **ADDICTIVE BEHAVIOR**
- s. **ATTENTION GETTING**
- t. **EMOTIONAL DEPENDENCE (CO-DEPENDENCE)**
- u. **HELPLESSNESS, LAZINESS**
- v. **EXPECT TO BE SERVED**
- w. **FEARFUL, SHY, LACK OF TRUST**
- x. **PASSIVE; COMPLIANT**
- y. **PLEASING, APPROVAL SEEKING**
- z. **DEMANDING / CONTROLLING / REBELLIOUS**
- aa. **ABUSIVE / INTRUSIVE / AGGRESIVE (VERBALLY, PHYSICALLY...)**
- bb. **RATIONALIZING BAD BEHAVIOR**
- cc. **BLAMING OTHERS FOR PROBLEMS**
- dd. **INCONSIDERATE, THOUGHTLESS**
- ee. **SELF – ORIENTED, SELF- SERVING**
- ff. **COMPETITIVE STRIVING**
- gg. **JEALOUSY**
- hh. **CRISIS –ORIENTATION (CRAZY-MAKING)**

7. Childish “PERSPECTIVES” → childish CORE BELIEFS → childish “PATTERNS OF BEHAVIOR”

- a. When you **examine one example of a person’s problem behavior**, you can reasonably guess that there is a **pattern of similar behaviors** in his life.
- b. A person’s behavior (especially in repeated “patterns”) reveals his basic, life-long relationship “beliefs”, just as clearly as “FINGERPRINTS”, OR “DNA FORMULA” indicate basic and life-long patterns for HUMAN CELL GROWTH.
- c. Just like a multi-faceted “FLY’S EYE”, (each individual facet of the fly’s eye bears the same image: one part is like all the parts); so one single behavior of a person’s life may indicate a “Pattern” of life-long behavior.
- d. When you see a person repeat similar attitudes or behaviors more than 2 or 3 times, you can guess that he has had a pattern of similar behavior throughout life, and will continue to act in similar ways in the future— unless he makes a conscious effort to change the behavior pattern.

- e. It is the work of counseling to discover and change the (childish) behavior patterns.
8. **THE GOAL OF BEHAVIOR-CHANGING is to allow our CHARACTER TO MATURE → more SUCCESSFUL RELATIONSHIPS of:**
- a. **CO-OPERATION, RESPECT, HUMILITY, ...**
 - b. **LOVE, JOY, PEACE, PATIENCE, KINDNESS, GOODNESS, GENTLENESS, FAITHFULNESS, SELF-CONTROL**

Even if client declines to allow God to work in his heart to make necessary changes, changing a few simple behaviors to produce more maturity will be “preparing” him for future encounters with God in which he may be ready to accept God’s humbling and transforming work.

7. **QUESTIONS TO DISCUSS WITH CLIENTS:**
- a. **Have you noticed a STRONG NEGATIVE FEELING you’re having in a CURRENT RELATIONSHIP, that REMINDS YOU OF THAT SAME FEELING you had AT SOME TIME IN THE PAST?** (looking for a “pattern”)
 - b. **Do you SUSPECT A “BEHAVIOR PATTERN” in yourself?** (Look closely!)
 - c. **Does it ever seem like your “PROBLEMS” REPEAT THEMSELVES through various times, or arenas of your life?**
 - d. **Do you ever catch yourself ACTING “JUST LIKE MOM, OR DAD”?** (even if you promised yourself that you wouldn’t)
 - e. **Do you see problem behavior patterns in yourself that are so “AUTOMATIC” that you think they CAN’T be changed; you become DISCOURAGED and want to “RUN AWAY” FROM YOURSELF?**
 - f. **HOW do you “RUN AWAY” FROM YOURSELF (or from “THE PROBLEM”)?** (negative habits that help you avoid facing the real problems and solving them)

- g. Does it ever seem like too much **VALUABLE LIFE-TIME IS BEING WASTED IN STRUGGLING WITH RELATIONSHIP PROBLEMS?**
 - h. **WHAT WOULD IT TAKE FOR YOU TO “HUMBLE” YOUR “SELF”, AND CHANGE OLD HABITS?**
 - i. How could **LIFE BE DIFFERENT** if you changed those habits?
 - j. How could **YOUR CHILDREN’S LIVES BE DIFFERENT** if you did?
9. Other ways to look for client’s attitude or behavior patterns:
- a. Client autobiography, time-line, ER’s, etc.
 - b. Interviewing others who know him

XX
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The following material was discarded from the teaching outline & need not be covered in class.

1. **“Problem behaviors” are the particular, HABITUAL behaviors of the client, or of the people in his life, which are creating troublesome problems that he hasn’t been able to solve. He may or may not be aware of these habitual behaviors; he may only know that he can’t manage the problems of life.**
 - a. Sometimes the “problems” that the client presents in counseling are only the **“symptoms” of the “real” problems**; (the “real problem” is the client’s “problem behaviors”) For instance, the client may present the problem that his wife won’t honor his leadership; but the “real problem” may be his problem behavior of habitually lying to her, so that she cannot trust his leadership. If so, the goal of counseling is to help him realize this, and to make appropriate changes.
 - b. Also called **“coping skills” or “defense mechanisms”**, these habitual behaviors are the result of the client’s inability to deal with the stresses or difficulties of life. Largely guided by one’s temperament type, these behaviors are usually developed in early

childhood as a means **to endure difficult situations, to avoid fears or anxiety, or to preserve a feeling of self-worth.** By adulthood, however, these behaviors have become habitual and sinful, presenting a serious obstacle to successful living and relating to others (as described in the “Temperament” section above).

2. **“Problem behaviors” are based on “mistaken beliefs”; “self-deception”; and “purposeful behavior”.**
 - a. **“mistaken beliefs”** are wrong beliefs that arise from lack of experience or lack of true knowledge about a subject. (“If I always please people, they will like me.”)
 - b. **“self-deception”** (or **“denial”**) is a refusal to believe what one sees, or knows to be true. (“My violent anger episodes don’t really hurt anyone.” “Maybe I can’t pay my bills, but I can buy my son whatever he wants for his birthday.”)
 - c. **“purposeful behavior”** (though one is not always “conscious” of it) has a definite “goal” of fulfilling a need for the doer. (“forgetting” to do a difficult job; “fighting” with siblings to get parents’ attention; “avoiding” making a decision so someone else will make it.)
*** ALL behavior has a PURPOSE.**
3. **All people have some form of problem behavior(s).** When these interfere with daily life and relationships, it is time to change the behaviors.
4. **A list of some of the common “problem behaviors”:** (see detailed descriptions of some of these in “Part Two: Dealing with Emotional Issues”)
 - a. **“automatic reaction”:** action which is not based on one’s rational judgment, but upon **emotional re-action** to someone or something; acting without thinking clearly about the true facts.
 - b. **“self-deceit”; “denial”:** **refusal to believe or accept what is obviously true (facts or feelings) in order to protect prideful self- image.** Jer 17:9 –**The heart is deceitful above all things. And desperately wicked; Who can know it?**
 - c. **“attention-getting”:** by **extreme good, extreme bad, or obnoxious behavior; some would rather have “negative” attention than “no” attention.**

- d. “rationalization”: **making excuses for wrong behavior.**
- e. “blaming”: **consistently blaming self, or consistently blaming others for all mistakes.**
- f. “grousing”: **continual attempt to control by complaining, nagging, arguing.**
- g. “sarcasm”: **subtle blaming or grousing**
- h. “criticism”: **frequent fault-finding, deriding, devaluing,**
- i. “favoritism”: **consistently praising or preferring one person over others in order to punish or control the others; prejudice.**
- j. “manipulation”: **using deceit, coercion, emotional pressure, grousing, etc. to direct events, or others’ feelings and behavior.**
- k. “controlling”: **using direct force, commands, demands, or intervention to control people or events; an abuse of power. The controller is afraid of uncertainty.**
- l. “perfectionism”: **attempting to make everything and everyone “perfect” in order to prove one’s worth, to feel adequate or superior.**
- m. “pleasing”: **attempting to make others’ happy, or to fulfill other’s expectations in order to be liked, approved, accepted.**
- n. “pleasure-seeking”; “comfort-loving”: **avoiding responsibility, work, discomfort, stress by focusing on fun, excitement, comfort.**

- o. **“dependency”**: **avoiding taking responsibility for self by “leaning” heavily on others for emotional, physical, daily-living needs.**
- p. **“jealousy”**: **comparing one’s self with others and feeling inadequate or cheated; focusing more on what one does not have, than on being thankful for what one has and what could be done with it.**
- q. **“splitting”**: **manipulating people to create strife and division between them in order to help one’s self feel superior and in control.**
- r. **“un-social”**: **consistently avoiding contact with people because of feelings of inadequacy, or anger, and reluctance to accept responsibility.**
- s. **“anti-social”**: **consistently serving self at the expense of others, including manipulative, immoral or illegal actions; apparent lack of conscience or concern for others’ feelings.**
- t. **“repression”**; **“dissociation”**: **consciously or unconsciously choosing to separate one’s thought process from past or present emotions, memories, perceptions because of anxiety or past emotional trauma. (Can even involve physical body dissociation from mind and emotions.)**
- u. **“escapism”**; **“addiction”**; **“bondages”**: **avoiding fears, responsibilities, conflicts, disappointments, emotional pain, etc. by adopting patterns of habitual behavior which alter one’s mood from negative, to temporarily positive. The escapist behaviors increase, leading to serious life complications, but the habits are difficult to break. Some common addictions are drug, alcohol, or other substance abuse; gambling, shopping, sex, romantic affairs, eating, exercising, anger, work, obsessions and compulsions.**
- v. **“self-righteous”**; **“overly religious”**: **attempt to seem superior to others in order to hide real faults or to control others.**

- w. “passive / aggressive”: **one fails to make decisions for himself, or fails to prevent others from hurting or taking advantage of him, then returns angry “retribution” in barely noticeable, secretive ways; sometimes the anger can become explosive.**
- x. “withdrawal”: **refusal to engage or participate, stops talking, pouts because of anger or desire to manipulate.**
- y. “anger”; “hostility”: **wrongly directed at undeserving targets; expressed as outbursts, silent “seething”, depression, or anxiety.**
- z. “blocking”: **forgetfulness, confusion, inattentiveness, continual talking, changing the subject to avoid uncomfortable topics.**

XX
 XX

Resume the teaching material:

PART TWO: DEALING WITH EMOTIONAL ISSUES IN COUNSELING

I. UNDERSTANDING “EMOTIONS”

The motivation to seek counseling, for many people, is that their emotions have become so distressed and confused that they can hardly think clearly enough to find solutions to their problems. Some may be ashamed of how they feel; others aren’t sure how they feel; some are very tired of feeling bad; still others no longer feel anything at all.

In addition to the original problem(s), now they also have an “emotional problem”. Life can become a vicious cycle of problems leading to emotional distress, leading to problem behavior, which increases problems, leading to increased emotional distress, and so on.

Keep in mind that, although emotional distress is a serious problem and needs to be resolved, **it is never the “original” problem.** Emotional distress is just the by-product, or “symptom” of the “real problem”. When the real problem is corrected, the emotions can experience healing also.

Even though the emotional distress is not the basic problem, sometimes it requires immediate attention, in order to bring comfort or strengthening to the client before he

can take on the challenge of solving the real problem. It will help to understand basic concepts about emotions:

A. ALL PEOPLE HAVE EMOTIONS: the **four most basic emotions are anger, happiness, sadness, and fear**. Additionally there are dozens of other varieties and intensities of these basic four (such as affection, anxiety, jealousy, hatred, grief, excitement, etc.) . Some people display their feelings openly, while others hide them, and others ignore them . We all experience emotions in our own way.

B. THE SOURCE AND PURPOSE OF OUR EMOTIONS

1. **All emotions are given by God** to serve our body, soul (mind and will), and spirit. Emotions, themselves are not good, bad or wrong.

2. **Why did God give emotions?**

a. **Emotions should stir our minds and bodies for action; to alert us to conditions around us so that our mind can determine appropriate actions for our body, for instance:**

“anger” indicates something is wrong and we should correct it;

“fear” means we should be cautious, or flee;

“sadness” means something valuable is lost; we should find or replace it;

“happiness” means to seek more of the same good thing.

b. **Our emotions also stir our minds and bodies to worship through our spirit.** Although we can worship without it, emotion helps us **reach a deeper level of intimacy** in our communication with God and with people.

C. Like all other God-given gifts, EMOTIONS CAN BE MISDIRECTED AND MISUSED BY OUR SINFUL NATURE. Because all people are sinful, we all handle our feelings imperfectly at times: wrongly allowing our emotions to lead us to worship “other gods”, to appease the “weakness of the flesh”, or to satisfy the “lusts of the flesh”.

1. **Many of life’s problems are a result of misguided emotions;** and at times misguided emotions can become so deep-rooted, or deeply confused, that the result is: sinful behavior, and perhaps some form of emotional “**illness**”.

2. **The question is: HOW CAN WE HOLD OUR IMPERFECT EMOTIONAL NATURE IN CHECK:** how can we keep our powerful emotions from sinfully directing our spirit, mind and body?

As described by Robert McGee (Search for Significance, p.111): “Our society glorifies pleasant feelings, and all of us are affected by this to some degree. We are told that we deserve to be happy, to be comfortable, to be loved, and to be stimulated, but instead, living by our feelings brings frustration, mood swings, self-centeredness, and spiritual immobility. It may come as a shock to some people, but **happiness is not the goal of the Christian life! Our goal is to glorify Christ, and we can do that as an act of the will, even in spite of our feelings...The truth of God’s Word is our authority, not our feelings.**”

3. “Does this mean we should repress our feelings or deny that we have them?

No, we should acknowledge them to the Lord, **fully express to Him how we feel, and look to the Scriptures to determine what He would have us do.** Then, **in obedience to the Word of God, whether we feel like it or not, we should do what honors Christ.** Many times when we obey Christ in spite of our feelings, the emotions of happiness (spiritual joy) and contentment (spiritual peace) follows sooner or later.”

D. GOVERNING OUR EMOTIONS: WITH MIND AND SPIRIT

1. God gave us **powerful minds**, with freedom of **will** to choose between serving our selves or the Spirit of Christ. We are to **rule ourselves by our will** (freedom of choice), directed by our quickened spirit, with **input from our bodily senses, thoughts, and our emotions.** (Gal.5:16-26)

Heavenly Father, Christ, H.S.

Human Spirit

Human Will

Beliefs

Thoughts

Body ----- Behavior

Emotions (servants)

Gal 5:16-17 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. {17} For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

- a. with God's gift, we can "feel" emotions, but we should not "be" our emotions; we should not allow ourselves or our lives to be "defined" (controlled) by our emotions.
 - * "feel" angry; don't "be" angry
- b. Whether in good or difficult, or even terrible circumstances, we must not be ruled by emotions.

Mat 5:22 But I say unto you, That whosoever is **angry** with his brother **without a cause** shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Eph 4:26 **Be ye angry, and sin not:** let not the sun go down upon your wrath:

Titus 1:7 For a bishop must be blameless, as the steward of God; not self-willed, **not soon angry**, not given to wine, no striker, not given to filthy lucre;

Luke 12:7 But even the very hairs of your head are all numbered. **Fear not** therefore: ye are of more value than many sparrows.

Luke 12:32 **Fear not**, little flock; for it is your Father's good pleasure to give you the kingdom.

Josh 1:9 Have not I **commanded thee**? Be strong and of a good courage; **be not afraid**, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Prov 3:25 Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh.

Mat 14:27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; **be not afraid**.

Mat 17:7 **And Jesus came and touched them, and said, Arise, and be not afraid.**

Luke 12:4 **And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.**

Acts 18:9 Then spake the Lord to Paul in the night by a vision, **Be not afraid, but speak, and hold not thy peace:**

1 Pet 3:14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

2. Because the **mind** is powerful, when driven by the force of temptation, it will misuse emotions to satisfy its sinful intentions, turning life into a disaster. No wonder the Bible gives special attention to the importance of our **thinking**.
3. **Our thoughts and will should rule over our emotions, not the other way around.** Each day, our minds entertain thousands of thoughts that should give direction to emotions, communication, and behavior. Operating on both a conscious and subconscious level, our minds are the center of our human existence. Therefore, the **choices we make** with our **thinking mind** directly **affect the emotional quality** of our lives.

a. When God was angry with Israel, his will ruled over his emotion:

Exo 32:7-11 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: {8} They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. {9} And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: {10} **Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.** {11} And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

Exo 32:14 And the LORD repented of the evil which he thought to do unto his people.

Exo 33:3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way.

Deu 9:19-20 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also. {20} And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

Deu 10:10-11 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee. {11} And the LORD said unto me, Arise, take thy journey before the people, that they may go in and possess the land, which I **swore** unto their fathers to give unto them.

Deu 10:15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

- b. While some problems are severe, and others more “ordinary”, the **OBJECTIVE IN COUNSELING IS TO HELP CLIENTS LEARN THAT EMOTIONAL MATURITY IS ACCOMPLISHED THROUGH CHRIST-CENTERED THINKING AND LIVING.**
(Romans 1:28;12:1-2; Eph.4:8,17-24; Matt. 22:37-39; Prov. 23:7; 2 Tim:3:15)

Rom 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Rom 8:5-7 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. {6} For to be carnally minded is death; but to be spiritually minded is life and peace. {7} Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

1 Cor 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

Phil 2:5 Let this mind be in you, which was also in Christ Jesus:

Eph 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

Eph 4:22-24 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; {23} And be renewed in the spirit of your mind; {24} And that ye put on the new man, which after God is created in righteousness and true holiness.

Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

Mat 9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

Mat 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

- c. In our mind, God has given us the ability to have **insights** to understand the purpose of the emotions.
- d. He allows **consequences**, both positive and negative, to steer our thinking as we learn from behaviors.
- e. He has given us the strength and guidance of His **Holy Spirit**; the **Fruit of the Holy Spirit's work in us is: perfect emotional health.** Gal.5:25-.
- f. As we choose (use our "will") to **direct our thoughts, by the example and power of Christ**, we succeed in controlling our emotions, and **we will ordain our destiny.**

Prov 23:7 For as he thinketh in his heart, so is he:...

E. HELPING CLIENTS DEAL WITH EMOTIONS: to gain control over misguided emotions; to re-awaken "dormant" emotions

1. There are both **disturbed and undisturbed emotions.** All emotions are **"real"** in the sense that they exist, even those that may be inappropriate or misguided. Obviously, not all emotions are inappropriate, nor are targets for change.
2. A **harmful emotion** impedes a person's ability to reach his goals, or to enjoy himself, and may result in sinful, self-defeating behavior. Also, **some emotions are physically harmful**, such as anger, or anxiety, which can lead to psychosomatic disorders (physical illness caused by an emotional disturbance).
3. **Some people may not be "aware" of (or sensitive to) their own emotions;** they tend to intellectualize their experiences.
 - a. People learn to do this because they have been deeply, emotionally hurt at some time, and are **afraid of hurting again.**
 - b. Or perhaps they are **afraid of what they might do** if they felt angry, or guilty, or happy etc..
 - c. Or they may be afraid or **unwilling to relate to other people**, and remaining emotionally distant helps keep others at a distance.

Whatever the reason, these people will **avoid, ignore, or deny their feelings** and instead focus **only** on their thoughts. (**Dissociation**)

- d. They **do not use "feeling" words** to communicate; and if asked how they "feel", they will **tell you instead what they "think" or**

“do”. (“How do you feel about your father dieing?” “I think everyone will miss him.”)

- e. They may display very **little emotional expression on their faces**.
- f. They may **not seem to understand or appreciate the emotions of others**. For this reason, they **can be very unsympathetic or even hurtful to others** without realizing the harm they do.
- g. They **“harm” themselves by missing out on the fullness of joy** that God intended us to have. Their **relationships are greatly hindered**. They also suffer if they are not alert to emotions that could warn them to avoid or change something that is destructive.

4. The counselor can help people accept themselves and their own emotions.

- a. One **homework assignment** that might help a client become more aware of emotions in general, is to have the client, over the next week, write down all the different "I feel _____" or "I'm in a _____mood" statements that he hears others make during the week.
- b. Counselor should frequently encourage the client to **“check-in with himself”** to see what emotion is present; then to speak or write about it, to take a moment and “experience it”.
 - b. **Another assignment** then would be to write down all the feeling or mood impressions he notices in himself over a period of days. (This is to awaken his own emotional awareness.)
- c. Eventually, he will need to **focus especially on particular emotions that are the most distressing** for him. The assignment could also be to “journal” his thoughts, feelings, and experiences about emotional awareness. This is a very uncomfortable, even scary experience for a client who is not used to “feeling”, or is hoping to avoid the negative results of feeling.

5.

Once people have acknowledged and correctly identified emotions, they **have a decision to make: Do they want to keep or change the “problem” emotion?** For example, they have the right to keep or give up their anger, and the **pros and cons of their choice may need to be discussed** to help them make that decision. Anger, like all emotions after all, has its advantages, since acting aggressively often moves people to give you what you want, or helps you keep people away. On the other hand, intense rage may be socially detrimental and physiologically destructive to the individual.

F. A SIMPLE PLAN FOR CHANGING HOW WE “USE” EMOTIONS

1. Experience the **new birth through Christ**; invite God into the life
2. Examine the **thoughts that dominate the life**:
 - a. “Thinking” is one of the most vital determiners of human emotion. We “feel” what we “think”. Events and other people may influence our thoughts, but they do not **make** us "feel good" or "feel bad"; we decide this for ourselves through our thinking.
 - b. **How we “use” our emotions depends on our thoughts, and especially our “BELIEFS” ABOUT EVENTS.**
3. To change wrong thought patterns, and mistaken beliefs:
 - a. decide to change them,
 - b. then “do it”.

The Bible instructs us to be careful about our thoughts, and to **change our thoughts**, if necessary, in order to live Godly, and abundantly.

Psa 94:11-12 The LORD knoweth the thoughts of man, that they are vanity. {12} Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

Psa 139:23-24 Search me, O God, and know my heart: try me, and know my thoughts: {24} And see if there be any wicked way in me, and lead me in the way everlasting.

Jer 4:14 O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

Mat 15:18-20 But those things which proceed out of the mouth come forth from the heart; and they defile the man. {19} For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: {20} These are the things which defile a man: but to eat with unwashen hands defileth not a man.

Mat 9:4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

Rom 12:2-3 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. {3} For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

Gal 6:3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

Eph 4:22-24 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; {23} And be renewed in the spirit of your mind; {24} And that ye put on the new man, which after God is created in righteousness and true holiness.

Phil 2:5 Let this mind be in you, which was also in Christ Jesus:

Phil 4:8-9 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. {9} Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

2 Cor 10:3-5 For though we walk in the flesh, we do not war after the flesh: {4} (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) {5} Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

4. Exercise the powerful privilege of prayer to help in **changing behavior**.
5. Expect God's healing process to begin immediately, and to continue throughout life

What is wrong with the statement that “our behavior is determined by our emotions”? (the fact is that our behavior is determined by our thoughts which also guide our emotions)

If we are to change our behavior what must we change? (the way we think about something)

G. IRRATIONAL (mistaken, not based on reality) THOUGHTS AND BELIEFS
Since we usually “feel what we think”, to break out of an emotional problem we must begin with an **analysis of our thoughts**.

1. We have a natural predisposition to **think irrationally because we were born with a sin nature**. Even though most people want to be good and do right, people inherently tend to think in ways that suit their own purposes. Often these **thoughts are wrong, selfish, or irrational (not based on truth or reality)**.
2. Frequent, or **habitual, thoughts form “beliefs” about life and relationships**, which in turn **determine our behavior patterns**.
3. Irrational thoughts lead to **irrational beliefs, which lead to irrational, or problematic behaviors** (the source of the “real” problem).

IRRATIONAL THOUGHTS → IRRATIONAL BELIEFS → PROBLEM BEHAVIORS & EMOTIONS

4. Though many people assume that their emotions naturally guide their behaviors, but it is not true. In fact their **thoughts / beliefs guide their behaviors, which in turn affects their emotions. To change emotions, one must change thought patterns, beliefs, and behaviors.**

This will require **analyzing past thoughts to recognize thought patterns (habits) and resulting beliefs.** We are looking for beliefs **which are wrong, irrational, mistaken.** Then we **challenge** those beliefs: to recognize why they are wrong, to learn how they negatively affect our behaviors and emotions, and how our lives could be different if we changed the beliefs and behaviors. **Emotions change automatically as beliefs and behaviors change** and as our lives change.

5. **Change will happen gradually,** over time, as we work on it, and seek God's direction and grace. Active and persistent efforts to recognize, challenge, and revise our thinking **takes work.** That's why **homework** assignments are important.

H. CHANGING THE BELIEF

1. **IRRATIONAL BELIEFS** prompt inappropriate behaviors, creating problems in the client's life, and for many other people in his life.
2. **Irrational beliefs are not based on reality;** they are mistaken beliefs. **Therefore, events in the client's life are viewed incorrectly; resulting in wrong conclusions.**

"I couldn't bear it if my wife died," is a statement reflecting the person's fearful emotions, and is irrational because it probably is not accurate. Normal people usually find a way to cope with this kind of situation. This **irrational belief, if acted upon, could create a variety of problems** in a client's life.

3. **Irrational beliefs lead to disturbed emotions.**

For instance, if a person irrationally believes, "I couldn't bear it if my wife died," he or she will most likely experience the unhealthy, extreme emotion: anxiety.

4. **Irrational beliefs are often long-held, rehearsed since childhood, and frequently based on unreasonable demands placed on themselves, or on others, or on the universe;** such as:
 - a. **I must** (do well, get approval, be perfect, not get lost, etc.)

- b. You must** (know what I want, love me, be successful, not leave me, etc.)
- c. The world must** (give me what I want quickly and easily, treat me fairly, not ignore me, etc.)
- d. Words which are often used in stating irrational beliefs are:** must, should, shouldn't, ought to, have to, can't, always, never, everything, nothing, everyone, no one, awful, terrible, etc.
- e. The root of mistaken irrational beliefs generally takes forms such as:**
 - It's awful that...
 - I can't, ought to, shouldn't, have to ...
 - I'm no good because...
 - You always..., or never...

5. SOME “RATIONAL” VS. “IRRATIONAL” THOUGHTS

Irrational Thoughts that Cause Disturbance	Rational Thoughts that Promote Emotional Self-control
1. How awful.	This is disappointing.
2. I can't stand it.	I don't like it, but I can cope with it.
3. I'm stupid.	What I DID was stupid.
4. He's terrible !	He's not perfect.
5. This shouldn't have happened.	I wish this had not happened
6. I am to be blamed.	I am at fault but am not to be blamed.
7. He has no right to say that.	He has every right to speak his own mind though I wish he wouldn't have exercised that right!
8. I need him / her to do that.	I want/ desire /prefer him/her to do that -but I don't have to have what I want.
9. Things always go wrong.	Sometimes things will go wrong.
10. Every time I try, I fail.	Sometimes-even often - I may fail.
11. Things never work out.	More often than I would like, things

don't work out.

- | | |
|------------------------------------|--|
| 12. My whole life depends on this. | This is an important part of my life. |
| 13. This should be easier. | I wish this was easier but often things that are good for me, aren't |
| 14. I should have done better. | I wish I had done better,
but I did what I could at the time. |
| 15. I am a failure. | I'm a person who sometimes fails. |

I. FOUR COMMON, DESTRUCTIVE MISTAKEN BELIEFS: (taken from
"The Search For Significance" by Robert S. McGee, 1987, p.102)

1. **"I must meet certain standards in order to feel good about myself."**
 - a. Negative emotional result: **fear of failure**, perfectionism, over-Ambitious, avoid risks, manipulate others in order to succeed
 - b. **God's truth:** in Him we are completely forgiven and pleasing to Him.
Positive result: no fear of failure, healthy motivations
deep love for Christ
2. **"I must have the approval of certain others to feel good about myself."**
 - (I) Negative emotional result: **fear of rejection**, please others at any cost, sensitive to criticism, withdraw from others, avoidance
 - b. **God's truth:** in Him we are totally accepted
Positive result: no fear of rejection, able to relax and be
Vulnerable with others, desire to please God regardless what others think.
3. **"Those who fail are unworthy of love and deserve to be punished."**
 - a. Negative emotional result: **fear of punishment**, punish others, blame others when you fail, dry spiritual life
 - b. **God's truth:** in Him we are deeply loved, no need to fear condemnation or punishment, won't punish others
Positive result: no fear of punishment, patient and kind to others, quick to forgive, deep love for Christ
4. **"I am what I am. I cannot change. I am hopeless."**

- a. Negative emotional result: **feel inferior**, hopelessness, destructive habits
- b. **God's truth:** in Him we are brand new, and complete, no shame
Positive result: Christ-centered self-confidence, joy, courage, peace, desire to know Christ

J. WAYS TO HELP A CLIENT DISCOVER HIS MISTAKEN BELIEFS:

1. use "early recollection" survey (Part One:IV. F. 3.)
2. ask client, or people who spend time with him, to notice and record all of client's irrational statements for a period of days. Discuss results, determine the core mistaken belief(s).
3. Study client background history, or intake interview for clues about patterns of irrational belief.
4. Talk about particular event(s) (past or recent) which disturbed the client; ask questions such as:
 - a. What did you think was happening?
 - b. How did you interpret this event in your life?
 - c. What does it mean to you?
 - d. What was going through your mind?
 - e. What were you telling yourself?
 - f. Were you aware of any specific thought(s) in your head?
 - g. What were you worrying about?
 - h. Are you aware of what you were thinking at that moment?
 - i. Do you remember having similar emotions during any other event(s) in your life? (looking for an emotional "pattern", which indicates thought and belief patterns)

K. BELIEFS LEADING TO FOUR SPECIFIC EMOTIONAL PROBLEMS:

anxiety, depression, false guilt, and anger. (these are each presented in greater detail later in this course)

1. **ANXIETY** -- Anxiety is future-oriented negative thinking. There is a dominant **fear of future events**. The most common fears are the fear of **rejection** and the fear of **failure** followed closely by the fear of **being afraid**. There are three irrational thought-belief steps to anxiety:
 - a. Something bad will happen
 - b. It must not happen
 - c. It will be awful if it does happen.
2. **DEPRESSION** – three negative thought patterns: a **negative view of oneself**, a negative view **of the world**, and a negative view **of the future**.
 - a. These thoughts lead to the **negative beliefs** of:

- (I) one's total personal inadequacy
- (II) the "horror" of not having what one "needs"
- (III) the "awfulness" of the way things are

b. The negative belief about self includes **self-blame**. The irrational thinking pattern that leads to self-blame is generally as follows:

- (I) I failed, sinned or accidentally hurt someone again, as always
- (II) I should be perfect and not do bad things
- (III) I am, therefore, a bad person and deserve punishment

c. Another negative belief is **self-pity**. The irrational thinking pattern that leads to self-pity is:

- (I) I should not have been blocked in getting my way
- (II) I must have what I want
- (III) It's awful if I don't get it. Poor me

d. Finally, depression can result from the irrational belief in **other-pity** by thinking:

- (I) Bad things must not happen to other people when they don't deserve it.
- (II) The world is a terrible place for allowing such things to happen.

3. **FALSE GUILT** -- has 2 components of irrational thinking-believing:

- a. People "believe" that they are doing (or have done) something wrong; or should be doing something, but are not.
- b. People "condemn" themselves for doing something wrong.

4. **ANGER** -- Anger is used to describe a broad range of emotional reactions, some of which are appropriate and helpful. Others, including "rage", interfere with goal-directed behavior and damage relationships. (**Appropriate anger** is prompted by legitimate offenses, and is handled in an assertive, respectful way; see Part two: V. Anger)

Problem anger results from three irrational beliefs:

- a. things should go the way I want ("selfishness")
- b. life, or people, or I, should be perfect ("perfectionism")
- c. other people are against me ("suspiciousness")

What is rejection? ("Rejection may be understood as **anything that happens to us that leaves us feeling unloved, unwanted or unworthy.**")

II. REJECTION

A. INTRODUCTION

In working with persons who have mental and emotional disturbances, one of the most common presenting problems is **rejection**. This trait is **characterized by difficulty in giving or receiving love**, and is usually **traceable to a person's childhood and parents who had the same problem**. Although there may have been a type of love in the home, a **child sensed some degree of overt or covert rejection**.

It is **estimated that about 90% of Christians would admit to feeling** lonely, an outcome of feeling, or fearing, rejection: **a sense of despair at feeling unloved and a fear of being unwanted or unaccepted**. (even though Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another". [John 13:35])

The Bible uses the Greek word "atheto" which means **"to cast aside, to refuse"**. Another Greek word used is "dokimazo" which means **"to reject as unfit or unworthy"**. (Matt. 21:42; 1 Pt. 2:4,7; Luke 17:25)

B. REJECTION DEFINED

"Rejection may be understood as **anything that happens to us that leaves us feeling unloved, unwanted or unworthy.**"

C. TWO KINDS OF REJECTION

1. **OVERT REJECTION** is obvious or known rejection. Overt rejection **does tremendous damage to a person's attitudes and feelings about life and self**. Some overtly rejected people withdraw and **become shy and nervous** while others become **angry, vengeful and demanding**.
Some examples of overt rejection include:
 - a. The husband or wife who is unfaithful to their mate is overtly rejecting them.
 - b. The son whose father often says to him, "can't you do anything right?" is being overtly rejected.
 - c. The child whose parent whips them out of anger and frustration is being overtly rejected.
 - d. The person who commits suicide is overtly rejecting himself and everyone who cares about him.

2. **COVERT REJECTION** is subtle or disguised rejection. Some examples include:
- a. **Overprotection or domination**--Some parents, out of "love" and worry, try too hard to protect their children from being hurt or making a bad decision. They control their child's life and make all the child's decisions. As a result, the child never has the opportunity to grow and develop their **own ability** to make decisions.
 - b. **Unfair Comparison With Siblings**--Sometimes two children in the same family are forced to compete with each other for acceptance. For example, one child's school performance may be better than the other. Their parents or their teachers or someone else may give praise to the better student while asking the other, "Why can't you make good grades like your sister?"
 - c. **Divorce**--When parents divorce, the children nearly always feel rejected, even though the parents do not intend to reject them. They will often feel personally responsible for their parents' split.
 - d. **Conditional Love**--This is the most common type of rejection. A father, wanting only to raise hard working and respectful children, may put a "**standard of acceptability**" in front of the child. The message to the child may be, "If I make perfect grades in school, father will love me." or, "If I don't become a doctor, my parents will be ashamed of me."

D. CHARACTERISTICS OF A CLIENT WHO FEELS REJECTED:

- 1. Over sensitive; easily hurt
- 2. Suspicious
- 3. Self-isolation
- 4. Self-centered
- 5. Self-verification
- 6. Doesn't trust God
- 7. Self-criticism

E. THE EMOTIONAL IMPACT OF REJECTION

The person who has experienced rejection may be plagued with a variety of negative beliefs and feelings about himself and how others think of him.

EXAMPLES:

- 1. **Feeling unworthy of love**_ He may feel that there is something terribly wrong with him. He may think that while others may be worthy of love, **no one could ever care deeply about him, since he doesn't even like himself.** He is actually **uncomfortable with the idea of being loved.**

2. **Self-hatred and guilt** Sometimes, rejected people feel a **vague sense of guilt**, without having done anything about which to feel guilty. Since someone in their past blamed them for anything that went wrong around them, they **came to feel personally responsible for making sure nothing ever goes wrong**. They may sometimes feel guilty if they don't feel guilt.
3. **Feeling inadequate and inferior** The person who has been compared unfavorably with a sibling or someone else, may come to **feel unable to ever succeed at anything important**. Someone may have repeatedly said to him, "You'll never amount to anything" or, "You idiot. Can't you do anything right?"
4. **Introspection** Often the rejected person will spend great amounts of his time **looking inward to try to find out what is wrong with him**. He may become morbidly occupied with "analyzing " himself.
5. **Depression** For the rejected person, depression is **a form of self-rejection, the feeling of hopelessness**. The most common cause of depression is anger, turned inward. Life may seem so meaningless for one who does not feel valued in any way.

F. **HOW TO ADDRESS THE PROBLEM OF REJECTION**

Since the problem developed because of lack of relationship, the need is to learn to develop relationship now. "How to love and be loved"
Empathy, Patience, Acceptance, Joining, Develop new BELIEFS,
Develop Relationship skills

1. **Understanding the person.** Make sure the person feels understood. Find out what you need to know to describe the problem. Communicate your understanding.
2. **Give genuine support, acceptance and approval.** There is research to support the conclusion that people who feel rejected will respond negatively to expressions of approval and affirmation which are unrealistic, abrupt, or not genuine. It is more helpful to give **continuing support, gentle encouragement, and mild but sincere approval for achievements** that clearly can be evaluated as good.
3. **Help client to develop self-understanding.** Insight into one's behavior isn't easy; neither is it always helpful. A counselor can help a client **search out**

the sources of his or her rejection and poor self-concept. As we understand the past roots of behavior and thinking, we can change.

4. **Help client to examine his expectations, goals and priorities.** The individual should be encouraged to **write down his long-range goals and priorities.** Then he should be helped to break these down **into much smaller attainable goals.** As the smaller goals are reached, the individual can experience some kind of success.
5. **Help the client rethink the problem, forming NEW BELIEFS. Rejection is never from God.** (God accepts us.) We bring rejection from our childhood, or other painful relationships. How do we rethink the problem? By accepting God's opinion of us.

G. To be free from rejection I NEED TO KNOW THREE THINGS:

1. **My position in Christ: to feel that I “belong”**
—being in Jesus Christ gives me the sense of BELONGING to his family of love; this **negates INSECURITY.** (Eph.1)
2. **My person-hood: who I am in Jesus Christ: to feel “worthy”**
—Jesus Christ gave his life for me personally; “I am worthy” **negates INFERIORITY.** (Col.1:21-22)
3. **My possessions in Jesus Christ: to feel “competent”**
—the power and spiritual gifts I possess in Jesus Christ; possessions **eliminate the problem of INADEQUACY.** In Jesus we have everything.

Phil 4:13 I can do all things through Christ which strengtheneth me.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Truth sets free. Feelings are important, but not always based on reality.

H. CREATE AN ACTION PLAN that includes making a number of changes and motivating the person to carry out the plan.

1. Study the scriptures. Example of Romans 6. Change word “sin” for word “rejection”.
2. Reject the rejection. Eph. 1 --We are accepted in Christ.

3. Focus on your identity with Jesus Christ; list names or titles that God gives for his people (“beloved”, “sons”, “heirs”, “friends”,..)
4. Challenge mistaken beliefs: have client daily affirm positive truths, and act “as if” he already believed them. (“behavior” affects “emotions”)
5. Cultivate genuine caring for others’ feelings and needs.

Col 3:12-13 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; {13} Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Luke 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

2 Cor 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Isa 58:7-8,10 Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? {8} Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward... And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

6. Follow-up on changes and how they worked.

III. MINISTERING TO THE DEPRESSED

A. INTRODUCTION

1. **The modern definition of depression** adopted by the National Association for Mental Health refers to depression as, "**An emotional state of dejection and sadness ranging from mild discouragement and downheartedness, to feelings of utter hopelessness and despair.**"

Depression is **one of the oldest forms of human suffering**. In fact, it is as old as man himself. Eliphaz, one of Job's comforters, states in Job

5:7 that "man is born to trouble as surely as sparks fly upward."

B. WHO SUFFERS FROM DEPRESSION

No one is exempt from the possibility of being depressed. Depression is such a universally human experience, its symptoms are common to all cultures. In the United States, people of all ages suffer from depression.

Today, depression is the **most common form of emotional suffering**, and the most common of all the psychiatric disorders in the world; and is perhaps the most lethal. It has been estimated that one in five depressed persons receives psychiatric treatment, that one in 50 is hospitalized, and that **1 in 100 commits suicide**.

Almost everyone experiences depression to some degree. Each year, more than 100 million people worldwide develop clinically recognizable depression, an incidence 10 times greater than that of other mental disorders.

The World Health Organization expects that this number will increase over the coming years.

Studies indicate that 18-26 percent of female adults and 8-12 percent of males will experience at least one clinically significant episode of depression at some time in their lives.

C. SOME CAUSES OF DEPRESSION:

Medical and mental health practitioners have found they can treat depressed people more effectively when they can determine the source of depression.

1. It is important to understand that **often, depression should be seen as a NORMAL MOOD. Remember, it is a “gift” from God to tell us that we need to take some action.** In fact, one would not be healthy if he did not react to some normal stressful life situations with some depression.

- a. Loss of someone dear, or something personally valued
- b. Having a friend break a confidence
- c. Failing a test
- d. Losing a game, or a job

These kinds of hurts are very real parts of a normal life. Depressed moods usually disappear in a few hours for minor disappointments, to several weeks or months for greater losses. (Violent death of a dear loved

one can take a few years to recover from.)

2. Some people experience **depression because of LIFE CHANGES**. We all experience life changes--both positive and negative--such as marriage, having children, changes in military assignment, death in the family or intensive ministry situations. How we react to these life changes is based on our individual psychological and temperament make-up.

We may feel sad and helpless. We may lose interest in generally pleasurable activities. We may become deeply depressed, feeling despondent and hopeless.

If the depressive mood continues, it is time to **seek help**.

Though the depression may be caused by the ups and downs of normal daily life and ministry routine, its continued presence can cripple normal life.

3. **Extreme stress, or mental or physical exhaustion** can exaggerate troubles and magnify negative emotions. It can confuse rational thinking and create a feeling of hopelessness.
4. Depression may be the result of **UNRESOLVED ANGER AND UNFORGIVENESS**. (see Part two: IV. Anger)
 - a. Depression at every phase of its development includes a component of anger, whether conscious or unconscious.
 - b. At different phases, the anger may arouse a wish to irritate, hurt or destroy, depending upon the degree of pain which the person suffers. When anger, for some reason, is un-resolvable it is directed inwardly toward self, and the result is depression.
 - c. Anger is the most negative and damaging emotion which man has to cope with.
5. Depression can result from **FEELING REJECTED** (see Part two: II. Rejection).
6. Depression can be the result of a **SENSE OF POWERLESSNESS OR HOPELESSNESS** to change a negative situation (**feeling “trapped”**; “all hope is lost”).
7. Depression may result from **Habitual SELF-PITY**.

- a. Nothing produces depression faster or more deeply than self-pity.
- b. If the thinking pattern of self-pity is not stopped, the person sinks into hopelessness.
- c. The more a person indulges in self-pity thoughts, the deeper the depression becomes.
- d. A positive change of circumstances provides only temporary relief from the depression, if the cause is self-pity.

8. Depression will result from Negative SELF-IMAGE.

- a. The majority of depressed persons have a problem with self-acceptance.
- b. Everyone has some image of himself, either good or bad.
- c. Thoughts produce actions; consequently self-image thoughts definitely affect one's actions, negatively or positively.
- d. Self-image affects our behavior, attitudes, productivity, and ultimately our success in life (which in turn affects one's self-image: a circle of depression).

9. Depression may be related to a MELANCHOLY (perfection) TEMPERAMENT.

10. Depression may also be related to other physical ILLNESSES.

Some illnesses commonly accompanied by depression are:

- a. Viral infections
- b. Nutritional deficiencies.
- c. Endocrine disorders which may involve any of the following:
 - (I) Thyroid
 - (II) Adrenal glands
 - (III) Blood Sugar
- d. Anemias
- e. Tumors
- f. Heart problems
- g. Multiple sclerosis
- h. Immuno-deficiency diseases
- i. Pre-Menstrual Syndrome

D. A REVIEW OF SOME CAUSES OF DEPRESSION

- 1. Loss or disappointment
- 2. Lack of self-esteem, unfavorable comparisons
- 3. Self-pity
- 4. The sense of being powerless, hopeless, trapped
- 5. Physical sickness---thyroid, blood sugar, tumor, etc.

6. Rejection
7. Anger, unforgiveness
8. Life changes
9. Melancholy temperament

E. Some GENERAL FACTS ABOUT DEPRESSION

1. Depressive reactions may be **acute** (recent occurrence), or **chronic** (long term, or repetitive condition). In acute reactions, the precipitating events are more likely to be recent rather than remote.
2. The depressed person is usually **guilt** prone.
3. Symptoms are usually more intense in the **morning**.
4. Depression stemming from grief does not involve loss of self-esteem.
5. Depression for some people is **seasonal**. It occurs at the same time every year.
 - a. Christmas, Easter, etc.
 - b. Anniversary (of negative event) reactions
 - c. Birthdays
 - d. Particular seasons

F. SOME COMMON SYMPTOMS OF DEPRESSION

1. **Difficulty concentrating or remembering.** Decreased attention, concentration, or ability to think clearly, such as indecisiveness.
2. **Loss of interest or enjoyment** of usually pleasurable activities.
3. **Loss of energy**, chronic fatigue, slow speech and muscle movement.
4. **Decreased effectiveness** or productivity.
5. Feelings of **inadequacy or worthlessness, loss of self-esteem.**
6. **Change in sleep habits**, inability to sleep, or desire to sleep much.
7. **Pessimistic attitude** about the future. Negative thinking about the past.
8. Inability to respond with apparent pleasure to praise or reward.

9. **Tearfulness** or crying.
10. **Change in weight** - poor appetite with weight loss, or weight gain.
11. Recurrent **thoughts of death or suicide**.
12. **Decrease of interest in sexuality**.

G. There are 3 CRITERIA used in DIAGNOSING DEPRESSION:

1. INTENSITY

Depression is experienced in varying intensities ranging from the normal "blues", to a grief reaction, to clinical depression, and then a psychotic depression.

- a. Those who suffer from **the "blues"** will experience loss of appetite, lack of interest in sexuality, and difficulty in sleeping. Such a person will feel sad and void of the joy of living.
- b. A **grief reaction** is usually created by the loss of a loved one or friend, some business reversal, ministry loss, health threat, or other significant loss. Intensity of depression depends on the nature of the loss.
- c. **Clinical depression** is a major mood disturbance in which one appears sad and lonely and exhibits most other clinical signs of depression.
- d. **Psychotic depression**, in addition to any of the symptoms above, will present with **delusions and/or hallucinations**.

2. DURATION

The "blues" may last a few days at the longest. This is nothing to worry about. In fact, a rule of thumb in depression would indicate that **as long as there is a mood lift within 4 days, the depression should be considered part of the normal cycle of the person's emotional life.**

The usual **grief reaction** may last from **6 months to 2 years**, depending on the "value" of what was lost.

Clinical depression may last a similar length of time as grief, but there may be no justifiable "causal" events.

Psychotic depression, is based upon a long-term deterioration

process, rather than a reaction to particular event(s). It tends to be **longer in duration.**

3. PRECIPITATING EVENT

Some studies indicate that there could be a lapse of 3 years between the events responsible for depression and a person's recognition that he was depressed.

The identification of a precipitating event is an indication that the mood disturbance is a depression that can be treated and resolved relatively easily, often without medical treatment, because it is not caused by biological factors or dysfunctional thought patterns.

H. GENERAL MASKS OF DEPRESSION

Be aware of some of the signs of masking depression (hiding or disguising from self or others), and consult with another co-worker or a counselor for further clarification or evaluation of this common problem, even among Christian workers.

- 1. ANGER** --- Frequent and unprovoked outbursts of anger. Loss creates frustration. Frustration leads to anger. Depression is accompanied by feelings of anger.
- 2. COMPULSIVE WORK**--if life is deficient in providing the satisfaction of our basic needs, it is easy for us to distract ourselves by becoming obsessed with our work.
- 3. WORK INHIBITION**--This is the inability to use one's inner resources, strengths, talents in a creative way. It may be complicated by a fear of failure.
- 4. LOSS OF AMBITION**--This translates into a loss of a sense of purpose (or "calling" as a Christian worker).
- 5. COMPULSIVE OVEREATING**--Food intake has a quiet effect on anxiety and depression. Overeating or not eating is a sign of depression when other signs of depression are also present.
- 6. LOSS OF SEXUAL DRIVE**--This is usually present in the person experiencing depression.

I. BIBLE CHARACTERS WHO SUFFERED DEPRESSION

Some would say that "real" Christians never suffer from severe depression. Some believers are afraid their suffering from depression is a serious "sin".

However, **even great men of God suffered from depression.** It takes someone like plainspoken James to remind Bible readers that even one as great as Elijah "was a man subject to like passions as we are."

James 5:17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

1. **Elijah's** depression is vividly described in **1 Kings 19:4-18**
2. **Job**, whom God called perfect and upright, became so depressed that he cursed the day of his birth and wished for death. **Job 3:1-11**
3. In **Psalm 42**, **David** talks openly about times when he feels his soul is downcast or depressed.
4. **Jonah** became so angry at God for His mercy to Nineveh that he fainted, and wished in himself to die. **Jonah 4:8**
5. **Jeremiah** saw and experienced continual sadness (**Jer.20:18**)
6. **others: (?)**

J. HELPING THE CLIENT DEAL WITH DEPRESSION

In general, help the depressed client to gradually make positive changes in his problem issues; and to accept his losses and limitations.

1. **Help the person to get appropriate assessment and treatment.**
 - a. As soon as possible in counseling a depressed person, the counselor should make some judgment concerning the type of depression present.
 - (I) If the person is simply experiencing a normal reaction to a painful life experience, supportive counseling may be all the treatment that is needed. (See VII. "LOSS → EMOTIONAL GRIEF")
 - (II) If **no precipitating events** can be found, it is a good practice to send the client to his medical doctor for a complete physical examination (to see if **cause of depression might be something physical**).

(A) When depression is related to a primary physical illness, successful treatment of the physical illness will relieve the depression.

(B) When no physical illness is found, a process (negative thought-induced) depression is indicated.

(III) If an emotional trauma has been particularly painful, some **anti-depressant medication**, if available, may be helpful.

b. Encourage the individual to stay with treatment until symptoms begin to go away, or to seek different treatment if no improvement occurs.

2. **Offer emotional support**, including understanding, patience, affection, and encouragement. Engage the depressed person in conversation and **listen carefully**. Do not ignore **remarks about suicide**.
 - a. encourage client to **confide in a trusted friend**, if available.
 - b. **Try to be with other, supportive people**; it is usually better than being alone.
 - c. **If client is melancholy**, offer instruction about that temperament's natural tendency to depression, and how they can manage it.
(Learn to control it by their will)
3. **Encourage the client to sleep and eat more carefully, in order to protect his health.**
 - a. **drink 3 qts /liters of water each day** to help brain chemistry to be in healthy balance.
4. **Encourage participation in some activities** that once gave pleasure, such as hobbies, sports, religious or cultural activities, but **do not push** the depressed person to undertake too much too soon. The **depressed person needs diversion and company, but too many demands can increase feelings of failure**. Find ways to **relax**.
5. **DO NOT ACCUSE THE DEPRESSED PERSON OF FAKING ILLNESS OR OF LAZINESS, OR EXPECT HIM OR HER "TO SNAP OUT OF IT."** MOST DEPRESSED PERSONS DO GET BETTER.
6. **Do not set difficult goals** or take on a great deal of responsibility. **Break large tasks into small ones**, set some priorities, and do what

you can, as best you can.

- a. a daily routine chart for client to check off completion of tasks may sometimes help. (get dressed, wash face, brush teeth, eat breakfast, etc....)
- b. make a list of daily and/or weekly “**must do**” items, to help client determine and maintain priorities.

7. **Do not expect too much from yourself.** This will only increase feelings of failure. Do what you can do, and think of it as progress.
8. **Do not make major life decisions** without consulting others who know you well and who have a more objective view of your situation. In any case, it is advisable to postpone important decisions until your depression has lifted.
9. Remember, **do not prolong negative thinking: feeling exhausted, worthless, helpless, and hopeless.** Such negative thoughts and feelings make some people feel like giving up. It is **important to remind the client that these negative views are part of the depression and typically do not accurately reflect his situation: they will pass.** Negative thinking fades as treatment begins to take effect.
10. **Regular counseling sessions** on a weekly or bi-weekly basis for six weeks to three months should be adequate, including some of the following:
 - a. Allow the client **to speak honestly** about his feelings.
 - b. Help client to slowly **gain new perspectives** to his painful experiences, or angry complaints.
 - c. Help client **to process thoughts about forgiveness** of offenders.
 - d. Help client **to realize hope and competence** by finding new, realistic possibilities in life, and by relying on God’s help.
 - e. Help client find ways **to deal with illness or physical limitations.**
 - f. Challenge client **to relinquish self-pity** by assuming responsibility to change self.
 - g. Challenge client **to face fears and pain of rejection** by others, by learning **to accept and value himself** as God does.
 - h. Help client face **fear or anger of life changes** by finding positive meanings and potential in changes.
 - i. Help client **to grow in faith and maturity** by learning to trust God. (see number 10 below)

J. When counseling with the **SEVERELY DEPRESSED**, it is important to

remember:

1. People who suffer from severe depression have adopted a **negative view of life**. Unrealistic expectations need to be corrected.
2. Often, the depressed person **needs help in learning how to process angry feelings**.
3. The severely depressed person **may need to be relieved of all responsibilities temporarily**.
4. Severe depression may lead to **SUICIDAL THOUGHTS or INTENTIONS**. Counselor should discuss this with client. (see IV, The Problem of Suicide, below.)
 - a. This threat is **more likely in acute (recent) cases involving a significant loss** to the depressed person.
 - b. If the person is threatening suicide, it is **necessary to assess the risk**; ask questions about whether or not the person has a plan for suicide. (see Suicide assessment, IV. The Problem of Suicide, below.)

K. DEPRESSION IN THE CHRISTIAN WORKER

There is more to being a Christian worker than preaching, praying, and understanding the scriptures. The PERSONAL LIFE and WELL-BEING of the Christian worker is as important to God as the way he serves, or the skills and knowledge he or she possesses. The physical, mental, and emotional condition of the Christian Worker is sometimes neglected. (2 Cor. 6:1-10)

The **ministry is a unique type of work, with few clearly defined boundaries**. If not careful, the Worker's focus can become too narrow, totally consuming; and could lead to denying personal life needs and all other interests. This can result in "burn-out", and sometimes depression.

Depression can drive the Christian worker away from spiritual things, cause lethargy, loss of interest and low mood, which are not conducive to maintaining interest in spiritual life.

Christian leaders and ministers must be alert to notice when co-laborers are over-burdened, stressed or depressed. When necessary we should be willing to help "bear ye one another's burdens, and so fulfil the law of

Christ” (Gal.6:2), following treatment suggestions as describe above.

- 1. Physical distress** plays havoc with the biochemical processes of the body; depression is a symptom, and the natural outcome of this distress.

The intensity of our work and busy life places demands on our physical self, for which it was not designed.

Where there is stress, an unsatisfactory support system, work dissatisfaction, interpersonal conflict, marital unhappiness and/or feelings of helplessness, the frequency and intensity of depression will be greater regardless of the underlying cause of the depression.

Depression is intended to warn us that something is wrong and needs attention.

- 2. The Christian worker’s family life and ministry** are closely intertwined. This can be a source of tension, conflict, and depression.

Many Christian ministry families suffer from financial problems.

The family is constantly on display.

The wife, also, is often subjected to a set of role expectations; not all of which are reasonable.

There is too little reliable time for the Christian worker to spend with his family, which can be counter-productive to family growth and unity.

L. ENCOURAGE YOURSELF IN THE LORD with scripture:

1 Sam 30:6 And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.

Psa 42:11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Psa 9:9 The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

Psa 22:24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

Psa 27:13-14 I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. {14} Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

Psa 55:22 Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

Isa 40:29 He giveth power to the faint; and to them that have no might he increaseth strength.

Josh 1:9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Prov 23:17-18 Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long. {18} For surely there is an end; and thine expectation shall not be cut off.

Mat 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Col 2:6-7 As ye have therefore received Christ Jesus the Lord, so walk ye in him: {7} Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Eph 3:17-19 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, {18} May be able to comprehend with all saints what is the breadth, and length, and depth, and height; {19} And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

IV. THE PROBLEM OF SUICIDE

A. INTRODUCTION

Suicide--the very word makes people uneasy. It is not a pleasant topic. It is one we would rather ignore. **Suicide is the denial of a human being's most basic need--self-preservation.** It contradicts the evaluation of human life that is implicit in our democratic and social ethics. It strikes at the very heart of our underlying moral and ethical principles.

People generally feel a certain fear, hostility and revulsion when they think of

suicide. Those who end their own lives are thought of as terribly abnormal or deranged. We are conditioned to see suicide as more shocking, more revolting, more unacceptable than any other cause of death.

Unfortunately, those who counsel suicidal persons often ignore suicide threats and behaviors because they feel the person is "merely trying to manipulate."

Most suicidal persons convey the message that the solution to their problems is to get out of the problem situation.

There may also be the feeling that the suicidal person is "just too lazy" to resolve his problems.

The helping person must bear in mind that manipulation may be the last resort in a series of efforts to find a way out of the pain. It becomes absolutely necessary for the helping person to look beyond the possibility of manipulation, and try to gain an understanding of the suicidal person's struggle to control his circumstances.

B. WHAT IS SUICIDE?

It is the **deliberate ending of one's own life.**

The problem of suicide is expressed as:

- 1. serious suicidal thoughts or threats**
- 2. suicidal gestures** (actions which give hints or clues)
- 3. attempts** to commit suicide

C. WHY DO PEOPLE KILL THEMSELVES?

To understand suicide, we must understand suffering and **psychological pain.** **Most people who commit suicide feel driven to it--feel that suicide is the only option left to end the pain.**

1. Painful negative emotions are THE BASIC INGREDIENT OF SUICIDE.

SUICIDAL DEATH IS AN ESCAPE from EMOTIONAL PAIN such as: excessively felt **shame, guilt, fear, anxiety, loneliness, rejection, loss,** the emotional or physical pain of **growing old or dying badly,** and sometimes **anger and the desire for revenge.**

The PRIMARY SOURCE OF SEVERE EMOTIONAL PAIN IS FRUSTRATED PSYCHOLOGICAL NEEDS.

The need to succeed, achieve, to affiliate, to avoid harm, to be loved

and appreciated; to understand what is going on--among others.

When an individual commits suicide, that **person is trying to blot out emotional pain that comes from his unfulfilled “vital” needs.**

2. Most suicides tend to fall into one of **five categories of psychological pain**. They reflect different kinds of psychological pain.
 - a. **Feeling unloved**, lack of acceptance or belonging.
 - b. **Feeling powerless** in fulfilling the needs for achievement, order, and understanding.
 - c. **Hating self** resulting from frustrated needs for affiliation (belongingness).
 - d. **Unbearable grief and loss** related to key relationships in life .
 - e. **Excessive anger, rage, and hostility**.(desire for revenge)

D. BIBLICAL CHARACTERS WHO STRUGGLED WITH SUICIDE

Several characters in Scripture either committed suicide or wished for death.

1. **King Saul** fell on his sword because he was both defeated in battle and concerned that his enemies would abuse him. (**1 Sam. 31:4**)
4. **Judas, the betrayer of Christ**, felt remorse when Jesus was actually condemned, and he hung himself (**Matt. 27:5**)
5. **Elijah** wished for death in **1 Kings 19:4-**, when he was afraid, overwhelmed, and alone.
6. **Job** (Chapter 3) was devoted to his insistent wish for death.
 - a. Job wanted to be at rest, quiet v13
 - b. he wanted to be free from the demands of life 18-19
 - c. he suffered and felt bitterness v20
 - d. he saw no way out of his dilemma 23
 - e. he was full of fear, dread, and turmoil 25-26
7. Job reflects **3 common reasons that death becomes preferable to life:**
 - a. He felt **overwhelmed by the demands of his life:**
"I can't go another step."
 - b. He suffered **enormous, unrelenting pain:**
"I can't take it anymore."
 - c. He felt **closed in, having nowhere to turn:**

"I can't see a way out."

8. **Jeremiah** was another biblical character who wished for death. He wanted to die **because he was constantly in a sorrowful mood:**

Jer 20:18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

9. **SHAME** often conflicts with **HOPE** in Scripture. The shamed person feels no hope that they will recover from being mocked or despised.

Consequently, Bible characters cry out to God to protect them from shame and increase their **HOPE**:

Psa 119:116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

Prov 13:12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

(also: **Rom.8:24-25; Eph.1:18; Heb.6:19; 1 Pet.1:3, 13; Ps.25:4-5; Isa.40:31**)

E. TEN COMMON ELEMENTS OF SUICIDE

1. The common **STRESSOR** in suicide is **unfulfilled psychological needs**. This is what causes the pain and powers the suicidal act.
2. The common **STIMULUS** of suicide is **unbearable psychological pain**.
3. The common **EMOTION** in suicide is **hopelessness / helplessness**. All hope appears to be gone.
4. The common **PERCEPTION** in suicide is of **constriction: narrowing of the range of options** that are usually available to the individual's thinking when the mind is not panicked into either/or thinking.
5. The common **PURPOSE** of suicide is **to seek a solution**. Suicide is the way out of a problem.
6. The common **GOAL** of suicide is to end **consciousness**, to **move away from intolerable emotion and unacceptable anguish**. The moment that the possibility of stopping consciousness occurs to the troubled mind as **THE** answer or **THE way out**, then the igniting spark has been added and the active suicidal scenario has begun.

7. The common **MENTAL STATE** in suicide is **ambivalence**. Suicide victims **wish to die and they simultaneously wish to be rescued**.
8. The common **INTERPERSONAL ACT** in suicide is **communication of intention**. Many individuals intent on committing suicide give **clues of intention, signals of distress, signs of helplessness, or pleas for intervention**.
9. The common **PATTERN** in suicide is **consistency of lifelong behavior styles**. **Displays of emotion and uses of defense mechanisms are consistent with those demonstrated in earlier negative episodes in life**.
10. The common **ACTION** in suicide is **escape**, to "get away from it all". The destination is not to go anywhere, except "away". Suicide is the ultimate **freedom from mental torment**. The unbearable pain is transformed into peace; the suffering is taken away.

PEACE is what the person seeks and moves toward. To a suicidal individual, to be unconscious means to be in a state of tranquil quiet, a nothingness and oblivion that is total and complete. **Problems are not only taken care of; there are NO problems; and, even better, there is no consciousness of the possibility of problems--or of anything else; a peace of mindlessness.** At least, that is what the suicidal person thinks and hopes.

F. WHO COMMITS SUICIDE?

All kinds of people. Of completed suicides in the United States, **more men than women** actually kill themselves. Men are most likely to use a quick violent means of suicide such as a gun, hanging, etc. The highest suicide rates are among people **age 25-34** and people **age 65 and over**. Anyone at any age can commit suicide.

G. SOME GROUPS HAVE SPECIAL PROBLEMS THAT CAN CAUSE SUICIDAL FEELINGS.

Young adults, college students, and young military members, elderly, and seriously ill. Many suffer from apathy or anger at a world or life they can't improve. They receive little guidance from community or from family authority.

H. MISCONCEPTIONS ABOUT SUICIDE. Some Common MYTHS about Suicide:

1. “Mentioning suicide may give a person the idea.” **FACT:** Suicidal people already have the idea. Don’t be afraid to talk about suicide. Talking about it frankly can help prevent a person from acting on the idea.
2. “Once people are suicidal, they’re beyond help.” **FACT:** The crisis period only lasts for a limited time. The person can get help and improve, but suicidal crises can reoccur.
3. “All suicidal persons are mentally ill.” **FACT:** Although the suicidal person is extremely unhappy and upset, he or she is not necessarily mentally ill.
4. “It’s not a suicide if there’s no suicide note.” **FACT:** Only about one in four of those who actually commit suicide leave notes.
5. “A person isn’t saved, or going to heaven, if he kills himself.” **FACT:** Jesus died for ALL the sins of our lifetime, including murder. He knows those who have received him by faith, and no human or spirit can cancel that salvation.

John 6:37-40 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. {38} For I came down from heaven, not to do mine own will, but the will of him that sent me. {39} And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. {40} And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Rom 8:38-39 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, {39} Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

It may not be wise to volunteer this truth to someone who is thinking of ending his life. For many such people, the concern of “losing” their salvation is one of the main reasons they resist the desire to escape. But it is a comforting truth to those who have lost a loved-one to suicide.

I. HOW DOES A SUICIDE AFFECT THE SURVIVING FAMILY?

1. In addition to the normal grief and hardship of losing a loved one, the family may experience **guilt and shame for not having given the person enough support and love, or for apparently being “rejected” by the one who left them.**

2. Many struggle with **long-term anger at the person who killed themselves** (“How could you do this to us?”), **or with each other** (“Why didn’t YOU do something to prevent this?”).
3. Family may **have to deal with social scorn** caused by the cultural taboo against suicide. The family may pretend death was accidental to hide the truth.
4. **Depression is also common for those left behind.**
5. **Other troubled family members become more prone to committing suicide also.**

J. WHY SHOULD I KNOW ABOUT SUICIDE?

1. Because anyone may be in a position to stop a person who is considering suicide.
2. Most suicides and suicide attempts are reactions to intense feelings: loneliness, worthlessness, helplessness, and depression.
3. People who threaten or attempt suicide are often trying to express these feelings--to communicate and ask for help.
4. When people who experience these feelings receive some help, many suicide attempts can be prevented.

K. SOME STRESSFUL SITUATIONS THAT CAN TRIGGER SUICIDAL FEELINGS:

1. **Depression/hopelessness.** This is a leading cause of suicide. Depression may be caused by personal loss, heredity, or body chemistry. Life seems unbearable; the person may lose interest in all activities and withdraw.
2. **Drugs/alcohol use.** Drug or alcohol abuse can weaken a person’s self-control and lead to suicide attempts and self-destructive behavior.

L. 3 SIGNS OF A SERIOUS SUICIDE POSSIBILITY:

1. **COVERED ANGER**--anger buried, often meant for someone else, but now directed inwardly, hidden, but discernible.
2. **A SIGNIFICANT LOSS**--A loss important to the person.
3. **A SENSE OF HOPELESSNESS**--things will not get better, no one can help. There is no hope; depression.

M. HOW CAN YOU TELL IF SOMEONE IS THINKING ABOUT COMMITTING SUICIDE?

MOST PEOPLE WHO COMMIT SUICIDE GIVE CLUES TO THEIR INTENTIONS. BE ALERT FOR THESE DANGER SIGNALS.

1. **PREVIOUS ATTEMPTS**--may mean that the person is a high risk to try again.
2. **THREATS OR GESTURES**--are often followed by suicide attempts. Take these signals seriously.
3. Period of **EXTREME DEPRESSION**, sometimes followed by a sudden lightening of mood.
4. **CHANGES IN PERSONALITY OR BEHAVIOR**--such as sleeplessness or excessive sleep, weight loss or gain, loss of interest, tendency to withdraw.
5. **PREPARATIONS FOR DEATH**--such as making a will, putting affairs in order, making "goodbye" visits, giving away personal possessions, acquiring means to commit suicide (gun, rope, knife, pills).
6. **A SUDDEN LIFT IN SPIRIT**--can mean that the person is relieved because problems will soon be ended. Don't assume the situation will cure itself.

N. 3 WAYS TO HELP A PERSON WHO SEEMS TO BE THINKING ABOUT SUICIDE:

1. **GIVE ACTIVE EMOTIONAL SUPPORT.** Show the person that you take their feelings seriously and wish to help. **Listen** to the person.
2. **ASK CONCERNED QUESTIONS.** Explain that with help and support, they can recover and enjoy good times again.

3. STAY CLOSE UNTIL HELP IS AVAILABLE, OR THE RISK HAS PASSED.

O. SOME “DONT'S”:

1. Don't try to shock or challenge by saying "Go ahead and do it".
2. Don't analyze the person's motives by saying, "you just feel bad because.....”
3. Don't argue or try to reason by saying "You can't kill yourself because...”

P. HANDLING SUICIDAL TELEPHONE CALLS, (or conversation):

1. **Establish RELATIONSHIP with the person.**
 - a. Quickly **reinforce the person** for calling or confiding in you.
 - b. Be accepting, **non-judgmental, warm, friendly, supportive.**
 - c. Although you may be feeling nervous, **express confidence and concern.**
 - d. Let the person know **you are willing to help**, that you care for them as a person.
2. **Gather INFORMATION:**
 - a. find out **specifically where the person is located** (so you can send help immediately, if necessary)
 - b. Get **as much information as possible** (see R. Twelve Critical Questions, below)
 - c. Find out the name and number of a friend or family member that the caller will allow you to contact for help.
3. **Get HELP:** (also see Q. Referral Procedures, below.)
 - a. Always **call the police, or responsible authority** in a situation where danger of suicide is high and the person is not in a controlled situation (such as in the company of friends or loved ones).
 - b. **If someone else is with you**, have them call the police, or someone else to help.
 - c. **If you are the only person available to help:** in order to make other calls to gather and mobilize the suicidal person's resources, **you may have to end your conversation with him.**
 - d. If so, **be certain they understand why you need to end the telephone call. Tell them that you will call them back shortly, after you have obtained the needed assistance.**
 - e. **Ask the person to agree to stay safe until you call him back.**

- f. You may **then call the police, pastor,** or obtain the help of someone who lives close by the disturbed person.
- g. When you call back **let the person know you have obtained help for them.**
- h. Call the person's family or close friend to inform or ask for help.

4. Give DIRECTIONS:

- a. **Let the person know what to expect** from the helping source; tell him what he needs to do just now (wait, talk to you, write something, speak to someone present with him, etc.).
- b. Tell him what you will do in the next moments, in a few days, to help him.

Q. REFERRAL PROCEDURES

- 1. **Preparation** – before the need arises, **identify and list helping resources** available in the community.
- 2. **Follow through:**
 - a. Stay with the individual or get someone else to stay with him until you can get the person to emergency personnel.
 - b. Accompany the individual, or have someone else personally accompany the individual, to a professional help provider.
 - c. Notify civilian police as appropriate.
 - d. Contact the person's family or close friend.
 - e. Encourage and offer to arrange for "follow-up" counseling.
- 3. **What not to do:**
 - a. Don't assume the person isn't the suicidal "type".
 - b. Don't keep a deadly secret. Tell someone what you suspect.

R. TWELVE CRITICAL QUESTIONS TO ASSESS RISK:

Assessing the potential for suicide requires that the helping person **quickly identify the probability of an attempt.** The Counselor should view the process **as interviewing someone who is about to take a trip.** The purpose of the questions is **to discover how the person interprets his situation, what options he thinks are available, and how he intends to deal with his feelings.** **If he indicates thinking of suicide, determining how detailed his thoughts or plans are will reveal how severe is the risk he poses to himself.**

The goals, for the counselor are to:

- **Determine the seriousness of the danger** that the person will attempt suicide.
- **Determine how much time there is to prevent death** or serious injury.
- **Find a way to break the suicidal thought process** of the person **and delay his decision to take his life** (until he can find other ways to deal with the problem).

The counselor should **calmly, and with a matter-of-fact approach, ask the following twelve questions:**

1. Question 1: Have you been thinking of killing yourself?

The best way to find out if a person is contemplating self-destruction is to ask him. **Always use harsh terms for death with the suicidal person, not euphemisms.** Say “**kill yourself**” instead of “do yourself in.” Say “death,” not “pass away.” The counselor should reflect the somber “facts” of what the client is thinking, hopefully to sober a suicidal person with the ugly, unseemly “reality” of what he is contemplating.

2. Question 2: What has happened that makes life not worth living?

With this question, the counselor **begins to investigate the events that have hastened so much stress** in the client's life, creating the feelings of depression, helplessness, and hopelessness that are overwhelming. The counselor **investigates losses** in the individual's life **and identifies the sources of stress.**

3. Question 3: How will you kill yourself?

The counselor **listens for a SPECIFIC PLAN of suicide and the AVAILABILITY OF A LETHAL MEANS.** If the person has a specific plan and has the means available to carry out the plan, the counselor should stop the counseling process and **get the person to professional help immediately** (such as a medical facility, police, immediate and constant supervision). If the plan is vague, or there is no plan, the risk is lower and the counselor should continue asking questions.

4. Question 4: How much do you want to die?

Ask the person to place their wish to die **on a 3-point scale.**

1	2	3
Little Wish to Die	Some Desire to Die	Great Desire to Die

5. Question 5: How much do you want to live?

This question forces the suicidal person to think of possibilities of living.

1	2	3
Little Wish to Live	Some Desire to Live	Great Desire to Live

6. Question 6: How often do you have thoughts of dieing?

The counselor needs to know whether the person **rarely** thinks of suicide (low risk) **or constantly** thinks about it (high risk).

7. Question 7: When you are thinking of suicide, how long do the thoughts stay with you?

The counselor needs to know **whether the thoughts are under control.** Evidence of **little control over the impulse** to commit suicide indicates high risk. Further questioning should reveal **whether the person can turn off the thoughts, switch to other less threatening ones, or counter these with thoughts of reasons for living.**

8. Question 8: Have you ever attempted suicide?

A previous attempt may have been a “rehearsal” for a more lethal try. Once the fear barrier is broken, subsequent attempts will become easier for the client. A **history of suicidal thinking, gestures, or attempts represents high risk.**

9. Question 9: Have you been drinking heavily lately, or taking drugs?

The reason people abuse alcohol/drugs (to escape from pain or stress) is similar to a person’s reasons to consider suicide. **Drug and alcohol abuse present major warning signs that suicide is being contemplated.** Use of alcohol and drugs also lowers the client’s ability to think rationally about his problems, or to solve them; and increases the client’s impulsiveness about attempting to “end it all”.

The counselor should evaluate the risk of suicide as much higher if the answer to this question is yes.

10. Question 10: Has anyone in your family committed or attempted suicide?

If a significant person in the client's life has used suicide to manage a crisis, then the person may believe suicide is a valid option for him.
If the answer to the question is yes, then the risk is greater.

11. Question 11: Is there anyone or anything to stop you from killing yourself?

A “no” answer to this question means that a person is at a high risk for suicide, and an immediate intervention must be made. (See Q. Referral Procedures, above.)

12. Question 12: On a scale of 1 to 10, what is the probability that you will kill yourself?

The person's answer to this question will offer a clear signal about how high or low the risk is.

AT THIS TIME, IT IS NECESSARY TO DECIDE HOW TO PROCEED WITH THIS CLIENT.

IF THE RISK IS HIGH, TAKE STEPS TO REFER HIM FOR IMMEDIATE MEDICAL CARE, OR SOME OTHER EFFECTIVE MEANS OF CONSTANT SUPERVISION. (It is important for the counselor to stay with the client, on the phone, or in person, until he is in the presence of the “supervising” referral source.)

IF THE RISK IS LOW, INSIST ON EITHER SUPERVISION, OR A “NO-SUICIDE AGREEMENT”. (see S. No-Suicide Agreement, below.)

IN EITHER CASE, THE SUICIDAL CLIENT MUST SOON BEGIN A COURSE OF COUNSELING TO HELP HIM RESOLVE THE ISSUES AND PROBLEMS THAT LED HIM TO THIS STATE. (If issues are not resolved, the client will probably return to suicidal thoughts and intentions.)

S. A “NO SUICIDE” AGREEMENT

1. **Ask the suicidal client to promise, by stating:**
“I, _(name)_____, promise not to take my life and, if I feel I may not be able to keep this promise, I will call ___(name)____. This commitment is to remain effective continually.”
2. **Write it down. Date it.**
3. **If physically present, have client sign it.**
4. Give client a copy and keep one for yourself.
5. Remind client of this promise, and **ask him to re-confirm it**, whenever you are with him until the threat is past.

V. ANXIETY

A. INTRODUCTION

In counseling, we focus on **the identification and treatment of WORRY, DOUBTS, and FEARS**. It is certainly true from a biblical perspective that anxiety weighs a person down.

Proverbs 12:25 "An anxious heart weighs a man down, but a kind word cheers him up".

Prov. 14:30 "A heart at peace gives life to the body, but envy rots the bones".

The jitters, the shakes, the queasy feeling in the stomach, the tension that overtakes you in times of stress, continual worry, dread, or fear--whatever label you give it, it's called anxiety. Even the person who seems the most confident and daring can have moments of uneasiness.

Over a period of time these feelings **can burden the body** until insomnia, lack of concentration, pain, and other **physical problems result**. Sometimes the anxious person anticipates pending misfortune or disaster and suffers the double dilemma of depression and anxiety because of it.

The prevalence of anxiety disorders in the general population is greater than that of any other mental disorder, including depression and substance abuse.

One study found that 40% of the patients in a cardiology practice were suffering from panic disorder. About 35% of the general population has had one or more panic attacks in the last year. It is estimated that between 7 and 12 million individuals are agoraphobic (afraid to leave their house), with 75% of these being

women. About 80% of panic patients describe a significant life stressor prior to the first panic attack.

Between 5% and 10% of the population have specific fears significant enough to be diagnosed as having phobias, and it is estimated that 80 million anti-anxiety medical prescriptions are written annually, with about 10-15% of Americans taking such prescriptions.

God did not design you to be anxious or uptight. Your physical system may suffer many consequences when anxiety is prolonged, but more importantly, you suffer in your soul and spirit.

All of us at one time have worried about the basics of life; in fact, **when most of our anxieties are reduced to basic terms, they all involve provision for fundamental things**—a place to live, food, clothes, friends, what others think about us. In all these concerns, the **issue for those who trust Jesus as their Savior is one of “trust”**.

Do you believe that you are the one in charge of your life, or **do you acknowledge that God is the one doing the directing and providing along the way?** Your answer to this question has everything to do with your anxiety.

What is the anxiety level in your life? Even in the middle of a whirlwind of activity, if you remember that you belong to God, you will not have to be controlled by problems, pressures, and fears.

You can trust God with today and tomorrow, because you have a promised inheritance of peace in Jesus Christ.

B. WHAT IS ANXIETY

- 1. A "mental" problem, or problem of the mind.**
 - a.** “Merimna”--to draw in different directions; distract; an anxious care. (Mt. 13:22; Luke 21:34; 1 Pt. 5:7; Mt. 6:25,28) -- anxious, overly concerned, have anxiety, be divided up, torn up.
 - b.** Merimnao-to have distractions, divisions—(Phil 4:6,7)
Anxiety can trigger bodily responses, ulcers, and colitis.
- 2. Different from “fear”, and “worry”**
 - a. fear:** a reaction of alarm at a perceived danger
 - b. anxiety:** a long-term feeling of dread or fear that won’t go away

- c. **worry:** not an emotion, but a pattern of thoughts about potential danger or trouble; choosing to expect the worst
- 3. **A symptom of unbelief.**
 - a. disregarding God's sovereignty.
 - b. a **lack of trust in Him-(Mt. 6:30)**
- 4. It can be **addicting--life dominating. (James 1:6-8)** - double minded (or divided mind). It can parallel addiction to:
 - a. Alcohol-Luke 21:34-38
 - b. Materialism-Mt. 13:22
 - c. Hedonism-Luke 8:14
 - d. Desire-oriented living--Mark 4:19
- 5. **Definition: A subjective feeling** of tension, apprehension, or dread, set off by a particular combination of mental, emotional, physical, and behavioral cues. **Anxiety is an emotion** that a person experiences in the face of a perceived (real or imagined) threat or a danger.
- 6. **Related ANXIETY DISORDERS:**
 - a. **simple phobia:** fear of a specific object or situation (such as fear of spiders, heights, death, public speaking, etc.)
 - b. **social phobia:** fear of being embarrassed or of being the focus of attention in any social situation
 - c. **agoraphobia:** fear of having a “panic attack” in public or open spaces; fear keeps person from leaving their home or safe place
 - d. **generalized anxiety disorder:** worry that continues more than 6 months, and includes physical symptoms
 - e. **obsessive-compulsive disorder:** continual anxiety caused by repeated, unwanted, fearful thoughts; to relieve the anxiety, a person develops irrational ritual behaviors such as: handwashing, counting, arranging things in specific order, strict time schedules, etc.
 - f. **post-traumatic stress disorder:** continued frightening thoughts or dreams of a previous terrifying event; interferes with daily life.
 - g. **panic attack:** an episode of unexpected, intense anxiety, lasting a few seconds to several minutes, producing such physical distress that the person fears he is dying; symptoms may include: nausea, stomach discomfort, muscle weakness, faintness, irregular or rapid heartbeat, chest pain, difficulty breathing, chills, perspiration, overpowering fear of death. (see J. Panic Attacks, below)

- h. panic disorder:** having a pattern of unexpected and terrifying panic attacks

C. CAUSES OF ANXIETY: We become anxious over things beyond our control.

1. Facing a need you feel incapable of meeting.
2. Having a significant desire that cannot be attained.
3. Setting standards for yourself that are too high to accomplish (perfectionism)
4. Refusal to accept responsibility
5. Having unresolved anger or hostility (conflicts)
6. Irrational fears
7. Obsessive thoughts
8. Physical conditions can cause, or aggravate anxiety (requires medical help)

D. SYMPTOMS OF ANXIETY

1. Forgetfulness
2. Inability to concentrate
3. Irritability
4. Inability to cope with simple things
5. worrying
6. Vacillation in decision making—procrastination
7. Physical distress: nausea, muscle tension or trembling, headaches
8. Serious stress-related illnesses

E. HOW “NOT” TO DEAL WITH ANXIETY

1. You cannot make excuses for it, or redefine it as non-sinful
2. You cannot mask it with drugs, alcohol, or other addictions (temporary escapism). (Dealing only with symptoms may result in replacing one addiction with another).
3. You cannot “run away” from it. A change of geography usually will not cure it.
4. You cannot just “ignore it”. It will only get worse.
5. You cannot become “dependent” on others to take care of you.

F. HOW GOD WOULD HAVE US DEAL WITH ANXIETY. Even though all persons “**feel**” afraid when life presents a dangerous or threatening situation, God tells us we must not “**be**” afraid. In other words, **do not allow the “feeling” of fear to overtake, control, and define your “being”**. “Feeling” is not “being” if we exercise our God-given **will** to obey the Holy Spirit’s will for us. We must **choose** to rule over our emotions in order to do the right thing.

Titus 2:12-15 It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, {13} while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ, {14} who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. {15} These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.

1. In **Phil. 4:6-8** Paul urges believers to **"BE ANXIOUS FOR NOTHING"** entreating us instead to **"pray with THANKSGIVING"**. The Apostle Paul was an intense man who at times experienced "fear and trembling" (**1 Cor. 2:3**). Yet he echoes Jesus' position regarding the **uselessness of worry**.
(**Mat.6:25-34; 8:26**)
2. Peter joins Paul's call, exhorting us to **HUMBLE OURSELVES before a mighty God, "casting all your anxiety upon him, because he cares for you"** (**1 Peter 5:7**) give up the pride of perfectionism, competition, self-serving, or attention seeking, approval seeking
3. As it was with the Israelites (**1 Sam. 17:47**) we must **LEARN TO TRUST GOD**, because our **"battles are the Lord's."** If he is for us, why should we fear? Yet knowing this intellectually is only the first step. The Holy Spirit must work into believers God's peace. This **PEACE RESULTS FROM A RELATIONSHIP WITH HIM, and not simply from positive thinking** or some other cognitive technique.

Rom.8:31--What, then, shall we say in response to this? If God is for us, who can be against us? ³²He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?

4. According to the Scriptures, **our ATTENTION AND THOUGHTS should be FIXED ON ULTIMATE SPIRITUAL REALITIES.** (**Col.3:1-4, 15-17**)
 - a. Courage: Ps.31:24
 - b. Stability: Ps.62
 - c. Perspective: Rom.5:2-5
 - d. Comfort: 2 Cor.1:3-7
 - e. Hope: 1 Jn.3:1-3
 - f. Peace: Col.3:15; Phil.4:7; Ps.85:8; 2 Thes.3:16; Jn.14:27
5. **GUARD YOUR HEART AGAINST** concern over your

POSSESSIONS: Mat.6:19-24.

6. Over 300 biblical passages tell us **not to fear** (“**DO NOT BE AFRAID**”). Being preoccupied with fear implies that a person is relying only on himself, and that extreme of self-reliance is sin.

Exo 14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will show to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

Deu 3:22 Ye shall not fear them: for the LORD your God he shall fight for you.

Josh 10:8 And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

2 Tim 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Mark 5:36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

Mark 6:50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

John 14:27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

7. Those who **SEEK GOD’S KINGDOM AND RIGHTEOUSNESS ABOVE ALL ELSE**, will have their needs met. (Mt. 6:33).

8. **BE ON GUARD** against this destructive sin of worry (Luke 21:34). Be aware of the danger's existence.

9. **OTHER SCRIPTURES:** Deu. 31:8; Psalms 9:9-10; 18:2-3; 23:1,4; 25; 27:1; 34:1-4; 37:1-40; 91:1,4; 103; 121; Proverbs 3:5-8; 14:26; 19:23; Isaiah 26:3; 27:3-4; 41:13; 43:1; 44:2; Matthew 14:22-33; Romans 5:3-5; Hebrews 13:5;

- G. **THERE MUST BE THE MASTERY OF A LIFE OF PRAYER PHIL. 4:6** The mastery of a life of prayer is determined by two essential conditions:

1. **A RELATIONSHIP TO GOD** You must know the way. **John 14:6; 1 Tim. 2:5; John 1:12-13**
2. **A RELIANCE ON GOD** This should be a continual reliance. The influence of prayer in our lives is an answer to the problem of anxiety **Heb. 11:6**

H. THERE MUST BE THE THERAPY OF A LIFE OF PEACE

When we come to know God as our Father, through faith in Jesus Christ, we experience at once what the Bible calls "the peace with God"

Phil 4:6-9 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. {7} And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. {8} Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. {9} Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

This is **the peace of reconciliation**. (In 4:7, this is the peace of God, which keeps the heart and mind.)

It is helpful to **meditate on God's work of reconciling us to Himself:**

Col 1:21-22 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled {22} In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

Eph 1:13-14 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, {14} Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

(also: Eph.2:8-9; Gal.2:16; Acts 10:43; Rom.5:10; Gal.3:6; 2 Co.5:17,19,21; Rom.4:7; Heb.9:22; Jn.5:24; Eph.1:7; Ps.103:12; Heb.10:18; 12:2; Jn.3:16; Mat.26:28; Acts 13:39; Rom.3:23-24; Jn.10:27-29; Rom.8:28-29; 1 Pe.1:3-4; Rom.8:33; 8:15-17...)

Anxiety, for the most part, is created by the fears, frets and frustrations that assail us from the world, the flesh, and the devil. But here is the promise of a peace which keeps us, and the effect of this peace is a **God-given therapy**.

1. THE PEACE OF GOD STABILIZES THE HEART

The heart signifies **the hidden springs of our emotional life**. How many people are emotionally disturbed because of anxiety. Indeed, most psychological and pathological problems can be traced to nervous tensions and emotional disturbances.

How wonderful to know that our hearts can be stabilized in the Lord when we come to God and receive his gift of peace.

2. THE PEACE OF GOD TRANQUILIZES THE MIND

Peace does not mean a retreat from the world, but rather **tranquility which comes and remains**, though the outside world may be in turmoil. Christ does not promise deliverance out of, or preservation from, calamities, but he does promise great peace of mind in the midst of them.

I. THERE MUST BE THE VICTORY OF A LIFE OF PRAISE

The **evidence of a peaceful heart and mind is a praising life**. One of the chief causes of anxiety is preoccupation with our own particular problems.

1. PRAISE SCRIPTURES

- a. Psalm 139
- b. Psalm 21:13
- c. Psalm 138:2
- d. 1 Chron. 29:13

J. ANXIETY DISORDERS --- PANIC ATTACKS

The primary characteristic of a panic “disorder” is the presence of recurring, unexpected panic attacks that include **extreme fear or terror**. Some of the **symptoms** of panic attack include:

1. intense chest pain
2. rapid heart rate
3. choking, shortness of breath, or smothering sensations
4. sweating
5. hot or cold flashes
6. nausea
7. dizziness or trembling

L. PROBABLE CAUSES:

1. situational crisis
2. history of family conflict or irrational fears
3. internal stress from life changes
4. unresolved anger, or guilt
5. unacknowledged fear
6. fear or dread of having another panic attack

M. **HELPING SOMEONE THROUGH A PANIC ATTACK:**

1. During the attack, have the person **think about another subject** rather than stay focused on their negative thoughts, or on the attack itself.
2. Have the individual **take deep breaths**.
3. Assist the individual to **relax** and **think about pleasant things**.
4. **Do not talk about the attack**, as this will increase the anxiety
5. Ask the person if they are **taking any medication**.
6. **Later**, when the person is not experiencing 'panic attacks', **explore with them sources of frustration, anxiety, conflicts and unmet needs**.
7. **Develop a plan for handling future attacks:** a written or mental list of topics they can focus on during the attack, names of people they could call on for help, practice relaxation methods, alert people who need to know about how to respond to them if an attack occurs, choose memory verses to speak, etc....

VI. **STRESS**

A. **INTRODUCTION**

We all have emotional ups and downs. In every person's life some problems will develop that will produce stress. It is a part of our normal life existence; no person is exempt from stress. The question is not "do we have stress?" The question is, **"how are we supposed to handle the stress of life"?**

B. **WHAT STRESS IS NOT**

1. Stress is not nervous tension.
2. Stress is not simply the influence of a bad experience.
3. **Stress is the amount of the "strain" or "pressure" of life on a person.**

C. **THE DEFINITION OF STRESS**

1. **Stress is an emotional or physical pressure REACTION to any life situation.** The concept of stress originates in the field of physics and means an applied **force** that tends to distort or deform an object.
2. In emotional and spiritual health, the concept is essentially the same, but with one basic exception. In physics the force is outside or external to the body. However, with regard to human stress, the **pressure does not come from the outside, it originates from inside** the person. **No person can put you under pressure; only you can do it to yourself.**
Pressure does not come because you have too much to do. **Pressure comes from a person's RESPONSE to his obligations and circumstances.**
3. **Stress can be both necessary and dangerous.** We need it, yet, too much of it can be harmful. **Stress is necessary to mobilize us to deal with challenges we face in our daily lives.**
4. **Stress is related to the release of adrenaline into our system.** Any emergency puts us under stress. Sometimes we make poor choices which leave us exposed to excessive stress for prolonged periods. **Excessive stress produces "distress".**
5. All stress is not bad. A little is healthy, **too much causes physical and emotional ills.**
6. There are **3 words that include the idea of stress:**
 - a. **PRESSURE** =The action of a force against some opposing force.
 - b. **STRESS**=A force which causes strain. This force may be physical or psychological.
 - c. **STRAIN** =Over-exertion caused by stress

D. POSITIVE CHARACTERISTICS OF STRESS

Some stress is good for you. It can motivate you to find the answer to a difficult problem, or challenge you to go the extra distance to achieve a goal. Some positive characteristics of stress include:

1. Exhilaration
2. High Motivation
3. Mental Alertness
4. High Energy

5. Realistic Analysis of Problems

E. NEGATIVE CHARACTERISTICS OF STRESS

Too much stress can leave you tired, angry, frustrated and depressed.

Continued, unrelieved stress can lead to emotional problems and physical illness.

Some negative characteristics of stress include:

1. PHYSICAL Symptoms

- a.** fatigue
- b.** tension headaches
- c.** change in appetite
- d.** upset stomach
- e.** sleep problems
- f.** backaches
- g.** weight loss, or gain
- h.** shortness of breath
- i.** high blood pressure
- j.** muscle tension
- k.** nervousness
- l.** sweaty palms
- m.** cold hands, feet
- n.** skin problems
- o.** diarrhea or constipation

2. EMOTIONAL Symptoms

- a.** frequent irritability
- b.** hostility
- c.** strained relationships
- d.** anxiety
- e.** apathy (“don’t care about anything”)
- f.** loss of self-esteem
- g.** feelings of helplessness
- h.** withdrawal from friends and relatives
- i.** inability to appreciate or enjoy life
- j.** loss of concentration
- k.** decreased memory, or recall
- l.** increased errors
- m.** poor judgment
- n.** indecisiveness
- o.** substance abuse, such as drugs
- p.** sexual dysfunction

Keep in mind that these signs and symptoms may have causes other than stress; a physical evaluation is desirable.

F. FACTORS AFFECTING STRESS LEVELS:

You can control the effects of stress in your life and work, by understanding how stress affects your mind and body. Nearly **everybody is affected by stress depending on at least 4 things.**

1. **YOUR PERSONALITY AND TEMPERAMENT:** People who may be especially prone to the effects of stress are those who:
 - a. are very **competitive, ambitious, or impatient**
 - b. have **low self-esteem**
 - c. are generally **fearful**
2. **THE KIND OF WORK YOU DO:** Some types of jobs and work situations are more stressful than others.
 - a. **Your Work Environment:** poor lighting, noise, uncomfortable temperatures, etc.
 - b. **Your job's Demands:** pressure to meet deadlines or production times, workloads that are too heavy or jobs that are too complex.
3. **CHANGES IN YOUR LIFE:** Divorce, a death in the family, legal problems--even happy events such as a marriage or a promotion--can cause you to feel more stress on and off the job. Also such things as:
 - a. Increased Responsibility for People
 - b. Difficulty in finances
 - c. Threatening circumstances
4. **VARIOUS FACTORS:** Your age, health, financial situation, and satisfaction with life in general all affect your reaction to stress, including:
 - a. Quality of Interpersonal **Relationships**
 - b. Lack of a Positive **Support System**
 - c. **Emotional Problems:** Stress affects how and what you feel. It can cause a normally good-natured person to become irritable and depressed. It can hurt the way you relate to your family and friends. Unchecked, stress can lead to severe depression and other, emotional problems, which in turn can produce more stress! A destructive cycle.

G. PRACTICAL WAYS TO REDUCE / ELIMINATE PERSONAL STRESS

1. “JUST SAY NO” TO STRESS

Titus 2:11-13 (NIV) **For the grace of God that brings salvation has appeared to all men. {12} It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, {13} while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ,**

2. DETERMINE TO “DO” SOMETHING ABOUT IT:

(H.D.THOREAU): “THE GREATEST ART IS TO CHANGE THE QUALITY OF THE DAY.”

a. **PRIORITIZE:** Focus on ESSENTIALS

b. **DECIDE WHAT THE SOURCE(S) OF STRESS IS:**

(SELF -- WORK_-- HOME – FAMILY – FRIENDS)

SUCH AS: job function, relationship misunderstanding, schedule, expectations, lacking something, attitude problem, lack self-discipline or organization, work too much, can't say no, personality clashes, disappointment or discouragement, lack conflict resolution skills, finances, poor health or self-care...

c. Do **LESS**; or do something **DIFFERENT**

Stress reduction may not be as much about “**doing less**”, as about “**doing something different**”.

d. **CHANGE ONE THING** at a time.

e. **ONLY YOU CAN CHANGE IT**; Don't keep waiting for someone else to change things, or for the problem to “go away by itself”.

f. **First seek TEMPORARY SOLUTION** to gain physical relief.

g. **Then work on CHANGING “SELF”**: eliminate the reasons for being stressed.

3. ATTENTION TO PHYSICAL HEALTH

a. Monitor own body for indicators of stress

b. Diet, rest, water intake, vitamin/ mineral supplements, illness/ disease prevention, exercise, body relaxation methods...

4. ATTENTION TO MENTAL HEALTH

a. Need to **RESOLVE ISSUES FROM PAST** (anger, grief, anxiety, abuse, rejection...)

b. Improve **COMMUNICATION SKILLS**

c. Increase **RELATIONSHIP SKILLS**

d. **RELAXATION / RECREATION** (having fun???)

“Re-creation” is as necessary as food and water...

5. ATTENTION TO EXPECTATIONS (Are they TOO HIGH???)

a. OF SELF:

(I) A “WANTING” attitude:

(II) Want wrong things; want too much

(III) No satisfaction, contentment, or peace

(IV) **PERFECTIONISM**

(A) Learn to expect to make (major) mistakes

(B) Learn to expect to displease people

b. OF OTHERS:

(I) “**EXPECTING BENEFITS**” from others:

(II) Demand too much

(III) Perfectionism

(IV) Impatience

(V) Dependency:

(A) learn not to rescue (disrespectful; others can’t learn self-care)

(B) learn not to be people-pleaser (disrespectful; looking for benefits)

6. ATTENTION TO BOUNDARIES (Is behavior “out-of-bounds” ????)

a. TIME MANAGEMENT: use time wisely. Set a reasonable action pace:

Psa 90:12 So teach us to number our days, that we may apply our hearts unto wisdom.

Psa 31:15 My times are in thy hand:...

Psa 39:4 LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

b. RESPONSIBLE PRIMARILY FOR SELF:

Feelings, actions, needs, lifestyle...

(I) **LEARNING TO SAY “NO”**

(A) **know your limits**, practice the power and privilege of saying “**NO**”

(B) Guard private, family time

(C) Most “emergencies” **AREN’T**

(D) Refuse to take verbal abuse

(E) Let it be known when you need help (speak up!)

(II) don't be the "only one who can get all the work done"; refuse to consistently do the work of 2 or more people.

(A) Learning to stay out of other's "territory"

(B) RESPECTFUL ATTITUDES AND BEHAVIOR

7. ATTENTION TO SELF- ACCEPTANCE

a. SELF - IMAGE ("SEEING" yourself)

(I) Working on personal appearance

(II) Working on attitude about self-appearance

b. SELF - AWARENESS ("KNOWING" yourself)

(I) TEMPERAMENT and PERSONALITY TYPE

(II) Wants, needs, Preferences, priorities, goals

c. PERSONAL STYLE: strengths and weaknesses

(I) Allow God to change your personality weaknesses:

* disorganized ?	Shape up
* too sensitive ?	lighten up
* insensitive ?	sweeten up
* controlling ?	give it up
* perfectionist?	learn to be flexible
* gossip / criticism ?	stop it
* competitive ?	out-grow it

(II) Passion, motivation

d. SELF - ESTEEM ("VALUEING" yourself -- LOVE)

(I) RESPECT for who you are

(II) Growth and self improvement

(III) Treat self with care

(IV) **Stand up for self** (DEFEND BOUNDARIES)

(V) Take RESPONSIBILITY for self (independence)

(VI) Give "GIFT" OF SELF to others / for others
(interdependence)

(VII) COURAGE TO BE IMPERFECT

8. RESIGN FROM BEING A JUDGE:

a. Evaluating

b. Criticizing

c. Condemning

d. Punishing

e. Guarding, policing, following, spying,

f. Worrying, obsessing

9. LET GO OF FEAR (Worry = a destructive habit)

a. A matter of CHOICE

- b. Practice positive thinking (Phil.4:8)
- c. Scriptures
- d. It has **no useful purpose**
- e. Changes nothing for the better
- f. It has only **destructive effects**:
- g. Wastes time
- h. Robs joy
- i. Disables and disfigures “self”
- j. Inhibits life
- k. Ruins relationships
- l. Ruins health, promotes disease
- m. Becomes self-perpetuating (anxiety, panic attacks, phobias)

10. RESOLVE ANGER, RESENTMENT, BITTERNESS, GRIEF

These relatively “short-term” emotions are not meant to be held on to indefinitely:

- a. FACE IT
- b. DEAL WITH IT
- c. MANAGE IT
- d. GET “OVER” IT
- e. Or GET HELP

11. LEARN COMMUNICATION & CONFLICT RESOLUTION SKILLS

- a. To **express NEEDS & WANTS & FEELINGS** effectively
- b. To **settle differences** peacefully and satisfactorily
- c. To **trust God’s sovereignty** in submitting to authority:
 - (I) you won’t always agree or approve of leadership actions (they really are “just human beings”), but they are RESPONSIBLE
 - (II) find peace in willingly, humbly following their direction
 - (III) unity of spirit is always more important than having things “perfect”
 - (IV) present opinions respectfully, then do what is asked cheerfully
 - (V) follow the chain of command
- d. To **reduce strife**
- e. To increase **respect for self and others**

12. MODIFY SOCIAL LIFE:

- a. **Detach** from hurtful / destructive associations
- b. Make **new friends**
- c. Deepen **old friendships**

Prov 17:17 A friend loveth at all times,...

- d. Get out more
- e. Move “toward” people

John 15:12 This is my commandment, That ye love one another, as I have loved you.

13. BREAK BONDAGE TO MONEY

- a. **Learn to stop “WANTING”**
- b. **Stop impulsive / revenge spending**
- c. Irrational spending (don’t “need” it)
- d. Addictive shopping (get help fast)
- e. Immoral spending (“false” credit)
- f. Illegal spending (bad checks, fraud, theft, etc.)
- g. **Unnecessary debt (other than house, car, medical, education...)**
- h. **Get help to change habits, break bondage, live within means**
- i. Scriptures: (can’t serve 2 masters; love of money is root of evil...)

14. ATTEND TO SPIRITUAL LIFE:

- a. **Bible reading** and study
- b. **Prayer**
- c. **Meditation** on God
- d. Encourage yourself in the LORD:
- e. Cultivate the **FRUIT OF THE SPIRIT (Gal.5:22-23)**
- f. Personal “**MISSION STATEMENT**” to direct your life
- g. Learn **contentment (Phil.4:11)**
- h. **Forgiveness**
- i. Promote **UNITY (Jn.13:34-35; 17:21)**
- j. Service / **FRUITFULNESS**
- k. **Worship**
- l. **Fellowship**
- m. **Music**
- n. **Devotional reading**
- o. **REST** by imitating the **MEEKNESS OF JESUS**

Mat 11:28-30 Come unto me, all ye that labour and are heavy laden, and I will give you rest. {29} Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. {30} For my yoke is easy, and my burden is light.

H. WORKING ON THE PROBLEM OF STRESS

STRESS WORKSHEET (also found in the Appendix)
(This is to be completed by the counselee)

+WHAT MAKES YOU FEEL STRESSED OR TENSE? (List all sources of stress for you.)

+DIVIDE THE LIST INTO THINGS YOU CAN CHANGE (or have some control over) **AND THINGS WHICH CANNOT BE CHANGED BY YOU.**

THINGS I CAN CHANGE

THINGS I CANNOT CHANGE

+TRY TO THINK OF NEW WAYS TO DEAL WITH STRESSFUL SITUATIONS.
List them below:

Why do you think the process of grieving is important? [it enables the individual to let the pain out, come to grips with the change that has taken place, and with acceptance move forward in what God has for them]

VII. LOSS → EMOTIONAL GRIEF: Everyone experiences losses and grief in their lifetime. These are the **worst times of our lives**. Somehow we must recover from these losses, **reach a state of “acceptance”** of the experience, and **resume living our life as God wills** for us to live.

Recovery from grief requires a strenuous “working” of our emotions; a “process” of emotional phases in which our mind and emotions struggle with trying to make “sense” of the loss, and finally, to accept it as part of life. This is **a process which takes some time**; it does not fully erase the sorrow of loss, but allows us to place it in a perspective which is manageable. **To ignore the pain of loss is “denial”. Ignoring or prolonging it is unrealistic and dishonest to ourselves, and usually causes emotional problems** . The Bible is full of examples of people who grieved their losses.

A. COUNSELING OBJECTIVE:

- 1. To claim our future through releasing our past.**
- 2. In resolving our loss or grief, we can help others walk through their loss.**

B. THERE ARE TWO MAJOR ISSUES IN THE GRIEF/LOSS EXPERIENCE:

- 1. What do we do with what we have lost?**
- 2. What do we do with what we have left?**

C. GRIEF AND OUR EMOTIONS

1. **Grief is a proper expression of loss and painful sorrow (a loss that hurts).** Jesus grieved at Lazarus' grave – (**John 11:33-38**). In the O.T., Israelites and others deeply expressed their grief, over an extended period of time.
2. It is **a life-shattering sorrow** coming also from the **disruption of established living patterns**.
3. Grief comes from **loss of persons, position, power, possessions, or potentials**.
4. **Grief rarely manifests itself as one simple emotion.**
 - a) Often complicated by the presence of various emotions like **fear, anger, resentment, worry, sadness, and the feeling of guilt**.
 - b) Grief also can lead to other complicating problems like **sleeplessness, depression, anxiety, and physical illness**.
5. Scriptures - Gen 23:1-2, II Sam 19:1-2, Mt 26:38, Jn 16:20, I Thess 4:13-18

D. Some DEFINITIONS:

1. **Bereavement:** "The loss of a loved one by death"
2. **Grief:** "The deep emotional distress caused by significant loss"

- E. Grief is not a sign of weakness.** It is, rather, a healthy and appropriate response to a loss. **Avoiding grief** postpones sorrowful pain; **clinging to grief** prolongs sorrowful pain. Neither approach leads to healing. **Natural grief must have its way for a while; then, gradually and gently, you can release yourself from its grip.**

Each of us is different, but for most people **grieving follows a pattern**, proceeding **through stages**. We do not all experience every phase. Nor do we move through grief at the same pace or with equal intensity.

F. EXAMPLES OF OBVIOUS LOSSES:

1. **death** of a loved one
2. the **break up** of a relationship
3. **divorce** or separation

G. EXAMPLES OF LESS OBVIOUS LOSSES:

1. Job
2. Money
3. cherished possession
4. moving to new location
5. loss of health
6. changing teachers
7. losing a pastor

8. robbery
9. loss of a long-term goal
10. “what might-have-been”

H. SOME LOSSES RELATED TO AGE

1. disappointed childhood dreams
2. leaving school
3. change of jobs
4. loss of youth
5. loss of parental role (children leaving home)
6. loss of hair, teeth, eye-sight, agility, etc.
7. loss of sexual drive
8. retirement

I. COMMON STAGES IN THE GRIEF PROCESS (“GRIEF WORK”):

In simplest terms, grief moves in “waves” or “stages”, in no specific order, helping the mind to absorb the “shock” of the loss, adjust to the changed circumstances, to say “goodbye”, and eventually to accept the loss as a sorrowful part of life. **The “brief” outline of the stages of grief include:**

Shock → Anger → Depression → Acceptance

The more complete, detailed outline of the stages of grief include:

1. **SHOCK / DENIAL:** This is a period of **numbness** that usually follows the event of a loss. One feels stunned, in a trance. It could last for only minutes but also may persist for a few days or even longer. The state of shock allows a person time to absorb what has happened and to begin to adjust. People sometimes use tranquilizers to extend this period. There is also a tendency to leave decision-making to others. Yet it is important to begin to face the reality of the loss, and to regain control of the direction of one's life.
2. **EMOTIONAL UPHEAVAL:** As shock wears off, grief gives rise to a **variety of painful emotions**. When such feelings seem overwhelming, we do well to defer making major decisions. Others who are grieving, or friends can help us interpret and deal with these feelings. As we come to understand what we are experiencing, we can find appropriate ways to express or “vent” our emotions and to channel them constructively to our advantage.
3. **PHYSICAL DISTRESS:** The mental and emotional upset of a loss can cause physical distress and make us vulnerable to illness. Grief sometimes causes us to neglect healthy nourishment and exercise or to overindulge ourselves in drinking, smoking, or medication. We might need a doctor's advice in regard to our symptoms, their causes and their treatment.

4. **PANIC:** A severe loss makes the future very uncertain. We might panic **in the face of the unknown** and the fear of "going it alone". Panic prevents concentration and defers acceptance of the loss or the finality of death. It tempts us to run from life, to avoid people and to refuse to try new things. Patience with ourselves and a willingness to accept help from others will enable us to subdue panic and outgrow its confusion.
5. **GUILT:** Many people **fault themselves in connection with a loss**. We have all made mistakes in our relationships and sincere **regret** is the best response to them. However, guilt out of proportion to our behavior can affect our mental health and impede our recovery from grief. A trusted friend or specialist can aid us in confronting and dealing with guilt feelings, whether justified or exaggerated.
6. **ANGER:** People in grief naturally ask "**Why?**" "Why now?" "Why me?" Most of these questions have no answers. Frustration then causes us to feel resentment and anger. We **want someone to blame:** God, doctors, family members, the religious, even the person who died. If we can accept the lack of answers to "Why", we might begin to ask instead, what can we do now to grow through what has happened. Then we can move beyond anger and toward hope.
7. **DEPRESSION / SADNESS:** People who grieve often experience loneliness and depression. This pain, too, will pass. It is important to realize that being alone need not automatically result in loneliness. Moreover stresses other than the loss could account for depression. Reaching out to others helps to lessen loneliness and to overcome depression.
8. **BARGAINING:** Before full acceptance of the loss, a griever may have unrealistic thoughts that he could "bargain" with God to recover what is lost: "If you will return my _____ to me, I promise to _____. It is the mind's last desperate effort to try to right the wrong of the loss.
9. **SEARCHING / YEARNING:** A period of time in which the griever's heart yearns so deeply to have the lost item or person back again, that he may go "searching" for it everywhere, even if it is realistically impossible to find it. If the grief is especially painful, the griever may even have hallucinations of seeing or hearing the lost one. This stage passes as the rational mind, and the peace of God restore "order" to the griever's soul.

10. **AIMLESSNESS:** At times in the grieving process, a kind of drifting occurs. People find it difficult to return to familiar, even necessary activities. We prefer to daydream about what was or fantasize about what might have been. If we can begin to assess our potential for the future, this will prove a passing phase, rather than a permanent state of aimlessness.
11. **ACCEPTANCE:** The final stage of the grief process is accepting the loss as part of one's life; not "forgetting" what was lost, or the sorrow of it, but living fully "in spite of" the loss. The sorrow diminishes with time; life resumes with its usual functions, activities, joys, goals, etc.

J. HELPING SOMEONE WHO IS GRIEVING:

1. **Encourage him to feel the pain!** If the pain of loss is repressed or ignored, it will remain in the unconscious mind and create serious emotional problems until it is "processed" and released. Even though the pain of loss is not pleasant, it is better to "work" through it than to suffer carrying it with you for years to come.
2. **Encourage him to express the pain.** Just as we cry or even scream when we feel sharp physical pain (because it helps to release the tension of pain energy), it is also natural and helpful to release the tension of emotional pain. One person may feel different depths of pain than another for the same type of loss, and all people express their pain in different ways—from silent tears to mournful wailing, etc. Some forms of expression may be more "socially acceptable" than others, but there is no right or wrong way to express the grief of loss.
The counselor can help the grieving client to find ways to express the hurt, disappointment, loss, pain...by talking, writing, crying, wailing, screaming, physical activity, artistic media, etc.
3. **Listen to the client's pain.** When the pain is expressed, and heard by another human being, the burden of pain is lightened because someone else is helping to "carry" it. Just by listening to his story, or his expressions of sorrow, you are helping to validate his feelings and to share his burden.

Psa 22:24 For he has not despised or disdained the suffering of the afflicted one; he has not hidden his face from him but has listened to his cry for help.

Depending on the type of loss, the pain may be sufficiently released just by sharing it one time (as when an item of clothing is lost); or in cases of extreme loss, it **may be necessary to "tell the painful story" again and again** in a variety of ways until the mind is finally able to let go of the pain

and accept the loss (as when a loved dies accidentally or violently). Severely painful losses could take months or years to process.

4. **Join the client in his pain.** Besides sharing the client's burden of pain by listening to his story, he is further relieved when someone else **feels his pain (one reason for funerals)**. If you are tearful with him, or express similar feelings or sentiments about his story, you further validate his experience, helping him to deal with his reality and accept it. (like pouring ointment on a wound)

Luke 10:33-34 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, {34} And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

2 Cor 1:3-5 Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, {4} who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God. {5} For just as the sufferings of Christ flow over into our lives, so also through Christ our comfort overflows.

Mat 5:4 Blessed are those who mourn, for they will be comforted.

5. **Help the client get “unstuck” from his pain.** A person who experiences loss can become “stuck” in any of the stages of the grief process. For instance, if he is stuck in “denial” he will be ignoring or repressing the reality of the loss, refusing to feel the pain. Stuck in any of the other stages of processing grief, the client will be unable, or willing to face the future with emotional or spiritual hope and vitality. He may become mentally disturbed, unable to cope with daily life, damaging valuable relationships, jeopardizing job positions, becoming a burden on others, etc. He may need encouragement or even exhortation to face his real loss, feel the pain, process it, seek help and support from others, find God's comfort and assurances, and eventually accept the loss as part of life in this fallen world. Some clients may never fully recover to be as lighthearted or joyous as before a major loss. But this too must be grieved and accepted. Every person is responsible to live life to the fullest degree possible, depending on what life gives us to work with.
6. **Help the client choose to focus on the future with faith and courage.** Time, patient support from others, God's faithful help, the counselor's encouragement will all help move the client through the loss experience. There will always be a sad memory, and perhaps a sense of loss; but the pain can be relieved so that life can continue. Surviving grievous loss can teach us

meaningful truths about life, love, grace, faith, and even about God Himself, that we couldn't learn any other way. Through loss, we learn to live by faith and the power of the Holy Spirit to sustain us, and we learn how God truly can work all things together for our eternal good (Rom.8:28).

K. SCRIPTURES OF COMFORT: Num. 14:9; Deut. 31:6, 33:27; Psa. 23, 46:1,7, 71:20-21, 73:23, 94:14, 103:17, 116:15, 119:28,50,76, 138:3, 147:3; Pro. 3:5-6; Isa. 41:10,17, 43:2,3,5; Mat. 28:20; Jn.6:37-39, 14:1; Rom.8:38-39; Heb.6:19, 13:5; 2 Cor.1:3-4; 2 Thes.2:16-17; Rev.21:3-4.

VIII. EMOTIONAL / "FALSE" GUILT

A. DEFINITION OF GUILT

- 1. Feeling of sinfulness**, evil, wrong doing, **shame**, and **failure to measure up**.
- Since guilt is a painful feeling, **we may unknowingly disguise it and hide it from our conscious minds**, so we think we are free.
- TRUE GUILT** is an uncomfortable, **sorrowful** inner awareness **that one has violated his conscience, the Holy Spirit, and a moral law of God**.

B. 3 attitudes that form the core of guilt emotions:

- 1. a fear of punishment:**
"I'm scared of what's ahead." | "I have a feeling I'm going to be punished."
- a feeling of **depression, shame, worthlessness, and lowered self-esteem:**
"My mind has a tendency to dwell on my mistake(s)."
"I feel dirty or stained."
"I feel like a complete failure."
"I dislike myself, can't accept myself."
- 3. a feeling of isolation and rejection**
"I feel alienated; I don't want to show my face to people."

Whenever we feel guilty we are actually experiencing an internal fear of punishment, a sense of unworthiness, or a fear of alienation and rejection.

C. New Testament Vocabulary

1. **Enokos**-guilty of; in danger to; subject to. 1Cor. 11:27; James 2:10; Mark 3:219; Mt. 5:22
2. **Opheilo**-to be bound, be a debtor, be indebted, to be obligated to pay. Mat. 18:24,34, 23:8,16
3. **Hupodikos**-guilty, under Judicial sentence. Rom. 3:19

D. DIFFERENT KINDS OF GUILT

1. **Civil or legal guilt—violation of human law.**
2. **Theological guilt—violation of God's law.** Like civil guilt, this is an objective fact. Regardless of what we feel, the Bible teaches that we are all imperfect and have a bent toward sin. (**Isa 53:6**). Although we may not feel this estrangement consciously, the Bible says this is our natural condition. We are guilty before God.
3. **Emotional guilt—Feeling like a failure; “shameful”, condemned (“false guilt”).** We may have civil and theological guilt without feeling emotional guilt (lack of social or moral conscience). Or we may be legally innocent, yet continue to feel guilty without a legitimate reason.
4. **Godly Sorrow—** leads to repentance

2 Cor 7:9-11 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. {10} For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. {11} For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

This differs from ordinary emotional guilt. It does not involve the feelings of self-condemnation or shame, but rather **“Sorrow to repentance”**: It is **the only reaction to wrongdoing that produces lasting change for the right reasons.**

When we come to the Bible we find an interesting paradox: although the **Bible** discusses legal guilt and theological guilt, it

never tells the believers in Jesus Christ to feel emotional guilt. God holds a person accountable for violation of divine law, and declares that he is theologically guilty. He sends the Holy Spirit to “convict” the guilty to sorrowful repentance. But not once does the Bible encourage born-again Christians to accept emotional (“false”) guilt.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

In the Christian’s life, **feelings of emotional guilt are always destructive.** The **only time guilt serves any useful purpose is in the life of the non-Christian.** For him, guilt accentuates his frustration at his inability to earn God's acceptance on the basis of his efforts. This guilt can drive him to seek God's unconditional acceptance through Christ. **Emotional guilt produces self-inflicted misery; Godly sorrow produces a positive change of behavior.**

F. SOME EFFECTS OF GUILT

- 1. Guilt “Games”**
 - a. “I give up”--feeling defeated
 - b. “I’ll show you”--anger and rebellion
 - c. “I’m not that bad”--rationalization
 - d. “I’m sorry, please don’t punish me”—manipulation
2. Feeling rejected
3. Feeling disapproved
4. Attempt to make guilt-offerings
5. Fear
6. Depression (pent up anger)
7. Anxiety
8. Shifting the blame: “the devil made me do it”; or “it’s your fault”
9. Drug, alcohol, other addiction—temporary relief

G. THE DEVELOPMENT OF UNHEALTHY GUILT FEELINGS

1. Shortly after birth we begin to develop a **set of goals and ideals**, influenced by the particular behaviors that are desired and encouraged by our parents:

"do this, do that".

2. **Each family** has its own set of goals and ideals: music, sports, politics, academic achievement, etc.
3. As we grow, we learn other values from **our environment**: T.V. and peer culture: beauty, life styles, social causes, etc.
4. **Playmates, teachers** hold up other goals and aspirations.
5. **Gradually, out of these many possibilities, we develop our personal ideals.** The influence of parents, teachers, schoolmates, and other important people combine to shape these unique standards.
6. **This set of goals is called our “ideal self”.** By adolescence it has become **firmly entrenched within our personalities.**
7. **“Unhealthy guilt feelings”** are generated when a child misbehaves (fails to live up to parents’ ideals), and experiences negative parental reactions. Three harmful parent reactions to the child’s misbehavior are:
 - a. **Punishment, in anger or frustration**
 - b. **Shaming**
 - c. **Subtle rejection**
8. **These parental responses** are the seedbeds for emotional guilt. In fact, they **correspond exactly to the 3 elements of the guilt emotion**, namely:
 - a. **The fear of punishment**
 - b. **Feelings of worthlessness, or lowered self esteem.**
 - c. **Feelings of alienation or rejection.**
9. Soon after birth we learn to expect certain parental reactions when we misbehave. We are told, "since you did that, you must be punished". So **each time we fall short of a parental standard, we learn to expect punishment.**
10. **We develop a concept. "When I do wrong, I'll be punished. Once my punishment is over, I'm again relieved. I've paid my debts and can operate without fear. The punishment atones for the misdeeds and in that way relieves anxiety, temporarily.**

11. “Punishment” for wrong-doing, if reasonable and appropriate to the misdeed, is effective in helping a child learn right from wrong and in development of the child’s conscience as an important guide for righteous living.

But if the punishment is excessive or subtle and prolonged, it will result in a feeling of condemnation and shame: the “unhealthy” type of emotional, “false” guilt that is destructive throughout a lifetime.

H. COUNSELING HELPS THE CLIENT TO ACCEPT GRACE and not just react to law:

Even with the “best” parenting and appropriate development of guilt-consciousness to guide right behavior, God does not intend our development to stop here. Rules, law, conscience, guilt are only “masters” given by God to teach “children” righteousness until they grow up, in Christ’s grace, and become **free** by **obeying God from the “law of love”** that He writes on their hearts.

“**Law**” (the system of obeying rules from fear of punishments) is a **preparation for “Grace”** (obeying God’s rules from motives of love and gratitude)

Punishment teaches **respect** for the law, **Grace** teaches **love** for the law. Man can learn to live a “self-disciplined” life by observing the law, but he can only find **peace, and freedom** by receiving God’s **grace** through faith in **Christ**.

1. Law=Perform so you will be accepted
Grace=Accepted, now you can perform in Christ's power
2. Law=earn blessings
Grace=God blesses us unconditionally and then we are encouraged to obey Him.
3. Law=Operates in large measure out of fear motive
Grace=Removes fearful anxiety and replaces it with love motive
4. Law=Results are all up to us
Grace=We have the resources of the indwelling life of Jesus Christ

I. HELP CLIENTS ACCEPT GOD'S VIEW OF THEIR WORTH

God’s Word assures us that **our personal worth is based only in the life of Jesus Christ**. Therefore, through faith in Christ, **we must reject the FALSE**

FEELINGS about our self which are found in our emotions. Our emotions are not reliable judges of our worth, whether our evaluation is positive or negative.

1. **Help client to evaluate the specific “wrongs” which he feels guilty about, to see if they are rational, reasonable, or based on scriptural truth. In false guilt, they are none of these.**
2. **“True Guilt” is initiated by the Holy Spirit through our spirit, to convict us of wrong so that we may sorrowfully repent and find freedom in God’s grace. His conviction brings no shame or condemnation, no reason for feeling worthless.**

False Guilt → Fear → Condemnation → Shame

H.S. conviction → Godly Sorrow → Repentance → Forgiveness → Freedom

J. HELP CLIENTS FIND THE REMEDY FOR UNHEALTHY GUILT (1 JOHN 1:1-7)

Those who serve us in the medical profession, and **Christian workers** who meet and counsel with Christians agree that **unhealthy guilt is a fundamental problem of mankind, and without a remedy, we are doomed to abnormal, unhealthy behavior** that will ultimately destroy our mental, physical, and moral well-being.

The central message of the Bible concerns this remedy for guilt. This is **the reason why God sent His Son into the world to die on Calvary's cross**, and this is why there is a gospel to preach. (JN. 3:16)

There are **2 main things we must notice about the remedy for guilt:**

1. THE DIVINE PROVISION OF THIS REMEDY

1 John1:3-7 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. {4} And these things write we unto you, that your joy may be full. {5} This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. {6} If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: {7} But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

The problem of guilt necessitated the sacrifice of God's only Son in order to provide an adequate remedy.

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. This means that:

a. CHRIST'S DEATH WAS VICARIOUS

“Vicarious” = “representative”. Jesus was that representative (**Heb. 7:26**). It was because He was the spotless One, that He could die for men and women who were defiled by guilt.

2 Cor 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

b. CHRIST'S DEATH WAS VICTORIOUS

Although the cross was a single event in history, its benefit is eternal. It is eternally cleansing.

The life that was released in sacrifice was resurrected in sovereignty. Now, in the power of that endless life, the Lord Jesus Christ goes on cleansing all who have received Him by simple faith.

Rom 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Phil 1:21 For to me to live is Christ, and to die is gain.

Psa 32:1 A Psalm of David, ... Blessed is he whose transgression is forgiven, whose sin is covered.

2. THE DIVINE CONDITION FOR THIS REMEDY

- a. THERE MUST BE A TRUTHFUL TRANSPARENCY IN THE PRESENCE OF GOD.** If we want to know the remedy for guilt we **have to be open and honest with God.** We must let the light of His Word and of His Spirit shine into our hearts **until all sin is exposed.** Unfortunately, in spite of the guilt that haunts and hurts our lives, we still take pleasure in sin.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

- b. **THERE MUST BE A TRUSTFUL DEPENDENCY ON THE PERSON OF GOD.** We can only know fellowship with God in Jesus Christ when there is **mutual commitment**. Christ only commits Himself to those who commit themselves to Him.

John 2:24-25 But Jesus did not commit himself unto them, because he knew all men, {25} And needed not that any should testify of man: for he knew what was in man.

1 John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

When vertical fellowship (with God) is established, then we can enjoy a horizontal fellowship with other Christians. And there is nothing in all the world more therapeutic and renewing than Christian fellowship.

Sin isolates and dissipates, whereas salvation integrates and compensates.

THE PURPOSE OF THE GOSPEL IS NOT JUST SALVATION, BUT FELLOWSHIP, including reconciliation to God in Christ.

In the blood of Jesus Christ we find the provision for the remedy for our guilt. To know this remedy in all its fullness, **we must be prepared to be open with God, confessing our sin to Him, and trusting His Son Jesus Christ for complete cleansing.**

IX. ANGER (HABITUAL AND REPRESSED)

As a wise judge, Solomon often had to deal with cases of anger, strife and Contention between people. **Continued, unrighteous anger stirs up trouble, produces strife, causes failure and destruction, and at times leads to death.** Anger motivates a person to hate, damage, curse, tease, and get even with. Yet it may be quieted by wisdom, turned aside by a soft answer.

People of discretion learn to control their temper; this enables them to avoid strife or relieve contention.

Prov 10:12 Hatred stirreth up strifes: but love covereth all sins.

Prov 12:16 A fool's wrath is presently known: but a prudent man covereth shame.

Prov 14:17 He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

Prov 15:18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

Prov 16:32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Prov 20:2 The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.

Prov 22:24-25 Make no friendship with an angry man; and with a furious man thou shalt not go: {25} Lest thou learn his ways, and get a snare to thy soul.

Prov 29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

Prov 30:33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

Mat 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment...

(Pro.27:4-6; Rom.12:17-19; Eph.4:26-27, 31)

A. DEFINITION OF ANGER:

1. emotional and physical energy which results from **displeasure, irritation, hurt, disappointment, personal injustice, social injustice, insult, or indignity.**

Anger is a basic human feeling; a powerful but perfectly normal emotion that we all feel from time to time. Anger, like depression, is simply a form of message that we are sending to ourselves, that something which is occurring in our life is wrong or harmful and needs to be changed.

2. THREE TYPES OF ANGER:

- a. **Righteous anger: appropriate (respectful) expression** of anger at a wrong or injustice which requires action and resolution.

- b. **Unrighteous anger: inappropriate (disrespectful) displays of aggressive anger** designed to make self “feel better”, to get one’s own way, to get revenge, to gain power or control, to hide weakness...has destructive, deathly results to people and relationships.
- c. **Repressed (unresolved, hidden) anger: inappropriate “ignoring” or “avoiding” issues** which create problems and need solutions.
We hide anger from others, or from ourselves, by using defenses like denial, self-pity, rationalization, and sarcasm. Other signs of hidden anger include: **criticism, depression, resentment, pessimism, self-centeredness, impatience, critical attitude, legalism, controlling, demanding, demeaning, stress illnesses, broken relationships...**

3. INTENSITY OF ANGER:

Anger can range from **mild** irritation to intense rage. During high rage, it is difficult, if not impossible, for the individual to hear another's views or to think rationally. Anger prevents a person from solving problems. **Levels of anger:**

- a. **Irritation:** mild discomfort about a negative event
- b. **Indignation:** strong drive to correct something that is wrong
- c. **Wrath:** expressing desire for revenge
- d. **Fury:** loss of emotional control; verbal lashing out
- e. **Rage:** loss of emotional control; verbal and physical acts of violence; habitual violence indicates an inner feeling of weakness and dependency, inadequacy: the violent person can’t bear the angry feelings so he “does” something to express it and relieve it and demonstrate his (false) power and control.

B. HOW DOES THE BODY REACT TO THE EMOTION OF ANGER?

- 1. More sugar and adrenaline pour into the blood stream
- 2. The heart pumps faster
- 3. Blood pressure rises
- 4. The blood flow quickens
- 5. The muscles tense
- 6. The body shifts into high gear, generating energy needed for action.

When the stimulus that causes anger occurs, the body produces hormones that increase the production of adrenaline. The adrenaline causes the blood pressure to rise, the breathing rate to increase, the heart rate to increase, the amount of sugar in the blood to increase, and the total amount of body energy to become available.

C. “UNRIGHTEOUS”, HABITUAL ANGER MAY LEAD TO HEALTH PROBLEMS, such as:

1. high blood pressure
2. heart problems
3. muscle diseases
4. immune deficiency diseases
5. headaches
6. stomach problems
7. skin disorders
8. constipation or diarrhea

D. UNRIGHTEOUS ANGER IS DANGEROUS, and may lead to:

1. **crime** – Anger is sometimes the driving force behind assault, destruction of property, murder and other criminal acts.
2. **Abuse** - A parent whose anger gets out of control can do great physical and emotional damage to a child.
3. **Interpersonal problems** - Anger that is not expressed in a wholesome way can disrupt, or even permanently destroy, relationships, especially if the angry person becomes hostile, sarcastic, and critical.

E. RIGHTEOUS ANGER CAN BE USEFUL

God supplied us with this useful emotion to **motivate us to make changes when needed**. It all depends on how we express it. Knowing how to recognize and express anger **appropriately** can help us to:

1. **Reach Goals** – Life situations can be very frustrating, and sometimes when we try to reach a goal, we become frustrated. Frustration can lead to anger, which in turn can **motivate us to work harder to reach our goal**. Anger is sometimes the force behind creative expression such as painting, music, or writing.
2. **Solve Problems** - Anger that is communicated in a self-controlled, back-and-forth dialog can help us **to change situations that make us unhappy**. Anger is a natural part of relationships which **encourage natural growth as a person**.

3. **Handle emergencies** - Anger gives us **an immediate burst of energy and strength**, so we can react quickly and perform physical feats that would otherwise be impossible.
4. **Protect Our Health** - Recent studies show that intense anger and rage may be hard on our bodies. If we **learn to react calmly, instead of angrily, to irritating situations we will be doing our bodies a favor.**

F. THE PROBLEM OF “REPPRESSED” (unexpressed) ANGER:

Many people do not express legitimate anger, even when they should. Thus, they are not able to resolve offenses, or stop ongoing injustice. Consequently, they feel “victimized” and become resentful, bitter, sarcastic, irritable, hostile, sullen, and may withdraw from social contact temporarily or permanently.

REASONS FOR RESPRESSING ANGER:

1. Learned passivity in childhood (not allowed to show anger)
2. Learned passivity to avoid violence from spouse or others
3. Fear of disapproval from others
4. Fear of losing control if deep wells of anger are opened (“afraid of what I might do” or “afraid I won’t be able to stop”)
5. Not aware of being “angry”, (“I’m just depressed”...)
6. Spiritual confusion: believing that any angry feeling is wrong and should be denied.

G. LEARN TO MANAGE YOUR ANGER

1. **Recognize Your Anger.** Learn to frequently take a moment to notice exactly **what you are feeling**. Try to give specific labels to your emotions. If you are angry, **admit it**. Remember that anger is a normal human emotion, so there's **no need to feel ashamed or guilty** about it. **Pay attention to the signs of "hidden" (or repressed) anger** - tensed muscles, accident proneness, feelings of frustration or disappointment, a tendency to use sarcasm.
2. **Stop your usual response:** **aggressive—do not act on it** until you are ready to be respectful in it; **passive—do not let it go** without processing it respectfully.
3. **Identify the Cause.** Sometimes it’s obvious, and at other times the **cause of your anger may not be what seems obvious at first**. Ask God to help you see what is **really bothering you**.

4. **Decide What to Do.** What you do will depend on the situation; but in general, you should **decide what will resolve the problem or situation that caused your anger**. Learn ways to **BREAK THE HABIT** of getting angry over unavoidable annoyances, such as waiting in long lines. If you tend to repress anger, you may need to pray for wisdom and courage to take the necessary action. You may need to **practice** what you need to say or do. It may be helpful to ask a trusted friend to encourage you in preparing and learning to express your anger when it is necessary.
5. **Guard the tongue.** Break life-long habits of criticizing, complaining, using words as weapons; instead, cultivate the gentle expressions instructed by the Holy Spirit. (Pro.15:1; James 1:19-20, 3:1-18)
6. **Assignments, to help in breaking the anger habit:**
 Keep a **daily journal** about events and your emotional reactions to them; focus especially on feelings of anger (the source and how you handle it.). Keep a **prayer journal** concerning what God teaches you about anger. Do **scripture study** in Proverbs, James, and other verses that teach about the effects of anger and how to manage it. Have an **accountability partner** to encourage and pray with you about your progress. Write **apology letters** to anyone who has been hurt by your anger. Make **restitution (with repentance)** to those who have suffered damage.

H. SOME PRACTICAL HELPS WHEN YOU COMMUNICATE YOUR ANGER

1. **Calm Down**--before you discuss the issues. Shouting matches rarely lead to effective solutions. Take time to think about what you need and want to say, before speaking.

 Notice Jesus' actions in cleansing the temple. In no account does it say He acted in a "violent" way, but rather calmly and matter of factly: (Mat.21:12; Mk.11:15; Jn.2:15)
2. **Understand your motives before you express your anger.** Are you trying to defeat the person or are you trying to solve the problem? **If your motive is negative, the results are more likely to be also.**

When we learn to look “through” anger and discover its cause, we can begin solving our anger difficulties.

There are **some questions that we should ask ourselves** when we are angry:

- a. Do I feel hurt? Frustrated? Disappointed?
 - b. What am I hurt, frustrated, or disappointed about?
 - c. Am I afraid of something at this time?
 - d. What are the results of my anger?
 - e. Are the results constructive or destructive?
 - f. If they are destructive, do they have to be?
 - g. How does anger affect my body?
 - h. Where in my body is the anger “stored”, or felt?
 - i. How does my anger affect family life?
 - j. How does it affect my other relationships?
3. **Be assertive, not aggressive.** Assertive people express themselves firmly and clearly without making insulting remarks. They understand the importance of negotiating and compromising to resolve differences.
 4. **Don’t get personal by resorting to insults and name-calling.** These methods only cause more anger.
 5. **Don’t avoid the issue by hiding what you truly believe.** Be direct, be straightforward, but don’t get physical or violent. Avoid hitting or pushing, threatening, or confining the person with whom you’re angry. Don’t throw or break objects.
 6. **Don’t Make Accusations** that you’ll regret later. Listen carefully to what the other person has to say before you draw any conclusions.
 7. **Physical Activity-sports, walking, etc.** can be excellent outlets for angry feelings.
 8. **Rest and Relaxation** -To help avoid irritability, be sure to **get enough sleep**. Breathing exercises and deep muscular relaxation are also good ways to **reduce the tension** that often occurs before an angry outburst.
 9. **Put Anger to Good Use:** channel the energy of justifiable anger toward **accomplishing worthwhile changes or goals** (as in working to change injustice)

10. Obey God's Word about Controlling Your Anger:

James 1:19-20 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: {20} **For the wrath of man worketh not the righteousness of God.**

Ecc 7:9 Be not hasty in thy spirit to be angry: for **anger resteth in the bosom of fools.**

Psa 37:8 **Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.**

Prov 15:1 **A soft answer turneth away wrath: but grievous words stir up anger.**

Col 3:8 **But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.**

Col 3:21 **Fathers, provoke not your children to anger, lest they be discouraged.**

Eph 4:26 **Be ye angry, and sin not: let not the sun go down upon your wrath:**

Prov 19:11 **The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.**

Eph 4:31-32 **Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: {32} And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.**

Rom 12:19-21 **Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. {20} Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. {21} Be not overcome of evil, but overcome evil with good. (Pro.25:21-22)**

I. WHEN SOMEONE IS ANGRY AT YOU

1. **Keep Calm--Don't answer anger with anger.** If the other person makes comments that irritate you, try to remember that anger can cause people to say things they really don't mean. Sometimes it is best not to talk when someone is angry. Tell them you will be glad to discuss their problem with you at a later time. **Do not allow anyone to abuse you verbally or physically. Remove yourself from harm; call police or church leaders, if necessary, to stop angry abuse.** The angry abuser will not likely change if he is not forced to stop

Mat 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. {16} But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. {17} And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

2. **Be Considerate**--If others are around, **encourage the angry person to privately discuss what caused his anger**. This could prevent embarrassment for the person later on.
3. **Be A Good Listener**--Often **angry people need to talk** objectively about why they're angry.
4. **Receive their complaint**: ask God to help you **see how you have hurt the angry person**; ask the person to “tell me more about how I have hurt you”; try to **sympathize with their feelings** until you also feel their hurt.
5. **“Agree with them” in some way, whenever possible**: it diffuses the angry energy and allows for a quicker resolution and restoration.

Mat 5:25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

6. **Humbly apologize and ask for forgiveness**: this takes strength, courage, and a tender heart. Realize that the person may not agree to forgive; it is their option.

Mat 5:23-24 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; {24} Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

7. **Repentance**: “repentance” means to determine that you will **change your behavior so that the offense will not happen again**, even if this is inconvenient or uncomfortable for you.
8. **Reparation, restitution**: as much as is possible, replace or restore anything which your offense caused someone to “lose”.

9. Reconcile: following repentance, and reparation, make every effort to **resume the relationship**, if and when the offended person is ready.

10. Remember the lesson: learn from the experience.

J. ANGER SURVEY: This is to be completed by the client and discussed with the counselor as a way to become aware of one's anger issues. (see form in Appendix)

1. Name all the feelings you can think of that are associated with anger.
2. List some of the things you do with your anger.
3. What are some of the areas of your life you feel angry about most often.
4. With whom do you get angry? Describe the relationship.
5. Describe examples of angry situations with the people listed above:
6. What are your expectations of life? Of people? Of yourself? Of God?

X. FORGIVENESS (see Client worksheet in agenda)

A. INTRODUCTION: People have a variety of ideas about the topic of "forgiveness". What does it mean? What does God expect? What can we expect of ourselves? Why is it necessary? Everyone agrees that forgiveness is an essential part of spiritual life; but not everyone realizes how important forgiveness is to mental and physical health as well. (see **Lk.6:27-38**)

FORGIVENESS IS NOT ABOUT maintaining RELATIONSHIP;

B. FORGIVENESS IS NOT:

1. ignoring or justifying the offender's behavior
2. asking God to forgive them
3. understanding the offender or his behavior
4. forgetting the offense
5. asking the offender for their forgiveness
6. denying that you have been hurt or sinned against
7. going to the person and telling them you forgive them (this is not always possible or advisable)
8. restoring the relationship regardless of the offender's attitude

FORGIVENESS IS ABOUT RELINQUISHING THE DESIRE FOR PERSONAL REVENGE

C. DEFINITION: FORGIVENESS IS an act of the will, done by faith before God, in which, we “give over” to God our right to hold another accountable for the wrong they have done us. (we “give up” the human urge to take revenge or even to want revenge)

1. When someone “wrongs” us, our sense of righteousness is offended; we naturally feel they should be punished for the injustice.

2. However, God has said that we must leave “justice” to Him.

Prov 20:22 Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.

Rom 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

3. As humans we are not wise enough to judge another, even though the “facts” may seem obvious to us. God sees what we cannot see.

Mat 7:3-5 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? {4} Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? {5} Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

4. Also, we are not sinless, and therefore not qualified to sit in judgment.

5. This does not cancel the wrong that was done, but God asks us to “for-give” (or “give over”) the right to judge the wrongdoer to God, and if necessary, to the God-ordained civil authorities.

6. **RECONCILIATION** is what God desires for every broken relationship, as Jesus demonstrated by His life and death. Forgiveness is the bridge to reconciliation with the offender, (IF HE REPENTS).

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

2 Cor 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

- a. the offender who does not repent is in poor standing with God. God is not interested in his “offering”. (Obedience is better than sacrifice.)

Mat 5:23-24 **Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; {24} Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.**
 (“unity”: see also Jn....and Rom.....)

7. Jesus says that if a Christian brother offends us, **he should be rebuked, and IF HE (truly) REPENTS** (is sincerely sorry and stops the offense) **he should be forgiven.**

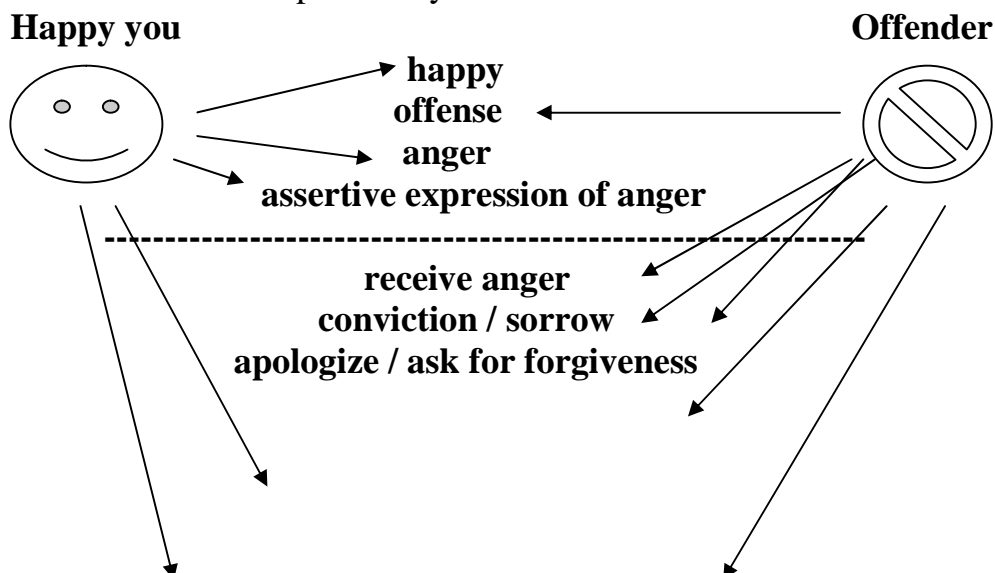
Luke 17:3-4 **Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. {4} And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.**

Pro. 24:16 **For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.**

Titus 3:10 **A man that is an heretic after the first and second admonition reject;**
 (Also: 1 Cor.5; II Cor.13; Mat.18:15-18; Pro.24:16;)

Mat 18:15-17 **Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. {16} But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. {17} And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.**

8. **IF THERE IS NO REPENTANCE, THERE CAN BE NO RECONCILIATION**, (see “Repentance” in Part I) **but we must still choose to give over to God the task of judging** (forgiveness), and we must still choose to live peacefully toward the offender.



repentance

forgiveness

reconciliation of relationship

If offender sorrowfully repents, your forgiveness leads to

Reconciliation of the relationship.

If he does not receive your anger, apologize, and repent, you will
Forgive, but “reconciliation” may be impossible. (depending upon the
seriousness of the offense, and what God tells you.)

D. WHAT HAPPENS IF WE DON'T FORGIVE?

In forgiving, we free ourselves of the anger and frustration of unresolved justice.

1. **REFUSAL TO FORGIVE** leaves the offended person with a **burden of anger** that **creates emotional and physical problems, and even separation from God.** (it indicates lack of dependence and trust in God, and an attitude of pride and self-righteousness)

"The moment I start hating a man I become his slave. I can't enjoy my work anymore because he even controls my thoughts. My resentments produce too many stress hormones in my body and I become fatigued after only a few hours of work. The work I formerly enjoyed is now drudgery. Even vacations cease to give me pleasure... The man I hate hounds me wherever I go. I can't escape his tyrannical grasp on my mind. (from the book, None of These Diseases, by S.I. McMillen, M.D.)

2. If a believer is not able to forgive an offender, it will be **difficult for him to believe that God could forgive him his own offenses.**

Mat 6:12 And forgive us our debts, as we forgive our debtors.

3. He will fail to be conformed to the image of (the forgiving) Christ.

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

4. He will anger the Lord for his ungratefulness at being forgiven himself.

Mat 18:21-35 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? {22} Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. {23} Therefore is the kingdom of

heaven likened unto a certain king, which would take account of his servants. {24} And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. {25} But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. {26} The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. {27} Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. {28} But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. {29} And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. {30} And he would not: but went and cast him into prison, till he should pay the debt. {31} So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. {32} Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: {33} Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? {34} And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. {35} So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

5. He will have difficulty having his prayers answered by God.

Mark 11:24-26 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. {25} And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. {26} But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

6. The offended need to receive the freedom that forgiving produces

2 Cor 2:10-11 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; {11} Lest Satan should get an advantage of us: for we are not ignorant of his devices.

Eph 4:26-27 Be ye angry, and sin not: let not the sun go down upon your wrath: {27} Neither give place to the devil.

E. It is IMPOSSIBLE TO FORGIVE YOURSELF FOR TRUE GUILT, as some would like to do.

Our guilt can only be removed by accepting God's gift of forgiveness. It has been accomplished for us by Jesus Christ's death on the cross. We must confess our own sins and receive His grace by faith. Then the guilt will vanish.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1 John 1:8-9 If we say that we have no sin, we deceive ourselves, and the truth is not in us. {9} If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

F. GUILT, IN THE OFFENDER, that has not experienced the freeing power of forgiveness:

1. often produces problem behaviors which he may do to attempt to prove his worth, or forget his sense of guilt, such as:

- _____Exaggerating or bragging
- _____Critical attitude
- _____Doing good (for the acceptance of others)
- _____Pleasing others
- _____Rationalization
- _____Perfectionism
- _____Shyness
- _____Compulsive Work
- _____Running away

2. As these defenses start to fail, depression results, bitterness sets in, and a life of excuse-making results.

3. Offenders need to receive forgiveness from God and others;

Psa 32:1-4 Blessed is he whose transgression is forgiven, whose sin is covered. {2} Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. {3} When I kept silence, my bones waxed old through my roaring all the day long. {4} For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

Psa 32:5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Col 1:13-14 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: {14} In whom we have redemption through his blood, even the forgiveness of sins:

G. THE PROCESS OF FORGIVENESS:

1. **Petition, or “wrestle” with God** about your feelings of the offense. He will listen and understand, but will not bring you peace until you give-over your desire for justice to His keeping.
2. **Agree with God**, from His perspective, that your attitudes of bitterness, unforgiveness, etc. are inconsistent with God’s will for you.
3. **Thank God** that you can trust Him to fairly judge your offender; and that you are forgiven for your own sins and prideful attitude.
4. Through the strength of the Lord Jesus Christ, **choose by an act of your will, to forgive** the people you need to forgive.

Phil 4:13 I can do all things through Christ which strengtheneth me.

5. **Thank the Lord** Jesus Christ that He loves these people through you; remember **that He loves everyone**. (1 Jn.4:8; 2 Cor.5:17-19) If they are unrepentant, they are separated from God; God may want you to pray for them to yet be convicted and find peace in repentance (whether you ever know of it, or not).
6. If the Lord leads you to go and **seek reconciliation** personally, you should go. (Matt. 5:24-25)
7. Don't forget to **receive forgiveness yourself**.
8. **A statement of forgiveness:**

I forgive you (their name)for (indicate specific acts needing forgiven). I take authority over you, Satan, in the Name of Jesus Christ and by the power of His resurrected life. I take back the ground I have allowed you to gain in my life because of my attitude with (their name) and give this ground back to my Lord Jesus Christ.

H. MAINTAINING THE ATTITUDE OF FORGIVENESS:

1. Satan will continue to remind you of hurts and memories about the offender. **You can maintain victory over the anger** by reminding Satan that (their name) is a forgiven person and that he (Satan) may not have access to your memories to stir you up to bitterness, anger and doubt again.

2. **Standing in what has been done by your will** (choosing to forgive), and standing in the fact that they are forgiven people allows "excuse-free living". **You are now free** to keep any offense accounts at "0".
3. Remember, forgiveness is **an act of the will done by faith**.
4. **If the offender continues offensive behavior, after being confronted with it, it is not advisable to be in contact or relationship with him, until he repents. We may have to seek help from church elders to deal with the offender. We can still choose to forgive, however.**

Mat 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. {16} But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. {17} And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

See also: I Cor.5; I Cor.13; Lk.17.3, Pro.24.16; Tit.3.10

I. FORGIVENESS WORKSHEET (to be completed by client and discussed with counselor; see client copy in appendix)

(Think about, and write responses to, the following questions:)

1. **In your own words, define forgiveness.**
2. Guilt that has not experienced the freeing power of forgiveness often produces problem behaviors which people do to attempt to prove their worth, or forget their sense of guilt: Put a check by those you identify with.

_____Exaggerating or bragging
_____Critical attitude
_____Doing good (for the acceptance of others)
_____Pleasing others
_____Rationalization
_____Perfectionism
_____Shyness
_____Compulsive Work
_____Running away

As these defenses start to fail depression results, bitterness sets in and a life of excuse-making results

Who can completely forgive our sins? See Psalm 103:3; Mark 2:5-7; Col. 1:13-14 _____

What happens to guilt when we confess our sins to God? See Psalm 32:5

Is there any indication that we might end up with physical and emotional problems when we do not claim our forgiveness from God? See Psalm 32:1-4

What is the Biblical law of forgiveness? See Eph. 4:32

Is there a relationship between our worship of God and reconciliation with another person? See Matt. 5:23-24

Does an unforgiving attitude affect our prayer life? See Mark 11:24-26

Does an unforgiving attitude give Satan an opportunity to work in our lives? See II Cor. 2:10-11; Eph. 4:26-27

Does forgiveness mean:

- **justifying** the other person's behavior?
- **asking God** to forgive them?
- **understanding** the offender or his behavior?
- **forgetting** the offense?
- **asking the offender** for their forgiveness?
- **denying that you have been hurt** or sinned against?
- **going to the person and telling them** you forgive them?

NO, FORGIVENESS IS NOT DEFINED BY THESE BEHAVIORS.

NOTE: Forgiveness is an act of the will, done by faith before God, in which we give up our right to hold another person accountable for the wrong they have done us.

Read Matthew 18:21-35 and explain the lesson on forgiveness you get from the passage. Can our past be tormenting us because of our un-forgiveness?

Are there any people whom you need to forgive? Please write down their names.

What do you think of the following quote taken from the book, *None of These Diseases*, by S.I. McMillen, M.D.?

"The moment I start hating a man I become his slave. I can't enjoy my work anymore because he even controls my thoughts. My resentments produce too many stress hormones in my body and I become fatigued after only a few hours of work. The work I formerly enjoyed is now drudgery. Even vacations cease to give me pleasure... The man I hate hounds me wherever I go. I can't escape his tyrannical grasp on my mind.

XI. LONELINESS: All people experience loneliness; it is part of being human. Sometimes it can be so painful and discouraging that people seek counseling to learn how to deal with it.

A. SOURCES OF LONLINESS

1. **LOSS:** grief, rejection, abandonment, failure, disappointment.
2. **DISOBEDIENCE:** state of separation from God.
3. **OVERWHELMING TROUBLES:** feels like no one understands, life becomes a misery.
4. **POOR HEALTH; OLD AGE:** incapacitated and isolated; friends and family ill or deceased .
5. **VICTIM:** object of personal attack.
6. **TOO HIGH EXPECTATIONS; "FAIRY-TALE" THINKING:** alienating self from all those who are "not good enough", which is everyone.
7. **OVERLY DEPENDENT:** demanding and irresponsible helplessness drives others away.
8. **NEGATIVE ATTITUDE:** anger, anxiety, criticalness, unpleasantness drives others away.
9. **STANDING FOR RIGHTEOUSNESS:** when all others follow the wrong path.

10. **SPIRITUAL LEARNING / WARFARE:** God purposely isolates people to allow them to learn important lessons, to develop their character, and to learn spiritual warfare.
11. **MINISTRY:** can be isolated, misunderstood, criticized, etc.
12. **OVER-WORKED; OVER-BURDENED WITH RESPONSIBILITIES:** no time to enjoy people

B. Many BIBLE CHARACTERS felt lonely; such as Moses, Job, Joseph, Elijah, Abraham, David, Solomon, the prophets—especially Jeremiah, John the Baptist, Jesus, Paul.

1. **Jesus experienced loneliness** while being tempted in the wilderness, during his ministry years, and especially in the garden of Gethsemane and on the cross.

- a. Because He understands how it feels, **He can help us** in our lonely times.

Heb 4:15-16 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. {16} Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

- b. He is our “big brother”

Heb 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

- c. He has promised **He will always be with us.**

Mat 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

John 15:4 Abide in me, and I in you...

- d. God the Father has promised to always be with us.

Gen 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

Exo 33:14 And he said, My presence shall go with thee, and I will give thee rest.

Isa 43:2 When thou passest through the waters, I will be with thee;...

Isa 58:9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am...

2 Cor 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

C. WAYS TO HELP DEAL WITH LONELINESS

1. Sometimes we must **accept it, and learn from it**: a sacrifice of accepting God's will until He changes it.
2. Learn to **value people, and recognize our need of them**, more than we did before.
3. Cultivate **attitude of gratitude** for the blessings we do have.
5. Take the opportunity to **increase ministry of prayer**.
6. Begin, or increase, **ministry of hospitality**.
7. Learn to **comfort others** in their need. (**Heb.10:23-24**)
8. **Reach out to fellowship** with dear ones, and with new friends.
9. Cultivate **old and new interests**.
10. **Personal Bible study and scripture memorization.**

D. HELPFUL SCRIPTURES:

1. (Job 14:16; Psalm 34:18, 51:17, 56:8, 63:1-3, **68:5-6**, 139:2; Isa.43:2-5; Mat.10:30; Jn.10:3; Phil.4:19; Heb.2:17-18, 4:15-16, 13:5.)
2. Scripture study on **"family of God"** (love, accept, serve, forgive, comfort, encourage one another; being kind, humble, patient, accountable, devoted, at peace with one another....)

XII. ADDICTION / SUBSTANCE ABUSE:

A. Definition: An addiction is the state of being enslaved to a habit or to a substance, which temporarily alters one's mood in order to (artificially) deal with life's demands.

1. Using behaviors or substances to **manipulate emotions** is "abuse".
2. **Examples** of addictions include: alcohol and drug use, tobacco and caffeine use, gambling, shopping, sexual obsessions or perversions,

exercise, angry raging, crisis, risk-taking, food, eating disorders, work, “religious” activities, romantic relationships, excessive talking...

B. CONTRIBUTING FACTORS: one or more “reasons” for addictive bx.

1. **Escaping PAIN:** The fallen world presents many challenges and heartaches. Fallen humans do not always find wise answers, or the strength, to respond to life’s problems. When the pain of life is too unbearable, addictions provide temporary escape from the pain, through artificial “happiness” or emotional “numbing”

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

2. **Loss of HOPE:** the struggles with loneliness, stress, depression, rejection, or abandonment have been overwhelming; it seems like there is no end to the emotional pain.
3. **Repressed ANGER:** consistent, unexpressed anger at being “hurt” by life leaves a person feeling WEAK, inadequate, powerless. This sense of “weakness” is expressed in “weak” behavior: addiction. The uselessness of an addictive life says: “I can’t deal with reality, so I will escape it. It’s the best I can do.”
4. **Hidden HOSTILITY:** repressed anger will find an expression; denying reality, failing to contribute or participate, is a passive way to express hostility. It is sometimes emotionally easier to “drop out” than to take responsibility to solve life’s problems.
5. **Hidden SELF-PUNISHMENT:** guilt, shame, anger at one’s self for own mistakes, or weakness will result in self-destructive behavior. Becoming “invalid” is a self-punishment and an expression of one’s opinion of self.
6. **Frustrated SELF-INDULGENCE:** accustomed to being pampered, over-protected, over-indulged; one insists that life meet his every need and expectation. When life lets him down, he “pampers and indulges himself”. He becomes an “unfortunate victim” of addiction who cannot contribute anything useful to others: his way of “punishing” the world for disappointing him.

Prov 29:21 He that delicately bringeth up his servant from a child shall have him become his son at the length.

(NIV Prov 29:21) If a man pampers his servant from youth, he will bring grief in the end.

7. **Quest for POWER / CONTROL:** addiction provides a false sense of being in control of our difficult lives; attempt to feel powerful rather than helpless; avoiding the chaos of troubled life by seeking the predictable results of habitual behavior. Ironically, the addiction soon takes control over the person, preventing escape from it's enslavement.

C. CHARACTERISTICS OF AN ADDICTION:

1. **Consuming focus:** addictive behavior consumes large amounts of time, thought, energy, and sometimes resources.
2. **Increasing tolerance:** increasingly more of the habitual behavior is required to satisfy the need.
3. **Growing denial:** refusing to believe or admit that our behavior is out-of-control, or mastering us. Lies and deceit hide behavior from others.
4. **Damaging consequences:** behaviors eventually damage or destroy relationships, family life, work, ministry, and spiritual life
5. **Painful to stop (withdrawal):** being deprived the habitual "crutch" produces discomfort, possibly even physical pain, also: irritability, angry outbursts, anxiety, panic attacks, tremors, depression, delirium.

D. CYCLE OF ADDICTION: once addiction has enslaved a person, it develops a repeating cycle of behavior.

1. Addictive behavior provides temporary **pleasure and relief** from pain and emptiness.
2. Sensations of **pleasure and relief are replaced by continual shame**. Having a sinful habit produces **guilt**. The potential for being discovered produces **fear**.
3. Then conscience brings conviction: the person **vows to stop** the behavior, **change** his ways, **make amends** for damage done.
4. **Addictive behavior stops**, for awhile, **but nothing positive replaces it**; the original emptiness is not filled; the original pain is not healed.
5. Feelings of emptiness and pain return, **producing despair and disillusionment**.
6. Pain, anger, tension rise, driving the person to **seek relief or escape again in the addictive behavior**.

Escape behavior → **shame, guilt, fear** → **conviction**, vow to change →

← tension, anger (seek escape) ← **pain, despair return** ← addiction behavior stops

** most **effective times** to minister to addict is during phases of “shame”, “conviction”; and “despair”.

E. WAYS TO HELP THE ADDICT:

1. It is **extremely difficult to challenge and overcome an addiction.**

a. The first task is to **help the addict recognize that he has a serious problem** that needs to be resolved.

May need to help family members learn to stop “enabling” the addict to continue his behavior (stop making excuses for him, lying to protect him, cleaning up after him, financing his habit, etc.)

b. Usually the addicted one **denies that he has a problem** of controlling his behavior, even when life is falling apart.

c. He probably **will not seek help or try to change until he “hits bottom”** (has lost everything important to him).

d. If he will not admit his problem behavior and seek help, his family and friends, and co-workers may wish to impose an **“intervention”** upon him.

(I) They all **meet together with him**, and each one briefly and respectfully explains how the addict has hurt them by his behavior, and how they want him to get help to change. They may tell him how they will each deal with him if he does not change.

(refusing to aid him in maintaining his habit, refusing to tolerate his damaging behavior...)

(II) Hopefully, he will see the extensive damage and grave consequences of his behavior, and commit to changing. The **intervention group will commit to helping and encouraging** him as he pursues the change.

(III) **If he refuses** to heed their warning, they must carry through with their intended **“consequences”**. It may yet convince him to change. (Mat.18:15-18; Rom.16:17-18;

1 Cor.5 & 6; Gal.6:1-2; Jam.5:19; 1 Jn.5)

2. It is **good to seek “specially trained addiction counseling”** whenever possible. Addictions are usually resistant to change, and the addicted are skilled at resisting change. The inexperienced pastor or counselor will be frustrated, and tempted to give up, after struggling to help the addicted.

a. **if no special help is available**, enlist several mature elders or leaders to help guide and encourage the addict.

b. **church should be careful NOT to offer significant financial help** to the addict, until he **proves** his commitment to recovery by

changing his life. (His family may need some assistance though.)

3. It is important to check the addict's physical health because all types of addictions take a toll on the body, threatening health and even life.

4. SPIRITUAL GUIDANCE: It is necessary for the addict to realize the SINFULNESS of his behavior, and his NEED FOR RELATIONSHIP WITH GOD.

a. help the addict know that addiction is IDOLATRY. As described by Jeff VanVonderen, in his book "Good News for the Chemically Dependent and Those Who Love Them", "...at the heart of all harmful dependencies is the issue of idolatry...It is seeking LIFE from idols." The sin of Adam and Eve brought DEATH (including all its negative forms and effects) to humans,

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

leaving man to search for "life" (fulfillment, pleasure, peace, power...) from two sources: things and self-effort. But anything which man depends on (whether bad or good) to supply "life" is an idol, because only Christ can provide LIFE and its fullness.

John 10:10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

John 6:48 I am that bread of life.

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

"Because of Christ's performance on the cross, life, value, and purpose are available to us in gift form only. Anything we do, positive or negative, to earn that which is life by our own performance is idolatrous...Addiction is the ultimate end of idolatry."

1 Cor 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

1 Cor 6:19-20 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? {20} For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

- b. help the addict find HOPE, POWER, and FORGIVENESS in God now, and in His promises for a perfect heaven.

Rom 8:18-25 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. {19} For the earnest expectation of the creature waiteth for the manifestation of the sons of God. {20} For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, {21} Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. {22} For we know that the whole creation groaneth and travaileth in pain together until now. {23} And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. {24} For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? {25} But if we hope for that we see not, then do we with patience wait for it.

- c. confess the sinful habit, and repent of it.

Prov 20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Prov 23:29-32 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? {30} They that tarry long at the wine; they that go to seek mixed wine. {31} Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. {32} At the last it biteth like a serpent, and stingeth like an adder.

Mark 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Eph 5:18-21 And be not drunk with wine, wherein is excess; but be filled with the Spirit; {19} Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; {20} Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; {21} Submitting yourselves one to another in the fear of God.

Rom 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

1 Cor 6:9-11 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, {10} Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. {11} And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Phil 3:13-14 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, {14} I press toward the mark for the prize of the high calling of God in Christ Jesus.

1 Tim 3:2-3 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; {3} Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

1 Tim 3:8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

d. Recognize that **FREEDOM** comes from “knowing” (applying) the **TRUTH** of Christ.

John 8:31-32 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; {32} And ye shall know the truth, and the truth shall make you free.

John 8:36 If the Son therefore shall make you free, ye shall be free indeed.

5. Encourage addict to follow **12 Step format** to deal with problem, moving slowly and deliberately through the steps, repeating steps if necessary. It may take months or years to complete the process:

ONE: Admit we are **powerless** over our dependency (addiction) and that it has become unmanageable.

John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

(Also: Mat 9:36; Rom.7:18-20; Ps.6:2-4; 31:9-10; 38:1-9; 44:15-16; 72:12-13)

TWO: Believe that a Power greater than ourselves can restore us to sanity.

Phil 4:13 I can do all things through Christ which strengtheneth me.

(also Mat.12:18-21; Mk.9:23-24; Lk.13:10-13; Jn.6:63; 12:46; Act.3:16; Ps.18:1-3)

THREE: Surrender our will and life to God's care (through Christ).

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

(also Mat.11:28-30; 16:21-26; Eph.2:8-9; Ps.3:5-6; 23; 91:1-4; Pro.3:5-6)

FOUR: Do a searching and fearless moral inventory of ourselves.

Lam 3:40-41 Let us search and try our ways, and turn again to the LORD. {41} Let us lift up our heart with our hands unto God in the heavens.

(also Mat.23:23-28; Lk.12:1-6; Rom.13:11-14; 1 Co.4:19-20; Gal.6:3-5;

Pro.5:3-6; 16:2-3)

FIVE: We admit to God, to ourselves, and to another human being the exact nature of our wrongs.

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

James 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

(also Lk.5:17-20; 5:31; Act.19:18; 2 Co.10:3-5; Heb.4:12-16; 1 Jo.1:8-9;

Pro.28:13-14)

SIX: Be entirely ready to have God remove all these character defects.

Psa 139:23-24 Search me, O God, and know my heart: try me, and know my thoughts: {24} And see if there be any wicked way in me, and lead me in the way everlasting.

(also Rom.6:11-12; Eph.4:17-23; Col.3:5-8; 1 Pet.1:13-16; 1 Jo.4:18; Rev.3:19-20;

Ps.119:28-40)

SEVEN: We humbly ask Him to remove our shortcomings.

Psa 51:7-10 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. {8} Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. {9} Hide thy face from my sins, and blot out all mine iniquities. {10} Create in me a clean heart, O God; and renew a right spirit within me.

(also Mat.18:4; Act.3:19; Heb.12:5-11; 1 Pe.5:6-7; 1 Jo.5:14-15; Ps.32:6-8;

Ps.37:23-24)

EIGHT: Make a list of all persons we have harmed and be willing to make amends to them all.

Mat 5:23-24 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; {24} Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

(also Mat.18:21-35; Lk.6:37-38; 19:8; Jo.13:34-35; 1 Co.13; 2 Ti.1:7; Jam.4:11-12)

NINE: Make direct amends to such people wherever possible, except when to do so would injure them or others.

Phil 2:3-4 **Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. {4} Look not every man on his own things, but every man also on the things of others.**

(also Mat.5:9; Rom.15:2; Phil.1:9-11; Col.4:5-6; Phil.8:17; Ps.51:14-17; Pro.16:20-24)

TEN: We should continue taking a personal inventory, and when we are wrong, promptly admit it.

Psa 19:12-13 **Who can understand his errors? cleanse thou me from secret faults. {13} Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.**

(also Mk.14:38; Rom.12:3; 1 Thess.5:17-22; Heb.2:1-3; 1 Pe.2:11; Ps.85:8-9; Ps.103:8-18)

ELEVEN: Through prayer and meditation, we are to improve our conscious contact with God, praying only for knowledge of His will for us and the power to carry that out.

Psa 1:2-3 **But his delight is in the law of the LORD; and in his law doth he meditate day and night. {3} And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.**

(also Jo.4:13-14; Rom.8:26-28; Gal.2:20; Phil.4:6-9; Tit.3:1-7; Ps.84:5-12; 127:1-2)

TWELVE: Having had a spiritual awakening as a result of these steps, we try to carry this message to addicts and to practice these principles in all our affairs.

2 Cor 1:3-4 **Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; {4} Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.**

(also Mk.5:18-20; 1 Co.9:22-27; 15:10; 1 Tim.1:12-16; Ps.92:1-4; 96:1-2; Pro.31:26-31)

F. INDICATIONS of PROGRESS toward healthy living:

1. admitting need for help; that habits are destroying and that God is only hope

Psa 40:1-3 **...I waited patiently for the LORD; and he inclined unto me, and heard my cry. {2} He brought me up also out of an horrible pit, out of the miry clay, and set my feet**

upon a rock, and established my goings. {3} And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

2. accepting pain as normal part of life, and dealing with it in responsible ways, depending on God's comfort

Psa 73:16-19 When I thought to know this, it was too painful for me; {17} Until I went into the sanctuary of God; then understood I their end. {18} Surely thou didst set them in slippery places: thou castedst them down into destruction. {19} How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

Psa 73:21-26 Thus my heart was grieved, and I was pricked in my reins. {22} So foolish was I, and ignorant: I was as a beast before thee. {23} Nevertheless I am continually with thee: thou hast holden me by my right hand. {24} Thou shalt guide me with thy counsel, and afterward receive me to glory. {25} Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. {26} My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

3. accepting responsibility for own choices: stop blaming others for own feelings, actions, consequences

James 4:8-10 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. {9} Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. {10} Humble yourselves in the sight of the Lord, and he shall lift you up.

4. accepting and depending upon God's mercy: undeserved help and forgiveness

Isa 30:18 And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him.

Exo 33:19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.

5. gaining confidence for living by the power of God:

Phil 4:13 I can do all things through Christ which strengtheneth me.

2 Cor 7:4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

6. expressing thankfulness for many blessings

Psa 32:1 ... Blessed is he whose transgression is forgiven, whose sin is covered.

Col 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Psa 100:4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

Phil 4:6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7. humble surrender (to God's direction) becomes a way of life:
an attitude of brokenness

Mat 11:28-30 Come unto me, all ye that labour and are heavy laden, and I will give you rest. {29} Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. {30} For my yoke is easy, and my burden is light.

1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

8. increasing devotion to enjoy and help others: new joys;
significance in relationships

2 Cor 1:3-4 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; {4} Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

John 15:12 This is my commandment, That ye love one another, as I have loved you.

1 Pet 4:9-10 Use hospitality one to another without grudging. {10} As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

XIII. GOAL SETTING: a way of bringing ORDER to life

“THINGS WHICH MATTER MOST MUST NEVER BE AT THE MERCY OF THINGS WHICH MATTER LEAST” (GOETHE)

A. GOD HAS “GOALS”

~~ OUR RELATIONSHIP TO GOD IS BASED ON HIS GOALS~~

1. “I AM” = THE GOD WHO EXISTS FOR A PURPOSE

Exo 3:14-15 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. {15} And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

2. “I WILL”

Exo 6:2-5 And God spake unto Moses, and said unto him, I am the LORD: {3} And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them. {4} And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. {5} And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

Exo 6:6-8 Wherefore say unto the children of Israel, I am the LORD, and I **will** bring you out from under the burdens of the Egyptians, and I **will** rid you out of their bondage, and I **will** redeem you with a stretched out arm, and with great judgments: {7} And I **will** take you to me for a people, and I **will** be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. {8} And I **will** bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I **will** give it you for an heritage: I am the LORD.

Jer 29:11-14 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. (NIV: Jer 29:11) For **I know the plans I have for you,** declares the LORD, **"plans to prosper you and not to harm you, plans to give you hope and a future."** {12} Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. {13} And ye shall seek me, and find me, when ye shall search for me with all your heart. {14} And I **will** be found of you, saith the LORD: and I **will** turn away your captivity, and I **will** gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I **will** bring you again into the place whence I caused you to be carried away captive.

3. “JESUS’ GOALS”

John 14:2-3 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. {3} And if I go and prepare a place for you, I **will** come again, and receive you unto myself; that where I am, there ye may be also.

John 17:19-26 And for their sakes I sanctify myself, that they also might be sanctified through the truth. {20} Neither pray I for these alone, but for them also which shall believe on me through their word; {21} That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. {22} And the glory which thou gavest me I have given them; that they may be one, even as we are one: {23} I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. {24} Father, I **will** that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. {25} O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. {26} And I have declared unto them thy name, and **will** declare it: that the love wherewith thou hast loved me may be in them, and I in them.

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

B. PERSONAL MISSION STATEMENT: WHAT IS MY LIFE ABOUT? WHAT DO I WANT TO BE? TO DO? WHAT ARE MY PERSONAL VALUES?

Col 3:1-4 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. {2} Set your affection on things above, not on things on the earth. {3} For ye are dead, and your life is hid with Christ in God. {4} When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Col 3:17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Col 3:23-24 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; {24} Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

- C. Setting goals is a part of God's plan for the believer.** There is no conflict between trusting God and setting goals, but our goals must follow God's goals:

Rom 12:2-21 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. {3} For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. {4} For as we have many members in one body, and all members have not the same office: {5} So we, being many, are one body in Christ, and every one members one of another. {6} Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; {7} Or ministry, let us wait on our ministering: or he that teacheth, on teaching; {8} Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. {9} Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. {10} Be kindly affectioned one to another with brotherly love; in honour preferring one another; {11} Not slothful in business; fervent in spirit; serving the Lord; {12} Rejoicing in hope; patient in tribulation; continuing instant in prayer; {13} Distributing to the necessity of saints; given to hospitality. {14} Bless them which persecute you: bless, and curse not. {15} Rejoice with them that do rejoice, and weep with them that weep. {16} Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. {17} Recompense to no man evil for evil. Provide things honest in the sight of all men. {18} If it be possible, as much as lieth in you, live peaceably with all men. {19} Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. {20} Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. {21} Be not overcome of evil, but overcome evil with good.

Rom 13:1-14 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. {2} Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. {3} For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: {4} For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. {5} Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. {6} For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. {7} Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. {8} Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. {9} For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying,

namely, Thou shalt love thy neighbour as thyself. {10} Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. {11} And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. {12} The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. {13} Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. {14} But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

D. A goal is an objective you want to achieve--setting goals is a part of the biblical plan. **EXAMPLES:**

1. God's goal for Noah: to build an ark. (dimensions: **Gen. 6:14**)
2. God's goal for Joseph: provide for Egypt (**Gen. 39**)
3. God's goal for Moses: bring people out of bondage
4. God's goal for Joshua: bring people into Canaan, take Jericho
5. God's goal for Jesus: go to the cross, redeem mankind
6. God's goal for the church: the great commission **Mt. 28**

E. Setting goals stretches a person's faith. We need goals that challenge. We can all do more than we first think. **Goal setting is planned, organized, and faith- stretching.**

Phil 4:13 I can do all things through Christ which strengtheneth me.

1. **GOD MAINTAINED HIS PURPOSE (GOAL) IN SPITE OF HIS ANGRY FEELINGS:** (He maintained his chosen goals, in spite of his emotions during the process.)

Deu 9:7 Remember, and forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

Deu 9:19 For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

Deu 10:10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

Deu 10:15-16 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. {16} Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

(ALSO: EX.32:9-14, NUM.14:11-23--, 16:19-24, DU.9:7--10:15)

2. JESUS ACCOMPLISHED HIS GOAL—IN SPITE OF THE PAIN & SHAME HE ENDURED

Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

- E. Every person who succeeds has set goals.** If we do not set goals, we will drift in our life; we will suffer disappointment. Goal-setting involves use of time-money-energy, emotions and will.
1. it draws upon our beliefs, positive attitude, emotional maturity, courage to be imperfect, risk-taking, willingness to change, etc.

Thing about it: IF YOU KNEW YOU COULD NOT FAIL, WHAT 3 GOALS WOULD YOU SET FOR YOURSELF?

- F. 7 failures in goal setting: why we don't set goals.**

1. **Fear** of failure, criticism, and exposure.
2. **Doubt** of our ability and of whether we deserve to succeed or not
3. **Procrastination:** usually a sign of a rebellious spirit
4. **Excuse:** refusal to assume responsibility
5. **Greed:** inordinate desire, which chokes creativity
6. **Slothfulness:** laziness; no plan, no evaluation
7. **Violating own conscience:** the mind is divided between Godly principles and ungodly goals, or vice-versa

- G. Avoiding mistakes in goal setting**

Can the Holy Spirit guide us to set goals? How can you be sure you are setting proper goals? How do you avoid making the mistakes of the 7 failures? What do your goals mean to you? What do they mean to others? What do they mean to the cause of Christ?

1. Is this goal **too vague?** (not clear or specific, as in "I want to be a better Christian")

2. Is this an **unreasonable** goal? (not likely to be “do-able”).
3. Is this an **immeasurable** goal? (No visible results to evaluate)
4. Was this goal **set too quickly**? (Set without evaluating what you want to accomplish or what you have to work with?)
5. Have I been **honest**? Is it really what I want. Is it God-directed? Is it only **self-centered**?
6. Will I **be a better person** for setting and accomplishing this goal?
7. Will it **help someone else reach his goal**?
8. Will it **get me where I want to go**?
9. Will it **violate the rights of others**?
10. Will my **family be able to enjoy the rewards** of my accomplishments?
11. Can I **develop a plan** for achieving this goal?
12. Do I regularly **review and revise** my goals?
13. Have I “**counted the cost**” of accomplishing this goal?
14. Am I **willing to pay the price** to succeed?
15. Are my goals **balanced over all the key areas of my life**?
16. Have I **maintained balance** in all the areas?
17. Are my goals **in line with scriptures and spiritual principles**?
18. Will it **violate my conscience**?
19. Do I have the **peace of God** concerning these goals.
20. Can I **honestly ask God's help** in striving to reach this goal?

H. Considerations for reaching goals.

In order to reach your goals you must be able to **visualize them** and actually **write them down** and **pray about them**. A **commitment** on your part is necessary to accomplishing them. You must keep your mind **focused** on the goal, **not discouraged** with obstacles and detours that appear.

YOU MUST HAVE:

1. A **clear picture** of what the goal is
2. A **confidence in God and yourself**
3. A **consuming desire**; value placed on your goal.
4. A **course of action**: preliminary plan
5. A **calendar of events**: have a time limit
6. A **cooperative spirit**: ability to get along with people
7. A **consistent effort**: commitment and determination
8. A **control of emotions**: how to handle failure or frustration
9. A **courage to act**: overcoming fear
10. A **consciousness of dependence on God**: faith

J. STEPS IN SETTING GOALS:

1. **CLARIFY YOUR VALUES / PRIORITIES:**

LIST ALL OF YOUR LIFE ROLES IN PRIORITY ORDER: EXAMPLE:

- a. GOD'S CHILD / SERVANT / FRIEND
- b. PERSONAL SELF
- c. WIFE / HUSBAND
- d. MOTHER / FATHER
- e. SON / DAUGHTER / SISTER / BROTHER)
- f. PASTOR / CHURCH LEADER / MEMBER
- g. MANAGER / EMPLOYEE / WORKER
- h. FRIEND
- i. SOCIAL SERVICE VOLUNTEER
- j. STUDENT / HOBBYIST / AMATUER

2. TASKS OF LIFE: LIST ESSENTIAL LIFE TASKS WHICH CORRESPOND TO EACH OF THE LIFE ROLES: EXAMPLE:

- a. GOD'S CHILD / SERVANT / FRIEND
 - (I) SPIRITUAL GROWTH
 - (II) FRUITFULNESS
 - (III)EVANGELISM
- b. PERSONAL SELF
 - (I) PERSONAL GROWTH (EDUCATION, SKILL DEVELOPMENT, ATTITUDE / BEHAVIOR CHANGES, PROBLEM-SOLVING...)
 - (II) FINANCIAL RESPONSIBILITY
 - (III)PHYSICAL HEALTH
- c. WIFE / HUSBAND
 - (I) MARRIAGE RELATIONSHIP
- d. MOTHER / FATHER (SISTER / BROTHER)
 - (I) FAMILY RELATIONSHIP
 - (II) CARING FOR CHILDREN
- e. SON / DAUGHTER / SISTER / BROTHER
 - (I) ORIGINAL FAMILY RELATIONSHIP
 - (II) CARING FOR PARENTS OR SIBS
- f. PASTOR / CHURCH LEADER / MEMBER
 - (I) SERVE CHURCH

- (II) MAINTAIN PERSONAL TESTIMONY
- (III) WITNESS TO NON-BELIEVERS

g. MANAGER / EMPLOYEE / WORKER

- (I) WORK
- (II) DEVELOP SKILLS
- (III) EARN INCOME

h. FRIEND

FRIENDSHIP

i. SOCIAL SERVICE VOLUNTEER

- (I) CITIZENSHIP
- (II) SERVE COMMUNITY
- (III) RELATIONSHIP

j. STUDENT / HOBBYIST / AMATEUR

- (I) LEARNING
- (II) RECREATION

**3. CREATING A BALANCED, DYNAMIC LIFE:
LIST 2 OR 3 SHORT-TERM AND 2 OR 3 LONG-TERM
GOALS FOR EACH LIFE TASK**

- a. VALID GOALS can be LARGE OR SMALL**
EX. Sm: (discuss suggestions from class...)
EX. Lg: (find a Godly wife who speaks Spanish...)
- b. BE SPECIFIC:** who, what, when, where, how, how much, how long...
- c. BE REALISTIC:** goals must be ATTAINABLE, TIMELY, NOT AT THE EXPENSE OF SOMEONE ELSE
- d. Goals requiring someone's cooperation SHOULD BE WRITTEN, WITH GUIDELINES, SIGNED, AND DISCUSSED**
- e. Goal development and attainment is an ONGOING PROCESS**
(prayer, evaluation, prayer, problem-solving, prayer, revision, prayer...)
 - (I) Include goal plans in **DAILY PRAYERS**
 - (II) **HAVE PERSONAL PLANNING DAYS** (weekly, monthly, yearly..)
 - (III) Personal **DAILY CALENDAR**
- f. RELATIONSHIP GOALS:** requires co-operation, clear and realistic expectations, conflict resolution, humility, love

Col 1:5-6 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; {6} Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

Col 1:9-12 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; {10} That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; {11} Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; {12} Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

K. VISION AND COMMITMENT: “THE SUBSTANCE OF THINGS HOPED FOR...”

Psa 33:18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

Psa 42:5 Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

Psa 62:5 My soul, wait thou only upon God; for my expectation is from him.

Psa 147:11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

Jer 29:11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

Isa 40:31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Rom 12:12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

1 Th 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Heb 12:1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Ecc1 9:10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

XX

PART THREE: DEALING WITH RELATIONSHIP ISSUES

I. “RELATIONSHIP” IS THE CENTRAL PURPOSE OF LIFE. It is amazing that the All Powerful, Lord God Almighty, Creator of the Universe would have any personal interest in lowly human creatures, let alone pursue “relationship” with us. But the fact is that everything we know about God revolves around His pursuit of us; His **desire to BE WITH US in a mutually respectful, love-based relationship. Isn’t it amazing?!** Consequently, **His plan and purpose** for creating humans “in His image”, is **that we should also create respectful, love-based relationships with each other.** Our highest form of worship, and source of earthly joy, is to cultivate these Godly relationships.

A. The ULTIMATE GOAL of all counseling is to deepen the client’s RELATIONSHIPS:

1. with God the Father:

a. the first and greatest commandment:

Deu 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

b. to “love God” = complete surrender of all earthly functions

Psa 73:21-28 Thus my heart was grieved, and I was pricked in my reins. {22} So foolish was I, and ignorant: I was as a beast before thee. {23} Nevertheless I am continually with thee: thou hast holden me by my right hand. {24} Thou shalt guide me with thy counsel, and afterward receive me to glory. {25} Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. {26} My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. {27} For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. {28} But it is good

for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

2. with Jesus:

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Rom 8:35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

a. to “love” Christ = “to keep His Word”

3. with the Holy Spirit:

John 14:16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

John 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Gal 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Eph 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Isa 61:1 The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

4. with others:

a. JESUS' ONLY COMMAND TO US:

John 15:12 This is my commandment, That ye love one another, as I have loved you.

Mark 12:30-31 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. {31} And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

Mat 22:40 On these two commandments hang all the law and the prophets.
anything we do to righteously improve our relationships gives God pleasure

Mal 2:10 Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

James 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

b. It's the GOLDEN RULE:

Mat 7:12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Luke 6:31 And as ye would that men should do to you, do ye also to them likewise.

(I) “love” = doing to others what we would like them to do to us.

(II) “love” = “doing”, not “feeling”

Rom 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

(III) “love” = “doing no harm”

II. RELATIONSHIPS ARE BASED ON “GODLY LOVE”

A. WHAT “GODLY LOVE” IS ‘NOT’:

1. NOT AN EMOTIONAL “FEELING”

2. infatuation: the desire to feel loved, adored, valued; enjoying the excitement of “romantic” involvement; enjoying the excitement of pursuing and being pursued by someone of interest.

3. affection: an emotional, tender caring for someone (or thing); enjoying a friendly interaction and mutual interest; deep enjoyment and appreciation for the qualities of someone (or thing). It can function as part of real “love”, or apart from it.

Deu 10:15 Only the LORD had a delight [“affection”] in thy fathers [Abraham, Isaac, Jacob] to love them, and he chose their seed after them, even you above all people, as it is this day.

Zep 3:16-17 In that day (when Jesus reigns as King on earth) it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. {17} The LORD thy God in the

midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

4. **dependency:** a degree of “neediness” that takes rather than gives. It can masquerade as “love” temporarily in order to receive what it wants. It is demanding and complains when it doesn’t receive what is expected. It is a form of immaturity, which creates many problems. Real love is stunted or smothered by dependency.
5. **sexuality:** many people, especially men, mistake being sexual for feeling love. Without respectful, affectionate, caring, sacrificing (real biblical), committed love; sexuality is only a human bodily function which, at best is tolerated; at worst is perverted to destructive, self-serving, abusive behavior—even among married persons. If a marriage is based on real, biblical love, sexuality will also be a welcome expression of love.

B. True Biblical (agape) LOVE is:

1. **Definition:** A “CHOICE” TO “DO” WHAT IS GOOD FOR SOMEONE ELSE, AT YOUR OWN EXPENSE, regardless of the response of the receiver (unconditional).
“choice” means “will”, the power that God gave us to freely choose.
Love is precious because it is chosen freely, and given unconditionally, even sacrificially.

1 Cor 10:24 Let no man seek his own, but every man another's wealth.

(NIV): 1 Cor 10:24 Nobody should seek his own good, but the good of others.

2. A SACRIFICIAL WAY OF LIFE – EVERYDAY

1 Pet 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor.

1 John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

3. A REASON FOR LIVING (THE GREATEST REASON FOR LIVING)

4. THE MOST IMPORTANT FOCUS AND RESULT OF MINISTRY

1 Cor 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (LOVE), I am nothing.

5. THE CAUSE OF LASTING JOY, AND GREAT HAPPINESS; BUT ALSO, OF GRIEF AND EMOTIONAL PAIN.

- a. Love always involves pain.** It is like the two sides of a coin; love and pain are inseparable. Nothing earthly is constant, and the object of our earthly love will eventually leave us. Then we will grieve.
- b. Love itself does not end.** We can look forward to many reunions with Christian loved ones, in heaven.

John 15:11-12 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. {12} This is my commandment, That ye love one another, as I have loved you.

John 16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

6. A HUMBLE ATTITUDE OF ‘SUBMISSION’ TO OTHERS

Phil 2:4 Look not every man on his own things, but every man also on the things of others.

(NIV): Phil 2:4 Each of you should look not only to your own interests, but also to the interests of others.

Eph 5:21-33 Submitting yourselves one to another in the fear of God. {22} Wives, submit yourselves unto your own husbands, as unto the Lord. {23} For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. {24} Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. {25} Husbands, love your wives, even as Christ also loved the church, and gave himself for it; {26} That he might sanctify and cleanse it with the washing of water by the word, {27} That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. {28} So ought men to love their wives as their own bodies. **He that loveth his wife loveth himself. {29} For no man ever yet hated his own flesh;**

but nourisheth and cherisheth it, even as the Lord the church: {30} For we are members of his body, of his flesh, and of his bones. {31} For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. {32} This is a great mystery: but I speak concerning Christ and the church. {33} **Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.**

7. AN ACTION: AN UNSELFISH EFFORT TO BENEFIT SOMEONE ELSE.

James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

James 2:17 Even so faith, if it hath not works, is dead, being alone.

James 4:17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

8. RESPECTFUL OF INDIVIDUALITY

1 Cor 12:12-30 {14} For the body is not one member, but many. {18} But now hath God set the members every one of them in the body, as it hath pleased him. {19} And if they were all one member, where were the body? {20} But now are they many members, yet but one body. {21} And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. {22} Nay, much more those members of the body, which seem to be more feeble, are necessary: {25} That there should be no schism in the body; but that the members should have the same care one for another....

9. A MATTER OF “LIFE AND DEATH” (DYING TO SELF)

Mat 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

Luke 14:27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

10. COMMANDED BY GOD; JESUS' ONLY COMMAND

Mark 12:30-31 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. {31} And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

John 15:12 This is my commandment, That ye love one another, as I have loved you.

11. THE EVIDENCE OF BEING FOLLOWERS OF CHRIST

John 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.

John 15:12-14 This is my commandment, That ye love one another, as I have loved you... {14} Ye are my friends, if ye do whatsoever I command you.

12. DIFFICULT FOR MANY, BUT THE RESPONSIBILITY OF ALL

1 Pet 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

1 Pet 3:17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Gal 5:14-26 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. {15} But if ye bite and devour one another, take heed that ye be not consumed one of another. {16} This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. {17} For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. {18} But if ye be led of the Spirit, ye are not under the law. {19} Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, {20} Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, {21} Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. {22} But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, {23} Meekness, temperance: against such there is no law. {24} And they that are Christ's have crucified the flesh with the affections and lusts. {25} If we live in the Spirit, let us also walk in the Spirit. {26} Let us not be desirous of vain glory, provoking one another, envying one another.

SUMMARY OF BIBLICAL VIEW OF “LOVE”

Deu.6:5: to “love God” = complete surrender of all earthly functions

Jn.14:23: to “love Jesus” = to keep his word

Jn.15:12: to love one another = Jesus’ commandment

Mk.12:31: to love neighbor as self = Jesus’ commandment

Mat.22:40 to love God, and one another = law & prophets (God’s Word
O.T.)

Mat.7:12: to do to others what we want them to do = law and prophets
to love = to “do”, not to “feel”

1 John 2:3: to love God and one another (keep His commands) = knowing
God

Luke 6:46: to love others = making Jesus “Lord”

John 15:14: to love others = being Jesus’ “friend”

John 15:13: to love others = to sacrifice self

John 13:35 to love one another = being His disciple

Eph 5:21-33: to love = to submit one to another

1 Cor 12:12-30: to love = to respect individuality

1 Cor 13:2: to love = greatest of all forms of ministry

Mat 28:19-20: to love = goal of “great commission”

1 Pet 1:22: to love = to purify soul, by obeying the truth

Gal 5:14-26: to love = to walk in the Spirit, and to crucify the flesh

Rom.13:10: to love = do no harm

III. ‘RESPECT’ IS NECESSARY FOR GODLY RELATIONSHIPS

Notice that the “elements of good relationships” (below) are all Godly qualities that are opposites of Satan’s “three temptations” (pride, fear, desperation).

A. SOME ELEMENTS OF ALL GOOD RELATIONSHIPS:

- 1. MUTUAL RESPECT (boundaries)**
 - a. respectful communication**
 - b. respect for other's property and person**
 - c. respect for other's individuality**
 - d. respect for other's rights and equality**
 - e. respect for other's spiritual life**
- 2. RESPONSIBILITY**
- 3. RESTORATION** when offenses happen (repentance & restitution)
- 4. EMOTIONAL MATURITY**
- 5. HUMILITY**
- 6. CO-OPERATION**
- 7. CONFLICT RESOLUTION**
- 8. TRUST**
- 9. ECONOMIC CO-OPERATION**
- 10. FAITH** in God, self and others
- 11. SPIRITUAL DEVELOPMENT**
- 12. FORGIVENESS**
- 13. COURAGE / ENCOURAGEMENT**
- 14. HOPE**
- 15. EMOTIONAL SUPPORT**
- 16. HUMOR / JOY**
- 17. TIME – WITH ONE ANOTHER**
- 18. DEEP INTEREST, CARING, GIVING, PASSION**
- 19. INTIMACY (knowing and being known)**

The **essential task** in improving relationships is to:

**** identify and eliminate attitudes and behaviors which are motivated by Satan's temptations.**

**** replace those attitudes and behaviors with Godly qualities, which can be summarized by the term “RESPECT”.**

B. RESPECTING EACH OTHER AS “EQUALS”

- 1. DEFINITION: RESPECT -- AN ACT OF GIVING PARTICULAR ATTENTION; CONSIDERATION; TO CONSIDER WORTHY OF HIGH / SPECIAL REGARD; ESTEEM; HONOR; REFRAIN FROM INTERFERING**

WITH (ONE'S PRIVACY).

Gal 3:26-28 For ye are all the children of God by faith in Christ Jesus. {27} For as many of you as have been baptized into Christ have put on Christ. {28} There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

(NIV) 1 Th 5:12-13 Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. {13} Hold them in the highest regard in love because of their work. Live in peace with each other.

- a. note: in the KJV of scripture the word “respect” often has a negative meaning because it was used in those days to mean “being singled out from among others for favored treatment”. Examples:

2 Sam 14:14...neither doth God respect any person...

Prov 28:21 To have respect of persons is not good: for for a piece of bread that man will transgress.

Rom 2:11 For there is no respect of persons with God.

Eph 6:9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

James 2:1-9 ... {2} For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; {3} And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: ...{8} If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: {9} But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

- b. However, today, in societies that are based on freedom and equality, we use the word “respect” to signify that “special consideration” is due to everyone equally, as a matter of humility and good will. (“Loving your neighbor as yourself”) That is why we use the term “RESPECT”, here, to summarize the essence of Godly relationships.

2. Among believers, no one personally deserves more, or less, esteem or honor than any one else. No one is superior or inferior; no one is more or less important or valuable than anyone else

(though a person's "office" or "position" may be worthy of honor or esteem).

(NIV) 1 Pet 2:17 Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king.

(KJV) 1 Pet 2:17 Honor all men. Love the brotherhood. Fear God. Honor the king.
(also 1 Th. 5:12-13)

C. RESPECTING EACH OTHER AS "INDIVIDUALS"

- 1. DEFINITION: INDIVIDUAL -- INDIVISIBLE; INSEPARABLE; EXISTING AS AN INDIVISIBLE WHOLE; EXISTING AS A DISTINCT ENTITY; A SINGLE HUMAN BEING AS CONTRASTED WITH A SOCIAL GROUP...**
- 2. (from definition of "respect" above:) REFRAIN FROM INTERFERING WITH (ONE'S PRIVACY)**

D. "RESPECT" IS THE BASIS OF THE TEN COMMANDMENTS

- 1. The 10 COMMANDMENTS were radically different than any other system of human law: (Exodus 20)**

- 2. ESTABLISHED COMPASSION, RESPECT, EQUALITY, JUSTICE FOR ALL PEOPLE**

(NIV) 1 Pet 3:15 But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,

(KJV) 1 Pet 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

E. RESPECT IS THE OBJECT OF THE FRUIT OF THE SPIRIT

Gal 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering (patience), gentleness (kindness), goodness, faith(fullness), {23} Meekness, temperance (self-control): against such there is no law. ("these satisfy God's law")

(NIV) Eph 5:33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

(KJV) Eph 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

(NIV) 1 Pet 3:7 Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

(KJV) 1 Pet 3:7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

F. RESPECT MEANS NO “FAVORED STATUS”, IN GOD’S KINGDOM, for the rich, strong, or privileged classes.

Lev 19:34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the LORD your God.

Prov 22:2 The rich and poor meet together: the LORD is the maker of them all.

Deu 27:19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

Rom 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

John 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Eph 2:12-14 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: {13} But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. {14} For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

1 Pet 2:16-17 As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. {17} Honour (respect) all men. Love the brotherhood. Fear God. Honour the king.

1 Pet 3:8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

Gal 5:6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

Mark 10:13-16 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. {14} But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. {15} Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. {16} And he took them up in his arms, put his hands upon them, and blessed them. (also Mat.19:14)

G. BACK TO BASICS : RESPECTFUL RELATIONSHIPS

1. Just as education has its basic “3 R’s”, here is a “3 R’s” Formula for successful human relations:
Respect Reinforces Relationship and Relationship Reinforces Respect
2. For most clients, problems about **relationship** or **respect** are the core issues. The 3 R’s form the basic solution.
3. For example, **if a client hopes to improve personal relationships, counseling may focus on increasing respectful behaviors** such as:
 - a. Accept others’ individuality (their values, opinions, feelings, goals...) without trying to change them.
 - b. Show appreciation of others, apart from what they “do”.
 - c. Say what you mean; be consistent.
 - d. Avoid nagging, blaming, lecturing, belittling
 - e. Listen sincerely, talk thoughtfully
 - f. Be encouraging: allow yourself and others to make mistakes – and to try again.
4. Similarly, **to increase self respect, or to be better respected by others, counseling may focus on Relationship skills** such as:
 - a. Spend (as in “sacrifice”) time, regularly, to be together with others.
 - b. Demonstrate patience.
 - c. Listen, with interest
 - d. Develop the courage to be imperfect, and to allow others the same freedom
 - e. Acknowledge own mistakes and apologize, instead of defending self.
 - f. Treat others as equals, instead of as superiors or inferiors.
 - g. Avoid all dominating or controlling behaviors

5. Just as there are infinite ways to express love and respect, many of us regularly express a non-loving, disrespectful attitude by neglecting the “basics.” Is it because they seem so obvious that it is easy enough to overlook them “just this one little time?”
6. But don’t forget that all the “one little times” add up to something. They can make the difference between successful, respectful relationships with self and others—or divisive, hurtful, troublesome relationships. We could all benefit by remembering to practice, daily, the “3 R’s” Basics of relationship and respect.

H. Examples of “respectful” vs. “disrespectful” ideas: (also see handout copy in the Appendix)

RESPECTFUL

Galatians 6:9 Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.

CAN’T LOSE

ENCOURAGE OTHERS

TREAT OTHERS EQUALLY

RECOGNIZE SELF & OTHERS
INDIVIDUALITY

RECOGNIZE SELF & OTHERS
FREEDOM

SOLVES PROBLEMS

TRIES TO CHANGE SELF

RESPONSIBLE FOR OWN FEELINGS
AND BEHAVIORS

ASSERTIVE

“I” STATEMENTS

FIRM BOUNDARIES (WHAT I AM
WILLING TO DO...)

REALISTIC EXPECTATIONS

DISRESPECTFUL

Galatians 6:7 Do not be deceived: God cannot be mocked. A man reaps what he sows. Galatians 6:8 The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.

CAN’T WIN

DISCOURAGE OTHERS

TREAT OTHERS > OR < (FEAR / PRIDE)

INSIST ON SELF & OTHERS
COMPLIANCE

INSIST ON SELF & OTHERS
CONTROL

CREATES PROBLEMS

TRIES TO CHANGE OTHERS

BLAMES OTHERS FOR OWN
FEELINGS AND BEHAVIORS

AGGRESSIVE OR PASSIVE

“YOU” STATEMENTS (NEG.)

WEAK BOUNDARIES
(YOU SHOULD...)

UNREALISTIC EXPECTATIONS

THINK → ACT

CONFIDENCE IN SELF AND
OTHERS

INDEPENDENT
(INTERNAL CONTROL)

I NEED....

RECEIVES

PATIENT (I CAN WAIT)

TRY AGAIN

MIND OWN BUSINESS

WOULD YOU LIKE SOME HELP?

I'M SURE YOU CAN HANDLE IT

I'M HAPPY FOR YOU

YOU ARE PRECIOUS TO ME

I LIKE YOU JUST THE WAY YOU ARE,
AND JUST WANT MORE OF THE SAME

BE FREE TO BE YOURSELF

RE-ACT → THINK

LITTLE CONFIDENCE IN SELF
AND OTHERS

DEPENDENT
(EXTERNAL CONTROL)

I WANT...

TAKES

IMPATIENT (I WANT IT NOW)

GIVE UP

MIND OTHERS' BUSINESS

LET'S DO IT MY WAY.

LET ME DO IT

I'M PROUD OF YOU

YOU ARE SPECIAL

I DON'T LIKE YOU ANYMORE,
WHY DON'T YOU CHANGE?

YOU MUST PLEASE ME, & I MUST
PLEASE YOU

IV. RESPECTFUL BOUNDARIES ARE NECESSARY FOR GODLY RELATIONSHIPS.

Speaking of human interactions in terms of “boundaries” is a simplified way to talk about **living in the FREEDOM provided by God our creator, and in Christ our redeemer.**

This freedom is manifested in being RESPECTFUL to self, and toward one another.

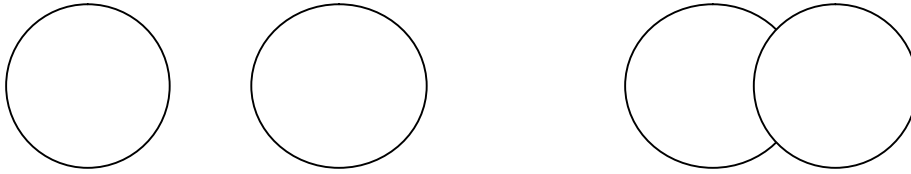
Respectful boundaries is the most misunderstood issue between people, and THE MOST BASIC ESSENTIAL PRINCIPLE OF GOOD RELATIONSHIPS.

A. “Boundaries” explains how to “love your neighbor as yourself” (the second most important commandment, after loving God!).

B. The term “boundaries” refers to PERSONAL LIMITS.

- 1. Just as a boundary line, or fence, marks the limits of a territory; and also defines the separation between one territory and another;**

2. people need a sense of their own personal boundaries in order to realize the **freedom** of being an **individual** created by God in **equality** to every other individual. By observing **respectful boundaries** with others, we can maintain **respectful relationships**.



Every person is an unique “**individual**”, **separate** from every other person. This **individuality must be maintained and respected**. Whenever their lives (or individual “boundaries”) are crossed, in even the smallest way, it should be by “**invitation**”, or “**mutual consent**”. When boundaries are crossed without permission, it can be considered a “**violation**”, or “**trespass**”. **This is what causes conflict between people. This is NOT “loving your neighbor as yourself”.**

C. Some of the main ideas about boundaries include:

1. **limits of “self”**: every person is a unique, individual, God-given life; **separate from every other individual life**. No one is an “extension” of anyone else. Every person has a unique and individual life to live.
2. **limits of “ownership”**: among human beings, every person totally owns his own life and his own “self”. **No other person owns any part of anyone else**, and therefore has no right to dominate anyone else.
3. **limits of “responsibility”**: (with some exceptions noted below) every person is totally **responsible for his own individual life**. He is **not responsible for any other person’s life**, and they are not responsible for his. Life’s responsibilities can be grouped into 5 major parts:
 - a. **physical**: Everything pertaining to my body is my own responsibility, and no one else’s.
 - b. **intellectual**: I, alone, am responsible for all my thoughts, ideas, memories, speech, mental functions.
 - c. **emotional**: I, alone, am responsible for my feelings, and how I express them.
 - d. **spiritual**: Everything about my spiritual beliefs and practices is my own responsibility.
 - e. **social**: I, alone, am responsible for how I willingly interact with other individuals.

4. **respect:** if two people “respect” each other, they will observe each other’s boundaries. **One will not attempt to control, manipulate, force, or deceive the other to do what he wants him to do.** One will not cross the other’s boundary to tell him how to think, how to feel, what to do with his body, what to believe, how to worship, or how to socialize. Likewise, he will not try to pull the other person across his own boundary to come and serve him, please him, take care of him, or pay attention to him.

a. He also will have “self-respect” and therefore **not allow himself to be dominated or manipulated.**

Mat 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

b. **Respecting boundaries means NOT “USING” OTHERS TO GET WHAT WE WANT, REGARDLESS OF THE REASONS WHY WE MAY WANT TO, There is NEVER a legitimate reason or excuse for “using” others,**

5. **Self-control:** People are able to treat others respectfully if they “walk in the Spirit”, demonstrating the **Fruit of the Spirit**, including “self-control”. With respect for boundaries, people understand that they **CANNOT CONTROL OTHERS: THEY CAN ONLY CONTROL THEMSELVES.**

Gal 5:13-26 For, brethren, ye have been called unto liberty; only **use not liberty for an occasion to the flesh, but by love serve one another.** {14} For **all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.** {15} But if ye bite and devour one another, take heed that ye be not consumed one of another. {16} This I say then, **Walk in the Spirit, and ye shall not fulfil the lust of the flesh.** {17} For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. {18} But if ye be led of the Spirit, ye are not under the law. {19} Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, {20} Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, {21} Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. {22} But **the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, {23} Meekness, temperance: against such there is no law.** {24} And they that are Christ's have crucified the flesh with the affections and lusts.

{25} If we live in the Spirit, let us also walk in the Spirit. {26} Let us not be desirous of vain glory, provoking one another, envying one another.

- 6. Co-operation:** With respect and self-control, there is **liberty** to “cooperate” with each other.
- a. This allows each person to **“volunteer” to help meet the other’s needs**, without feeling “forced” or “manipulated” to do so.
 - b. This **allows “Love” to function**: “giving something freely for the good of someone else”. The more respect and self-control there is in a relationship, the more love there will be. **Without respect and self-control, love cannot grow.**
 - c. When we give to others because we want to, we give **CHEERFULLY**, and God Loves a Cheerful Giver!

2 Cor 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

James 5:12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

D. In relationships with respectful boundaries:

1. People respect each other’s boundaries.
2. People demonstrate patience and faith, instead of manipulation and control.
3. One person does not dominate the other one in any area of life.
4. One person does not manipulate the other to meet his own needs or get his way.
5. Each person realizes that he is responsible for his own emotional well-being; he does not depend on the other to “make him happy”.
6. Each person is able to make “requests” of the other, and is willing to accept whatever the response is (because he respects the other’s boundaries).
7. Each person is able to “give cheerfully” to others, without feeling forced or manipulated.
8. Persons encourage each other to develop their own interests and skills.
9. Each person is appreciated for being “himself”, as he is.
10. Persons learn to appreciate their differences.
11. When there is disagreement or conflict, they are able to resolve it without demeaning each other or damaging the relationship.
12. **Respectful (loving) people please God, and He will give them**

protection, peace and satisfaction in God's time and way.

Psalm 147:13-14 Extol the LORD, O Jerusalem; praise your God, O Zion, for he strengthens the bars of your gates and blesses your people within you. He grants peace to your borders and satisfies you with the finest of wheat.

***** Most relationship problems are caused by not respecting each other's boundaries.**

E. Exceptions to the general boundary principle:

The principle of individual responsibility and self-ownership applies to all persons capable of accepting it. Some obvious accommodations must be made for those who aren't ready or able to assume FULL responsibility for themselves, such as:

1. **Children:** the level of responsibility they have for themselves begins with zero at birth, and continually increases as years go by.
2. **Elderly, infirm, and mentally disabled:** some may reach a stage of infirmity when it is necessary for others to take responsibility for them.
3. **Criminal and anti-social persons:** by their choice to act destructively and irresponsibly, they forfeit the right to fully own and be responsible for themselves. Others will take control of them for the good of society (punishment or incarceration).
4. **Temporary incapacity:** People who need to be "cared for" while they recover from unexpected and overwhelming circumstances such as: bereavement, shock, emotional breakdown, tragedy, natural disaster, etc.
5. **Legitimate authority:** God-ordained social systems of government, and orderly positions of authority in institutions and job places should exercise appropriate levels of control over persons, who, in turn, must submit appropriate levels of compliance, in order to be part of the beneficial system.
6. **Self-sacrifice:** At times, God may lead a person to relinquish their self-ownership, with it's inherent rights, for the sake of His purposes. Even though he may "allow" others to control him, this person has "chosen" to put himself in this position, so he is still "controlling himself", so to speak.
7. **Unwilling domination:** At times, disrespectful people take domination over others by some type of force. If a person has no power to resist the domination, he can still remain "free" in his mind and spirit by "choosing" to focus on respecting himself, and by remembering his freedom is

ultimately in Christ.

F. Simple suggestions to develop boundary skills:

1. To determine what the boundary lines are for any situation, ask yourself: **“Whose problem is this?” “Who is responsible for this?” “What part of this situation is my responsibility?”**
2. To deal with others who are pressing or forcing, or just politely asking, you to do something, ask yourself: **“Am I (truly) willing to do this?”** Then answer truthfully: **“Yes, I would be willing to...”** or, **“No, I’m not willing to...”**
 - Doing what is “best” for someone doesn’t always mean doing what they want you to do!If you are not **sure** what you are willing to do, say: **“I don’t know, let me think about it.”** Give your answer later.
3. To make a request for someone’s help or co-operation, ask: **“Would you be willing to...?”** Accept a “no” answer without anger or frustration.
4. To gain someone’s co-operation when their behavior is infringing on your boundary, or to let someone know that you are about to do something they won’t like, say, **“I need...”**. Remember that you are only making an announcement about your need or intention. You cannot control the response you get. (Most times, people will co-operate.)
5. When you have mistakenly crossed someone’s boundary, quickly apologize (**I’m sorry; I realize I was wrong.**); then ask, **“May I start over?”** or **“May I try again?”**
6. When you see someone struggling with something, don’t cross their boundary and start “helping them out”, or take over, or tell them how they should be doing it, or give any advice. Instead, ask: **“Do you want some help with that?”** or **“What do you need?”**

G. Very prideful people refuse to live respectfully with others; they continually violate personal boundaries. It usually does no good to try to reason with them, or to appeal to their emotions; this will lead to arguments or serious fighting. It is best to limit interaction with them as much as possible.

1. If you live with this type of person, you must **refuse to argue, nag, lecture, or attempt to control or over-power him.**

Prov 15:1-2 A soft answer turneth away wrath: but grievous words stir up anger. {2} The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

Prov 19:11 The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

1 Pet 3:1-4 ...be in subjection to your own husbands [or any disrespectful person]; that, if any obey not the word, they also may without the word be won by the [non-challenging] conversation of the wives; {2} While they behold your chaste conversation coupled with fear... {4} But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

2. You can affect the disrespectful person's attitude and behavior best by **praying** about it.

Rom 8:26-27 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. {27} And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

3. If the disrespectful person is **extremely contentious, or abusive**, it may be finally necessary to **“separate” yourself from him completely**, until he allows God to deal with his heart and he **repents and changes** his ways. (see I.C. “Repentance”)

1 Cor 7:10-11 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: {11} **But and if she depart**, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. (this wisdom can apply to any family member toward other family members)

Dan 11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.
(see 1 Cor.5:1-5)

1 Cor 5:11-13 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one do not eat. {12} For what have I to do to judge them also that are without? do not ye judge them that are within? {13} But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

4. You must **be patient, and have faith**:

2 Pet 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

(also Ps.25:1-9; Ps.26:5-7; Isa.40:25-31)

V. CONFLICT RESOLUTION

A. CONFLICT IS INEVITABLE: a part of everyday life at home, at work, and with friends.

“Whenever two or more people have a continuing relationship, there will eventually be conflict. Are you married: There will be conflict. Are you single and living at home with your parents? There will be conflict. Are you the parent of a single son or daughter living at home? There will be conflict....And whenever there is conflict, there can only be one of two outcomes: We will either hurt--even destroy--each other, or we will build up each other and benefit from the experience.” (Collins 29, p.165)

Until all humans learn to act with Godly Love and Respect, there will be times of conflict in relationships. In fact, conflict is a daily occurrence, even among Spirit-filled believers. Even the apostles experienced conflict:

Acts 15:39 And the contention was so sharp between them (Paul and Barnabus), that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

Whenever a trace of selfishness, or greed, or fear, or impatience, or demanding, or discontent, or misunderstanding, or other human weaknesses are expressed toward others, there will be conflict and division.

1. HOW DO YOU DESCRIBE CONFLICT?

- a. DISAGREEMENT, POUTING, GRUMBLING, NAGGING, PUNISHING, GROUSING
- b. COMPLAINTS / CRITICISM OF ME, OR OF MY PERFORMANCE
- c. FIGHTING WITH SOMEONE
- d. STRESSFUL EVENT
- e. POWER / CONTROL CONTEST
- f. MATCH OF STUBBORN WILLS
- g. ANGRY EVENT
- h. THREAT TO MY SECURITY

- i. TAKING A RISK--OF BEING REJECTED, CORRECTED, HATED, HUMILIATED...
- j. SPEAKING OUT FOR MY BELIEFS, STANDING UP FOR MYSELF
- k. NO ONE COMMUNICATING: ANGRY SILENCE, OR ANGRY YELLING
- l. OPPOSITION
- m. ???

(I) A **CONTINUUM** of “conflict experiences” (how bad was it?)

HURT -|-----|-----|-----|-----|-----|-----|**VIOLENT**
FEELINGS **ATTACK**

- a. Some clients who experience “minor” conflicts experience them as though they were “major traumas”.
- b. To help the client gain **perspective** about his own conflict experience, have him name a number of possible conflict experiences (such as described in #1. above), then place his own conflict experience on the continuum line where he feels it fits.
- c. If the client seems to have exaggerated the “awfulness” of his own experience, discussing this continuum may help him to see it more objectively.

3. **DEFINITION OF CONFLICT:**

- a. **“DANGER”** (“D-ANGER”)
- b. **“CRISIS”**, in Chinese Language, is comprised of the characters **“DANGER”** and **“OPPORTUNITY”**; literally, **“ OPPORTUNITY RIDING ON A DANGEROUS WIND”**
- c. Latin: **CONFLIGERE** = **“TO STRIKE TOGETHER”**
- d. A situation in which the **CONCERNS OF TWO PEOPLE SEEM TO BE INCOMPATIBLE.**
- e. When **TWO PEOPLE TRY TO OCCUPY THE SAME PLACE AT THE SAME TIME.**
- f. **DISAGREEMENT** about facts, methods, values, opinions, goals...
- g. **DISAPPOINTMENT** about **unrealistic expectations in relationships**

B. **CONFLICT HAS SOME POSITIVE BENEFITS:**

- 1. A challenge and **OPPORTUNITY TO GROW** personally, and in relationships.
- 2. **PROBLEMS CAN BE SOLVED** – creatively
- 3. Chance to **EVALUATE OUR PERFORMANCE** objectively

4. **INCREASED KNOWLEDGE OF ONE ANOTHER**
5. Chance to **SHOW OUR UNIQUE WAY OF THINKING, ACTING, FEELING**
6. Chance to **CLARIFY EXPECTATIONS; MODIFY EXISTING RULES**
7. **INTIMATE SELF-DISCLOSURE**
8. Chance to **EXPRESS UNDERSTANDING, RESPECT, ACCEPTANCE**
9. Chance to **CLARIFY ROLES AND FUNCTIONS**
10. Chance to **STRENGTHEN OUR RELATIONSHIP**
11. Chance to **AIR FEELINGS FREELY**
12. Breath of **FRESH AIR IN STAGNATING RELATIONSHIP** (as lightning cleans the air)
13. **MOMENT OF HONESTY** → improved communication → reduced hostility, anger, or misunderstanding
14. Learn to **RECOGNIZE OUR DEFICIENCIES**

C. FEELINGS PRODUCED BY CONFLICT:

NEGATIVE:
BEFORE / DURING CONFLICT:

HURT
SCARED
FRIGHTENED
IGNORED
CONFUSED
ISOLATED
CHALLENGED
THREATENED
UNWANTED
DISLIKED
PUT DOWN
CONTROLLED
JUDGMENTAL

POSITIVE:
AFTER RESOLVING CONFLICT

CARED FOR
CONFIDENT
RELIEVED
LISTENED TO
CLEAR ON THINGS
MORE INTIMATE WITH OTHERS
UNDERSTOOD
OPEN TO TRUTH
ACCEPTED BY OTHERS
RESPECTED
SUPPORTED
SELF-RELIANT
ACCEPTING OF DIFFERENCES

D. ALTERNATIVES TO CONFLICT RESOLUTION: (Collins#29p.30-38)

When conflict occurs, people have different ways of handling it: some ways are effective; others are damaging to relationship. It may be useful to ask the question: **IS RESOLUTION DESIRED? (OR ARE YOU INVESTED IN MAINTAINING THE CONFLICT?)**
Sometimes, people find it easier, or more beneficial to keep the

conflict going than to resolve it!

(1) AVOIDANCE:

“I’D RATHER NOT TALK ABOUT IT.” “I DON’T HAVE A PROBLEM.” “NOTHING’S WRONG.”

- a. **GOOD**—To end power struggle, argument, or potential fight
- b. **BAD**—Deny or suppress feelings of conflict; belief that admitting conflict will prevent achieving personal goals; refuses to try to solve conflict; wants to look good or please; leads to hostile resentment

2. ACCOMMODATION:

“WHATEVER YOU SAY.” “IT’S ALL THE SAME TO ME.” “I DON’T CARE.”

- a. **GOOD**—Peacemaking; willing to forgive.
- b. **BAD**—Sacrifice own personal goals to the relationship; Peace at any price; conflict is fearful; feeling guilty; Looking for acceptance and approval; becomes door-mat; feels responsible to maintain relationship by “giving in”.

3. COMPETITION:

“MY WAY, OR ELSE!” “YOU’LL SEE I’M RIGHT.” “I’LL NEVER GIVE IN!” “I’LL SHOW YOU; YOU’LL BE SORRY!”

- a. **GOOD**—To protect fundamental rights of self, and others, from abuse.
- b. **BAD**—Will sacrifice relationship to achieve personal goals and “win”; can be aggressive or passive; can be abusive, disrespectful, and demeaning.

4. COMPROMISE:

“IF.....THEN.....”

- a. **GOOD**—Allows both parties to achieve some goals without endangering relationship.
- b. **BAD**—May lose some integrity or conviction for sake of relationship; leads to half-hearted commitments, frustration, dissatisfaction.

5. COLLABORATION:

“HOW CAN WE BOTH BE HAPPY WITH THE SOLUTION?”

- a. **GOOD**—Concerned for both goals and relationship; seeks how to move beyond different positions to understand the true needs of each party; creatively finds a mutually satisfying solution; leads to increased trust, stronger relationship, and accomplishment of goals; must concentrate on interests—not emotions.
- b. **BAD**—Requires commitment, communication skill, and much time; fails if status of relationship does not matter to one or both parties.

E. CONFLICT RESOLUTION REQUIRES: (Collins, 29 p.66-)

1. VISION AND FAITH: that unity of the Spirit is more important than our pride or possessions.

1 Cor 6:1-8 If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints? {2} Do you not know that the saints will judge the world? And if you are to judge the world, are you not competent to judge trivial cases? {3} Do you not know that we will judge angels? How much more the things of this life! {4} Therefore, if you have disputes about such matters, appoint as judges even men of little account in the church! {5} I say this to shame you. Is it possible that there is nobody among you wise enough to judge a dispute between believers? {6} But instead, one brother goes to law against another--and this in front of unbelievers! {7} The very fact that you have lawsuits among you means you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? {8} Instead, you yourselves cheat and do wrong, and you do this to your brothers.

2. RIGHT MOTIVATION: LOVE (RESPECT), COMMITMENT, HUMILITY, UNITY

Eph 4:1-16 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, {2} With all lowliness and meekness, with longsuffering, forbearing one another in love; {3} Endeavouring to keep the unity of the Spirit in the bond of peace... {12} For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: {13} Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: {14} That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; {15} But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: {16} From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the

effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Col 3:12-17 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; {13} Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. {14} And above all these things put on charity, which is the bond of perfectness. {15} And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. {16} Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. {17} And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

3. ACCEPTANCE: recognize and respect each other's right to exist as an individual (rights, differences..)

- a. **DOES NOT MEAN AGREEMENT**, or approval.
- b. Must be **COMPLETE AND UNCONDITIONAL**.
- c. **RESPECT**: not being vindictive, taking revenge, threatening, yelling, accusing, belittling, ostracizing, ignoring, blaming, etc.....
- d. **STOP THE FIGHT**: remove self from scene of disrespectful behavior.
- e. **IGNORE PERSONAL ATTACKS**.
- f. **SET TIME LIMIT FOR DISCUSSING** problem.
- g. Review the "PROCESS" to be used in **NEGOTIATION**.
- h. Motivation: **COMMITMENT**.
- i. **FOCUS ON PROBLEM; PROTECT RELATIONSHIP** from negative emotional outbursts.

Prov 16:21 The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

Rom 15:1-7 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. {2} Let every one of us please his neighbour for his good to edification. {3} For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. {4} For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. {5} Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: {6} That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. {7} Wherefore receive ye one another, as Christ also received us to the glory of God.

Eph 4:29-32 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. {30} And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. {31} Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: {32} And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

- 4. COMMUNICATION:** may not be enjoyable, but cannot be avoided.

Prov 15:2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

- a. Should **INVOLVE EVERYONE AFFECTED** by decision.
- b. Substance = truth; **FAIR AND BENEFICIAL TO ALL.**
- c. **ACCEPT RESPONSIBILITY FOR FEELINGS AND OPINIONS:**
- d. Use **'I—MESSAGES'**: (When youI feel...because...)

2 Cor 2:1-4 But I determined this with myself, that I would not come again to you in heaviness. {2} For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? {3} And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. {4} For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

- e. **ASSERTIVE, NOT AGGRESSIVE:** value relationship more than winning, controlling...
- f. **SPEAK CALMLY, COOLY, RATIONALLY**
- g. **SPECIFIC** about facts
- h. Realize **OTHERS CANNOT READ YOUR MIND**—nor remember forever what you have said previously.
- i. **PRESENT AND FUTURE-ORIENTED**
- j. **AVOID ABSOLUTES** (always, never, should, ought, must)
- k. **SOLVE ONE PROBLEM AT A TIME:** in small steps: takes patience.
- l. **AVOID BLAMING:** not a competition to win—lose.
- m. Build **GOOD WILL.**
- n. **CONDUCTIVE ENVIRONMENT** for discussion.
- o. **EACH PERSON MUST BE HEARD.**
- p. **OTHER PERSON MUST LISTEN and SUMMARIZE.**
- q. **UNDERSTANDING:** recognize mutual similarities and differences from each perspective.

- r. **ADMIT WE DON'T KNOW IT ALL**, be a learner.
- s. **APOLOGIZE, ADMIT MISTAKES WITH COURAGE:**
delay of resolution leads to resentment / confusion.
- t. Create **A HEALING ATMOSPHERE** (right time, place, setting, privacy)
- u. **ACTIVE LISTENING:** everyone feels listened to /
understood / wanted / cared for.
- v. Recognize when **CONFLICT IS PRODUCED BY**
TRANSITIONS / STRESS, rather than clear, specific
causes.
- w. **ACCEPT RESPONSIBILITY FOR OUR EMOTIONS**
(what is their purpose?)
- x. **BE HONEST: DON'T HEDGE OR HIDE** feelings, thoughts, interests (or
resolution will be false, conflict will
recur, nothing is gained.)

Prov 27:5-6 Open rebuke is better than secret love. {6} Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

- y. **INTERESTS** = needs, goals, motivations
- z. **PERCEPTIONS** = views based on experience, background, goals
- aa. **VALUES** = basic characteristic ideals, beliefs
- bb. **COMPETITION (DESIRE TO "WIN") WILL NOT LEAD TO**
RESOLUTION--only COOPERATION (agreement, relationship) **WILL**
LEAD TO RESOLUTION! (ex.collins29,P74)
- cc. **CREDIBILITY:** necessary for **TRUST**
(trustworthiness, consistency of words and actions,
predictability)

2 Cor 1:13-14 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; {14} As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

(NIV 2 Cor 1:13) For we do not write you anything you cannot read or understand. And I hope that, 14) as you have understood us in part, you will come to understand fully that you can boast of us just as we will boast of you in the day of the Lord Jesus.

Prov 16:22-24 Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. {23} The heart of the wise teacheth his mouth, and addeth learning to his lips. {24} Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

6. FORGIVENESS: only God can relieve past hurts and future fears

(= HOPE).

2 Cor 2:7-11 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. {8} Wherefore I beseech you that ye would confirm your love toward him.... {11} Lest Satan should get an advantage of us: for we are not ignorant of his devices.

Prov 17:9 He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

- a. **REQUIRED** for events which produce suffering:
(hurt, injustice, unfairness)
- b. **DECISION to RELEASE THE EFFECT OF THE PAST ACTION, FOR THE SAKE OF FUTURE RELATIONSHIP**
- c. **PUT IT BEHIND YOU**, don't bring it up again; document it as written proof that you have decided to forget it.
- d. **BEGINNING AGAIN** = a new future, hopes to rebuild the relationship, if possible
- e. **TAKES TIME, CREATIVITY, COMMITMENT**
- f. Relationship may be rebuilt in new and **DIFFERENT** way

7. FOCUS FIRST ON "INTERESTS" - NOT ON ISSUES

- a. **"ISSUES"** are **CONCRETE**, tangible, measurable, and negotiable. (Ex. "You are late for dinner" most of the time.)
- b. **INTERESTS** are **BASIC NEEDS**, intangible (love, security...), are not negotiable. (Ex. "I feel disrespected when you are often late for dinner.")
- c. Must **DEAL WITH "INTERESTS" IN ORDER TO RESOLVE** the **"ISSUES"**.
- d. Resist discussing issues first; **LOOK FOR, AND DISCUSSION COMMON INTERESTS.**
- e. **SEEK REASONS FOR POSITIONS ON ISSUES**
(what interests underlie the positions?)
- f. **ASK QUESTIONS RATHER THAN CRITICIZE** or argue.
- g. Be **ALERT TO THE UNSTATED INTEREST.**
- h. Search for **COMMON & DIFFERENT INTERESTS.**
- i. **FOCUS ON FEELINGS** rather than **CONTENT**:
listen for them; reflect them with empathy (reduces defensiveness).

8. **SEEKING CREATIVE “JOINT” SOLUTIONS** (rather than obvious WIN-LOSE SOLUTIONS) **TO ISSUES, that will SATISFY INTERESTS.** Any solution to a matter-of-fact problem must include satisfaction of each persons emotional “needs”.

Rom 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Isa 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

- a. Original perceptions **LIMIT CHOICES**
- b. **INVENT OPTIONS** = brainstorming
- c. **DEVELOP OPTIONS, FOCUS ON POTENTIAL,** viability (not just DESIRABILITY)
- d. Learn to **CHANGE NEGATIVE HABITUAL RESPONSES** (such as: arguing, blaming, defending...)
- e. Be **WILLING TO COMPROMISE:** everyone feels that they have gained.
- f. **SOLUTIONS ARE NOT FOREVER:** try it—then Evaluate, try something else if necessary
- g. Allow **TIME** to change (**PATIENCE!**)
- h. **BE PERSISTENT & CONSISTENT**

F. PROCESS: STEPS TO RESOLUTION: Each person in the conflict must do some **preliminary thinking and praying** about the issues, interests, and possible solutions **before meeting together with the other persons involved.** This will greatly increase the potential for successful resolutions, especially in very difficult conflict problems.

- 1. **EACH PERSON, alone and SEPARATELY, DEFINE and SUMMARIZE** the conflict:
 - a. List **ISSUES.**
 - b. **WHO** is in conflict?
 - c. **WHEN** does it occur? **HOW LONG?**
 - d. **HIDDEN ISSUES** (“interests”).
 - e. **WHAT** keeps conflict going?
 - f. **HOW** does it make me **FEEL?**
 - g. **HOW** my **BELIEFS ABOUT MYSELF** affect the conflict.
 - h. **HOW** peoples’ **PERSONALITIES** affect conflict.
 - i. **WORST POSSIBLE CONSEQUENCE** if conflict is:
Never FACED

Faced, but NOT RESOLVED
Faced, and I “GIVE IN”
Faced, and OTHER PERSON “GIVES IN”
Faced, and WE BOTH GIVE IN

2. EACH PERSON, SEPARATELY, THINK OF POSSIBLE SOLUTIONS (“problem-solving”)

PROBLEM SOLVING

a. WHAT LIMITS OUR ABILITY TO SOLVE PROBLEMS????

- * “YES—BUT” ATTITUDE (says “yes” but doesn’t mean it)
- * CLOSED to NEW IDEAS or CHANGES
- * FEAR of LOOKING INCOMPETENT
- * TOO EMOTIONAL about PROBLEM
- * FEAR of BEING WRONG
- * INFLEXIBLE, TAKING IT TOO SERIOUSLY
- * THINK PROBLEMS NEVER GO AWAY
- * RESENTMENT, BLAMING OTHERS
- * WASTE of TIME, NOT REALLY MY PROBLEM
- * TOO TIRED, BURNED-OUT
- * TOO STRESSED, ANXIOUS, TENSE, BRAIN SHUT-DOWN
- * ALL ENERGY SPENT on ANGER
- * OVERWHELMED WITH SELF-PITY
- * TOO DEPRESSED
- * DENY PROBLEM EXISTS

James 1:2-8 My brethren, count it all joy when ye fall into divers temptations; {3} Knowing this, that the trying of your faith worketh patience. {4} But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. {5} If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. {6} But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. {7} For let not that man think that he shall receive any thing of the Lord. {8} A double minded man is unstable in all his ways.

b. WORKING THROUGH THE PROBLEM PUZZLE:

Before looking for solutions:

(I) Describe / define the problem

- (II) Describe the negative / positive factors (pro's and con's)
- (III) Determine ownership / responsibility; exactly whose problem is it?

Job 19:4 And be it indeed that I have erred, mine error remaineth with myself.

(NIV Job 19:4) If it is true that I have gone astray, my error remains my concern alone.

- c. **ESTIMATE** how extensive, how long, how many people... **COUNT THE COST:**

Luke 14:28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

- d. **WHAT IS KEEPING ME FROM SOLVING** the problem?

(I) Procrastination, Avoidance, Denial, Shutting down, Fantasy thinking...)

(II) **Have I forgotten to RESIST SATAN?**

James 4:7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

(III) **Am I DEPENDING ON THE LORD?**

James 4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.

1 Pet 5:6-7 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: {7} Casting all your care upon him; for he careth for you.

(IV) **Do I need to RENEW MY MIND?**

Col 3:2-10 Set your affection on things above, not on things on the earth...{8} But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. {9} Lie not one to another, seeing that ye have put off the old man with his deeds; {10} And have put on the new man, which is renewed in knowledge after the image of him that created him:

1 Cor 13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

- e. **FINDING A SOLUTION:**

(I) **LIST (brainstorm) POSSIBLE SOLUTIONS:**

(A) Stated as **BEHAVIORAL ACTIONS**

(B) List all ideas, no matter how wild or strange

(C) Quantity is important

(D) Get input or help from others, if needed

Prov 15:22 Without counsel purposes are disappointed: but in the multitude of counselors they are established.

(E) No evaluation or criticism till finished

(II) ANALYZE (evaluate) EACH POSSIBLE SOLUTION:

- (A) Realistic?
- (B) Consequences? (positive / negative): what is the **worst** possible thing that could happen if solved this way, that way, or not solved at all?
- (C) Success probability (%)?

(III) RANK SOLUTIONS / DECIDE which is best:

(IV) FOLLOW THROUGH (take the risk)

James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

(NIV James 1:12) Blessed is the man who perseveres under trial, because when he has stood the test, he will receive the crown of life that God has promised to those who love him.

(V) RE-EVALUATE: is the solution working? are modifications needed?

3. EACH PERSON, SEPARATELY, PRIORITIZE and ANALYZE CONFLICT SOLUTIONS: which ones:

- a. RESPECT RIGHTS of all parties
- b. Allow all parties to **ULTIMATELY FEEL LIKE WINNERS**
- c. Allow **HEALING PROCESS TO BEGIN**; no one is blamed
- d. PROVIDE **FINALITY** of conflict; **NO RECURRENCE**
- e. Result in **BETTER UNDERSTANDING**; **ALL FEELINGS RESPECTED**

4. MEET WITH OTHER PERSONS in the conflict to SEEK RESOLUTION:

- a. Show **MUTUAL RESPECT**
- b. UNDERSTAND EACH OTHER'S **POINT OF VIEW** and **FEELINGS** ("INTERESTS")
- c. **DON'T FIGHT, DON'T GIVE IN** (not aggressive, not passive; but be assertive and collaborative)
- d. **DEFINE** the **ISSUES**
- e. Pinpoint the **REAL ISSUE**:
the **UNDERLYING PURPOSE OR GOAL EACH**

PARTNER IS TRYING TO ACHIEVE: (who is right, who will win, who is in control, who will decide, who is most important)

- f. Seek **AREAS OF AGREEMENT:**
 - Agree to **STOP FIGHTING**
 - Agree to **CHANGE (YOURSELF)**
 - Agree to **COOPERATE**
- g. **MUTUAL PARTICIPATION and RESPONSIBILITY in DECISIONS**
- h. Propose **TENTATIVE SOLUTIONS** (“problem-solving”)
- i. Determine **WHAT EACH IS WILLING TO DO**
- j. Clarify **ROLES**, and **CONSEQUENCES** for **FAILURE TO FOLLOW THROUGH**
- k. **EVALUATION and MODIFICATION** of solutions

5. DEALING WITH ANGER: (Time p.99)

Anger **MUST STOP! NO EXCUSES!** Anger is a **HABIT**;
BREAK IT! REFUSE TO TOLERATE IT; GOD DOESN'T.

Col 3:8-10 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. {9} Lie not one to another, seeing that ye have put off the old man with his deeds; {10} And have put on the new man, which is renewed in knowledge after the image of him that created him:

Prov 16:32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Prov 20:3 It is an honour for a man to cease from strife: but every fool will be meddling. (NIV Prov 20:3) It is to a man's honor to avoid strife, but every fool is quick to quarrel.

6. ULTIMATE RESOLUTION IS RECONCILIATION

(see also XI “Forgiveness” in Part Two)

- a. **REQUIREMENTS** for RECONCILIATION: (Collins 29p66-)
- b. **ACCEPTANCE, COMMUNICATION, REPENTANCE, UNDERSTANDING, FORGIVENESS, SACRIFICE, COMMITMENT**

Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

- c. Reconciliation is not “cheap grace”; it requires “dieing” to self through humbling, repentance, restitution, forgiveness, love.

2 Cor 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

- d. “**RESTORATION**” to the original status of the relationship is the goal of reconciliation. To restore **unity of the spirit** among brethren.

Mat 5:23-24 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; {24} Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

(“unity”: see also Jn. ... and Rom....)

- e. In many cases, the experience of conflict, resolution, and reconciliation **strengthens the relationship bonds** beyond the original level. What Satan meant to harm us, is ultimately a **victory**, if it is handled **God’s way!**

Col 1:21-22 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled {22} In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:

- f. **RECONCILIATION SHOULD NOT BE ATTEMPTED IN CASES OF VIOLENT OR ABUSIVE CONFLICT IN WHICH THE OFFENDER HAS NOT GENUINELY REPENTED (EVEN IF HE “APOLOGIZES”), or when sufficient time has not passed to “prove” the sincerity of the abuser’s repentance.**

- g. The wounded person should choose to forgive, whether or not the offender apologizes or repents. But relationship cannot be restored while the offender is unrepentant.

7. BEST METHOD FOR DEALING WITH CONFLICT IS: PREVENTION

- a. **BOUNDARIES** (respect for individuality)
- b. **PROBLEM-SOLVING**
- c. **TIME MANAGEMENT**
- d. **EMOTIONAL SELF-RELIANCE** (maturity)
- e. **RESPECT / EQUALITY**
- f. **ENCOURAGEMENT**
- g. **COUPLES COUNCIL / FAMILY MEETING**
(see VI. Family Relationships, below)
- h. **STUDY BIBLICAL REFERENCES: CONFLICT**
- i. **STOP GROUSING** (complaining, nagging, criticizing...)

Gal 5:14-15 The entire law is summed up in a single command: "Love your neighbor as yourself." {15} If you keep on biting and devouring each other, watch out or you will be destroyed by each other.

Prov 19:1-2 Better a poor man whose walk is blameless than a fool whose lips are perverse. {2} It is not good to have zeal without knowledge, nor to be hasty and miss the way.

Prov 29:19-22 A servant cannot be corrected by mere words; though he understands, he will not respond. {20} Do you see a man who speaks in haste? There is more hope for a fool than for him. {22} An angry man stirs up dissension, and a hot-tempered one commits many sins.

G. SUMMARY: STEPS IN CONFLICT RESOLUTION (Evans)

1. **MUTUAL RESPECT** – Create an atmosphere of respect for the other person and for yourself; ONE NEITHER FIGHTS NOR GIVES IN.

a. **STOP GROUSING! STOP FIGHTING!**

b. **To STOP FIGHTING is a QUESTION OF VALUES.** Do you value having a FRIENDLY, UNIFIED RELATIONSHIP more than you value BEING RIGHT, WINNING, BEING OBEYED, ADMIRER, OR PROVING YOURSELF?

2. **PINPOINT THE “REAL” ISSUE** – not the “SURFACE” ISSUE (\$, sex, kids, household tasks, etc.) But the “REAL (underlying) NEED” that is **REALLY THE FOCUS** of the personal conflict: (power, revenge, feeling of inadequacy or inferiority, need for attention, need to win, be right, have my own way, be in control, look good, etc.)

3. **LIST THE LEGITIMATE NEEDS EACH ONE HAS**

4. **REACH A MUTUAL AGREEMENT** – Both agree to reach a NEW AGREEMENT, COOPERATIVELY, or AGREE TO KEEP FIGHTING; in either case, it is a MUTUAL AGREEMENT.

5. **MUTUAL RESPONSIBILITY AND DECISION-MAKING** -- Each person decides **WHAT HE/SHE IS WILLING TO DO** (with no strings, or conditions) REGARDING THE ISSUE in question.

- a. (Not WHAT YOU THINK YOU “SHOULD” DO, but WHAT YOU ARE REALLY WILLING TO DO.)
- b. **EXAMPLE:** “I am willing to take out the trash.” Not, “I am willing to take out the trash if you’ll stop reminding me to do it.”
- c. It may be helpful to make agreements for short periods of time, then re-evaluate.

VI. COMMUNICATION: “HEARING AND BEING HEARD”

Successful communication with others is one of the most crucial elements of any good relationship. Effective communication never happens automatically, but must be learned and practiced in order to be effective.

A. “WANT” TO HEAR and BE HEARD:

1. TO DO **BUSINESS**, AND TO CULTIVATE **RELATIONSHIP**
2. MAKE IT A **PRIORITY**
3. DESIRE TO **UNDERSTAND**

B. TAKE RESPONSIBILITY to HEAR and BE HEARD;

MAKE IT HAPPEN:

1. make an appointment, even with own family members
2. wait for eye-contact, to “see” that they are listening
3. ask questions
4. ask them to repeat what you have said
5. ask them to slow down, or to repeat what they have said
6. use hand signals to avoid interruptions
7. write down important points, keep written record of decisions
8. HAVE ATTITUDE of **CO-OPERATION**
9. PRACTICE **BOUNDARY SKILLS**: (Part III. VI. C.1 Boundaries)
10. “**WILLINGNESS**” to converse: know when to accept, when to decline

C. SKILLS for HEARING and BEING HEARD:

1. CHOOSE a GOOD **TIME**
2. Have **WRITTEN LIST OF MAJOR POINTS**, if necessary
3. **FOCUS** on SPEAKER and TOPIC
4. **LISTEN** MORE, **TALK LESS**
5. SPEAK for **YOURSELF ONLY**
6. Be ALERT to **NON-VERBAL MESSAGES**: (70% of meaning is transmitted through BODY LANGUAGE, TONE OF VOICE, EYE CONTACT, FACIAL EXPRESSIONS...)

7. Be ALERT to **UNDERLYING (unspoken) FEELINGS, INTENTIONS, BELIEFS...**

8. Use “**I-STATEMENTS**”: **I FEEL..., I NEED..., I WANT....**

9. Practice **ACTIVE LISTENING**: (verbally and non-)

- a. summarize
- b. clarify
- c. paraphrase
- d. empathize
- e. mirror

10. Practice **ENCOURAGEMENT**:

- a. understanding
- b. support
- c. empathy
- d. appreciation

11. Practice **HUMILITY, ACCEPTANCE, RESPECT, PATIENCE**

12. REDEFINE “**CONFLICT**” into “**CHALLENGE**”

13. Consider **TEMPERAMENT CHARACTERISTICS**:

- a. SANGUINE
- b. CHOLERIC
- c. MELANCHOLY
- d. PHLEGMATIC

D. REWARDS of HEARING and BEING HEARD

- 1. **PEACE, JOY**
- 2. **MORE INTIMACY** (“knowing and being known”)
- 3. **MORE PRODUCTIVITY**
- 4. **LESS CONFLICT, LESS MISTAKES**

VII. FAMILY RELATIONSHIPS

A. FAMILY SYSTEMS: a group of people living together in the same household, which we commonly call “family”, can also be called a “**SYSTEM**”. Each unit (person) in the system interacts with, and affects, every other unit. Ideally, the system is co-operative, supportive, respectful, productive, and fun. The counselor sees those systems which aren’t.

- 1. “**PATTERNS OF BEHAVIOR**” develop in family systems, **between and among family members**, which become “**habitual**” (just as they do in individuals).

- a. **the habitual, predictable, pattern of family interactions is called the “family system”**
- b. **“alliances”** are formed when particular family members seem to repeatedly line up on the same side of an issue, or in any conflict. They usually magnify problem attitudes and behavior, leading to long-lasting conflict, and hindering problem-solution.
 - (I) alliances are **based on a variety of factors** (age, gender, personality, temperament, motivations, goals, interests, preferences, strengths, weaknesses, etc)
 - (II) each family member **can be part of several family alliances**, based on different combinations of “joining” factors
 - (III) the inter-acting of the various alliance lines can be a **confusing maze of words, actions, emotions**, etc.
 - (IV) family members are **not always aware of being part** of alliances, or how much they are affecting their daily lives.
 - (V) The **counselor should be alert to look for family alliances** and how they create or aggravate whatever family problems the client is presenting to you.
- c. **“triangles”** of interaction are formed by 3 family members who are competing or manipulating for each other’s allegiance; or are being used by one another to suit each other’s (unconscious) purposes.
 - (I) **For example:** a daughter, who usually is her mother’s ally, is given extra attention by her father when mother and father are quarreling. Daughter may learn to manipulate both her parents to get benefits at these times. Daughter may suffer stress by being expected to “choose” between them.
 - (II) **Another example:** When two members of the family are fighting with each other on a regular basis, a third member may develop a “problem” behavior to act out, in order to draw the attention of the fighting pair away from each other, thus “stopping the fight”. When one child in the family has a pronounced problem behavior that frustrates the rest of the family, it may be because two other members have a serious unresolved conflict going on.
 - (III) Again, the **counselor should look for triangles** in family

counseling, to help members learn to live without manipulating and disrespecting one another. But this is not an easy task; people who have learned to live by manipulation don't feel comfortable living without it.

a. **family “roles”**: in troubled families, many times family members instinctively develop individual **“roles”** to play to serve the family system. If one member is the **“villain”**—the one who causes trouble and pain for the others; then one member may develop an exaggerated **“hero”**, or **“angel”**, or **“superstar”** role who counteracts the effects of the bad guy by being “extra good”. There may be a **“rescuer”** who watches out for all the others and tries to take care of everyone's needs. There may be a **“clown”** or a **“mascot”** who entertains or breaks the tension with his “cuteness” when the family stress level is high. There may be a **“trouble-maker”** or **“drop-out”** who helps to draw the family's and community's attention away from the more serious problems of the family. There may also be a **“martyr”** who feels the need to “sacrifice” his own life, day by day, in order to help save the others, or at least “make up to them” for what the troublemakers have done wrong.

(I) **All “roles” are troublesome, even the “good” ones.**
When someone lives his life by playing a “role”, he is pre-occupied with dealing with relationship “problems”, and therefore, not free to concentrate on living by faith, to fulfill God's will and pleasure in his life. Also, playing a “role” through life eventually creates “problem behavior” in the individual himself. (see Part One,III.H.)

(II) Counselor should look for role-players, and help them recognize, admit, and discontinue those behaviors.

(III) Many role-players have strong reasons for wanting to continue their behaviors. **They will need to be convinced that life would be better** for everyone in the family if they agree to change and mature.

(IV) If one person changes, the family **“system” will try to maneuver the “drop-out” back into his role** in order to satisfy the system's habitual behavior. This must be resisted until the family system accommodates the positive

change and, in turn, becomes a more positive environment for all family members.

b. When one family member changes his behavior, other family members will automatically change theirs.

- (I) At first, other member's behavior may change for the worse; becoming **more negative** (attempting to force the changer back into role and bringing the whole system back to "normal").
- (II) If the "changing" member faithfully perseveres, **other family members eventually make positive changes too**. If not, God will deal with them strongly.

2. The (IM)BALANCE OF POWER in the family system:

God has created every person with a great deal of POWER: spiritually, physically, emotionally, and mentally. But the use of this power produces destructive results if it is not yielded to the direction of the Holy Spirit and God's Word.

- a. Example: "Meekness" = power of race horses, under discipline of the bridle and the master.
- b. Powerful people try to TAKE what they want by force, but God says the MEEK shall INHERIT (be "given") the earth.

Matt. 5:4

In every family that is experiencing trouble, there is an imbalance of power among the members. One of the members is disrespectfully wielding far more power than the others, and the others resent it. Problems result; especially "rebellion".

- c. The display of "power" **may be obvious**, as in controlling, demanding, domineering, dictatorship.
- d. The power **may be displayed subtly**, as in emotional manipulation, threats to leave, withholding affection.
- e. The power **may be given over to the children** (to "rule" the parents), through indulging, pampering, or spoiling them, or permissiveness or careless lack of discipline.
- f. The **grandparents', or other older relatives, might hold power** over a family, if their children defer to them, or if the family depends on the older relatives financially. It can cause much resentment and arguing.
- g. **Temperament types** can affect the balance of power: **Cholerics and melancholies generally have too much**

power; **phlegmatics and sanguines** relinquish their own **power** too easily; then they resent it.

h. In marriage problems, usually one spouse dominates the other in a variety of ways.

i. A husband or elder relative can exercise “authority” in a family, without disrespectfully abusing power. It requires **sensitivity and humility** to the Holy Spirit, and following **Christ’s example** of leadership.

1 Pet 5:5-7 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. {6} Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: {7} Casting all your care upon him; for he careth for you.

Eph 5:1-2 Be ye therefore followers of God, as dear children; {2} And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Eph 5:22-33 ...{23} For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body... {24} Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. {25} Husbands, love your wives, even as Christ also loved the church, and gave himself for it;...

Heb 12:2-3 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. {3} For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

j. Jesus taught that Godly leaders must be servants, not dictators.
Wielding power produces pride, which destroys relationships.

Phil 2:2-8 ... {5} Let this mind be in you, which was also in Christ Jesus: {6} Who, being in the form of God, thought it not robbery to be equal with God: {7} But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: {8} And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

(Phil 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name)

Mat 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Mark 9:35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

Mark 10:43-44 But so shall it not be among you: but whosoever will be great among you, shall be your minister: {44} And whosoever of you will be the chiefest, shall be servant of all.

Luke 22:27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

John 13:14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

Col 3:21 Fathers, provoke not your children to anger, lest they be discouraged.

Eph 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

- k. Godly, humble leadership encourages co-operation, unity, love, peace, joy...among family or group members.
- l. Counselors should always find out who holds the most power in the family, and try to **encourage the client(s) to work to balance it throughout the family**. Very few client problems can be permanently resolved if the power balance is not respectful.
- m. It is very difficult to convince power-holders to stop trying to **control others** with their power.
- n. It is first necessary to **convince them that they are abusing power**, by reviewing many examples of their behavior.
- o. It may be necessary to use “leverage” to **convince them that their family’s lives will be much better if they change their behavior**.
- p. It is helpful if the power-holder, who really wants to change, will allow a trusted **friend or family member to coach him** daily on recognizing and changing the behavior.
- q. Only **sincere, prayerful reliance on God** can break the spiritual stronghold of pride.

3. “INFERIORITY” & “SUPERIORITY” vs. “RESPECT” in the family system: (the issue of pride)

In troubled families, **some members act “superior”**, influencing others to feel and act **“inferior”**. **This causes many relationship problems, because it prevents respect from**

growing, and no one is happy.

- a. Ironically, **those who act superior do so because they feel inferior.** They mistakenly believe that the only way to feel good about themselves is to be superior to others (instead of simply being “equal” to others).
- b. **Those who feel inferior** mistakenly believe that others are better than they are; **this also indicates a problem with pride** (believing that it is possible for one person to be more valuable than another). They usually have **fantasies of rising above** those they see as superior.
- c. Counselors should **encourage both types to humble themselves before the Heavenly Father**, and find their worth and “respectability” in their relationship to God, not in comparison to others.

1 Cor 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

2 Cor 10:12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

1 Cor 1: ...{29} That no flesh should glory in his presence. {30} But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: {31} That, according as it is written, He that glorieth, let him glory in the Lord.

1 Cor 2: For I determined not to know any thing among you, save Jesus Christ, and him crucified.

(also; **Rom.1—2:11; 1 Cor.1:19—2:5;** also verses about **pride**)

4. The “RESPECTFUL” Family System:

In helping clients understand what is not working in their lives, and helping them change it, it is necessary to have a clear idea of **what a “respectful” family life is like.**

- a. Parents are mature enough to respect themselves, each other, their children, and others.
- b. Parents value life and relationship
- c. Parents seek God, His Word and Will and Blessing
- d. Parents forgive and learn from their mistakes, and allow children to do the same.
- e. Members are quick to say, “I’m sorry”.
- f. Members are invited to “try again”
- g. Family members are not afraid to try new things.
- h. Family members encourage, value, appreciate each other.

- i. Family members co-operate in tasks, chores, needs and activities of the home.
- j. Family members are “committed” to each other as a group.
- k. Family members “give & take”, share, take turns, learn to wait on, and for, each other.
- l. Personal differences are appreciated and encouraged.
- m. Members are encouraged to develop their own interests and pursue their own chosen goals.
- n. Members learn and exhibit self-control in communication and behavior.
- o. Members recognize and protect each other’s individuality, rights, boundaries, etc.
- p. Family is diligent to make time for each other, to have FUN together individually and as a group.
- q. Members help each other and pay attention to others’ needs.
- r. Members each contribute a fair amount of work and time to the requirements of the household.
- s. Members all feel secure and wanted.
- t. No one feels pressured to be perfect or to meet unreal expectations.
- u. Family works as a team, and works through problems.
- v. Family has meaningful relationship with extended family (grandparents, aunts, uncles, cousins, etc.) if possible, or “adopted” extended family.
- w. Family members all enjoy friendships with persons out-side the family.

B. FAMILY COUNSELING ISSUES: a brief over-view of some common counseling issues.

1. PRE-MARITAL COUNSEL: (suggest 2-6 sessions, one couple or several couples together at the same time)

a. goals:

- (I) clarify relationship **expectations**
- (II) clarify **spiritual roles & expectations**
- (III) clarify marriage **roles & responsibilities**
- (IV) identify **potential problem issues**
- (V) deal with any **existing problem issues**
- (VI) discover any serious **emotional problems** that may require counseling
- (VII) clarify issues concerning **sexuality**
- (VIII) set precedence for successful **communications**
- (IX) clarify healthy ways to **relate to in-laws**
- (X) clarify expectations about **parenting**
- (XI) clarify ideas and habits about **money**

b. Scriptural guidelines:

- (I) honorable husband: (1 Tim.3:1-7)
- (II) virtuous woman (Pro.31:10-31)
- (III) harmonious home (1 Pet.3:1-9)
- (IV) roles of husbands and wives (Eph.5:21-33)
- (V) description of Godly love (1 Cor.13)
- (VI) model for communication (Col.3:16)
- (VII) commitment (Song of Sol. 8:6-7)
- (VIII) delight of sexual intimacy (Gen.2:24-25; Pro.5:18-19; 1 Cor.7:3-5; S.o.S. 2)
- (IX) marital fidelity (Pro.5:15-20; 1 Cor.7:1-16; Heb.13:4)

c. formula for Godly home:

Prov 24:3-4 Through wisdom is an house builded; and by understanding it is established: {4} And by knowledge shall the chambers be filled with all precious and pleasant riches.

James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

- (I) “wisdom”: “seeing with discernment”
- (II) “understanding”: “responding with insight”
- (III) “knowledge”: “learning with perception”

d. marriage with unbeliever?:

- (I) becoming “unequally yoked” is **against God’s will**

2 Cor 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

- (II) the counselor cannot encourage it, or fail to warn the couple of the scriptural inappropriateness

2. MARRIAGE COUNSEL: “restoring the “partnership:”

(KJV) Gen 2:18 And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

(NRSV) Gen 2:18 Then the LORD God said, "It is not good that the man should be alone; I will make him a helper as his partner."

God intended marriage to be an intimate “partnership”: a man and woman **united to help each other** solve the problems of living, share the joys of life, and cultivate their spiritual growth. In most cases, marriage also produces children to be enjoyed and trained to serve God, and taught to later create their own life partnerships.

a. A **biblical marriage** is based on at least three principles:

Gen 2:24-25 Therefore shall a man **leave** his father and his mother, and shall **cleave** unto his wife: and they shall be **one flesh**. {25} And they were both naked, the man and his wife, and were **not ashamed**.

- (I) **“Leaving” their childhood families behind**: breaking the dependency and the primary loyalty ties.
- (II) **“Cleaving” to their new spouse**: fully committing the entire self, with all loyalty, to the new life-long partnership. (Any future children will receive the secondary loyalty.)
- (III) **“Oneness”**: developing **“intimacy”** by fully “knowing” and “being known” by each other (through many forms of “communication”). In intimacy, there is **no “shame”**.

b. **Marriage counseling focuses on these three principles.**

- (I) If one or both spouses have not **“left home”** by financially and emotionally disconnecting from parents, the marriage will be in conflict; love will suffer; resentment will grow.
 - (A) The counseling will need to help the spouse(s) to **grow up emotionally, give up dependency upon FOO, and break the FOO primary loyalty ties**.
 - (B) Spouse(s) must **learn to set firm boundaries** with FOO, to keep FOO from demanding primary loyalty, or from interfering in the marriage relationship.
- (II) If one or both spouses are not **cleaving** to the other, by being **fully committed** to the marriage partnership, there can be no security; love will suffer, resentment will grow.
 - (A) Help the spouse(s) **evaluate their level of commitment** to each other.

Eph 5:21 **Submitting yourselves one to another in the fear of God.**

- (B) Prayerfully review the **model of commitment**

that Jesus gave us, as he lived and died for us.

Eph 5:1-2 Be ye therefore followers of God, as dear children; {2} And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Eph 5:22-33 Wives, submit yourselves unto your own husbands, as unto the Lord. {23} For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. {24} Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. {25} Husbands, love your wives, even as Christ also loved the church, and gave himself for it; {26} That he might sanctify and cleanse it with the washing of water by the word, {27} That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. {28} So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. {29} For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: {30} For we are members of his body, of his flesh, and of his bones. {31} For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. {32} This is a great mystery: but I speak concerning Christ and the church. {33} Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

(III) Review how commitment requires humility.

Heb 12:2-3 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. {3} For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Phil 2:2-8 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. {3} Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. {4} Look not every man on his own things, but every man also on the things of others. {5} Let this mind be in you, which was also in Christ Jesus: {6} Who, being in the form of God, thought it not robbery to be equal with God: {7} But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: {8} And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

(IV) Jesus reminded us that God requires commitment, and denies casual divorce.

Mat 19:6-9 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. {7} They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? {8} He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but

from the beginning it was not so. {9} And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

1 Cor 7:10-11 And unto the married I command, yet not I (Paul), but the Lord, Let not the wife depart from her husband: { 11 } **But and if she depart**, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

3. “Oneness” will not develop if one or both spouses are communicating disrespectfully, or neglecting the relationship; then love will suffer; resentment will grow.

- a. Spouses must display **respectful boundaries**.
- b. Spouses must maintain an **equal balance of power**.
- c. Spouses must **cultivate humility** in relationship.
- d. Spouses must **make time for each other daily**.
- e. Spouses must **honor** each other by **daily listening to each other with care**.
- f. Spouses must develop **trust, honesty, and openness** with each other.
- g. Spouses must show **patience** in all things.
- h. Spouses must develop a **sense of humor**.
- i. **Spouses must develop the art of negotiation and collaboration.**
 - (I) **to settle disagreements and conflicts** (see Conflict Resolution)
 - (II) **to model unity to the children and others**
 - (III) **to make joint decisions**
 - (A) all major decisions should be discussed and prayed over
 - (B) allow time to think about issues and solutions
 - (C) if no joint agreement can be reached, no action should be taken
 - (D) important decisions should be recorded, signed, dated and filed for later reference
 - (E) even in “small” daily decisions, spouse should be courteously consulted
 - (F) agreement often requires compromise and co-operation, and ALWAYS HUMILITY
 - (G) see also: “Problem Solving”

4. Other issues in marriage relationship:

- a. **Finances:** spouses must negotiate mutual **agreements about responsible budgeting, spending, management**, etc. which is respectful to both spouses.

Sometimes poor money management is an act of rebellious resentment for failure of one of the “three basic principles”.

b. spiritual conflicts: Spouses must **respect each other’s spiritual boundaries**; if possible, develop partnership in devotional life and in making decisions about spiritual activities.

c. temperament differences: help spouses **appreciate differences**, while working to **overcome weaknesses**. (see Part one: temperaments)

d. parenting disagreements: a spouse should **never deny the other** the opportunity to have children (except for serious medical reasons). If there are disagreements about child-rearing methods, parents must seek to **educate themselves about parenting practices, then collaborate** to reach agreement. Respect and boundaries **MUST** be maintained.

e. addictions: a complex problem, requires dependence on Christ’s power to become **free from bondage**; may require help from a counseling specialist. Spouse must observe firm **boundaries, not enable the other to maintain the addiction**.

f. physical or emotional illness: healthy spouse may **need resources** to help deal with practical needs and stress; may **need spiritual encouragement** to deal with anxiety or depression about what the future holds; needs to maintain **firm boundaries** against the effects of emotional illness; needs to **cultivate outside friendships** in order to keep perspective on life.

g. sexual discontent, or conflict: non-responding spouse may have **physical or psychological barrier** to sexual activity, requiring special medical or counseling assistance.

- (I) **Physical obstructions or complications** can cause a painful sexual experience. A medical exam and treatment should be able to remedy the problem.
- (II) Sometimes **childhood sexual traumas** can cause unpleasant, or even physically painful sexual experience in adulthood. It may require extensive emotional and couple counseling, intense prayer for healing of emotions, and plenty of time and patience to overcome this personal and relationship problem. The counselor should try to do research on the topic of “childhood sexual abuse” in order to understand the issues and treatment process.
- (III) Some persons’ **cultural or personality characteristics** may create such a deep sense of **modesty** that they are not able to comfortably enjoy sexual intimacy with their God-given

spouse. Counseling should teach the clients that God's word encourages sexual pleasure between husband and wife: (see Song of Sol. 2; also...

Gen 2:24-25 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. {25} And they were both naked, the man and his wife, and were not ashamed.

Prov 5:18-19 Let thy fountain be blessed: and rejoice with the wife of thy youth. {19} Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

Heb 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

1 Cor 7:3-4 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. {4} The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

1 Cor 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

(IV) Most cases of sexual unresponsiveness are based on problems of disrespect. God intended sexuality to be an outcome of a natural, satisfying, **intimate marriage relationship** based on the three principals (explained above). If the sensitive spouse feels that **anyone else has priority over him**, he will not feel loved or loving. If he **feels insecure, or not wanted**, he will not feel loved or loving. If the **communication is disrespectful or non-existent**, he will not feel loved or loving. When these three are functioning properly, sexuality will be expressed with mutual giving and caring. But, **sexuality, without true intimacy, is a degrading experience** for the sensitive spouse; **it will be avoided or experienced as abusive**. Relationship intimacy, especially sexual intimacy, **must be cultivated all day, every day, or it will not exist at all**. Every communication and interaction combine to determine the quality of the total marriage relationship.

h. unfaithfulness: there are many forms of “unfaithfulness” to the covenant agreement of marriage, the severest being adultery.

Any behavior which continually makes another person or thing a priority over one's spouse may be considered unfaithfulness to the marriage bond. Any form of addiction, including compulsive working is a type of unfaithfulness. Any form of sexual expression which excludes or denies the spouse (such as pornography, or self-gratification) is based on COVETOUSNESS, and results in unfaithfulness to the honor and intimacy of the marriage covenant.

Exo 20:17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. (see also Deu 5:21)

(NIV) 1 Th 4:3-7 It is God's will that you should be sanctified: that you should avoid sexual immorality; {4} that each of you should learn to control his own body in a way that is holy and honorable, {5} not in passionate lust like the heathen, who do not know God; {6} and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. {7} For God did not call us to be impure, but to live a holy life.

2 Tim 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Rom 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Mat 5:28-30 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. {29} And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. {30} And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

(A) Adultery, the ultimate unfaithfulness, not only betrays the spouse, but brings impurity into the marriage covenant. Because it is impossible for some persons to recover from that degree of offense and breach of trust, God has said it is a valid reason for divorce.

The offended spouse is not obligated to restore the relationship, but it is God's pleasure to see sinners repent and relationships reconciled.

(B) All forms of unfaithfulness CAN BE REDEEMED if the offender is willing to FULLY REPENT, and the offended is willing to FULLY FORGIVE. However, this is not a quick, easy process. Both take time and effort, and maybe some counsel.

- (1) All manner of unfaithful actions must stop, immediately and completely.** Adulterous persons must **end all contact** with each other.
- (2) The unfaithful partner must reveal the full truth** about his behavior, and **answer any questions** his spouse may ask.
- (3) If the couple hope to reconcile, it is not a good idea to act as if nothing has happened** (forgive and forget and never speak about it). To avoid talking about the unfaithful behavior and each person's real feelings and needs, is to invite serious trouble later in life: repressed anger or hostility; depression, sexual dysfunction, anxiety, etc.
- (4) The offending partner must be repentant,** willing to **accept responsibility** for hurt he has caused his spouse and others; he must **receive the spouse's anger** and offer as many **sincere apologies** as are reasonably needed, and **offer to work at recovering** the relationship if spouse is willing.

“Repentance” means to feel “sorrowful” for sin, to have a change of behavior and character, to be humbled to the place of becoming a willing servant to restore those wounded by the sin, and to be willing to wait as long as necessary to receive forgiveness and reconciliation.

(NIV) 2 Cor 7:8-11 Even if I caused you sorrow by my letter, I do not regret it. Though I did regret it--I see that my letter hurt you, but only for a little while-- {9} yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. {10} Godly sorrow brings repentance that leads to salvation and leaves no regret, but

worldly sorrow brings death. {11} See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter.

(5) The offender should submit to **medical testing** (if available) to determine if there is any **sexually transmitted disease** which would endanger the spouse. The spouse should insist on this action as a matter of good health practice, even if the offending spouse resists it.

(6) The offender must willingly **submit his current and future behavior to checks and safe-guards**, for an adequate period of time, to give the offended one a feeling of security **until trust can be restored**.

Consistently giving the spouse account of time spent away from home; keeping appointed time schedules; calling when away from home; keeping all mail and financial receipts, bills, accounts open for view by spouse; keeping computer use in open location, passwords known to spouse; no personal locked storage places; etc.; eliminate any possible way for offender to keep secrets from spouse.

(7) Both partners must be **willing to talk** about their relationship, to discover what **need was unfulfilled for the offending spouse**, that he was seeking to fill outside of the marriage. The **offended spouse must be willing to acknowledge ways that his behavior may have contributed to the break-down** of the marriage relationship.

(8) Both partners must be **willing to work toward forgiving each other** for past failures, and **patiently and consistently work toward rebuilding their relationship** on a sound foundation of love.

James 5:19-20 Brethren, if any of you do err from the truth, and one convert him; {20} Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

(9) Couple should **confide in other trustworthy couple(s)**, to receive support, encouragement, and accountability on a regular basis.

(10) A **pattern of sexual infidelity**, or a **second sexual indiscretion or affair**, after recovery from a first one, is a **sign of some serious emotional and spiritual problems**. The **offended spouse should be cautioned against restoring the marriage any time soon**. The offender has some extensive personal work to do, and he will be destructive again to the spouse until he does it.

- i. violence & spouse and child abuse:** uncontrolled anger and patterns of rage, violence, and physical and verbal abuse are sometimes present among Christian families, and even in pastoral families! Besides the threat of **physical harm**, demonstrations of anger or violence create **lasting psychological and emotional damage** for everyone present.

It is **vital that these situations be stopped and healed before any further damage is done**. **Habitual violence increases over time**; it does not diminish. **Those who grow up witnessing anger and violence are likely to repeat it in their own adult lives**.

(I) Anger, rage, and violence are **learned habits**. They are controllable by a choice of the will.

(II) **Habitual anger and violence follows a predictable pattern:** “blow-up” → offender feeling guilty → offender being contrite, sorry, giving gifts, being kind and affectionate → gradual return to irritable, angry behavior → build-up of tension → “blow-up” → ... (repeat)

(III) **“Victim” spouse cannot prevent offending spouse’s angry outbursts or violent episodes** by trying to do exactly what offender wants, or by making no mistakes. Anger outbursts will happen, no matter what any other family member does. (The angry spouse will “create” a reason, if necessary, to vent his tension.)

The victim spouse is in no way responsible for the offender’s behavior.

(IV) The spouse who displays exaggerated anger, rage, or violence **must stop!** He:

- (A) Must **acknowledge** that his behavior is wrong and damaging.
- (B) Must **take responsibility** to change his behavior, whatever it takes.
- (C) Must **apologize** and make amends to those he has hurt.
- (D) Must **accept the consequences** of past and future actions.
 - (1) He may have already broken relationships, and must work **patiently** to restore them.
 - (2) He may need to be **separated** from family until his behavior changes.
 - (3) He may need to pay **restitution** for damaged property, or submit to legal prosecutions arising from his actions.
- (V) Learning to control violent anger (control self) often requires some counseling help. It takes **time and practice**, and most importantly—**humility and commitment**.
- (VI) Family members must learn to **set firm boundaries** with (not tolerate angry behavior from) the abusive one. This also **requires counseling help and practice** to break the habitual patterns of family behavior.
- (VII) The spouse of a violent partner should develop a “**safety plan**” to facilitate a “quick escape” when the partner is threatening harm. Such items as: a **pre-arranged destination to flee to** (a willing friend, relative, or other); a **packed safety bag** hidden somewhere handy (containing car keys, house key, change of clothes, important documents, cash, phone, phone numbers, valued objects, etc.); a **rehearsed escape routine** (signals and exit routes for self and children, alternate plans, discussion of plans—to reduce fears, etc.)
- (VIII) When the angry spouse becomes threatening, the other spouse should **call pon help from outside**, including law enforcement if necessary, to restore order.

- (IX) **When counseling couples with abusive anger issues, it is necessary to meet with them individually until the behavior patterns have been changed.** If they meet jointly for counseling, the victim spouse will not feel safe to speak honestly. Furthermore, the discussion in a joint session will likely prompt arguments and violent episodes after the couple leave the counselor's presence.
- (X) The victim spouse probably needs to **learn assertiveness** (boundary) skills. This will be a fearful challenge, and needs much encouragement.
- (XI) Likewise, taking a step to **"leave" an abusive spouse** is fearful, and requires patience and encouragement. (see Part III C. 1 "Boundaries")

3. PARENTING COUNSEL: helping parents maintain **loving, respectful relationships with their children**, while **training them to live Spirit-filled, responsible, respectful lives.**

Prov 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.

a. Two basic types of parenting problems:

- (I) **disobedience by the child:** he is inexperienced and immature; he is selfish and self-centered; he **attempts to exert his own will even if it requires rebellion** against authority. He makes many mistakes in the course of learning and growing.

Eph 6:1-2 Children, obey your parents in the Lord: for this is right. {2} Honor thy father and mother; which is the first commandment with promise;

Col 3:20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

(A) discipline guidelines:

- (1) **both** parents must agree to **handle discipline the same way.**
- (2) discipline must be **consistent, day by day**, or it will not be effective.
- (3) discipline is more about **teaching and modeling** desired attitudes and behaviors, than it is about **"punishing"**

- wrong behaviors. (Without parent modeling of desired behavior, punishments will not be effective.)
- (4) discipline which allows the child to consistently experience the **consequences** of his behavior is far more effective than **arbitrary punishments**.
 - (5) “**natural consequences**” are the automatic outcomes of an action (“If you refuse to eat supper now, you will be hungry until the next meal.” “If you tease your brother, he may hit you.”)
 - (6) “**logical consequences**”, imposed by the discipliner, are reasonable and related to the offense. (“If you fail in school, you must give up sports so you will have more time to study.” “If you continue to argue with your brother, you will not be allowed to go to the soccer game with him”.) Though **natural** consequences are the best teachers, they are not always apparent, or possible, or safe. Then it is necessary to employ **logical** consequences, which should be:
 - (a) developed and discussed with child before misbehavior happens, so child knows what to expect.
 - (b) reasonable, fair, related to the offense
 - (c) dispensed consistently
 - (d) dispensed without anger or vengefulness
 - (e) dispensed after discussing with the child what his offense is, and how it displeases God.
 - (f) accompanied by reassurance of the parents’ love and confidence that the child can learn to do better next time.
 - (g) soon followed by giving the child an opportunity to display appropriate behavior in some way.
 - (7) **Spanking**: is a scriptural method for dealing with direct, intentional disobedience.

Prov 22:15 Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

Prov 23:13-14 Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. {14} Thou shalt beat him with the rod, and shalt deliver his soul from hell.

- (a) Spanking will never be effective if the daily parent-child relationship is not loving and respectful. (Instead, the child will perceive spanking as cruelty.)
- (b) It must never be done in anger.
- (c) It should be preceded by a discussion of the offense and an admission by the child of his wrongdoing.
- (d) It should be done with a type of paddle, never a bare hand.
- (e) There should be a standard number of swats (typically 2 or 3).
- (f) Afterward, there should be a time for tears, comfort, and reassurance.
- (g) It should be reserved for serious acts of defiance.
- (h) It should never be used as an “easy way to deal with a problem”.

(II) The second common type of parenting problem is disrespect by the parent (leading to troubled or rebellious behavior by the child, and a conflictual relationship between the parent and child):

- (A) the parent **neglects** the child, implying the child’s “worthlessness”;
- (B) the parent **pampers and over-protects**, implying the child’s inadequacy or uselessness;
- (C) the parent **insists the child meet his needs** (“make me proud of you”, “fill my loneliness”, “fulfill my own dreams”, “take care of me”, “let me control your life”, etc.);
- (D) the parent **abuses** the child emotionally, physically, or sexually;
- (E) the parent is **discourteous** to the child

(anything less than the courtesy shown to any other person);

(F) the parent **discounts** the child (thinking or answering for him, doubting him, denying his individuality or his rights).

Eph 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Col 3:21 Fathers, provoke not your children to anger, lest they be discouraged.

Col 3:16-17 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. {17} And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

(G) **very often, parents are disrespectful to children without realizing it.** With good intentions to “teach” the child proper attitudes and behavior, we sometimes excuse our own bad behavior. It is disrespectful to:

- (1) yell at, insult, threaten, or hit a child (or anyone!)
- (2) discipline without any discussion or explanation to the child
- (3) over-react, discipline too severely
- (4) over-protect, try to spare the child the consequences of his behavior (implies child is inadequate and needs to be “excused”)
- (5) hold the child to unreasonable or unrealistically high expectations
- (6) attempt to control the child’s thinking, feeling, acting
- (7) insist the child do everything the same way as the parent would
- (8) speak for the child; not listen to the child
- (9) demand the child behave better than the parent does
- (10) compare the child to siblings or any other children

(H) **Christian parents are prone to be disrespectful in their zeal to train their children properly.** Many Christian families struggle with parent-child relationships,

especially when the children are teen-agers (old enough to resent, and rebel against, the parents' disrespectful behavior.)

- b. In helping **parents who are in conflict** with children, it is important to remember that **“getting the child do what's right” is only the secondary goal.** (And it could take a long time before the child's attitude and behavior can be changed.)

The **PRIMARY GOAL** in parent-child problems is to **PRESERVE AND IMPROVE THE RELATIONSHIP.**

If relationship is not broken, and parents find better ways to deal with family problems, the child will be more likely to find his way back to right behavior, and probably sooner than if tensions continue. If the relationship is broken by conflict and resentment, all is lost.

- c. **Parent-child relationship can be preserved by:**

- (I) Parents setting firm boundaries with child.
- (II) parents acting respectfully, even when they are angry.
- (III) allowing child to face consequences of his behavior, thus learning from them.
- (IV) expressing confidence in child's ability to do right.
- (V) avoiding being “consumed” by child's problems; carry on normal life activities as much as possible.
- (VI) maintaining faith in God's protection and intervention, and in the child's worth and ability.
- (VII) praying for, rather than lecturing, the child
- (VIII) recognizing that the parents' worth and spirituality does not depend on the child's behavior.
- (IX) remaining patient and humble about the task of parenting.

Mark 10:42-45 “But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. {43} But so shall it not be among you: but whosoever will be great among you, shall be your minister: {44} And whosoever of you will be the chiefest, shall be servant of all. {45} For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

- d. **counseling directly with “teens”:** what do they **need?**

- (I) to be respectfully **accepted:** to be **heard**, to have their **feelings validated**, to be **understood.**

- (II) to see themselves and life **realistically**: to see how they are responsible for the consequences of their actions.
- (III) to see how choosing wrong methods to fulfill their needs produces problems.
- (IV) to learn they have **other choice options**: to find significance and acceptance from God rather than from trying to please their peers or rebel against their parents.
- (V) to be **challenged to choose** new options **to change** their behaviors and change their destiny.
- (VI) to **accept responsibility** for their own lives.
- (VII) to be challenged to make **daily contributions** to the welfare of their family and their community.
- (VIII) to learn that **“freedom” lies in taking responsibility** for their actions, obligations, and problems.
- (IX) to learn that they are **only free when they choose** responsible behavior **instead of “reacting”** emotionally to other peoples’ behavior.
- (X) to be **encouraged** that they are not “bad” or “hopelessly flawed” or “helplessly doomed to fail”.

4. **SIBLING RIVALRY: JEALOUSY** (which often develops in childhood as “sibling rivalry”) is an issue which is **present in most problem relationships** and many **personal problems throughout adult life**, even though the **client may not recognize that he is “jealous”** of anyone. **Self-will, selfishness, covetousness, pride, and fear all contribute** to jealousy. Jealousy between siblings **caused the first destructive sin of man against his brother** (Cain and Abel), and continues to be **one of the main reasons for the serious problems of mankind**. It must be acknowledged, repented, and dealt with according to God’s principles.

a. **Definitions:**

Jealousy = fear and resentment toward a rival

Competition = the act of trying to gain something sought by another

“The mature [non-jealous] individual seems to have overcome the habit of jealous competition...He doesn’t have to [consistently] lean or depend on others for his inspiration, support, direction, or approval. He doesn’t have to live by the [approval] of the crowd. He is

sufficiently secure to make decisions as to what is right for him...”
(Anatomy of Jealousy, by Willard and Marguerite Beecher, 1971)

The jealous person is actually under the control of the one or thing he envies.

“One constant factor is the loss of personal identity through abdication to outside influence or control.”

(Beecher, 1971) “Jealousy seeks to destroy what it envies.”

b. Various CHARACTERISTICS of the JEALOUS

PERSON: “Jealous manifestation in one area of life will repeat itself in all areas of life.”

- (I) highly competitive
- (II) frequent cheater, exploiter
- (III) demands submission from others
- (IV) critical
- (V) self-hatred, feels inadequate
- (VI) sadistic
- (VII) blames others
- (VIII) pleases others to get attention
- (IX) martyr personality
- (X) argues, especially with spouse and family members
- (XI) demands more than his share of rights in a relationship
- (XII) turns all relationships into competitions (if he can’t be the best, he will be the worst) works to see that no one gains any advantage over him
- (XIII) hypersensitive
- (XIV) frequent insomnia
- (XV) chronic loneliness
- (XVI) childish, immature, “**persisting infantilism**”
- (XVII) emotionally dependent
- (XVIII) reactive, instead of rational and pro-active
- (XIX) non-responsible
- (XX) alcoholic, various addictions
- (XXI) dominating, controlling
- (XXII) tests the limits of his power
- (XXIII) wants to be “special”, the preferred & favored one
- (XXIV) wants to be “superior”
- (XXV) often angry, hostile with self and others
- (XXVI) passive-aggressive
- (XXVII) kleptomania (feels “entitled” to take what he thinks he deserves)

- (XXVIII) feels cheated, slighted, overlooked, neglected, rejected
- (XXIX) feels life is “unfair” to him.
- (XXX) frequent self-pity
- (XXXI) discontented, distressed
- (XXXII) anxious, fearful
- (XXXIII) hypochondria, often “ill”, serious illness in childhood
- (XXXIV) low productivity
- (XXXV) frequently changes jobs and plans
- (XXXVI) non-social or anti-social behavior, dislikes being with people (feels threatened)
- (XXXVII) frequently an “only child” (used to having everything he wants at home)

Job 1 & 2: Job wrestled with jealousy after his losses, became physically ill, and “had a lawsuit against God which he could not settle. His situation did not improve until he gave up his jealous comparisons to those around him who had not lost their sons and fortune. When he stopped being jealous his problem was resolved.” (Beecher, 1971)

c. CAUSES OF JEALOUSY : (specific)

- (I) **Parents** (or others) **comparing** a child to his siblings: sets up a rivalry .
- (II) **Parents “protecting”** one child from another (or **taking sides** with one child, as in “triangulation”) creates jealous divisions.
- (III) **Birth order:** younger children are often jealous of their older sibs talents and skills and position as “esteemed oldest”. Sometimes older children are jealous of the youngest child’s position of “cute and precious baby of the family”.
- (IV) **Siblings who flaunt their advantages** over their sibs, or **taunt them for their weaknesses** are seeking a role of **superiority**, casting the sibs in a role of **inferiority**, often with **angry bitterness**.
- (V) Children and parents with **Melancholy temperament** are more likely to behave **judgmentally and critically**, fostering jealousy and rivalry. Those with **Choleric temperaments** are more likely to act **competitively**, fostering bitter rivalries.
- (VI) Some children choose **competitive superiority as a goal** in order to “fit in” to their environment.
- (VII) Extended periods of **poverty, hardship, deprivation**

can drive some to vow to compete with others for resources.

(VIII) Unwarranted jealousy of spouse toward others can be the result of **experiences with rejection or partner's unfaithfulness in past relationships**. It can also be the result of **being an unfaithful spouse**.

d. Spiritual & Emotional CAUSES OF JEALOUSY:

- (I) the **fear of missing something good**
- (II) the **pride of believing you deserve something more**
- (III) the **pride of wanting to control what you have or will receive**
- (IV) the **selfish despair of not having what someone else has**
- (V) the **lack of faith that God will bless you**
- (VI) the **strife of resenting the one who has what you want**
- (VII) the **ambitious striving to get more for self at others' expense (the opposite of love)**
- (VIII) the **spiritual death of having a covetous attitude**

Luke 12:13-15 And one of the company said unto him (Jesus), Master, speak to my brother, that he divide the inheritance with me. {14} And he said unto him, Man, who made me a judge or a divider over you? {15} And he said unto them, **Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.** (also Luk.12:16-34)

e. EFFECTS OF JEALOUSY: the "Mark of Cain"

Gen 4:3-15 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. {4} And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: {5} But unto Cain and to his offering he had not respect. And **Cain was very wroth, and his countenance fell.** {6} And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? {7} If thou doest well, shalt thou not be accepted? and **if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.** {8} And Cain talked with Abel his brother: and it came to pass, when they were in the field, that **Cain rose up against Abel his brother, and slew him.** {9} And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: **Am I my brother's keeper?** {10} And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. {11} And **now art thou cursed from the earth**, which hath opened her mouth to receive thy brother's blood from thy hand; {12} **When thou tillest the ground, it shall not henceforth yield unto thee her**

strength; a fugitive and a vagabond shalt thou be in the earth. {13} And Cain said unto the LORD, My punishment is greater than I can bear. {14} Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. {15} And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

- (I) **anger**, bitter disposition (vs.5)
- (II) **spiritually oppressed** (vs.7)
- (III) **destructive, deadly**, unloving behavior (vs.8,9)
- (IV) **cursed life** (vs.11)
- (V) **unfruitfulness** (vs.12)
- (VI) isolation from others, **loneliness** (vs.12)
- (VII) **overwhelming unhappiness** (vs.13)
- (VIII) **separation from God** (vs.14)
- (IX) **hated** by others (vs.14)
- (X) **continually at odds with God** and others (vs.15)

Song 8:6 Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

James 3:16 For where envying and strife is, there is confusion and every evil work.

- (XI) **confusion**
- (XII) **“every evil work”**

Prov 6:34 For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.

- (XIII) **rage**
- (XIV) **vengeance-seeking**

Prov 27:4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

- (XV) **more destructive than ordinary wrath and anger**

f. COUNSELING the JEALOUS PERSON:

- (I) While talking with the client and gathering information about his life and about his problem, the counselor **watches for indications that the client may have envy, jealousy, or a competitive attitude** about life in general, or about someone in particular. (Even a known jealousy toward one person can affect

the client's life in a variety of unrelated ways.)

- (II) Counselor also notes **client characteristics**, such as listed above, which may give clues about the presence of a jealous or competitive attitude.
- (III) Look for **client's wrong "beliefs"** about how to find his place in life, revealed by what he says and by his behavior patterns, such as:
 - (A) I have to be better (smarter, richer, more spiritual...) than others.
 - (B) I can't get along with people because they're always against me.
 - (C) I can't accomplish anything because I'm always sick.
 - (D) I can't cope with life if people don't do what I want them to do.
 - (E) I'm doomed to be a failure because I can't please someone.
 - (F) I need someone to take care of me.
 - (G) I deserve more.
- (IV) **Confront** the client **with observations** about his attitude of jealousy or competition with others.
- (V) **Instruct** the client about **how his attitude and** pattern of **behavior have hindered his ability to live** a free, peaceful, fruitful, and abundant life.
- (VI) **Instruct** the client about **how his attitude, behavior, and troubled life are not what God wants for him.**
- (VII) **Instruct** client on **how his life problems will continue to get worse** if he doesn't correct the wrong beliefs that produce his wrong behavior.
- (VIII) **Show** client **how his current problems could have been avoided** if he had chosen other ways to behave.
- (IX) **Review beliefs and attitudes that God wants him to have** (or to develop), including **trusting his future to God's care.**

- (X) **Help** clients **learn positive new skills to help him change his lifestyle.** (boundaries, assertiveness, respect, communication, conflict resolution, goal-setting and accomplishment, relaxation, humility, etc.)

11. Challenge clients **to adopt new beliefs** about himself and about life, and **to practice new behaviors.**

- (XII) **Encourage family or friends to hold client accountable** for adopting new attitudes and behavior; and **to encourage him** as he tries to **change.**

5. FAMILY COUNCIL (or Couple Council) MEETINGS:

(Details based on book: *Raising Kids Who Can*, by Betty Lou Bettner and Amy Lew, Harper Pub. 1992; available at BN.com)

- a. One of the ways a family can strengthen its bonds of relationship and “teamwork” is to **meet regularly to conduct “family business”.**
- b. This is separate from family devotional times.
- c. For a couple without children, the meeting (called a “Couple Council”) is just as needful and effective **to help the relationship run smoothly.**

d. The GOAL OF THE FAMILY MEETING:

- (I) to develop **courage and co-operation** for daily living together:

courage (coeur = heart): **to give “heart”**
(to meet the challenges of life)

- (II) to develop **3 essential elements of co-operative relationships:**

- (A) to feel **connected** (belonging)
- (B) to feel **capable** (competent)
- (C) to feel you **count** (significant, valued)

Each family member gets a chance...“to learn firsthand, through experience and observation, all of the essential skills. Through scheduled, structured weekly meetings family members reinforce their **connection**. Compliments, appreciations, problem solving, and decision-making components of the family meeting point out strengths and help all members see that they

are **capable**. Children feel that they **count** when they see that what they do makes a difference and that they are capable of making necessary contributions. Since family meeting participants experience themselves as competent, important members of the family group, they develop courage and learn to be considerate of others.”

(III) to develop 4 co-operative relationship skills:

(A) communication (listening; speaking openly & honestly & with self-control)

(B) good judgment (evaluating information, patience, acceptance, problem-solving)

(C) responsibility (taking initiative, duty to others, productivity, decision-making)

(D) self-control (co-operation, respect, self-discipline, self-esteem)

(IV) to strengthen the bonds of family relationship and unity

(V) to develop boundary skills

(VI) to develop a unit of solid support for each member to depend on

(VII) to facilitate family chores, work, etc.

(VIII) to facilitate positive discipline for family members personal growth

(IX) to develop qualities and living skills that please and honor God

e. GENERAL GUIDELINES FOR FAMILY MEETING:

(I) meetings work for any size or style of family

(II) SCHEDULED, REGULARLY: 30 – 60 minutes

(III) AGENDA: list of discussion items, centrally posted for all family members to see, and add to, until day of meeting; only agenda items can be discussed in the meeting (limits the discussion).

- See “agenda” section below

- (IV) **VOLUNTARY ATTENDANCE;** no one ever excluded, or forced to attend; any decisions made apply to everyone, present or not.
- (V) **AT THE DINING TABLE**
 - May have a “food committee” to plan snacks or treats
- (VI) **EACH MEMBER HAS A ROLE;** take turns with roles, if possible:
 - chairman, secretary, scribe, snack-planner / maker, reminder, info collector, telephoner, devotion leader, etc.
- (VII) **USE LARGE PAD OR WRITING BOARD** to make each members’ ideas known and valued
- (VIII) **FAMILY BUSINESS JOURNAL: record:**
 - “Minutes”, details, decisions, contracts, plans, assignments, etc.
 - Keep in handy location all week for easy reference
- (IX) **ATMOSPHERE:**
 - Accepting, positive, patient, purposeful, respectful
- (X) **NEGOTIATE AGREEMENTS,** vote, follow-up on agreements
- (XI) **USE “BRAINSTORMING”** to produce idea lists
- (XII) **ENCOURAGE EVERYONE** to contribute, to be responsible, to help and receive help
- (XIII) **DECISIONS MADE BY CONSENSUS:** (within reason and with parents’ guidance)
- (XIV) **A DECISION IS A COMMITMENT**—to be upheld
- (XV) **DECISIONS CAN BE CHANGED,** by consensus, at later meetings
- (XVI) **NO “GRIPING” ALLOWED:** present problems along with ideas for solutions
- (XVII) **PERIODIC REVIEW OF PAST RECORD** to check family progress
- (XVIII) **PARENTS, DON’T OVERPOWER KIDS;** “controllingness” will derail the family meeting goals

f. TYPICAL AGENDA FOR A FAMILY MEETING:

- (I) **ENCOURAGEMENT:**
 - Appreciations, thank-you’s
- (II) **RECORD FROM LAST MEETING**
- (III) **ISSUES, CONCERNS, AND SOLUTIONS**
- (IV) **ANNOUNCEMENTS, PLANS, WEEKLY SCHEDULE**
 - Everyone keeps calendars up-dated

- (V) **FAMILY NEEDS**
- (VI) **FAMILY JOBS** (chore assignments)
- (VII) **PLAN A “FAMILY FUN” ACTIVITY** for later in the week
- (VIII) **PRAYER, DEVOTIONAL**

g. TYPICAL TOPICS FOR DISCUSSION:

- (I) **CHORES:** house & yard, business, etc.
- (II) **FAMILY or RELATIONSHIP ISSUES**
- (III) **CARE of PETS**
- (IV) **FINANCIAL CONCERNS**
- (V) **ANNOUNCEMENTS of FAMILY-RELATED NEWS**
- (VI) **CHURCH; SPIRITUAL ISSUES**
- (VII) **CLOTHING; PERSONAL PROPERTY DISPUTES**
- (VIII) **FAMILY GOALS and RULES**
- (IX) **HOMEWORK, SCHOOL PROJECTS**
- (X) **VACATION PLANS**
- (XI) **FAMILY FUN ACTIVITIES, PLANS**
- (XII) **GIFTS**
- (XIII) **CELEBRATIONS; HOLIDAYS**
- (XIV) **MENU SUGGESTIONS**
- (XV) **GUESTS VISITING the FAMILY**
- (XVI) **COMPLIMENTS, THANK-YOU’S, ENCOURAGEMENTS**
- (XVII) **SPECIAL PROJECTS**

H. VALUE OF THE FAMILY MEETING: When the goals of the family meeting are successfully accomplished, children have regular opportunities to learn and practice attitudes and skills that will help them live well as adults. If we learn respect, co-operation, contribution, responsibility, humility, etc. as children, many of the problems which plague us as adults can be avoided. Leadership abilities can be developed.

Teaching these skills is a trouble-preventing strategy with very large benefits for present and future generations.

XX

PART FOUR: THE COUNSELING PROCESS

I. “HOW TO FUNCTION AS AN INSTRUMENT OF CHANGE”)

***** A **SIMPLE MODEL** for helping clients to **change** could be described as:

LOVE → KNOW → SPEAK → DO. (in this general order)

- **LOVE** = develop a **relationship** with the client in order to show him God's love, and to provide a loving environment for growth.

Col 3:12-14 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; {13} Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. {14} And above all these things put on charity, which is the bond of perfectness.

Eph 4:1-3 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, {2} With all lowliness and meekness, with longsuffering, forbearing one another in love; {3} Endeavouring to keep the unity of the Spirit in the bond of peace.

Eph 5:1-2 Be ye therefore followers of God, as dear children; {2} And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

Isa 42:2-3 He shall not cry, nor lift up, nor cause his voice to be heard in the street. {3} A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

- **KNOW** = collect information about the client, and seek discernment from the Holy Spirit, in order to **understand** the client and his heart. (also see section 3. "Joining" below)

Heb 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Prov 4:23 Keep thy heart with all diligence; for out of it are the issues of life.

- **SPEAK** = speak **truth** in love to give the client insight about himself. Discuss client's concerns with him.

Eph 4:14-16 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; {15} But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: {16} From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Eph 4:29-32 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. {30} And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. {31} Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: {32} And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

- **DO** = challenge the client to **do something different; make a change.**

Gal 6:1-10 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. {2} Bear ye one another's burdens, and so fulfil the law of Christ. {3} For if a man think himself to be something, when he is nothing, he deceiveth himself. {4} But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. {5} For every man shall bear his own burden. {6} Let him that is taught in the word communicate unto him that teacheth in all good things. {7} Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. {8} For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. {9} And let us not be weary in well doing: for in due season we shall reap, if we faint not. {10} As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

*******A “DETAILED” MODEL OF THE PROCESS OF COUNSELING
FOLLOWS THE GENERAL OUTLINE BELOW:**

- A. FIRST CONTACT:** The counseling relationship and counseling process begin the moment someone approaches you, or calls you, to say they need help with a problem.
- 1.** Realize that as a pastor, church leader or counselor, your position implies **authority** to the person talking to you. From the first word you speak, you hold influence over them. You must **be very careful what you say.**
 - a.** Be accepting, don't be shocked.
 - b.** Before agreeing to counsel them, ask for a brief (3-5 minute) description of the problem so that you can screen out any cases that you definitely don't want to work with for some reason.
(See “Characteristics of Clients: III.A.& B.; and list h. below)
 - c.** Don't make promises to rescue them or solve their problems.
 - d.** If you choose not to counsel them, offer to try to help them find

the appropriate source of help.

- e. Be encouraging: "I'm sure God will see you through this."
- f. Pray with them if needed.
- g. Who should you **not** counsel?
 - (I) Advisable not to counsel your own family or close friends.
 - (II) People with whom you have business dealings or other personal relationships.
 - (III) People who are psychotic or whose emotional state seems threatening (they need a referral for special medical help).
 - (IV) People who are making demands of you to do what they want; (they will not respond to counsel anyway).
 - (V) People who are threatening to cause trouble for you or entangle you in their conflicts.
 - (VI) Be careful about imposing your counsel upon someone who has not asked for it. (this should be reserved only for emergencies, and then with caution).

2. ASSESS whether the person speaking to you is in emergency CRISIS. Definition of crisis = "a decisive or critical moment, a sudden change for better or worse."

- a. At times situations arise which are most **severe, and threaten our psychological equilibrium**. These situations, or life events are also known as "crisis". They may be **expected or unexpected, real or imagined, actual or potential**.
- b. A crisis is **a danger because it threatens to overwhelm the person** or persons involved. Crises **involve the loss of someone or something significant, a sudden shift in one's role or status, or the appearance of new and threatening people or events**.
- c. Because the crisis situation is so intense and unique, people discover that their **customary ways of handling stress and solving problems are no longer working**.
 - (I) Crises, however, present people with the **opportunity to change, grow, and develop better ways of coping**.
 - (II) Since people in crisis often feel confused, they are more open to outside help, including the help which comes from the Lord and His Word, and that which comes from an understanding and helpful believer.

d. **CRISIS INTERVENTION:** It is necessary to be familiar with some **different types of crisis:**

(I) **DEVELOPMENTAL CRISIS** -- This is a crisis that relates to **normal anticipated changes** in life. Example:

- (A) Graduating from school
- (B) Getting married
- (C) Moving to a new city
- (D) A new job assignment
- (E) Grown children leaving home
- (F) Retirement

These are all events that can be anticipated. They are planned events. Yet, the changes that occur as a result of these events are so significant that a crisis can result. Whether a crisis occurs or not depends on how a person perceives the change, and how he responds.

(II) **ACCIDENTAL CRISIS** -- Some events occur quickly, without warning, known as an “accidental crisis”, even though an accident may not be involved. Example:

- (A) A person is fired from their job
- (B) A person is told that they have cancer
- (C) A friend has a heart attack

(III) **COMPOUND CRISIS** -- Sometimes it seems that when one thing goes wrong, a number of things go wrong. In fact, a major crisis can cause a number of minor crisis events. Example:

Losing a job can cause financial problems, which will affect a number of other different issues of living.

(IV) **CHRONIC CRISIS** -- Some people are **always in crisis**. Some people, even with intense counseling, refuse to deal with their problems. Others, because of mental or emotional problems, may live in a chronic state of crisis.

e. **STAGES OF CRISIS**

(I) **SHOCK** - When a crisis first occurs, a person goes into shock. He is **overwhelmed by some event and temporarily unable to function very well**. Shock is a **temporary (and often useful) escape from reality, a state of “withdrawal”**. The parts of shock include:

- (A) **DENIAL** "This is not really happening."
- (B) **NUMBNESS** "I can't feel anything."
- (C) **CONFUSION** "I don't know what to do."
- (D) **ANGER** "This is not fair!"
- (E) **GUILT** "If only I had (or had not) -----"
- (F) **UNCERTAINTY** "What am I going to do?"
- (G) **FEAR** "I won't be able to ---"
- (H) **REJECTION** "I was left alone."

In shock, a person feels overwhelmed and unable to think clearly. He may not be able to cope with minor problems. Friends and family may need to help him. Example:

- When a person dies, friends take food to the family.
- Friends sit with those who are grieving and let them talk.

Shock is also a factor in other crisis situations. For instance, **Being let go from a job, or passed by for a promotion.** **Remember:** A crisis may occur whenever a person loses control over a significant area of his life.

The **severity of the shock will depend on his ability to cope and adjust to the changes.** His available options, his experience in dealing with crisis, and his faith in God will all influence how well he is able to cope with crisis.

When comforting someone in shock:

- (A) Be gentle, patient, kind, and compassionate.
- (B) **Help take care of small things;** relieve the pressure of minor concerns.
- (C) **Listen,** and **share quiet times** of silence, as well as periods of conversation.
- (D) **Allow the person to grieve** in his own way.
- (E) Allow the person **to function and to make decisions** as he is able. This will draw him out of his dreamlike trance into reality.
- (F) **Permit the person to adjust at his own pace.**
- (G) Encourage the person to **delay major decisions.**

(II) ADJUSTMENT: During the adjustment period, the person will experience **emotional highs and lows**. He may be **struggling to overcome depression, anger, rage, fear, self-pity, doubt** and a whole range of **physical problems** as well.

The person's ability to think clearly may be impaired. His **judgment may not be sound**. Therefore, it is usually best for him to **delay significant decisions** until this phase is past as well. **GRADUALLY** he will adjust, hope, and begin to plan for the future.

(III) RECOVERY: It takes time to recover from a crisis; the **process cannot be rushed**. (However, the longer a person holds onto anger, bitterness, fear and unforgiveness, the longer it will take to recover.)

People in crisis are very **vulnerable**, even in the recovery stage. Example: the "victim" **often gives in** and negotiates a poor settlement in business.

Learning how to cope, to adjust, and to handle crisis is extremely important, for crisis will come to all of us.

f. RESPONSES TO CRISIS: When a **situation is violent, critical, or dangerously threatening; when the situation has gone beyond the point where a person can cope or adequately respond**, crisis intervention is necessary. This requires directive action by the counselor (or others) who take control because the person in crisis is not able to function, cope or respond. Such cases would be:

(I) SUICIDAL: (see the suicide intervention section: Part Two, IV. The Problem of Suicide; and Suicide Survey in appendix)

(II) Emotional crisis: acute depression, panic, hysteria, psychotic break, mania (out of control activity), extreme grief, hostile aggression

(III) Dangerous environment: violence, abuse, or neglect of child or disabled persons

(IV) Urgent need: food, shelter, medical care

(V) WHAT TO DO:

(A) Pray with them, help them to be calm and think clearly.

- (B) Help them decide what their immediate need is, and what they need to do about it.
- (C) If they are not able to concentrate, you may need to direct their thinking and tell them what they must do at the moment.
- (D) If possible, help the person think about **who they can call to come to their aid to help them** to be safe or cared for: (family, friends, neighbors, ministry helps, social and medical services, emergency services, etc.).
- (E) At times you will have to take initiative yourself to call helping services to go to them (police, emergency medical, etc.), especially if life is at risk.
- (F) It should not be expected that you go to them yourself. But if you ever do take such an action, do not go alone and do not do any more than is needed to make them safe and get them connected to other helpers. (“Counseling” can come later if it is needed.) If you are too accommodating a rescuer, they may become very dependent upon you, very quickly.
- (G) Never forget that people must always take responsibility for their own lives, including helping themselves through crisis, with a helping hand (not crutch) from others.
- (H) Follow up with them next day, or soon as appropriate, to see if crisis is under control. Urge them to seek counseling and / or other needed services to resolve the problems that led to the crisis, if necessary.
- (I) Follow-through to arrange counseling is their responsibility!

g. CRISIS “DISCERNMENT”: The counselor will need to assess whether the contact’s description of “crisis” requires immediate attention. **Don’t be manipulated** by someone who feels they **must see you “immediately”** when actually they just want instant relief from something which can realistically wait until a more convenient appointment time; or by someone who is a chronic attention-seeker. But if the situation involves potential danger, or physical harm, it is a crisis which must be attended to.

3. MAKING APPOINTMENTS:

- a.** If you choose to counsel with a person who contacts you, set a time to meet that suits **both** of you. (If you allow yourself to constantly

be taken advantage of, you'll soon develop a negative attitude.)
Counseling sessions are usually 40-50 minutes long.

- b. Note the person's name and phone number, in case you should need to reschedule before the first appointment date.
- c. Encourage person to give you advance notice if they need to cancel.
- d. Ask whether other family members are aware (or in agreement) that this person is coming for counseling. You need to know if you must be extra careful about confidentiality.
- e. Do not schedule appointments for adult people at the urging of someone else. ("I want my sister to come and see you.") This is disrespectful and will not be effective. (This is a good policy even in working with children, to the extent possible.) Tell the contact to have the other person make the appointment themselves.
- f. If contacts "carelessly" (without very good reason) cancel appointment, it is likely that they are not very serious about wanting help to change their life. Proceed with discernment.
- g. If they fail to keep the appointment without prior cancellation, and then want another appointment, they should explain why you should make another agreement with them when they did not honor the first one. (This is apparently a part of their "problem behavior", and therefore is already a counseling issue that needs to be addressed.) Proceed with discernment.
- h. If they handle scheduled appointment times with carelessness at any time during the counseling process, this behavior should be addressed as a counseling issue, and may be cause to dismiss them as clients. (Sometimes the best way to help irresponsible clients is to allow them to experience the consequences of their behavior.)
- i. Don't make a practice of contacting clients to remind them of their appointments. This will reinforce their dependency behavior, and it is disrespectful.

B. INTAKE INTERVIEW : the FIRST APPOINTMENT:

The first appointment is not usually for "solving" problems (although sometimes a client's counseling need can be satisfied in only one session). Rather, the first interview is the opportunity for the counselor to **gather necessary client information** and to **create a foundation of trust for the counselor-client relationship**. Without this important step, the counselor will have minimal power to influence and help the client through his problem. ("**The client doesn't care how much you know, until he knows how much you care.**") The client may be eager to pour out his troubled thoughts, but he will be willing to follow an organized procedure if you direct him to. The time invested in gathering vital

information and setting the foundation of trust will later prove valuable in accomplishing the client's counseling goals.

1. THE CLIENT'S PERSONAL RECORDS FILE

It is sometimes helpful (and in some localities legally necessary) to maintain records of clients' personal data, and of your work with them. (see examples of forms in the appendix) These file records may contain the following information:

- a. Client information forms:** Such things as name, address, phone number, occupation, spiritual life and church affiliation, name of person who referred them to see you, past and present family members' names, ages, etc., education background, pertinent medical conditions, any other helpful information.
- b. "Problem" Questionnaire:** Client may be asked to write (or tell) brief informational answers (see "overall assessment" below)
- c. Specific assessments:** Sometimes it appears necessary to give the client a written or verbal assessment for specific issues such as: depression, anxiety, suicidal feelings, addictions, post-traumatic stress, problem behaviors, domestic violence, sexual abuse, unresolved grief, etc.

It is helpful to **make an early assessment** of one or more of these types of issues, because their presence in the client will affect every aspect of his life, and interfere with resolving whatever problem has brought the client to counseling.

Some of these assessment-form examples may be found in the appendix.

- d. Record of payments** (if applicable)
- e. Various documents:** Any other items written by, or pertaining to, the client which accumulate in the course of the counseling process: letters, drawings, assignments, temperament profile, psychological test data, medical reports, insurance correspondence, etc.
- f. "Progress" notes:** The counselor is helped to remember the important details of the client's words, to review treatment plans, and to focus specific prayer efforts for the client, if brief written notes are kept of each session. (This is especially valuable, and may

be legally necessary, if you counsel as an occupation.) The notes will include such information as:

- (I) **date, time, persons present**
- (II) **client's report of his emotional, physical, spiritual state since last session**
- (III) **counselor's observations about client's condition, behavior, or progress**
- (IV) **any significant information pertaining to client's problem such as:** unusual life experiences (either positive or negative), nature of relationships with significant people, perspectives about life, pattern of decision-making and problem-solving, prominent emotions, major concerns, previous counseling or mental health treatments, anything which is out-of-the-ordinary, etc. (note: some clients may speak critically of their previous counselors; it is important for counselors to avoid criticizing another counselor in conversations. This is unscriptural, and ultimately hurts everyone involved.)

Notes can be written during or after the session. (If during, write only the essentials, and enough to remind you of what to fill-in later—so client won't feel that you are too pre-occupied to listen to him.)

To save time, it is helpful to develop a set of **symbols** for words which you write frequently (such as: H—husband, W—wife, S—son, D—daughter, Si—sister, B—brother, GM—grandmother, MnL—mother in law (and so forth), OO—relationship, FOO—family of origin, FAP—family at present, → leading to, ← resulting from, ^ increasing, v decreasing, CL—client, CO—counselor, \$ financial, * change, etc....)

2. OVERALL ASSESSMENT: Focusing on the “**presenting problem**”.

In this first session, the preliminary information gathering, described above, may take approximately 15 to 30 minutes, sometimes longer if the client's troubles are complex.

When this task is finished, it is **time to pray briefly** for the session and for the client. The client is often crying by the end of the prayer because he senses your compassion, your strength, and your confidence in God's power and compassion to help him. His tension about his problem and hurt is often released in these tears. He needs to be reassured that this is fine and natural.

Now you can **invite him to tell you about “the problem”**.

- a. **If client is emotionally distraught**, unable to focus on a logical presentation of his problem, let the rest of the session be devoted to letting him express whatever pain or distress is burdening him. He evidently needs to release some of the powerfully painful emotions. There will be time to discuss the problem in a logical manner in following sessions. **It is not effective to try to hurry the process.**
- b. **If the client seems ready to present his concerns** in a composed, logical manner, a very helpful way to begin is to **ask the client to state his problem in only one or two short sentences**, (while **re-assuring him that you will ask him, later, about the details.**) (This is not an easy task; it may take a few minutes for him to answer.) This method helps him to give the most clear and concise statement, at the very beginning of your discussion, about what is on his mind, so that you can keep **a clear focus on what the most pressing need is**, even while later the discussion may become complicated with various “stories” and pieces of information. Often, the first statement the client makes about his problem represents his deepest need and counseling goal.

It is very helpful to **write down** his first statement about the problem, for future reference. Likewise, note all the significant details that he tells you about the situation. These are clues you will use to discover how to best help him.

c. **Other helpful questions to gain insight:**

- “What **other problem(s)** has brought you to this counseling appointment?”
- “**Who else** knows about this problem?”
- “**How long** have you had this problem?”
- “What have you done to try to **solve** the problem?”
- “What does **God want** you to do?”
- “What will **life be like** when this problem is solved?”
- “What do you **need** most of all?”
- “Are you **willing to change** to solve the problem?”
- “How **would you be willing to change** to make life better?”
- “What do you **expect** counseling to do for you?”
- “What people can **help and encourage you**?”

Answers to these types of questions, whether written or told to the counselor, can provide much insight and clues for helping the client.

d. OPEN” vs. “CLOSED” QUESTIONS:

- (I) **Closed:** A question which expects a yes or no answer; requires no disclosure of information. (Limited usefulness in counseling)
- (II) **Open:** An information-bearing question; cannot be answered without the CI thinking about him/herself and disclosing things about self and the situation.

(Methods of Biblical Change, CCEF)

e. GENERAL DATA GATHERING (to develop a rich base of knowledge about the client and his problem.): **have the CI supply the following information:**

- (I) **explain the details of the problem** (as client sees it)
- (II) **list recent physical changes or problems** (in sleep habits, diet, exercise, drug use, handicaps, illness, health conditions, etc.)
- (III) **stresses in personal relationships** (home, work, friends,...)
- (IV) **emotional state:** how is he “feeling” about things
- (V) **events:** “what” has happened to produce trouble for him; and what does it mean to him
- (VI) **behaviors:** what is client, or others, **doing** to produce the problem or solve it
- (VII) **motivations:** “why” are they doing it
- (VIII) **spiritual condition:** beliefs, salvation?, relationship with God? expectations, understandings?

f. VALIDATE Your Understanding of the Data (never assume that you understand what the client is saying)

- (I) **Definition:** ask client for definition of vague terminology (“explain what you mean when you say you’ve been feeling ‘bad’; when you say you want to be ‘happy’.”)
- (II) **Clarification:** ask for clarifying examples of statements
- (III) **Explanation:** ask client to explain the logic behind his viewpoints and/or actions.

g. While you hear his story, also OBSERVE and make note of:

- (I) his **body language:** what is it telling you?; does it match

what he is saying?; what does it reveal about what he needs? (At times, it may be needful to interrupt his talking to point out to him what you see, and to ask him to do something with it.)

- (II) **his attitude:** toward you, toward counseling, toward various people in his life, toward life, toward God, toward himself. What are his expectations, is he aggressive or passive, is he teachable, is he a “customer”?
- (III) **un-forgiveness:** toward whom, how deep, how long?
- (IV) level of **intellectual and emotional maturity:** how much of his problem has to do with his need to “grow up” or take responsibility? Does he have the intelligence or maturity to solve this problem?
- (V) how will his **personality, temperament, and spiritual life** affect his dealing with this problem?
- (VI) are there any apparent “**problem behaviors**” going on in the client? How are they affecting the presenting problem?
- (VII) are there any specific **cultural or family customs** that will be a factor in handling this problem?
- (VIII) whether or not you **can work with this client and his problem?** Sometimes, after experiencing the client or his problem for only one hour you may decide that his problem is beyond your willingness, or skill level to deal with. There is nothing wrong with making this evaluation. In fact, it is a function of your service to the client to help him get the best counseling he can get. If that cannot be from you, then tell him so. He will appreciate your honest concern for his welfare, and will likely follow your recommendation for a referral to a “more qualified” helper. You may need to pray about this before you decide to end the relationship. Be sure that you are not reacting to fear from the enemy, or prejudice. Sometimes clients’ problems seem frighteningly over-whelming, but can be helped when God intervenes. Remember that you are not required to solve all the clients’ problems, or even to completely eliminate the main one. Your job is to help as much, and for as long as you see fit. Other people will also have a part to play when your part is over. It is important to consult discreetly with other mature professionals about your concerns. Finally, follow God’s direction.

h. SOURCES OF PERSONAL PROBLEMS usually fall into one or more general categories:

- (I) **Personal Sin:** the selfish thoughts and intents of the heart that lie behind visible behaviors of sin.
- (II) **Deficient Spirituality:** lack of a close personal relationship with God.
- (III) **Spiritual Warfare:** cause of problem may be demonic and must be dealt with through intercession, fasting, and taking authority over the evil forces in the name and blood of Jesus Christ.
- (IV) **Undisciplined living:** sloppy living, pressure and unnecessary stress is the result of a lack of self-discipline.
- (V) **Dysfunctional background:** history of trauma, neglect, rejection, abuse from childhood.
- (VI) **Bio-Chemical Disorder:** may be seen in sudden mood swings and other bio-chemical disorders such as: bi-polar disorder (also know as manic depressive disorder), other depressive disorders, schizophrenia, other physiologically caused problems such as viral infections, endocrine disorders which arise from improper hormone secretions in the blood stream, and blood sugar disturbances.

i. What is a **“NORMAL” PERSON?**

- (I) A person may be considered “normal” if he or she is able to **behave appropriately and productively most of the time** while managing the usual stresses of life.
- (II) Most “normal” people experience times in life when stresses or problems become “overwhelming”. Sometimes help is necessary in order to recover.

j. What are **COMMON PRESENTING PROBLEMS OF “NORMAL PEOPLE”?**

(I) **personal (emotional) problems**

(those marked with * are explained in detail in Part Two: Dealing with Emotional Issues)

- (A) Fear and anxiety *
- (B) Depression *
- (C) Suicide *
- (D) Anger *
- (E) Guilt *
- (F) Forgiveness *
- (G) Stress *
- (H) Dependency

- (I) Low self-esteem
- (J) Grief, loss *
- (K) Rejection *
- (L) Loneliness *
- (M) Addiction *

(II) inter-personal, (relational) problems

(those marked with * are explained in detail in Part Three:
Dealing with Relationship Issues)

- (A) Conflict resolution *
- (B) Respect *
- (C) Love *
- (D) Communication *
- (E) Boundaries *
- (F) Family relations *
- (G) Family council meetings *
- (H) Pre-marital *
- (I) Marital *
- (J) Parental *
- (K) Sibling *
- (L) Jealousy *
- (M) Job relations
- (N) Authority conflicts
- (O) Peer problems
- (P) Church and community relations

(III) decision-making (practical) problems

- (A) Career choice
- (B) Ministry choice
- (C) Mate choice
- (D) Goal-setting * (in part Two: emotional issues)
- (E) Problem-solving * (in part Three: inter-personal issues)
- (F) Business and financial decisions

k. TROUBLESOME “EVENTS”: many times the client was motivated to seek counseling because of a recent (or past) **“event”** which has created an emotional or relational problem for him.

1. The counselor must be careful not to view the “event” as the “problem”, but rather the **client’s “response” to the event is the problem.**

2. Ask the client:
 - a. **What** happened? (real or imagined)
 - b. How do you **feel and think** about (“perceive”) what happened?
 - c. What do you **believe** about what happened? (what does it “mean” to his life?)
 - (I) Can this event be changed? (usually not!)
 - (II) Can your **perception or belief** about the event be changed? (**This will be the counseling goal.**)
3. **To relieve the client from being troubled by the event, it is necessary to help the client, during the counseling process, to change his “interpretation”(belief) about the event.** (His “feeling” about the event may or may not change.) (see Part Two, I. Understanding Emotions, for further instructions)

3. **JOINING: creating the counselor-client “bond”. (“Love”)**

From the first contact, and throughout the first session and all subsequent sessions, a major task of the counselor is to use various means to create (or “join”) a bond between himself and the client. It is difficult for any client to reveal himself, at his worst, to a stranger (or to his pastor!); and it is difficult for him to receive their guidance, instruction, and correction unless there is a **bond of trust and respect**.

This does not require “special skills”; but it **requires genuine humility, and genuine caring** for the client, as he “is”, not as he “should be”.

- a. In **humility**, we refrain from “judging” (as if we were more righteous, or in any way superior to the client—because we aren’t!).

We verbally acknowledge our own weakness and our struggle to grow and learn.

We do not use technical or intellectual language or manners just to appear more competent or “in charge”.

We reassure the client that he and we are far more “alike” than we are “different” from each other. (“most of us are like the rest of us”)

We look for opportunities to express our similarity to the client:

“I’ve made mistakes like that too”; “I also feel like that sometimes”; “I have done the same thing!”; “Your family sounds a lot like mine”; etc. This type of revelation does not erode our effectiveness; but it establishes **equality** between us and the client.

Only an equal relationship can be a nurturing one.

We indicate **respect** for the client by not attempting to control him; by expressing our confidence in him to do well; by expecting him to act respectfully and responsibly; by validating his human experience and encouraging his spiritual life, by giving him freedom to choose the outcome of his work with you, be it success or failure;

- b. in **caring**, we practice the relationship skills described in the outline (Part one, II. C. “Characteristics of Christian Counselors). Merely “telling” the client that we care about them will not help them **feel cared about: we have to show them** in small, but meaningful ways.

C. **DEFINING THE PROBLEM** (during **the first, second, or third session**)

- 1. After hearing the client’s description of the problem, and making observations about the client’s attitudes, patterns of behavior, and life style; it is time to **construct a “specific definition” of what the client’s real, solvable problem is. “The success of the counseling effort will depend upon how you define the problem.”**

- a. The **“problem”**, as the client describes it, **may or may not be what is causing him trouble**. The outward problem may be only the **symptom of a deeper, more basic life problem**. For example: the client whose problem is conflict with people at work may have a deeper problem of jealousy, beginning with in childhood with his siblings. Or the man who is angry that his wife won’t talk to him may be driving her away by disrespectful attitudes that he isn’t even aware of.

“Symptom” problems will never be resolved if deeper problems are at work and left untreated. (see also Part One, III. G. “Problem Behaviors”, and Part Two: Dealing with Emotional Issues)

- b. Other examples:

(I) When a client’s problem is how someone else relates to him, and he wants to know how to make **them** change, it is not a solvable problem. It is not reasonable or respectful to change others. The real, solvable problem is the client’s need to change his own attitude and behavior.

(II) When the client is upset with the way “life is treating him” and he wants to complain, but not change anything, he has not defined a solvable problem. Again, the real problem is his own attitude.

(III) When the client is suffering with grief and he just wants it to “stop”, this is not a “solvable” problem. The real problem is the need to “deal” with grief by going through it.

2. In defining the “real problem” it is helpful for counselor to determine some of the following:

- a. what **part** of the situation can the client actually do something about?
- b. what are the client’s **responsibilities** in the situation?
- c. what is the client **doing that contributes** to the trouble?
- d. what are the client’s **highest priorities** in life?
- e. what **“idols”** does the client have in his heart?
- f. how **“teachable”** does client seem to be?
- g. is client **willing to “repent” and “humble”** himself?
- h. what are the **“relationship factors”** involved in the trouble?
- i. what effect do **other people in the client’s life** have upon him, that he is not yet aware of?
- j. what **important factors** of this situation has the client failed to recognize?
- k. what is the **smallest amount of change** that would make the client’s life manageable?
- l. is the client **willing to make changes**?
- m. what **change** would the client be **willing to make**?

3. When the counselor believes he has a good idea what the “real problem(s)” is, he will “check with the client” to be sure he has understood what the client has been saying. If counselor believes that client doesn’t see what the “real” problem is, he will attempt to “guide” the client to recognize, and accept, the real, solvable problem.

- a. The counselor will say, “Let me see if I understand what is troubling you.”
- b. Counselor then repeats the significant factors of the trouble which the client has described, asking client to confirm or correct the counselor’s understanding of the “facts”
- c. Counselor also checks with client to see if he understands what client’s true “feelings” are about the situation.
- d. Counselor will also check to see if he understands what client would like to have happen to solve his problem.
- e. **Counseling can go no further until client’s communications, so far, have been clarified and confirmed, so that he indicates that he feels he has been understood.**

- f. If counselor believes that client's "real" problem(s) is different than what the client has described, he will say, "I can see why all this is bothering you so much. **Could it be that.....**" (Counselor describes what he sees as a possible factor of the client's trouble that he has not yet talked about—namely the particular part of the client's responsibility in the problem and what he can realistically do about it.)
- g. Most times the client acknowledges the counselor's observations, almost as though he already knew it deep inside himself; he is usually ready to admit the deeper issues are there.
- h. **If client admits the real problem**, the counselor asks client if he would be willing to work on making changes that would improve or resolve the situation. (This process could take a little time to "maneuver into place". Counselor can use "maneuvering" skills described in section D. below.)
- i. If the client agrees to define the "problem" as his need to make a change, the counseling process can move forward to the next step: "Goal Alignment". **If the client is unwilling to accept a problem definition which requires him to change**, even after the counselor attempts to maneuver him (see D. below), the counselor can at least help the client to process his emotional frustrations, encourage him to continue seeking God's direction for the problem, and perhaps suggest some small actions the client could do to improve the situation somewhat; but **the "real problem" won't be solved**; the counseling work won't accomplish very much. **This does not signify failure for the counselor or for the client.** It just means that the client is not yet ready to accept this truth or do this work. You can privately pray that God will be with him and bring him to the truth at the right time.

4. (also: see Part One: III. H. Problem Behaviors; and Part Two: Dealing with Emotional Issues, & Dealing with Relational Issues)

- D. **"MANEUVERING" and "LEVERAGE"**: Making life changes is not easy, and trying to convince someone else to make life changes is also not easy! How do we **"maneuver"**, or **"motivate"** clients to **want** to make effective changes? A few clients are "complainers" and do not want to actually "do" something to solve their problem. Others say they want to make changes, but they are likely to give up when they realize that it will be hard work. Still others feel defensive about admitting that they are part of the problem; they want someone else to change. Regardless the reason, many clients are "stuck" in their reluctance to accept a goal to change themselves. It is not effective to

sternly tell them they **must** change, but the counselor can try to “un-stick” them, or “motivate” them to change, using a type of “**leverage**”. (Just as one would use a long board for leverage to pry up something stuck in the mud.) Here are a few types of leverage, that can be used in various combinations, to maneuver people.

1. **“It will only get worse”**: After hearing the client’s presentation of his problem, counselor expresses sympathy and deep concern for how “serious” his problem is, and how much he must be suffering. Counselor shakes his head and says, “This problem will not go away by itself, and unfortunately this problem will only get worse.” Add “verifying” evidence that “this kind of problem” gets worse, more painful, more destructive, etc... Then counselor urges client “I really hope you will be able to make a change that will stop this before it gets even worse.”
2. **“I’ve seen several people struggle with a similar problem”**: Counselor briefly and sympathetically shares how he has known or has counseled several other people with a similar problem. Counselor says “This problem is really destructive; I’ve seen people devastated by it, but I’ve also seen people turn it around. You have God’s power, and with your intelligence, I think you could solve this problem if you want to work at it,”
3. **“This problem is ruining your health”**: Many health problems result from the turmoil in our lives. Clients often have numerous health problems. Counselor can emphasize how the problems in the client’s life are causing him to suffer physically, and will be costly for medical treatment, and will only get worse.
4. **“What does God want you to do now?”** Counselor asks the client, “God must be hoping that you will solve this problem; what do you suppose He wants you to do now?” Counselor allows time for client to think about and respond honestly to this question. Counselor can gently suggest appropriate spiritual principals and scriptures which remind client that he is responsible to rule his own life by submitting to God’s wisdom and being assured of His love.
5. **“You have been given a great opportunity”**: Counselor presents to the client “a different way to view his problem”; a valuable opportunity to advance in life by learning some new skills and growing as a person and as a Christian. “Problems are a “goldmine” of opportunity to learn more about love, grace, peace, joy, etc., about Christ. This is a chance to become more like Christ, which is God’s greatest will for us. As you apply yourself to this task, God will help and bless you.”
6. **“This problem is very expensive”**: Unfortunately, some clients seem

to be motivated more by money than anything else. Counselor can use this as leverage by reminding the client of the various ways that it will be expensive to allow this problem to continue. Use your imagination!

7. **“Your children are suffering”, or “Solving this problem could change your children’s lives more than anything you ever do for them”:** Almost everyone loves their children and values their future enough to work hard for their sakes; it will motivate many to make the needed changes. Remind client how his children’s lives will be crippled by the negative things they are learning from watching how their parent(s) handles this problem. Also remind client how his children’s lives will be positively affected by seeing their parent(s) work hard to overcome a difficult problem. Provide convincing examples as God leads you.
8. **“Maintaining this problem is more work than solving it”:** Counselor explains how dealing with the consequences of the problem on a daily basis is more taxing than the work of changing things.
9. **“How will you deal with new problems that arise”:** “If you don’t resolve **this** problem, how will you have the skill, courage, confidence to solve the **bigger** problems that will come your way?” This is something to think about.
10. **“Let’s not solve the problem”:** When no leverage seems to get the client un-stuck from his reluctance to change, you know your work with him will be limited. However, it may yet startle the client into “reality” if you say “Instead of solving this problem, let’s just help you feel a little better.” He may feel a rise of anger at hearing this, that could propel him to accept the challenge of working for a change. If not, you haven’t lost anything for trying this final challenge to help him change. If he still “just wants to feel better”, then try to help him in that goal, then let him go. Maybe he’ll come back later.

E. GOAL ALIGNMENT: After the client’s “problem” has been defined, whether it is as simple as what the client first describes, or a deeper, less obvious “real” problem that you help him to recognize (or even if the client declines to focus on that “real problem”), **it is necessary for the counselor and the client to reach an “agreement” about which specific goal(s) they will work on together.**

Reasonable goals will be determined by **the important guiding question** which the counselor asks himself:

“WHAT IS THE ‘PROBLEM’, and WHAT DO WE HAVE TO WORK WITH?”

In other words, **how do you define the real problem**, and **what is the client capable of doing** to help himself (considering his intelligence and emotional maturity level, his insight and skill level, medical health, resources, attitudes, temperament, spirituality, etc.)

It is very important for you, the counselor, to develop your own ideas of goals for this client, and to influence goal-alignment with the client, based on your conclusions to that basic question.

Otherwise you may become very weary and disheartened when you see that the client does not even come close to accomplishing what **you** think needs to be done to solve his problem. **Goals must be realistically based on the client's true ability and attitude, not on your own best hopes and intentions.**

Once you have determined your own initial **level of expectation** of the client, you must discuss **specific goals** with the client before beginning to work on solutions, or it is very likely that valuable time and energy will be wasted, and frustration will grow, as you work to accomplish **your** idea of what the client needs, or is capable of; while he may have different thoughts about what to **do** about the problem.

GOAL ALIGNMENT IS: A CLEAR, MUTUAL AGREEMENT, BY COUNSELOR AND CLIENT(S), ABOUT EXACTLY WHICH PROBLEM RESOLUTIONS TO WORK ON, AND SPECIFICALLY WHAT THEY HOPE TO ACCOMPLISH.

1. The counselor can accomplish “goal alignment” with the client by **discussing some of the following questions**, then guiding the client to choose one or more goals to work on.
 - a. **What do you hope to ACCOMPLISH through our work together?**
 1. List “specific” items that client wishes to change; have client prioritize these to indicate the most important (and realistic) one(s).
 - b. **In what way do you hope counseling will help you with this problem?**

Be sure client understands that the counselor is a “helper, coach, resource, adviser, etc., but the result is up to the client’s responsible effort.
 - c. **What are you willing to CHANGE ABOUT YOURSELF?**

Counseling goals almost always involve change in the client. It is necessary to have the client verbally align with this goal.

d. What is the SMALLEST amount of change (in yourself or the situation) that you will be satisfied with?

(I) This reminds the client that change happens slowly, and that he cannot hope to solve all his problems in a few sessions with you.

(II) This question helps the client to further define his goals in realistic terms.

e. How will you “KNOW” when your goals are accomplished?

Specific objectives: client lists **OBSERVABLE**, or **MEASURABLE ACTIONS**, in his life that will indicate that his goals have been accomplished. For instance:

(A) I will not argue with my spouse for one month.

(B) I will contact my brother to ask him to help me care for our mother.

(C) I will not miss work because of depression for a period of 6 months.

(D) I will say “no” when my pastor asks me to do yet another chore at church.

(V) I will be able to preach without breaking out in a rash.

2. Established **goals can be re-evaluated and changed** when necessary. This may happen after further information about “client’s background” (see section E. below) reveals other issues or problem behaviors; or unexpected events happen in the client’s life, during the course of counseling, which create new issues; (for example, the client’s father dies, or his home burns down, etc.)
3. It’s better to have **few and simple goals** so that the client can be encouraged, by achieving small changes, to keep working for bigger changes.
4. If client does not name a “**spiritual**” goal, counselor should suggest at least one spiritual goal, to remind client of the spiritual implications of his behaviors and his need for seeking God’s will for his life. It is still the **client’s decision** about what goals he will pursue.
5. The final choice of **specific goals will guide all future sessions**, unless goals are later revised.
6. **When observable goals have been accomplished**, counselor will

discuss the plan for “termination” of the counseling relationship. (Sometimes client will want to name a “new goal” and continue in counseling.)

7. It is not unusual for the client to “**drop out**” of the counseling process before his goals are accomplished, for a variety of reasons. (see “Termination” section K. below) It is also common for the client to return at a later time to resume the counseling work.

F. SURVEY CLIENT’S BACKGROUND: At any point in the treatment process, after gaining a basic idea of what is bothering the client, how he mishandles the problems, what he wants, what he is willing to do to make changes, etc.; the counselor may realize the need to **seek more information** (data) about the client, his life, or his relationships.

The Purpose of Data (or information) Gathering:

Not: simply to uncover "the problem"

Not: simply to “expose sin”

1. THE PURPOSE OF INFORMATION-GATHERING IS: TO UNDERSTAND THE CLIENT:

2. Understanding the client’s **heart**. (**Prov 4:23** Keep thy heart with all diligence; for out of it are the issues of life.)
3. Leading the client to **self-understanding** and **self-awareness**.
4. Helping the client to think about himself in ways that he has not before; he should gain **insight** as a result of the data gathering process, long before you have given any instruction.
5. Discovering “**patterns**” in his behavior over the years, or behaviors that the client is not conscious of, that reveal more about his current problems.

6. The Problem of “Assumption” in Data Gathering

7. **Why take time to "know" the client; or to “join” his world?** (consider Christ’s example of coming to join us as an “intercessor” Heb.4:14)
8. To bring **your own life experience** into counseling him and interpreting his experience.
9. To **avoid making assumptions**, about what you are hearing from the client, that are not valid interpretations of his experience.
10. Making such assumptions without validating them with good data gathering, you may find yourself creating a client who doesn't actually exist!
11. **MAKE SURE ALL OF YOUR CONCLUSIONS ARE BASED ON GOOD DATA GATHERING, AND NOT ON INVALID ASSUMPTIONS.**
12. **There is a variety of ways this information can be collected**, such as some of the following:

- a. **“Family of Origin (FOO) Survey”**: ask client to describe, in detail, **what life was like for him growing up in his family**. This might include who lived with him, where, **how he felt about his life and about his family** members, what “role” did he play in the family. It is helpful to know what **his parents and grandparents** were like, how they got along with each other, what they taught him, how he related to them, etc. It is usually important to have similar information about his **siblings** and their relationships.
- (I) **AUTOBIOGRAPHY**: The client could tell or write “the story of his life”. Besides being a good source of helpful information, this task can be therapeutic as the client remembers and faces parts of his history that reveal strengths, weaknesses, or emotional hurts that still affect his life today.
- (II) **TIMELINE**: Client could illustrate his life history in a more condensed form, to include just the highlights, both positive and negative, arranged in chronological order. This helps to clarify for the client and counselor what are those events which most impacted the client’s life. It can also be quite therapeutic.
- (III) **IMAGINARY FAMILY**: In rare cases when the client finds it too painful or scary to talk about his FOO, or if there was no FOO experience, it is effective to allow the client to “invent” an “imaginary family” to describe. In many cases, this activity will reveal meaningful information about what the client’s life was like, or what he wished it were like. These concepts are very relevant to his life today.
- b. **“Relationship Survey”**: It is sometimes helpful to produce an inventory of all **the significant relationships** in the client’s life: FOO, close friends from childhood till now, romantic relationships, spouse(s), children, employers and co-workers, etc.. Here, you will often see patterns, or spot unusual events, that give clues about the client’s current problems.
- c. **“Early Recollections” (“ER’s”)**: This method can help to determine simple but profound truths about the client’s attitudes in life, that he may not be aware of.
- Ask the client to write 4 to 10 brief, true “stories” (recollections) about his life from age one to 12. (Or client can tell the stories while counselor writes them down.) The recollections, as short as one or two paragraphs, must be in story form (have a beginning, middle, and end). He should tell his approximate age at the time of the story, and after each story tell 2 or 3 words that describe the emotions he was feeling at the time the story occurred. He should also tell which particular point of the story was the most significant

in his memory.

When all the recollections have been told, the counselor can examine them, looking for unusual events, and for themes (patterns) that flow through the various stories, such as: prevalence of certain details about persons, places, things; positive or negative depiction of particular persons, events, places, things; persons or typical events that are obviously missing from the recollection; tendencies to be passive or aggressive, fearful or bold, humble or irreverent, victorious or defeated, etc. etc. Notice prevailing emotions and the type of images that were the most significant.

In these themes, you may find clues about attitudes and behaviors that are very common to the client that affect his life, even if he isn't aware of them. Sometimes the counselor has already observed some of these, and the information from the stories can be used to help the counselor present these observations to the client in a way that appears concrete and credible: the information came from his own stories!

- d. **“History of Spiritual Life”**: Client writes or tells of his relationship with God—before and after salvation experience, also include prophecies or impressions he has of God's will for his life; describe his “fellowship” with other believers (is it harmonious and joyful?); talk about his function in his church, his “spiritual and ministry gifts” (see Part One: III.F. Ministry Gifts), his spiritual struggles or questions.

- (I) **“Temperament Profile”**: (see section Part One: III. G. and Temp. Profile form in the Appendix) An understanding of temperament is helpful for almost every client, regardless of his presenting problem.
- (II) **“Ideal Life”**: Ask client to write or tell about his “ideal life” as if there were no obstacles to achieving it: describe details about where he would live, how he would feel, who he would be with, what occupation, what he would do differently than now, how spend his time, etc. Sometimes a client needs encouragement to move toward fulfilling their ideals; sometimes he needs help to relinquish unrealistic or “fairy tale” wishing for things that couldn't or shouldn't be.
- (III) **“Life in Five (or ten or twenty) Years”**: Ask client to describe what he thinks his life **will** be like a few years into the future, if nothing is changed now; or what it could be like if things did change now. Ask him to describe what he hopes his life will be like in the future.

- (IV) **“Picturing”**: Some clients cannot express in words what is troubling them; but they may be able to process emotions or troubled thoughts by other means such as: drawing, painting, etc. This method can be very therapeutic for clients (especially those who have been traumatized), but it requires the counselor to be patient and insightful to help client interpret meanings from what he has presented.
- (V) **“Sculpting”**: Ask client to “illustrate” a typical “scene” from a problem situation involving other people in his life, for example: a family at mealtime, or while working together, or on the way to church, etc. The client does this by “sculpting” the scene simplistically with clay, or by placing objects such as toys or even live people in positions, to represent how the people in the client’s problem-scene would appear. Insight about the way the client experiences the problem can be gained by noting the way the objects are sculpted: how large or small is each person, how close or far apart they are placed, what are they doing and saying (or not saying), what do they **want** to do, what could or should they do, who is working together with-or against-others, who or what is “missing” from the scene; if Jesus were in the scene, where would he be located and what would he be doing and saying, etc. Allow client to discuss what he has illustrated, and help him gain insight about the “structure” of the problem, and what to do about it.
- (VI) **“Drama”**: Client(s) can illustrate their problem-scene by dramatizing it. One or more persons in the counseling session “act out” the scene to show what was said or done by each person. Seeing and hearing the event in a learning environment, instead of the original conflict environment, allows the counselor to help client(s) to understand the problem from everyone’s perspective and to see how the conflict could be changed or avoided by seeing and doing things differently. Sometimes it is helpful to have people in the drama to “trade places”, playing each other’s roles, in order to gain new perspectives and understanding. Counselor can also suggest dialogue for the client(s) to speak, while enacting the scene, that could help illustrate how client(s) could change behavior to avoid or solve similar future problems.
- (VII) **“Talking body”**: As the counselor observes the client’s “body language” (such as slumped shoulders, hanging head, clenched fist, rubbing stomach, trembling hands or feet, etc.), he and the client can gain insight and understanding about the client’s condition by asking questions such as “If your hand could speak, what would it say right now?” or “What would your shoulders like to do when trouble is happening, or what would they like to do now?”, etc.

(VIII) **“Resource Survey”**: Make note of “resources” that client has to draw upon for help with solving his problem, or for emotional or financial support: family members, friends, church family, relationship with God, co-workers, neighbors, community services, professional or volunteer workers, his own special skills, etc. Some clients need to be encouraged to “ask for help” in times of need; some clients aren’t aware that help exists or where to find it. The counselor also needs to know who to call on for help with the client.

G. TREATMENT (“TX”) PLAN, (OR REFERRAL): After you have developed a trustful, respectful counseling relationship, defined the real problem, and reached goal alignment with the client, it is then time to develop a **“PLAN”** to help the client with his problem. **(Be sure to keep in mind: WHAT IS THE PROBLEM, WHAT DO YOU HAVE TO WORK WITH?)**

1. The **tx plan** will be a short paragraph or outline that states the problem(s), the measurable tx goal(s), and the chosen method(s) to achieve the goal(s). This general plan should be discussed and agreed upon by the client(s) involved. This helps the client(s) know what to expect from the counselor and the counseling process so that it can be a **partnership**.
2. **Other elements of this tx plan** (which would not be shared directly with the client(s)) could include a note about the type of leverage that would seem effective, which types of background information are needed and what methods you want to try, which resources you might call upon, what emotional, relational, practical, or spiritual skills you may want to focus on, assignments you will give, what problems you anticipate in working with this client, what level of goal success you anticipate with this client, approximate length of time expected to reach goals, etc.
3. **Tx plan may change** as work proceeds, depending on client needs and progress, and God’s direction.
4. If, after determining the client’s problem, the counselor decides that he cannot, or will not work with this client, then the tx plan will be to make an appropriate **referral** of the client to some other source of help.

H. ENCOURAGEMENT: Throughout the counseling process, an important function of helping the client is to offer **encouragement** (see Part One: II. D.4. Encouraging)

1. **Treating the client as an “equal”**, with dignity and respect.
2. **Including the client**, as much as possible, in making decisions about his counseling experience.
3. Frequently **expressing the belief and expectation that the client “can do it”**; can accept God’s direction to change himself, change his life, make a

difference, accomplish God's will, etc.”

4. **Reassuring the client**, when he has failed; had a set-back; or is discouraged, that set-backs are part of the learning process.
5. **Urging him to try again.**
6. **Teaching him new skills** that he can use to change his life.
7. **Modeling God's acceptance, patience, and love** to him.
8. **Validating his worth** by listening to him, asking his opinions, and accepting his decisions, commending his accomplishments.
9. **Congratulating him often**, for his progress, victories, achievements, etc.
10. **“Joining” him** as a fallible human, dependent on God's grace.
11. **Setting “boundaries”**, not allowing client to control, manipulate, or otherwise treat you (or others) disrespectfully.

- I. **ASSIGNMENTS:** The counselor will frequently give the client “assignments”: projects to work on to facilitate his progress and skill development. These can be such activities as: topical scripture studies, Bible verse memorizations, Bible character studies, prayer journals, spiritual or informational or inspirational books to read, journal writing, background information surveys, activities to accomplish, “experiments” of behavior or communication with others, health-improvement tasks, topics to “think” about, self-observations, planned confrontations or consultations with others. Sometimes the client, or people in his life, will suggest a helpful assignment.

Counselor must follow up on assignments by checking to see that client does the task, and discussing his progress and the outcome. Clients often don't complete tasks as quickly as we would like them to, but the important thing is that they make progress. If client consistently ignores, “forgets”, refuses his assignments, counselor should ask client what the problem is:

Does he not understand the task? What is prohibiting his work?
Does he lack self-discipline? Is he afraid of change or taking responsibility? Does he not want to work on his problem? Does he want to quit counseling and is afraid to say so? Etc.

- J. **EVALUATION, REVIEW, RE-FOCUS, REASSURE, REMIND, ADJUST TX PLAN:** The counseling process is dynamic: constantly adjusting to suit the changing state of the client's situation and progress. Be sure to remind client of this fact, and discuss any major changes in tx plan with the client. The tx process can be backed up, slowed down, speeded up, repeated, or changed, as necessary. New goals can be added if needed. If the client fails to accomplish his tx goals, remember that **any progress is an accomplishment**. The client can **try again** at another time.

K. TERMINATION: It is time to terminate the counseling work and relationship with the client when:

1. The goals have been achieved; Client feels satisfied and secure with his new level of ability to deal with life, without needing counseling help.
 2. The goals are not attainable and the client has done as much as he can for the time-being;
 3. The client loses interest in the work, or “drops out”; client will sometimes “terminate” the relationship himself, prematurely; sometimes because of discouragement, or lack of commitment, or in anger at the counselor. Client should be encouraged to inform the counselor of his intention to stop, and reasons why. This helps the client to acknowledge responsibility for himself and to not feel like a “failure” in the counseling effort. If client is insistent to stop, counselor should wish him well, not arguing with the client’s decision.
 4. The client is frequently careless about keeping appointments and doing assignments; obvious inconsistency in his participation or effort in the counseling work. (“Counselor should never work harder than the client.”)
 5. The client is found to be dishonest in what he says or does;
 6. The client is found to be active in some form of substance abuse addiction;
 7. The client becomes contentious, abusive, or threatening to the counselor, or to others; or continues to display contentious or disruptive attitude or behavior. (Counselor should insist that client display respectful attitude, regardless of his troubled circumstances.) Counselor may wish to suggest to the client that he “doesn’t seem to be ready to work on the issues right now and should take a break from counseling, to try again later”.
- 8. It is important to discuss termination with the client.** Talk about the reasons for, consequences of, procedure for, and client’s feelings about, ending the work and counseling relationship. Ending a meaningful relationship is emotionally difficult sometimes. Counselor must see that the client is “prepared” for the breaking away.
- a. It is best to begin this preparation when the finishing of the work is in sight, reminding the client that he is approaching the end of his work with you, and encouraging him to invest himself in some new life interests to challenge his new strengths and skills.
 - b. Client is reminded of things he has learned during counseling, and of particular factors of his life that he will need to give caution or careful attention to in the future.
 - c. Client is reminded to secure his “paths” in the Lord always:
(Pro.3:6; Jer.6:16)

- d. Sometimes a particular ceremony or commemoration of the client's work / progress is observed (perhaps when client has overcome great adversities or accomplished major changes).
- e. Client receives reassurance that you are available in the future if he should need your help again.
- f. Client is given referral to other sources of help, if needed.

If he is not ready to make the “break”, another session or two to further prepare the client may be needed. If client insists on continuing, with “new” goals in mind, ask him to take a break for a few weeks, then return if he wishes.

Upon termination, a client's case file is noted to be closed, and reason for termination, along with any other pertinent closing information is documented.

XX

See appendix below:::::

APPENDIX : CHRISTIAN COUNSELING

(COLLECTION OF USEFUL FORMS)

- Notice: The different pages of the appendix material use a variety of type font sizes. If any of the following forms appear out of alignment when down-loaded from the disk, check the type font size (printed in upper right corner) and change the entire page to that font size. In most cases, that will restore the form to its proper alignment.

CLIENT INFORMATION FORM

(font 8)

NOTE: All Information given on this form is treated as confidential and may be released only upon your written consent or as required by law.

BASIC ID

Last Name	First Name	Middle	Age	Birthdate	Sex	Soc.Sec.#
Street	City	St.	Zip	Home Phone		Work Phone

MAY WE CONTACT YOU, OR LEAVE VOICE MAIL AT: (HOME) ☐ YES ☐ NO
(WORK) ☐ YES ☐ NO

<input type="checkbox"/> Single <input type="checkbox"/> Married <input type="checkbox"/> Divorced <input type="checkbox"/> Separated <input type="checkbox"/> Widowed	Referred by:	Church you attend
In case of emergency contact:		Phone #

EDUCATION / WORK

High School completed <input type="checkbox"/> Yes <input type="checkbox"/> No	College degree(s)	
Present Employer	How long?	Occupation?
Previous Employer	How long?	Occupation?
Previous Employer	How long?	Occupation?
Military Service? Branch?	How long?	Combat Duty?

FAMILY HISTORY

Family Members	Age	Emotional Prob's.?		Living?		Occupation?
		yes	no	yes	no	
Spouse						
Father						
Mother						
Your oldest child						
Next child						
Next child						
Next child						
Your oldest sibling						
next sibling						
next sibling						
Other's living in your household:					Relationship to you:	

COUNSELING HISTORY

Previous Counseling or Psych. Hospitalization	Dates	helpful?	No Change?	Outcome negative?

PERSONAL HISTORY

Marriage(s) (spouse)				Dates (from...to)	Quality of Relationship		
					Good	Fair	Poor
Emotional Traumas	Yes	No	Your age at the time	Relationship to you			
Death of significant person							
Physical abuse							
Sexual abuse							
Long-term financial instability							
Other							

SUBSTANCE USE HISTORY

Type: Alcohol, Drugs, Tobacco, Food, etc.	Amount	Frequency	Date of 1 st use	Last use

I have experienced substance use:

___overdose ___withdrawal ___increased tolerance ___seizures ___blackout ___binging/purging ___other _____

Length of sobriety or recovery: _____

Involvement with:	Formerly (date)	Currently	Result:
AA			
NA			
OA			
Other:			

Describe any other problematic habits: _____

Family members who may also have a substance use problem include: _____

LEGAL HISTORY

Please list any arrests, DUT's, or current legal proceedings:		
Year	Charge	Outcome:

RECREATIONAL / RELAXATION ACTIVITIES

Note activities:

CLIENT SIGNATURE

DATE

PRESENTING PROBLEM

NAME _____ DATE _____

BRIEFLY DESCRIBE THE PROBLEM: _____

THE PROBLEM SEEMS TO BE: _____Mild _____Moderate _____Severe _____Disabling

DURATION OF THE PROBLEM	_____Past several days	_____Past year
	_____Past several weeks	_____Past two years
	_____Past several months	_____Past several years

AT WHAT TIMES IS IT BETTER OR WORSE? _____
--

THE PROBLEM HAS AFFECTED:	_____Work performance	_____Physical or emotional health
	_____Personal relationships	_____Self-esteem

PREVIOUS TREATMENT FOR THIS PROBLEM	_____Successful	_____Unsuccessful
	_____Partially successful	_____No previous treatment

HAS ANYTHING HAPPENED RECENTLY TO CAUSE A GREAT DEAL OF WORRY OR DISTRESS?

WHAT DO YOU BELIEVE IS THE <u>MAIN CAUSE</u> OF THE PROBLEM?

WHAT DO YOU HOPE TO ACCOMPLISH IN COUNSELING?

MY SOCIAL SUPPORT SYSTEM INCLUDES:	_____Religious Faith	_____Close Friend(s)
	_____Supportive Family	_____Church / Pastor
	_____Steady Job	_____Helpful Teachers
	_____Helpful Co-workers	_____Community Services

Other: _____

client signature

date

TREATMENT PLAN

font 8

NAME _____ DATE _____ DX _____
I AGREE WITH THE FOLLOWING TREATMENT GOALS: _____

1. PROBLEM _____	APPROX. TX TIME _____
TX GOAL _____	

2. PROBLEM APPROX. TX TIME

TX GOAL

3. PROBLEM APPROX. TX TIME

TX GOAL

OTHER CURRENT PROBLEMS: DEPRESSION ANXIETY THOUGHT DISORDERS MARITAL
FAMILY JOB PHYS. ABUSE SUB. ABUSE ADDICTIONS HEALTH
CRIMINAL / LEGAL FINANCIAL SOCIAL SCHOOL

ASSIGNMENTS

		BOOKS

END TREATMENT BECAUSE: CLIENT DID NOT RETURN CLIENT DECISION COUNS. DECISION
MUTUAL AGREEMENT HOSPITALIZATION REFER ELSEWHERE

REMARKS:

TEMPERAMENT PROFILE *

font 10

Directions: in each of the 40 rows, choose one of the four words that most often describes you and mark it with a check mark. When finished, turn to second page and remark all the same words you checked on this page. Add the column totals. Write totals at bottom of columns. Write your name at the top of second page.

Strengths

- | | | | |
|--|--|---------------------------------------|--|
| 1. <input type="checkbox"/> Adventurous | <input type="checkbox"/> Adaptable | <input type="checkbox"/> Animated | <input type="checkbox"/> Analytical |
| 2. <input type="checkbox"/> Persistent | <input type="checkbox"/> Playful | <input type="checkbox"/> Persuasive | <input type="checkbox"/> Peaceful |
| 3. <input type="checkbox"/> Submissive | <input type="checkbox"/> Self-sacrificing. | <input type="checkbox"/> Sociable | <input type="checkbox"/> Strong-willed |
| 4. <input type="checkbox"/> Considerate | <input type="checkbox"/> Controlled | <input type="checkbox"/> Competitive | <input type="checkbox"/> Convincing |
| 5. <input type="checkbox"/> Refreshing | <input type="checkbox"/> Respectful | <input type="checkbox"/> Reserved | <input type="checkbox"/> Resourceful |
| 6. <input type="checkbox"/> Satisfied | <input type="checkbox"/> Sensitive | <input type="checkbox"/> Self-reliant | <input type="checkbox"/> Spirited |
| 7. <input type="checkbox"/> Planner | <input type="checkbox"/> Patient | <input type="checkbox"/> Positive | <input type="checkbox"/> Promoter |
| 8. <input type="checkbox"/> Sure | <input type="checkbox"/> Spontaneous | <input type="checkbox"/> Scheduled | <input type="checkbox"/> Shy |
| 9. <input type="checkbox"/> Orderly | <input type="checkbox"/> Obliging | <input type="checkbox"/> Outspoken | <input type="checkbox"/> Optimistic |
| 10. <input type="checkbox"/> Friendly | <input type="checkbox"/> Faithful | <input type="checkbox"/> Funny | <input type="checkbox"/> Forceful |
| 11. <input type="checkbox"/> Daring | <input type="checkbox"/> Delightful | <input type="checkbox"/> Diplomatic | <input type="checkbox"/> Detailed |
| 12. <input type="checkbox"/> Cheerful | <input type="checkbox"/> Consistent | <input type="checkbox"/> Cultured | <input type="checkbox"/> Confident |
| 13. <input type="checkbox"/> Idealistic | <input type="checkbox"/> Independent | <input type="checkbox"/> Inoffensive | <input type="checkbox"/> Inspiring |
| 14. <input type="checkbox"/> Demonstrative | <input type="checkbox"/> Decisive | <input type="checkbox"/> Dry humor | <input type="checkbox"/> Deep |
| 15. <input type="checkbox"/> Mediator | <input type="checkbox"/> Musical | <input type="checkbox"/> Mover | <input type="checkbox"/> Mixes easily |
| 16. <input type="checkbox"/> Thoughtful | <input type="checkbox"/> Tenacious | <input type="checkbox"/> Talker | <input type="checkbox"/> Tolerant |
| 17. <input type="checkbox"/> Listener | <input type="checkbox"/> Loyal | <input type="checkbox"/> Leader | <input type="checkbox"/> Lively |
| 18. <input type="checkbox"/> Contented | <input type="checkbox"/> Chief | <input type="checkbox"/> Chart maker | <input type="checkbox"/> Cute |
| 19. <input type="checkbox"/> Perfectionist | <input type="checkbox"/> Permissive | <input type="checkbox"/> Productive | <input type="checkbox"/> Popular |
| 20. <input type="checkbox"/> Bouncy | <input type="checkbox"/> Bold | <input type="checkbox"/> Behaved | <input type="checkbox"/> Balanced |

Weaknesses

- | | | | |
|--|--|---|---|
| 21. <input type="checkbox"/> Blank | <input type="checkbox"/> Bashful | <input type="checkbox"/> Brassy | <input type="checkbox"/> Bossy |
| 22. <input type="checkbox"/> Undisciplined | <input type="checkbox"/> Unsympathetic | <input type="checkbox"/> Unenthusiastic | <input type="checkbox"/> Unforgiving |
| 23. <input type="checkbox"/> Reticent | <input type="checkbox"/> Resentful | <input type="checkbox"/> Resistant | <input type="checkbox"/> Repetitious |
| 24. <input type="checkbox"/> Fussy | <input type="checkbox"/> Fearful | <input type="checkbox"/> Forgetful | <input type="checkbox"/> Frank |
| 25. <input type="checkbox"/> Impatient | <input type="checkbox"/> Insecure | <input type="checkbox"/> Indecisive | <input type="checkbox"/> Interrupt |
| 26. <input type="checkbox"/> Unpopular | <input type="checkbox"/> Uninvolved | <input type="checkbox"/> Unpredictable | <input type="checkbox"/> Unaffectionate |
| 27. <input type="checkbox"/> Headstrong | <input type="checkbox"/> Haphazard | <input type="checkbox"/> Hard to please | <input type="checkbox"/> Hesitant |
| 28. <input type="checkbox"/> Plain | <input type="checkbox"/> Pessimistic | <input type="checkbox"/> Proud | <input type="checkbox"/> Permissive |
| 29. <input type="checkbox"/> Anger easily | <input type="checkbox"/> Aimless | <input type="checkbox"/> Argumentative | <input type="checkbox"/> Alienated |
| 30. <input type="checkbox"/> Naïve | <input type="checkbox"/> Negative | <input type="checkbox"/> Nervy | <input type="checkbox"/> Nonchalant |
| 31. <input type="checkbox"/> Worrier | <input type="checkbox"/> Withdrawn | <input type="checkbox"/> Workaholic | <input type="checkbox"/> Wants credit |
| 32. <input type="checkbox"/> Too sensitive | <input type="checkbox"/> Tactless | <input type="checkbox"/> Timid | <input type="checkbox"/> Talkative |
| 33. <input type="checkbox"/> Doubtful | <input type="checkbox"/> Disorganized | <input type="checkbox"/> Domineering | <input type="checkbox"/> Depressed |
| 34. <input type="checkbox"/> Inconsistent | <input type="checkbox"/> Introverted | <input type="checkbox"/> Intolerant | <input type="checkbox"/> Indifferent |
| 35. <input type="checkbox"/> Messy | <input type="checkbox"/> Moody | <input type="checkbox"/> Mumbles | <input type="checkbox"/> Manipulative |
| 36. <input type="checkbox"/> Slow | <input type="checkbox"/> Stubborn | <input type="checkbox"/> Show-off | <input type="checkbox"/> Skeptical |
| 37. <input type="checkbox"/> Loner | <input type="checkbox"/> Lord over | <input type="checkbox"/> Lazy | <input type="checkbox"/> Loud |
| 38. <input type="checkbox"/> Sluggish | <input type="checkbox"/> Suspicious | <input type="checkbox"/> Short temper | <input type="checkbox"/> Scatterbrain |
| 39. <input type="checkbox"/> Revengeful | <input type="checkbox"/> Restless | <input type="checkbox"/> Reluctant | <input type="checkbox"/> Rash |
| 40. <input type="checkbox"/> Compromising | <input type="checkbox"/> Critical | <input type="checkbox"/> Crafty | <input type="checkbox"/> Changeable |

- Taken from Personality Plus, by Florence Littauer; Flemming H.Revel Pub.; Grand Rapids, 1992

TEMPERAMENT SCORING SHEET

STRENGTHS

<u>Sanguine</u>	<u>Choleric</u>	<u>Melancholy</u>	<u>Phlegmatic</u>
1. ____ Animated	____ Adventurous	____ Analytical	____ Adaptable
2. ____ Playful	____ Persuasive	____ Persistent	____ Peaceful
3. ____ Sociable	____ Strong-willed	____ Self-sacrificing	____ Submissive
4. ____ Convincing	____ Competitive	____ Considerate	____ Controlled
5. ____ Refreshing	____ Resourceful	____ Respectful	____ Reserved
6. ____ Spirited	____ Self-reliant	____ Sensitive	____ Satisfied
7. ____ Promoter	____ Positive	____ Planner	____ Patient
8. ____ Spontaneous	____ Sure	____ Scheduled	____ Shy
9. ____ Optimistic	____ Outspoken	____ Orderly	____ Obliging
10. ____ Funny	____ Forceful	____ Faithful	____ Friendly
11. ____ Delightful	____ Daring	____ Detailed	____ Diplomatic
12. ____ Cheerful	____ Confident	____ Cultured	____ Consistent
13. ____ Inspiring	____ Independent	____ Idealistic	____ Inoffensive
14. ____ Demonstrative	____ Decisive	____ Deep	____ Dry humor
15. ____ Mixes easily	____ Mover	____ Musical	____ Mediator
16. ____ Talker	____ Tenacious	____ Thoughtful	____ Tolerant
17. ____ Lively	____ Leader	____ Loyal	____ Listener
18. ____ Cute	____ Chief	____ Chart maker	____ Contented
19. ____ Popular	____ Productive	____ Perfectionist	____ Permissive
20. ____ Bouncy	____ Bold	____ Behaved	____ Balanced
_____	_____	_____	_____ Totals

WEAKNESSES

21. ____ Brassy	____ Bossy	____ Bashful	____ Blank
22. ____ Undisciplined	____ Unsympathetic	____ Unforgiving	____ Unenthusiastic
23. ____ Repetitious	____ Resistant	____ Resentful	____ Reticent
24. ____ Forgetful	____ Frank	____ Fussy	____ Fearful
25. ____ Interrupts	____ Impatient	____ Insecure	____ Indecisive
26. ____ Unpredictable	____ Unaffectionate	____ Unpopular	____ Uninvolved
27. ____ Haphazard	____ Headstrong	____ Hard to please	____ Hesitant
28. ____ Permissive	____ Proud	____ Pessimistic	____ Plain
29. ____ Anger easily	____ Argumentative	____ Alienated	____ Aimless
30. ____ Naïve	____ Nervy	____ Negative	____ Nonchalant
31. ____ Wants credit	____ Workaholic	____ Withdrawn	____ Worrier
32. ____ Talkative	____ Tactless	____ Too sensitive	____ Timid
33. ____ Disorganized	____ Domineering	____ Depressed	____ Doubtful
34. ____ Inconsistent	____ Intolerant	____ Introverted	____ Indifferent
35. ____ Messy	____ Manipulative	____ Moody	____ Mumbles
36. ____ Show-off	____ Stubborn	____ Skeptical	____ Slow
37. ____ Loud	____ Lord over	____ Loner	____ Lazy
38. ____ Scatter-brain	____ Short temper	____ Suspicious	____ Sluggish
39. ____ Restless	____ Rash	____ Revengeful	____ Reluctant
40. ____ Changeable	____ Crafty	____ Critical	____ Compromising
_____	_____	_____	_____ Totals

font 10

TEMPERAMENTS: SUGGESTED READING

TIM LAHAYE:

Spirit-controlled Temperament
Transformed Temperaments
Why You Act The Way You Do
I Love You, but Why Are We So Different?

BEVERLY LAHAYE:

Spirit-controlled Woman
Understanding Your Child's Temperament

FLORENCE LITTAUER:

Personality Plus
Personality Tree
After Every Wedding Comes a Marriage
How to Get Along With Almost Anyone
Wake Up Women!

FRED LITTAUER:

Wake Up Men!

O. HALLESBY:

Temperament and the Christian Faith

JOYCE MEYER:

Managing Your Emotions
How to Deal with Difficult People

DONNA PARTOW:

A Woman's Guide to the Temperaments

LANA BATEMAN

Personality Patterns

MOOD INVENTORY

NAME _____

DATE _____

font 9

PLEASE **CIRCLE** THE APPROPRIATE NUMBER, FROM **"1" DISAGREE**, TO **"5" STRONGLY AGREE**

- | | |
|---|-----------|
| 1. I FEEL SAD MORE OFTEN THAN NOT | 1 2 3 4 5 |
| 2. I FEEL UNMOTIVATED, UNINTERESTED IN LIFE | 1 2 3 4 5 |
| 3. I DON'T ENJOY LIFE'S USUAL PLEASURES | 1 2 3 4 5 |
| 4. I AM WITHDRAWN FROM FAMILY AND FRIENDS | 1 2 3 4 5 |
| 5. I DON'T BOTHER ABOUT MY APPEARANCE | 1 2 3 4 5 |
| 6. I HAVE LITTLE DESIRE FOR SEXUAL ACTIVITY | 1 2 3 4 5 |
| 7. I AM EATING LESS / LOSING WEIGHT | 1 2 3 4 5 |
| 8. I AM EATING MORE / GAINING WEIGHT | 1 2 3 4 5 |
| 9. I HAVE TROUBLE GETTING TO SLEEP AT NIGHT | 1 2 3 4 5 |
| 10. I HAVE TROUBLE SLEEPING RESTFULLY | 1 2 3 4 5 |
| 11. I WAKE UP AND CAN'T GET BACK TO SLEEP | 1 2 3 4 5 |
| 12. I SLEEP MORE THAN USUAL | 1 2 3 4 5 |
| 13. I FEEL IRRITABLE AND SOMETIMES ANGRY | 1 2 3 4 5 |
| 14. I FEEL RESTLESS OR JITTERY | 1 2 3 4 5 |
| 15. MY THOUGHTS ARE OFTEN RACING | 1 2 3 4 5 |
| 16. I SEEM TO CRY MORE THAN USUAL | 1 2 3 4 5 |
| 17. MY ENERGY LEVEL IS DECREASED | 1 2 3 4 5 |
| 18. I FEEL TIRED MOST OF THE TIME | 1 2 3 4 5 |
| 19. I FEEL MISERABLY GUILTY | 1 2 3 4 5 |
| 20. I FEEL WORTHLESS, USELESS | 1 2 3 4 5 |
| 21. I HAVE A HARD TIME CONCENTRATING | 1 2 3 4 5 |
| 22. I CAN'T SEEM TO MAKE DECISIONS | 1 2 3 4 5 |
| 23. I FEEL HELPLESS, TRAPPED | 1 2 3 4 5 |
| 24. I DON'T SEE ANY HOPE FOR THE FUTURE | 1 2 3 4 5 |
| 25. I SOMETIMES WISH I WERE DEAD | 1 2 3 4 5 |
| 26. I HAVE THOUGHTS OF KILLING MYSELF | 1 2 3 4 5 |
| 27. I AM AFRAID I MAY ATTEMPT SUICIDE | 1 2 3 4 5 |
| 28. I THINK I KNOW HOW I WOULD KILL MYSELF | 1 2 3 4 5 |

STRESSFUL LIFE-CHANGE INDICATOR

font 12

Life changes often create stress and have an effect on your health. **Please check those events which have occurred during the past 3 months.** Also, place a * next to those items that have been most troublesome for you.

PHYSICAL

☐ appetite change
☐ headaches
☐ tension
☐ fatigue
☐ insomnia
☐ weight change
☐ colds
☐ muscle aches
☐ digestive upsets
☐ pounding heart
☐ accident prone
☐ teeth grinding
☐ rash
☐ restlessness
☐ foot-tapping
☐ finger-tapping
☐ Increased alcohol, drug, or tobacco use

EMOTIONAL

☐ anxiety
☐ frustration
☐ the 'blues'
☐ mood swings
☐ bad temper
☐ nightmares
☐ crying spells
☐ Irritability
☐ no one cares
☐ depression
☐ nervous laugh
☐ worrying
☐ easily discourage
☐ little joy

SPIRITUAL

☐ emptiness
☐ loss of meaning
☐ doubt
☐ unforgiving
☐ martyrdom
☐ looking for magic
☐ loss of direction
☐ need to 'prove' self
☐ cynicism.
☐ apathy

MENTAL

☐ forgetfulness
☐ dull senses
☐ poor concentration
☐ low productivity
☐ negative attitude
☐ confusion
☐ lethargy
☐ whirling mind
☐ no new ideas
☐ boredom
☐ spacing out
☐ negative self-talk

RELATIONAL

☐ Isolation
☐ Intolerance
☐ resentment
☐ loneliness
☐ lashing out
☐ hiding
☐ lowered sex drive
☐ nagging
☐ distrust
☐ fewer contacts with friends
☐ lack of intimacy
☐ using people

WORKING ON THE PROBLEM OF STRESS

font 12

STRESS WORKSHEET

(This is to be completed by the counselee)

WHAT MAKES YOU FEEL STRESSED OR TENSE? (List all sources of stress for you.)

DIVIDE THE LIST INTO THINGS YOU CAN CHANGE (or have some control over)
AND THINGS WHICH CANNOT BE CHANGED BY YOU.

THINGS I CAN CHANGE

THINGS I CANNOT CHANGE

TRY TO THINK OF NEW WAYS TO DEAL WITH STRESSFUL SITUATIONS. List them below:

ANGER SURVEY

Font 14

This is to be completed by the client and discussed with the counselor.

NAME _____ **DATE** _____

Name all the feelings you can think of that are associated with anger.

List some of the things you do with your anger.

What are some of the areas of your life you feel angry about most often.

With whom do you get angry? Describe the relationship.

Describe examples of angry situations with the people listed above:

What are your expectations of life? Of people? Of yourself? Of God?

FORGIVENESS

font 14

(Think about, and write responses to, the following questions:)

In your own words define forgiveness.

Guilt that has not experienced the freeing power of forgiveness often produces problem behaviors, which people do to attempt to prove their worth, or forget their sense of guilt: Put a check by those you identify with.

- ☐ Exaggerating or bragging
- ☐ Critical attitude
- ☐ Doing good (for the acceptance of others)
- ☐ Pleasing others
- ☐ Rationalization
- ☐ Perfectionism
- ☐ Shyness
- ☐ Compulsive Working
- ☐ Running away

As these defenses start to fail, depression begins, bitterness sets in, and a life of excuse-making results.

Who can completely forgive our sins? See Psalm 103:3; Mark 2:5-7; Col. 1:13-14.

What happens to guilt when we confess our sins to God? See Psalm 32:5.

Is there any indication that we might end up with physical and emotional problems when we do not claim our forgiveness from God? See Psalm 32:1-4.

What is the Biblical law of forgiveness? See Eph. 4:32.

Is there a relationship between our worship of God and reconciliation with another person? See Matt. 5:23-24.

Does an unforgiving attitude affect prayer life? See Mark 11:24-26.

Does an unforgiving attitude give Satan an opportunity to work in our lives? See II Cor. 2:10-11; Eph. 4:26-27.

Does forgiveness mean:

- **justifying** the other person's behavior?
- **asking God** to forgive them?
- **understanding** the offender or his behavior?
- **forgetting** the offense?
- **asking the offender** for their forgiveness?
- **denying that you have been** hurt or sinned against?
- **going to the person and telling them** you forgive them?

NO, FORGIVENESS IS NOT DEFINED BY THESE BEHAVIORS.

NOTE: **Forgiveness is an act of the will**, done by faith before God, in which we give up our right to hold another person accountable for the wrong they have done us.

Read Matthew 18:21-35 and explain the lesson on forgiveness you get from the passage. Can our past be tormenting us because of our un-forgiveness?

Are there any people whom you need to forgive? Please write down their names.

What do you think of the following quote taken from the book, None of These Diseases, by S.I. McMillen, M.D.?

"The moment I start hating a man I become his slave. I can't enjoy my work anymore because he even controls my thoughts. My resentments produce too many stress hormones in my body and I become fatigued after only a few hours of work. The work I formerly enjoyed is not drudgery. Even vacations cease to give me pleasure...the man I hate hounds me wherever I go. I can't escape his tyrannical grasp on my mind."

The process of forgiveness:

1. Agree with God, from His perspective, that your attitudes of bitterness, unforgiveness, etc. are inconsistent with God's will for you.
2. Thank God that you are forgiven for your prideful attitude.
3. Through the strength of the Lord Jesus Christ, choose by an act of your will, to forgive the people you need to forgive.

Phil 4:13 I can do all things through Christ which strengtheneth me.

4. Thank the Lord Jesus Christ that He loves these people through you - remember that He loves everyone. 1 Jn.4:8; 2 Cor.5:17-19
5. If the Lord leads you to go and seek reconciliation personally, you should go. Matt. 5:24-25
6. Don't forget to receive forgiveness yourself.
7. A statement of forgiveness:

I forgive you (their name)for (indicate specific acts needing forgiveness). I take authority over you, Satan, in the Name of Jesus Christ and by the power of His resurrected life. I take back the ground I have allowed you to gain in my life because of my attitude with (their name), and give this ground back to my Lord Jesus Christ.

Maintaining the attitude of forgiveness:

1. Satan will continue to remind you of hurts and memories about this person. You can maintain victory over the anger by reminding Satan that (their name)

is a forgiven person and that he (Satan) may not have access to your memories to stir you up to bitterness, anger, and doubt again.

2. Standing in what has been done in your will (choosing to forgive), and standing in the fact that they are forgiven people, allows "excuse-free living". You are now free to keep any offense accounts at "0".
3. Remember, forgiveness is an act of the will done by faith.
4. **If the offender continues offensive behavior, it is not advisable to be in contact or relationship with him (to the extent possible), until he repents. We may have to seek help from church elders to deal with the offender. We can still choose to forgive, however.**

Mat 18:15-17 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. {16} But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. {17} And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

RESPECTFUL BEHAVIORS VS. DISRESPECTFUL BEHAVIORS Font 10

Galatians 6:9 Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.

Galatians 6:7 Do not be deceived: God cannot be mocked. A man reaps what he sows. Galatians 6:8 The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life.

CAN'T LOSE

ENCOURAGE OTHERS

TREAT OTHERS EQUALLY

**RECOGNIZE SELF & OTHERS
INDIVIDUALITY**

**RECOGNIZE SELF & OTHERS
FREEDOM**

SOLVES PROBLEMS

TRIES TO CHANGE SELF

**RESPONSIBLE FOR OWN FEELINGS
AND BEHAVIORS**

ASSERTIVE

“I” STATEMENTS

**FIRM BOUNDARIES (WHAT I AM
WILLING TO DO...)**

REALISTIC EXPECTATIONS

THINK → ACT

**CONFIDENCE IN SELF AND
OTHERS**

**INDEPENDENT
(INTERNAL CONTROL)**

I NEED....

RECEIVES

PATIENT (I CAN WAIT)

TRY AGAIN

MIND OWN BUSINESS

CAN'T WIN

DISCOURAGE OTHERS

TREAT OTHERS > OR < (FEAR / PRIDE)

**INSIST ON SELF & OTHERS
COMPLIANCE**

**INSIST ON SELF & OTHERS
CONTROL**

CREATES PROBLEMS

TRIES TO CHANGE OTHERS

**BLAMES OTHERS FOR OWN
FEELINGS AND BEHAVIORS**

AGGRESSIVE OR PASSIVE

“YOU” STATEMENTS (NEG.)

**WEAK BOUNDARIES
(YOU SHOULD...)**

UNREALISTIC EXPECTATIONS

RE-ACT → THINK

**LITTLE CONFIDENCE IN SELF
AND OTHERS**

**DEPENDENT
(EXTERNAL CONTROL)**

I WANT...

TAKES

IMPATIENT (I WANT IT NOW)

GIVE UP

MIND OTHERS' BUSINESS

RESPECTFUL

DISRESPECTFUL

WOULD YOU LIKE SOME HELP?

LET'S DO IT MY WAY.

I'M SURE YOU CAN HANDLE IT

I'LL DO IT MYSELF

I'M HAPPY FOR YOU

I'M PROUD OF YOU

**I LIKE YOU JUST THE WAY YOU ARE,
AND JUST WANT MORE OF THE SAME**

**I DON'T LIKE YOU ANYMORE,
WHY DON'T YOU CHANGE?**

BE FREE TO BE YOURSELF

**PLEASE ME, I MUST PLEASE YOU
(make me happy, I must make you happy)**

SUMMARY: STEPS IN CONFLICT RESOLUTION (Evans) font 14

- 1.) **MUTUAL RESPECT** – CREATE AN ATMOSPHERE OF RESPECT FOR THE OTHER PERSON AND FOR YOURSELF; ONE NEITHER FIGHTS NOR GIVES IN.
 - **STOP GROUSING! STOP FIGHTING!**
 - **TO STOP FIGHTING IS A QUESTION OF VALUES.** DO YOU VALUE HAVING A FRIENDLY, UNIFIED RELATIONSHIP MORE THAN YOU VALUE BEING RIGHT, WINNING, BEING OBEYED, ADMIRER, OR PROVING YOURSELF?
- 2.) **PINPOINT THE “REAL” ISSUE** – NOT THE “SURFACE” ISSUE (\$, SEX, KIDS, HOUSEHOLD TASKS, ETC.) BUT THE “REAL” (UNDERLYING) ISSUE THAT IS REALLY THE FOCUS OF THE PERSONAL CONFLICT (SUCH AS: POWER, REVENGE, FEELING OF INADEQUACY OR INFERIORITY, NEED FOR ATTENTION, NEED TO WIN, BE RIGHT, HAVE OWN WAY, BE IN CONTROL, LOOK GOOD, ETC.)
- 3.) **LIST THE LEGITIMATE NEEDS EACH ONE HAS**
- 4.) **REACH A MUTUAL AGREEMENT** – BOTH AGREE TO REACH A NEW AGREEMENT, COOPERATIVELY, OR AGREE TO KEEP FIGHTING; IN EITHER CASE, IT IS A MUTUAL AGREEMENT
- 5.) **MUTUAL RESPONSIBILITY AND DECISION-MAKING** -- EACH PERSON DECIDES WHAT HE/SHE IS WILLING TO DO (WITH NO STRINGS, OR CONDITIONS) REGARDING THE ISSUE IN QUESTION.
 - **(NOT WHAT YOU THINK YOU “SHOULD” DO, BUT WHAT YOU ARE REALLY WILLING TO DO.**
 - **EXAMPLE:** “I AM WILLING TO TAKE OUT THE TRASH.” NOT, “I AM WILLING TO TAKE OUT THE TRASH IF YOU’LL STOP REMINDING ME TO DO IT.”
 - **IT MAY BE HELPFUL TO MAKE AGREEMENTS FOR SHORT PERIODS OF TIME, THEN RE-EVALUTE.**