

The answers provided below are for instructional purposes alone. Everyone who desires to pursue ACBC certification must do their own work and provide their own answers.

As a pastor and an equipper, I've provided these answers to help instruct God's people with the truth, so that they then can formulate their own convictions based solely on the Word of God and then write those answers clearly and concisely.

More thorough answers can be found in my personal doctrinal statement and on various teaching sessions (both audio and handouts) on my website: www.biblicalexpositor.org.

I trust these answers will edify the readers, as we study the Word of God together and seek to put it into practice, for the glory of God!

1. Describe the inspiration, inerrancy, and authority of Scripture as well as the relationship of each one of these issues to one another.

“All Scripture is given by inspiration of God...” (2 Tim 3:16). Scripture (graphe) refers to all known Scripture (cf. Lk 24:25-27, 44-45). Inspiration (theopneustos) is used only once and may mislead people’s thinking if they are not cautious. The word could better be understood as “expired” or “out-breathed. The words of Scripture actually come from a source apart from those who wrote them down. Literally, God breathed out the very words of Scripture. In the Old Testament, the same word (ruach) speaks of God’s actual breath (cf. Gen 2:7; Job 33:4). As He breathed out His Word, He moved human authors along so that they wrote the very Word of God (2 Pet 1:21).

The writers had characteristics common to all people created in God’s image. They had the ability to communicate the pattern their thoughts after His. Furthermore, they had unique perspectives prepared in advance by divine providence:

1. Divine guidance extended to remote ancestors. Writing Scripture was no last minute whim. God in His eternal plan, directed each writer’s life so that the prophet or apostle He chose would be exactly who He wanted.
2. God gave each writer his own unique perspective. Each one was influenced by the time, place, heredity, and education he received.
3. Their life situations were superintended as well. God provided for their material needs and protected them from sinful disqualification. Finally, He saw fit to call them into their particular ministries.

Rather than looking for supernatural acts of God in preserving His inspired Word, we must embrace God’s providential guidance in the process.

Inspiration does not merely cover God’s preparation of the writers, but also His superintendence in the process of writing. 2 Peter 1:19-21 speaks of how God moved them along. The Greek word (pheremenoi), used of carrying, was also used in Acts 27:15, 17 of how wind moves along a ship. We don’t know fully how God did this. There was an element of miracle without dictation, for the most part. The result was that the human author’s writings are truly the words of man and the words of God. In a sense, it is dual authorship.

A fundamental feature of inerrancy that needs to be embraced is infallibility. This simply means that the Scriptures are exempt from error; they are unfailing. Thus, it is true and reliable in all the matters it addresses. Not only are they without error, they are unable to err.

Since the Bible's source is God, its truthfulness, accuracy, and inerrancy are anchored in the character of God. The God who breathed out the Word (inspiration) is true; He cannot lie (Titus 1:2). The Son of God who brought truth to the remembrance of New Testament writers is Truth (Jn 14:6). The Holy Spirit of God, the Agent in inspiration, is the Spirit of Truth (1 Jn 5:6-7).

Since the Bible is from the very lips of God (inspired) and absolutely without error (infallible, it is totally binding over every life (authority).

Inerrancy applies to the original writings (autographs). All copies will contain some weakness, even small errors due to transmission and translation difficulties. Yet we know that over 99% of the original manuscripts said. We believe in errorless originals, which can be reproduced accurately by careful comparison of manuscripts (textual criticism). To recognize errors in modern translation is simply to admit the frailty of copyists and translators who were not inspired by the Holy Spirit, as the prophets and apostles were. There are no doctrines that have been compromised. To the extent that our modern translations represent the originals, we have a sure word from God.

God has not given any inherent authority, even to preachers, apart from the precepts and examples in Scripture. To preach, teach, or counsel the Word of God is to come not with inherent authority (like the Jews did when quoting a rabbi) but it is to come with a delegated authority as we teach what God says to His church. God's Word is binding as He discloses who He is and what He expects through the inspired, inerrant, authoritative, and sufficient Word of God.

2. Describe the sufficiency of Scripture. Relate the doctrine of the sufficiency of Scripture to the practice of biblical counseling. Research and respond to the arguments of at least one integrationist or Christian Psychologist regarding the insufficiency of Scripture for counseling.

Many Christians and churches verbally affirm that the Bible is the final authority in all matters of faith and practice. However, in reality people evidence that it is not the final authority in their lives. The sufficiency of Scripture is attacked in numerous man-made ways:

- Psychology-man's wisdom
- Church growth's pragmatism-man's methods
- Feelings-man's experience

So what does Scripture teach about its own sufficiency? It equips for every good work (2 Tim 3:16-17). It provides everything needed for life and godliness (2 Pet 1:3). It is perfect, fully-orbed, complete, with no omission...resulting in renewal and transformation of the whole person (Ps 19:7a). It is trustworthy...giving skill for living (Ps 19:7b). It is right...bringing rejoicing to the heart (Ps 19:8a). It is pure...giving light to the eyes, guiding man's ways, and making sense of nonsense (Ps 19:8b). It is clean, without error...enduring forever, timeless, and limitless (Ps 19:9a). It is true...bringing forth comprehensive righteousness (Ps 19:9b).

The doctrine of the sufficiency of Scripture is the main doctrine (among other key doctrines) that separates the practice of biblical counseling from all other forms of counseling and therapy. As biblical counselors, we are tethered to the text. As we unpack the issues of life, we're constantly praying for the Spirit to direct us to the most salient passages of Scripture to bring to bear on the issues of life. This includes teaching the biblical principles, as well as requiring homework in the Scripture as they study it, memorize it, meditate upon it, and seek to put it into practice during the situations of life. Integrationists have not developed the discernment, or shall we say conviction of sola Scriptura and relying on the all-sufficient Word of God. For instance, regression therapy from Jong became the inner healing movement in Christian therapy. The contemporary church has unwittingly embraced John Eldredge's *Wild at Heart*, which is a dumbed

down version of Jong's book. Once you believe this worldview, you end up reading your Bible from that vantage point, as sadly so many Christians do. In regression therapy, you go back into your past memories to try to determine who messed you up. Thus, they view you as a helpless victim and your experiences as determinative, rather than merely informative. We can all agree that our backgrounds all have a bearing on life. Yet, just because I've practiced sinful patterns of behavior does not mean I'm not held accountable by the Lord to put them off and replace them with godly patterns, for the glory of Christ. We cannot change our past; it's beyond our control. Yet in the present, that God holds us accountable for, He's made provision through the indwelling Spirit and the revelation of His expectations (written in the Word) for lives of holiness. That is why Christians affirm with Paul "we have made it our aim to be well-pleasing to Him" (2 Cor 5:9). Integrationists suggest we need more than the Word of God, yet we need to take God at His Word and no more. We must be obedient and stop chasing other venues for answers.

3. Describe your position on the nature of continuing revelation (i.e., prophecy, tongues, words of knowledge). In particular explain whether you believe prophecy is a present gift in today's church. Explain the relationship between your understanding of the gift of prophecy and the sufficiency of Scripture.

Such gifts might be labeled 'revelatory' since their function was to reveal either doctrine of future events (or authenticate the messengers) directly from God, the key word being 'directly.'

So if we label such gifts "revelatory," the idea being that they grant to Christians the ability to learn new truth hitherto unrevealed, or prophetic truth for individuals, churches, or nations, then we are confusedly thrown into battle for religious authority.

And if God is still revealing new truth of either form then ultimately we can only trust ourselves and not God, since we will be cast upon a tossing sea of subjectivity: our own interpretations and feelings.

To rescue us from such things I believe God withdrew the revelatory gifts at the end of the apostolic period and gave to the churches a more sure word in the canonical word, a self-attesting sacred Scripture of sixty-six books written by holy men who, moved by the Holy Spirit, spoke from God.

My own viewpoint, and what I teach, is that the revelatory gifts were removed from the churches with the end of the apostolic age, as signaled authoritatively in Rev. 22:18-19.

With the bringing back of Israel into the blessing of God in the end times, some revelatory activities will occur such as prophecy and dreams (Acts 2:17ff, Rev. 11:3).

However, this activity is not a gifting per se, since spiritual gifts are a reward to the Universal Church in Christ's ascension (Eph. 4:7-10).

A careful study of Scripture shows the different dispensations/ages in which God has interacted with mankind. Each revelation from God has been incomplete apart from the Incarnate Word and the Written Word. As time progressed, so did God's revelation. The New Testament is a more complete revelation of God, especially of Christ, than the Old Testament. God used to speak through prophets, then through His Son, but now and forever through His Word (Heb 1:1-3).

The revelation God has given in the Bible is partial, because we still do not know everything about God's person or plan. He still keeps secret things to Himself (Deut 29:29). John was not allowed to record everything that was revealed to him (Jn 21:25; Rev 10:4). Nor could Paul share some utterances (2 Cor 12:4).

However, God's revelation is also complete. He has revealed enough for us to accomplish His purposes. According to Peter, we have everything we need for life and godliness (2 Pet 1:3). It is the inspired revelation of God that equips for every good work (2 Tim 3:16-17). This completeness not only speaks of sufficiency, however, but also of finality. The Christian cannot expect to find new truth or further revelation needing to be added to the Bible. As a matter of fact, John warns us not to look further than inscripturated revelation (Rev 22:18).

Inspiration speaks of the Bible coming from the lips of God, thus we must go to the Bible for God's self-disclosure of His person and plan. The Bible is how He has chosen to accomplish His revelation.

Furthermore, God has revealed all that we need to know in order to please Him. The Scriptures are sufficient to tell man what is right, what is wrong, how to get it right, and how to keep it right (2 Tim 3:16).

4. Define general revelation and special revelation and describe the nature of their authority as well as their relationship to one another.

There are two forms of general revelation, creation and conscience, which is non-salvific, but they both teach the elementary reality of God's existence. There are several forms of special revelation: There is the audible voice in the Garden of Eden, theophanies/angel of the Lord (Gen 16:7-14; Ex 3:2; 2 Sam 24:16; Zech 1:12), dreams (Gen 20:3, 6; 31:11-13, 24, 40-41; Joel 2:28) and visions (Isa 1:1; 6:1; Ez 1:3), prophet's preaching and writings (2 Sam 23:2; Zech 1:1), urim and thummim (Ex 28:30; Num 27:21; Deut 33:8; 1 Sam 28:6; Ezra 26:3), angels (Dan 9:20-21; Lk 2:10-11; Rev 1:1), the Incarnation (Jn 1:14; 14:9), and finally the Bible—revelation that is truthful (Jn 17:17), progressive (Heb 1:1), and purposeful (2 Tim 3:15-17).

This final revelation in Scripture is what believers rely on and are warned not to add to or subtract from (Rev 22:18-19). We do not look for answers in dreams or wait on some mystical neon sign from heaven, but simply unpack the mind of Christ in the Word of God (1 Cor 2:16).

A careful study of Scripture shows the different dispensations/ages in which God has interacted with mankind. Each revelation from God has been incomplete apart from the Incarnate Word and the Written Word. As time progressed, so did God's revelation. The New Testament is a more complete revelation of God, especially of Christ, than the Old Testament. God used to speak through prophets, then through His Son, but now and forever through His Word (Heb 1:1-3).

The revelation God has given in the Bible is partial, because we still do not know everything about God's person or plan. He still keeps secret things to Himself (Deut 29:29). John was not allowed to record everything that was revealed to him (Jn 21:25; Rev 10:4). Nor could Paul share some utterances (2 Cor 12:4).

However, God's revelation is also complete. He has revealed enough for us to accomplish His purposes. According to Peter, we have everything we need for life and godliness (2 Pet 1:3). It is the inspired revelation of God that equips for every

good work (2 Tim 3:16-17). This completeness not only speaks of sufficiency, however, but also of finality. The Christian cannot expect to find new truth or further revelation needing to be added to the Bible. As a matter of fact, John warns us not to look further than inscripturated revelation (Rev 22:18).

Inspiration speaks of the Bible coming from the lips of God, thus we must go to the Bible for God's self-disclosure of His person and plan. The Bible is how He has chosen to accomplish His revelation.

Furthermore, God has revealed all that we need to know in order to please Him. The Scriptures are sufficient to tell man what is right, what is wrong, how to get it right, and how to keep it right (2 Tim 3:16).

5. Explain the doctrine of common grace relating the doctrine to the ability of secular psychologists to understand true information about the human condition.

Grace is the unmerited favor of God. And it is not just unmerited, but utterly undeserved favor by God. It is free favor shown to guilty sinners; the love of God to unlovely man. So when speaking of common grace, we're referring to His undeserved favor in general care, as seen in Psalm 145:8-9 and Acts 14:17.

Common grace is non-saving, as there is no heart renewal involved. However, through God's common grace, sin is restrained, order is maintained in social life, and civil righteousness is promoted. He grants such general blessings as rain and sunshine, food and drink, clothing and shelter. He imparts to believers and unbelievers indiscriminately where and in what measure seems good to Him.

The problem with secular psychologists is their epistemology, the source of knowledge. Many will assert that since all truth is God's truth, psychology has much value and is part of God's common grace to man.

Yet, man lives in a fallen world with everything tainted by sin. Only God can define reality and only He sees the whole person, as the Creator of man. All so-called science is constantly developing, or at least our understanding of it. To say anything with absolute certainty we would have to examine everything in the known universe and only God can do this. Thus, the only authoritative guide to absolute truth is to tap into the inspired and inerrant Word (2 Pet 1:2-3; Heb 4:12; Isa 8:19-20). Everything for believers comes from the only absolutely authoritative source, that which is inspired, inerrant, authoritative, and sufficient (2 Tim 3:16-17). This is a foundational presupposition in biblical counseling, that the inspired and inerrant Word of God is the only authoritative source by which we can know absolute truth. This separates our model from all the other psychological models of counseling. It even separates biblical counseling from the integrationist model that calls themselves "Christian," as they try to merge God's superior wisdom and man's fallen wisdom, treating them on the same equal authority. The two cannot co-exist!

6. Explain the doctrine of the noetic effects of sin relating the doctrine to the ability of secular psychologists to understand true information about the human condition.

Much of this answer is above, in the previous question/answer.

Man's fall into sin causes him to ignore and deny his Creator and causes our thinking to become futile apart from the work of Jesus Christ (Rom 1:21). Sin affects every part of man, his heart, will, and mind. Sin's darkening of the mind is known as the "noetic effects of sin." Scripture is replete with references to man's tarnished rational ability (Gen 6:5; Jn 8:43-44; 1 Cor 2:14; 2 Cor 4:3-4; Eph 2:1-3; 4:17-19; Col 1:21; 2:13; Rom 8:5-8; 1:21-22, 28).

A Christian worldview depends on biblical revelation. However, with a secular worldview you have man left to his sinful, flawed reason. With secular psychology, you simply have one wicked person telling another what to do. In Biblical counseling you still have one wicked person, but he/she uses Scripture to tell others what God has said to do. Integrationists have not developed the discernment, or shall we say conviction of sola Scriptura and relying on the all-sufficient Word of God.

Mankind left to himself, without Christ ruling and reigning their hearts, has perverted reasoning (Gen 6:5; 8:21) and it is such that his motives are wrong and he can't think straight or righteously. In Ephesians 4:17-19 Paul speaks of the futility of their minds. They have empty speculations and vain thinking.

Furthermore, there is perpetual resistance. Man seeks to suppress the truth of God in unrighteousness (Rom 1:18-32). The portrait the Apostle gives is a slavery of all parts of man to sin (Rom 3:9-18) and in a state sin, when Christ died for His elect (Rom 5:6-10). No man seeks after God or understands and this defect affects him from the top of his head to the tip of his toes.

A biblical worldview, including biblical counseling, goes against the secular view which posits the inherent goodness of man. Man is alienated and hostile in mind (Col 1:21) and must lay down his rebellion at the foot of the cross, as he is subdued by the sword of the Spirit, the Word of God which works mightily in the heart and mind. Nouthetic

counseling seeks to warn and admonish people; literally “to put/place into the mind”
(Acts 20:31; Rom 15:14; 1 Cor 4:14; Col 1:28; 3:16; 1 Thess 5:12, 14; 2 Thess 3:15).

7. Explain the doctrine of the Trinity, and provide its biblical basis.

God the Father, the first Person of the Trinity, orders and disposes all things according to His own purpose and grace (Ps. 145:8-9; 1 Cor. 8:6). He is the Creator of all things (Gen. 1:1-31; Eph. 3:9). As the only absolute and omnipotent Ruler in the universe, He is sovereign in creation, providence, and redemption (Ps. 103:19; Rom. 11:36). His fatherhood involves both His designation within the Trinity and His relationship with mankind. As Creator He is Father to all men (Eph. 4:6), but He is spiritual Father only to believers (Rom. 8:14; 2 Cor. 6:18). He has decreed for His own glory all things that come to pass (Eph. 1:11). He continually upholds, directs, and governs all creatures and events (1 Chron. 29:11). In His sovereignty He is neither the author nor approver of sin (Hab. 1:13; Jn. 8:38-47), nor does He abridge the accountability of moral, intelligent creatures (1 Pet. 1:17). He has graciously chosen from eternity past those whom He would have as His own (Eph. 1:4-6); He saves from sin all who come to Him through Jesus Christ; He adopts as His own all those who come to Him; and He becomes, upon adoption, Father to His own (Jn. 1:12; Rom 8:15; Gal. 4:5; Heb. 12:5-9).

Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (Jn. 10:30; 14:9). The Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Cor. 2:10-13), emotions (Eph. 4:30), will (1 Cor. 12:11), eternity (Heb. 9:14), omnipresence (Ps. 139:7-10), omniscience (Is. 40:13-14), omnipotence (Rom. 15:13), and truthfulness (Jn. 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matt. 28:19; Acts 5:3-4; 28:25-26; 1 Cor. 12:4-6; 2 Cor. 13:14; Jer. 31:31-34; with Heb. 10:15-17).

*One of the greatest pictures of their different roles, though One, is the Trinitarian redemption that Paul unfolds in Eph 1.

There is only one living and true God (Deut 6:4; Isa 45:5-7; 1 Cor 8:4), an infinite, all-knowing Spirit (Jn 4:24), perfect in all His attributes, one in essence, eternally existing in

three Persons-Father, Son, and Holy Spirit (Matt 28:19; 2 Cor 13:14)-each equally deserving worship and obedience.

8. Explain each of the following attributes of God describing the practical implications of each attribute for life and counseling: wrath, mercy, holiness, omnipotence, omniscience, and omnipresence.

If we were to categorize God's attributes, the first 3 would be communicable or moral attributes that His creatures are to emulate and the last 3 are His non-moral attributes, characteristics of His divine nature which are inseparable from the idea of God.

The wrath of God is His holy response to sin, evil, and wickedness. He punishes the flagrant and disobedient (Ez 32:15; Gen 6:12-13). Think of the standard of the 10 commandments that He established...just breaking one of them merits eternity out of His presence. You could keep several, but by breaking one, you become a law-breaker and culpable of punishment (Jas 2:10). Since we are law-breakers, that necessitated the Perfect Law-Keeper to be born under the law to keep it for us (Gal 4:4-5). Throughout His sojourn on earth Jesus perfectly kept God's law and at times showed righteous indignation towards flagrant abuse of God's holy place, as shown in His cleansing of the temple. Read through the Apostle John's presentation of the Great Tribulation, in which God's fury will be reigned down upon the earth. It will culminate in Satan and all his rebellious followers cast into the lake of fire (Rev 20:10, 13-15).

Since this is a 'communicable attribute' it is something that God's followers are to emulate. His people are to be angered at the things which anger God, without sinning (Eph 4:26). That includes a holy hatred against indwelling sin, such as those on Paul's list that concludes Ephesians 4.

Mercy is God's goodness extended to those in misery or distress. Synonymous words would be His compassion, pity, or lovingkindness (Ps 103:8; Lk 1:50). In mercy God does not give sinners what they deserve (Rom 9:15; Ex 12:27). Part of our counsel includes preaching the Gospel to ourselves everyday; drinking deeply of Gospel-grace, forgiveness, and mercy. Understanding how God has withheld righteous judgment for our sin and placed it on His own beloved Son (2 Cor 5:21) should elicit a constant attitude of gratitude. After all He's done for me, how can I do any less than give Him my best?! He mercied us in salvation and has further bestowed mercy in the privilege of service to Him (1 Tim 1:12-16). This attribute of mercy is to be another attribute of believers as they

emulate Him. That's why Jesus forbade hyper-critical judgments in Matthew 7. Notice He did not forbid righteous judgments. Paul also counsels us toward a close soul-searching before we help others in sin, lest we be guilty of committing the same sins, of which we are capable (Gal 6:1-2).

God's holiness is His separation from sin. As a holy Creator, He cannot tolerate sin (Ex 15:11; Ps 99:9; Hab 1:13; Rev 4:8; 15:4). As One who is wholly set apart from sin, He is the standard of what is right. His holy law is simply an extension of His holy character. He demands that His followers also be holy, set apart from sin. If there were more fear of God and trembling at His holiness, we'd be more motivated in our pursuit of sanctification!

These next 3 attributes are those that refer only to God. He does not share them with His creatures. They help us think of His great majesty, that He is God and we are not!

In His omniscience, He is all-knowing, has never needed to be taught, and never needs instruction (Ps 139:1-6; 147:4-5; Matt 9:4; 10:29-30).

In His omnipotence, He benevolent and all-powerful (Gen 1:1-3; Ps 18:13-15; 33:6-7; Job 42:2; Jer 32:17; Matt 19:26; Eph 1:19-22).

In His omnipresence, He is everywhere at once (Ps 139:7-16; 1 Ki 8:27).

In other words, He can do all things that do not conflict with His holy nature.

Studying the attributes of God should be utilized regularly in biblical counseling homework. It helps correct wrong, idolatrous views of God, which are not how He reveals Himself on the pages of Scripture. It helps develop a high view of God and an accurate view of man. All the omni's should bolster the believer's confidence in their majestic God. Studying God's wrath and holiness should give a sense of sobriety over sin, which cannot be trivialized. God demands that because He is holy, His people are to be holy (1 Pet 1:16). And since He bestows mercy, His people are to be marked by mercy.

9. Explain, using biblical categories, your understanding of the image of God in man.

The fact that man was created in the image and likeness of God is what separates man from the rest of God's creatures, compelling him to value human life, and restraining him from acts of murder.

Moses records in the creation account, "Then God said, 'Let Us make man in Our image, according to Our likeness'... God created man in His own image, in the image of God He created him; male and female He created them" (Gen 1:26-27). Mankind was created by God in His image and likeness, free of sin, and with a rational nature, intelligence, volition, self-determination, and moral responsibility to God. So man is like God in a way that no other earthly creature is. He is not like the brute beast. Only man can pray to God or communicate through complex language or experience interpersonal harmony with God or fellow man.

Though the scope of this image is not specified here in Genesis, the book of beginnings, the context of the passages shows God to be personal, rational (having intelligence and will), creative, ruling over the world He created, and morally admirable. What this all looks like and how man bears that image is of great debate among theologians.

Regardless of which view of the image of God that we hold, we must all recognize that only man is said to be made "in the image of God." So in some aspect, image and likeness point to a concrete shape or form that can in some way be visualized. Yet we can neither give the attributes of God to man nor give flesh to God so we are still left in a quandary. As Carl Henry recognized, "The Bible does not define for us the precise content of the original imago."¹

Because of the Fall, all mankind is tainted and twisted in sin (Isa 64:6; 53:4-6; Rom 3:10-20; Jer 17:9). Yet there is still a likeness to God remaining (cf. 1 Cor 11:7; Jas 3:9). That image was distorted, not lost. The image of God, as revealed in Scripture, is a standard for right and wrong. Thus to kill is to attack the part of creation which most resembles God (Genesis 9:6). Since rebels against God cannot get to Him, they commit

¹ Carl F. Henry, *God, Revelation, and Authority*, (Crossway, 1999), 2:125.

² John F. MacArthur, *The MacArthur Study Bible* (Nashville, TN, Word Publishing,

acts of murder against the physical representatives that bear His image: mankind. We retain the image of God structurally, in the sense that we remain human beings, but not functionally, because now man is a slave to his sin.

The Gospel, through the aid of the Spirit, motivated by the glory of Christ, empowers believers to bring glory to God as they reflect His person and plan. The apostle James confronts man's inconsistencies in not relating to others in a God-glorifying way as he addresses the way in which we speak with one another, blessing God and cursing man who bears God's image (Jas 3:9-10).

Therefore, when individuals are redeemed by Christ and are "being renewed to a true knowledge according to the image of the One who created him" (Col 3:10), they will harness their tongues and treat others with respect and dignity. However, this respect is not due to any inherent goodness, perpetrated by man falsely thinking he is a little god, but simply because the Gospel compels us to "lay aside the old self...and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth" (Eph 4:22-24). It is only those in Christ who can progressively grow more in likeness to God.

So, Christian, grow to be more like Christ as the full weight of Scripture teaches how you are to bear His name. As you are convinced of the weightiness of the image of God and pursue Him in every detail of life, seek progress through the Spirit of being changed into His likeness from one degree of glory to another (2 Cor 3:18). Remain steadfast in hope, against the difficulties of life and the depressing events around us as we await the return of Christ when the image of God will be completely restored. As we have been like Adam, subject to death and sin, we shall be like Christ, morally pure, never subject to death again (1 Cor 15:49; 1 Jn 3:2). Let us look forward in hope to a perfect relationship with God, man, and the rest of God's creation when all things are made new!

10. Provide a biblical description of the dichotomist view of mankind. Explain the counseling implications of this doctrine with regard to the inner and outer man.

Man is a created body, done on the sixth day of creation and is the grand climax of all God had accomplished in the creation week of miracles. The greatest aspect was the joining of material and immaterial (Gen 2:7). Our formation by natural birth is no less miraculous or noteworthy than Adam's formation from dust. With David, we must exclaim, "I will praise you, for I am fearfully and wonderfully made: marvelous are your works; and that my soul knows well" (Ps 139:14).

Man is also a physical body. The body is not total man, but a temporary dwelling place. As Paul had shared in 1 Corinthians 15, each body as a different purpose.

His is also a body of death. Death was not part of the original creation of God. It is not natural to man, but abnormal; man was created to live not die. Yet, it is a necessary judgment on sin (Rom 5:12).

There is a theological debate as to whether we are 2-part (dichotomy) or 3-part (trichotomy). Some verses seem to teach one aspect, while others teach a different perspective. Sometimes the Bible seems to use soul and spirit interchangeably. When considering the nature or makeup of man, he's at least 2-part: material (body) and immaterial (soul), possibly distinguished from spirit. Some passages where they sometimes appear to be used interchangeably are: Gen 41:8; Ps 42:6; Jn 12:27 and 13:21. But the two hold-out passages where all three seem to be distinguished are Hebrews 4:12 and 1 Thessalonians 5:23.

Regardless of how many parts, he is a dual nature: spiritual and physical; material and immaterial. Man cannot ignore either, but must control/discipline both natures.

Danger number one would be mysticism. It is the belief that the human spirit can gain "spiritual" knowledge and information directly from the Holy Spirit. It is said to be done apart from the mind (or understanding). This leads to an anti-intellectualism, and

ultimately results in the teaching that man has special, direct revelation from God that acts as a “check” or “prompting.” Yet, Paul in 1 Corinthians 2 identifies the spirit with the mind. They are not distinguished from each other. The Holy Spirit renews the mind, not merely the spirit of man (Rom 12:2 cf. 8:6).

Then there is also the potential integration of psychology. The idea is that the body is to be treated by the physician, and spirit by the pastor, and the soul by the psychologist.

That is a very tenuous view to espouse. Biblical counselors deal with the body/soul holistically, as both affect the other.

11. Describe the biblical understanding of manhood and womanhood from both an egalitarian and complementarian perspective. Explain which view you embrace and outline why you believe it to be the most biblical.

Egalitarianism is a school of thought that promotes equality for both genders without distinction. Many times in my interactions with them there is the tendency to remove passages like Galatians 3:28 or others out of its historical-grammatical context. Galatians 3, however, is not addressing role distinctions. The complementarian holds to godly male leadership in the home and church. Men are equal in value, but different in function. In reading through the first two thirds of the Bible (OT), you will find that God did not place woman in a leadership role, though she was still active in the religious life of Israel. Deborah (Judges 4) is a poster child for women's rights advocates, but she is clearly the exception and not the rule. No Old Testament woman was in an ongoing role of prophetic ministry, a priestess, a queen over Israel or author of either an Old Testament or New Testament book. In fact, Isaiah indicates that God allowed women to rule as part of His judgment on the sinning nation (Isa 3:12).

God's ordained order did not change in the NT administration either. However, Jesus raised the state of women, showing them love and respect. His interaction with them stood in stark contrast to Greek, Roman, and Jewish culture, which viewed women almost on the level of possessions. Jewish rabbis did not teach them, and the Talmud said it was better to burn the Torah than to teach it to a woman. Men in Jesus's day normally would not allow women to count change into their hands for fear of physical contact. But Jesus would touch women and heal them, even allowing them to touch Him (Lk 13:10ff; Mk 5:25ff) and to travel with Him and the disciples (Lk 8:1-3). They were in His audiences and included in His illustrations (Matt 13:33; 22:1-2; 24:41; Lk 15:8-10; Jn 4). He showed them compassion and respect, such as they had not known, but He never exalted them to a place of leadership over men.

Now notice in the epistles two parallel principles written to us about life in the church. They are equality and submission. Probably the most abused and oft-misquoted verse on the subject is Galatians 3:28. If anyone is going to show a poor hermeneutic, paying no attention to context, it is here. Paul is *not* addressing role distinction here, for he will clearly point that out elsewhere. And we must remember that not only is context

king in Bible interpretation, but Scripture never contradicts itself. No single verse or passage stands as an island in isolation from the rest of Scripture to contradict it. This verse speaks of equality in Christ, indicating that the way of salvation is the same for both men and women. They are members of equal standing in the body of Christ, receiving the same blessing and benefit of salvation, though their functions are different. There still remain distinctions and divine prohibitions as will be noted in 1 Timothy. Galatians 3 does not eradicate all differences in responsibilities, nor does it cover every aspect of God's design for male and female. We cannot use it to contradict other passages that make clear distinctions between what God desires of women and men.

Though marriage involves mutual love and submission (Eph 5:21), Scripture expressly teaches wives' submission (Eph 5:22; Col 3:18; Titus 2:5; 1 Pet 3:1). Husbands have been delegated the primary responsibility for leadership of their children (Eph 6:4; Col 3:21; 1 Tim 3:4-5). Wives/mothers are to be "workers at home" (Titus 2:5), giving their family priority so that even in leading a business and employees outside the home she does not do so at the expense of her family.

12. Describe the dual natures of Jesus Christ and explain why this reality is crucial for salvation.

Jesus Christ, the second Person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (Jn 10:30; 14:9). He represents humanity and deity in indivisible oneness—the hypostatic union (Micah 5:2; Jn. 5:23; 14:9-10; Col. 2:9).

In His incarnation (God taking on human flesh), the second Person of the Trinity laid aside only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In the flesh, as a man, He experienced hunger, thirst, exhaustion, hurting, and dying. Christ took on an existence appropriate to a servant while never divesting Himself of His divine attributes and so became the God-man (Phil. 2:5-8; Col 2:9).

So He is 100% God and 100% man and remains the God-Man.

Having a biblical Christology is crucial to salvation, as it is only the Jesus Christ of Scripture who provides salvation from sin. In the history of the Church, especially early on, battles were fought against unorthodox views of Jesus Christ. There were the Ebionites who denied His preexistence and deity. In the first century there were the docetists, who, though they affirmed His deity, they denied His humanity, saying He only appeared human. Then, in the fourth century, there were the Arians who were condemned at the Council of Nicea, A.D. 325. They taught His subordination to the Father and that He was a created being, thus denying His deity. They posit that He was a created being of similar substance, but not of the same substance of God. There was also Apollonarianism that denied His full humanity. This system taught that the one person of Christ has a human body but not a human mind or spirit, and that the mind and spirit of Christ were from the divine nature of the Son of God. Nestorianism was a unique heresy that denied the single person of Christ. They suggested that Jesus Christ was two separate persons, a human person and a divine person.

Jesus was fully God who had honors due to God (Jn 5:23; Heb 13:20-21; Rev 5:13), attributes of God (Jn 1:1-3; 14:23; 17:5; Matt 28:18; Heb 1:3), names of God (Isa 9:6; Jn 12:40), deeds of God (Jn 5:21; 14:6; Col 1:16; 2:13; Phil 3:21), and shared the seat of God (Eph 1:20-23; Rev 22:1).

While maintaining His 'godness', He was also fully man, sharing in full union with humanity (Jn 1:14; Phil 2:5; Lk 2:52; Matt 26:38), that union not being temporary (Lk 24:39; Acts 1:11; Matt 26:29), and being necessary for redemption (Heb 2:14-17).

13. Provide an explanation of and the biblical basis for the doctrine of substitutionary atonement, explaining the implications of this doctrine for human guilt over sin. Relate your understanding of this to the concept of false guilt.

Rather than the false views of ransom (Origen) or moral influence (Abelard), I hold to the more reformed position of Calvin, some early church fathers and others, that of penal substitution. This particular view holds that Christ the sinless One took on Himself the penalty that should have been borne by man and others. His substitutionary death was foretold in the prophets (Isa 53:4-6, 8-12; Dan 9:24-27; Zech 13:1, 7), explained by the apostles (Rom 5:8-11; 2 Cor 5:18-19; Gal 1:4; 1 Jn 2:2; 4:10).

This satisfactory, atoning death was effected by Christ alone (Jn 1:29, 36; Acts 4:10, 12; 1 Thess 1:10; 1 Tim 2:5-6; Heb 2:9; 1 Pet 2:24), voluntarily (Ps 40:6-8; Jn 10:11, 15, 17-18; Heb 10:5-9).

Studying the substitution terminology used for salvation, we can see Christ as the Christian's sin-bearer: ransom (Mk 10:45; Matt 20:28), delivered up (Rom 4:25), for sinners (Rom 5:6, 8), made sin for sinners (2 Cor 5:21), made a curse to redeem (Gal 3:13), offered once for many (Heb 9:28), propitiation (1 Jn 2:2).

Atonement and penal substitution speaks of propitiation or satisfaction. It is the merging of love and wrath. Christ sufficiently turned away the just wrath of the Father because of the appropriate, all-inclusive, once-for-all, never to be repeated sacrifice. It is a combination of God's love for the sinner and His righteous reaction against sin.

There is no such thing as false guilt. All guilt is real. Mankind is guilty of breaking God's law and there is no excuse for it! None are righteous and all fall short of His glory (Rom 3:10, 23). The wages for man's sin is death; eternal separation from the life of God (Rom 6:23). He cannot save Himself, and since he could not get to God, Jesus came in the form of man to live the perfect life under God's law that we could not, and die the death that we deserved (Titus 3:5; Isa 64:6; Eph 2:8-9; Rom 5:8; 2 Cor 5:21).

Man is guilty for breaking God's law, but if he's placed repentant faith in Christ alone, the guilt is done away with and we live in the freedom of the Gospel, or being reconciled with a holy God.

14. Explain what it means to trust in Jesus Christ alone for salvation.

First, Scripture teaches that the gospel calls sinners to faith joined in oneness with repentance (Acts 2:38; 17:30; 20:21; 2 Pet. 3:9). Repentance is a turning from sin (Acts 3:19; Luke 24:47) that consists not of a human work but of a divinely bestowed grace (Acts 11:18; 2 Tim. 2:25). It is a change of heart, but genuine repentance will effect a change of behavior as well (Luke 3:8; Acts 26:18-20). In contrast, easy-believism teaches that repentance is simply a synonym for faith and that no turning from sin is required for salvation.

Second, Scripture teaches that salvation is all God's work. Those who believe are saved utterly apart from any effort on their own (Titus 3:5). Even faith is a gift of God, not a work of man (Eph. 2:1-5, 8). Real faith therefore cannot be defective or short-lived but endures forever (Phil. 1:6; cf. Heb. 11). In contrast, easy-believism teaches that faith might not last and that a true Christian can completely cease believing.

Third, Scripture teaches that the object of faith is Christ Himself, not a creed or a promise (John 3:16). Faith therefore involves personal commitment to Christ (2 Cor. 5:15). In other words, all true believers follow Jesus (John 10:27-28). In contrast, easy-believism teaches that saving faith is simply being convinced or giving credence to the truth of the gospel and does not include a personal commitment to the person of Christ.

Fourth, Scripture teaches that real faith inevitably produces a changed life (2 Cor. 5:17). Salvation includes a transformation of the inner person (Gal. 2:20). The nature of the Christian is new and different (Rom. 6:6). The unbroken pattern of sin and enmity with God will not continue when a person is born again (1 John 3:9-10). Those with genuine faith follow Christ (John 10:27), love their brothers (1 John 3:14), obey God's commandments (1 John 2:3; John 15:14), do the will of God (Matt. 12:50), abide in God's Word (John 8:31), keep God's Word (John 17:6), do good works (Eph. 2:10), and continue in the faith (Col. 1:21-23; Heb. 3:14). In contrast, easy-believism teaches that although some spiritual fruit is inevitable, that fruit might not be visible to others and Christians can even lapse into a state of permanent spiritual barrenness.

Fifth, Scripture teaches that God's gift of eternal life includes all that pertains to life and godliness (2 Pet. 1:3; Rom. 8:32), not just a ticket to heaven. In contrast, according to easy-believism, only the judicial aspects of salvation (e.g., justification, adoption, and

positional sanctification) are guaranteed for believers in this life; practical sanctification and growth in grace require post-conversion acts of dedication.

Sixth, Scripture teaches that Jesus is Lord of all, and the faith He demands involves unconditional surrender (Rom. 6:17-18; 10:9-10). In other words, Christ does not bestow eternal life on those whose hearts remain set against Him (James 4:6). Surrender to Jesus' lordship is not an addendum to the biblical terms of salvation; the summons to submission is at the heart of the gospel invitation throughout Scripture. In contrast, easy-believism teaches that submission to Christ's supreme authority is not germane to the saving transaction.

Seventh, Scripture teaches that those who truly believe will love Christ (1 Pet. 1:8-9; Rom. 8:28-30; 1 Cor. 16:22). They will therefore long to obey Him (John 14:15, 23). In contrast, easy-believism teaches that Christians may fall into a state of lifelong carnality.

Eighth, Scripture teaches that behavior is an important test of faith. Obedience is evidence that one's faith is real (1 John 2:3). On the other hand, the person who remains utterly unwilling to obey Christ does not evidence true faith (1 John 2:4). In contrast, easy-believism teaches that disobedience and prolonged sin are no reason to doubt the reality of one's faith.

15. Provide an explanation and biblical defense of justification.

Justification before God is an act of God (Rom. 8:33) by which He declares righteous those who, through faith in Christ, repent of their sins (Lk. 13:3; Acts 2:38; 3:19; 11:18; Rom. 2:4; 2 Cor. 7:10; Is. 55:6-7) and confess Him as sovereign Lord (Rom. 10:9-10; 1 Cor. 12:3; 2 Cor. 4:5; Phil. 2:11). This righteousness is apart from any virtue or work of man (Rom. 3:20; 4:5) and involves the imputation of our sins to Christ (Col. 2:14; 1 Pet. 2:24) and the imputation of Christ's righteousness to us (1 Cor. 1:30; 2 Cor. 5:21). By this means God is enabled to "be just and the justifier of the one who has faith in Jesus" (Rom. 3:26).

It is not simply pardon and restoration but is the legal declaration in removing sin and crediting of the perfect righteousness of God in Christ (Gal 4:4-5). The believing sinner is justified/righteous in the sight of the law, having the right to plead a righteousness which completely satisfies its demands. That law which once condemned him, now acquits and pronounces him to be entitled to eternal life. This is God's declaration that guilt is expiated, that justice is satisfied, and that He has the righteousness which justice demands (Rom 4:5).

All of the religions can be boiled down to either human achievement or divine accomplishment. Either man is trusting in what he can offer God or he is relying on what Christ alone has accomplished, which man could not. Many well-meaning Pharisees and religious people are offering service to God, but it is tainted by sin; to Him their righteousnesses are like stinking, filthy garments (Isa 64:6). No human merit is ever accepted by God for justification. Their righteousness is not the perfect righteousness of Christ, which is required. Jesus' parable about the two men who went to the temple to pray is a dramatic illustration of this truth (Lk 18:9-14). The religious Pharisee gave a pretense to worship and looked down his nose at others who were worse sinners in his eyes. The humbled publican, who was racked over his sin, relied on nothing that he had to offer, but simply cried out to God for mercy. Thus, man either tries to work his way into God's good graces, or knowing he could never merit God's favor, cries out to God alone to do what he himself cannot do. The humble sinner simply relies on and receives the gift of salvation through Christ alone by repentant faith.

16. Define faith in biblical terms explaining its relationship to justification and sanctification.

Much of this was explained in #14-15.

Saving faith is a faith which yields to justification and works, not good works and faith yielding justification (as taught in the Roman Catholic Church). *Sola fide* asserts that God's pardon for guilty sinners is granted through faith alone, excluding all human works. Just like Abraham, man believes God and it is accounted to him as righteousness. Salvation is wholly of God's grace, offered on the basis of the redemption of Jesus Christ and His shed blood for sinners. All that is left is for man to receive Him by faith (Jn 1:12; Eph 1:4-11).

Rather than the wrong terminology of contemporary evangelism that speaks of "asking Jesus into your heart," the Bible points towards individuals turning their hearts to Christ and believing in Him as Lord and Savior (Rom 10:9-10; Acts 16:31; Eph 2:8-9).

Believing includes removing your faith from your own abilities, efforts, and works and placing it in Christ alone. This faith is the assurance of things hoped for, the conviction of things not seen (Heb 11:1). It will evidence itself in obedience.

Justification is received by faith. So too, sanctification is by faith. That was Paul's point in his letter to the Galatians. In the similar vein in which we are saved by faith, we are also to continue in progressive sanctification by faith. In Philippians two we are commanded to be responsible in working our out salvation, knowing that any progress in holiness is wrought by God, who works in us.

Part of our faith and belief system is the confidence "that He who has begun a good work in your will complete it until the day of Jesus Christ" (Phil 1:6). Yet, this is no passive 'let go and let God' scenario in which the believer is inactive. He is actively involved in this process of working out his salvation (Phil 2) and growing into Christlikeness. This is what the Puritans called holy sweat, as it involves a disciplined pursuit of holiness. In justification the 'sanctification' of the believing sinner is positional and instantaneous, but is also the beginning of a new struggle with the world, the flesh, and the devil as he progressively walks in obedience and transformation. His growth into Christlikeness is guaranteed in Scripture's portrait of the saving work of Christ (Jn 17:17; Rom 6:1-22).

Thus, when the believer finds himself with the Apostle Paul in Romans 7 with his struggle against his unredeemed humanness, there is promise of victory and he obeys and is indwelt by the Spirit who empowers the Christian life.

17. Describe the role of repentance in beginning and continuing in the Christian life.
Explain the importance of the doctrine of repentance for biblical counseling.

With faith, repentance is necessary for salvation (Acts 11:18 and 2 Peter 3:9). Repentance is a turning from sin and faith is a turning to Christ alone in belief. It is a repentance unto the truth (2 Tim 2:25).

Faith and repentance are two distinct, yet inextricable and necessary, responses of man to God's saving accomplishments in His Son as revealed in Scripture and in order for sinful man to partake and benefit from God's saving work in Christ. Faith involves acknowledging the truthfulness of and personally appropriating all that God has revealed in Scripture, particularly concerning Himself, Christ, redemption, and man. Repentance is the act of turning from sin to Christ. It is by faith exchanging one's own life to gain life in Christ. Repentance involves both the initial act of faith whereby the sinner submits to the Lordship of Christ and an ongoing process in a believer's life of turning from sin to walk in obedience (Matthew 16:24–26; 19:16–23; Luke 9:23; John 3:16–21, 36; Hebrews 11:1–6; 1 John 2:3–5; 3:1–10).

The Apostle Paul introduces the concept of two types of repentance, one which is false, leading to death and the other is genuine leading to salvation. He fleshes this out in 2 Corinthians 7:10-11. The first is a "sorrow of the world." Worldly sorrow is generated by being caught, motivated by fear of consequences and punishment. It is getting your hands caught in the cookie-jar, so to speak. Mere human remorse has no saving capability and leads only to eternal separation in hell. The MacArthur Study Bible says, "It is nothing more than the wounded pride of getting caught in a sin and having one's lusts go unfulfilled. That kind of sorrow leads only to guilt, shame, despair, depression, self-pity, and hopelessness."² This sort of "repentance" seeks to modify behavior, improve circumstances or escape trouble.

Yet true repentance is turning from sin and turning to Christ as Lord and Savior. This initial repentance begins a new life in Christ in which there is regular and daily

² John F. MacArthur, *The MacArthur Study Bible* (Nashville, TN, Word Publishing, 1997), 1774-1775.

confession of sin and turning from it to walk in newness of life. The true Christian seeks a life of daily obedience to his Master.

18. Describe the doctrine of Union with Christ explaining its biblical basis and implications for Christian living.

John Murray speaks of this great reality and says “nothing is more central or basic than union and communion with Christ” (Murray, *Redemption Accomplished and Applied*, 161).

Spirit baptism is the placement of the convert into union with Christ at the moment of salvation enabling him to receive the benefits of the New Covenant (1 Cor 12:13). In our dispensation/age, this results in his becoming a member of the universal church or Body of Christ. This sovereign act enables believers to be clothed with Christ; that positionally He is around each believer (Gal 3:27).

There are over 100 passages in the NT that teach that believers of this dispensation are in Christ. That little word “in” is the biggest word in Paul epistle to the Ephesians. That to be in Christ is to have every spiritual blessing in the heavenlies, and to be outside of Christ is to be dead, hopeless, and without God in this world. This spiritual reality, we were immediately placed in Christ upon regeneration and identified permanently with Him-in who He is and in what He did. So positionally, God views us in Christ; thus when He died and rose again we died and rose in Him and with Him. As sin and death had no dominion over Him, neither do they have dominion over believers.

This act of Spirit baptism into Christ is automatic, a work Christ does for us, not an experience that we should seek after conversion.

Paul’s pregnant phrase “in Christ” or its equivalent appears more in Ephesians (35 times) than in any other NT letter. The believer is in Christ (1:1), in the heavenly places in Christ (1:3), chosen in Him (1:4), adopted through Christ (1:5), in the Beloved (1:6), redeemed in Him (1:7), given an inheritance in Him (1:11), given hope in Him (1:12), sealed in Him (1:13), made alive together with Christ (2:5), raised and seated with Him (2:6), created in Christ (2:13), growing in Christ (2:21), a partaker of the promise in Christ (3:6), and given access through faith in Him (3:12).

So, union with Christ means much more than just believing on Christ, but being joined to Him through faith in one spiritual body so that what is said of Him is true for us, as we

are in vital communion with Him. To be in Christ is synonymous for being a Christian
Rom 16:7.

19. Explain the biblical categories of past, present, and future sanctification.

Sanctification is positional before it ever becomes progressive (1 Cor 6:11; Phil 1:6).

Thus, when discussing the issue of sanctification, one must think clearly of which stage or aspect is being spoken of; positional (past), experiential (present and progressive throughout one's Christian experience), and ultimate (future, when every believer is glorified).

Sanctification is begun at the moment of salvation and is solely the work of God. Every believer is sanctified (set apart) unto God by justification and is therefore declared to be holy and is therefore identified as a saint. This positional sanctification is instantaneous and should not be confused with progressive sanctification. This aspect has to do with the believer's standing, not his present walk or condition. This would be the past tense of our salvation (Acts 20:32; 1 Cor 1:2, 30; 6:11; 2 Thess 2:13; Heb 2:11; 3:1; 10:10, 14; 13:12; 1 Pet 1:2).

In the present tense of salvation, we speak of progressive sanctification in which sinful patterns are continuously broken and replaced with righteous habits. This is where the state of the believer is brought closer to the standing the believer positionally enjoys through justification. Through obedience to the Word of God and the empowering of the Holy Spirit, the believer is able to live a life of increasing holiness in conformity to the will of God, becoming more and more like our Lord Jesus Christ (Jn 17:17, 19; Rom 6:1-22; 2 Cor 3:18; 1 Thess 4:3-4; 5:23).

Thus, every saved person is involved in a daily conflict—the new creation in Christ doing battle against the flesh—but adequate provision is made for victory through the power of the indwelling Holy Spirit. The struggle nevertheless stays with the believer all through this earthly life and is never completely ended. All claims to the eradication of sin in this life is unscriptural. Eradication of sin (referred to as sinless perfection) is not possible, but the Holy Spirit does provide for victory over sin (Gal 5:16-25; Gal 4:22-24; Phil 3:12; Col 3:9-10; 1 Pet 1:14-16; 1 Jn 3:5-9).

The ultimate culmination in the future tense of salvation, glorification, is the Christian's ultimate deliverance from the very presence of sin. He will arrive at a state of finalized faultlessness, with the resurrection of the body at the second coming of Jesus Christ. This

is where they attain complete conformity to the image and likeness to Jesus Christ. No more will they experience bodily decay, death or illness, and will never again struggle with sin (Phil 3:21; 1 Cor 15:35-44, 50-54; Heb 12:23; Rev 14:5).

20. Explain the synergistic nature of sanctification being sure to describe the relationship between God's grace and moral effort in the Christian life.

Yes, sins are forgiven and God lavishes his grace upon those whom He sets free. But freedom cannot become an excuse for sin. That is Paul's whole point in Romans 6-8. The believer is dead to sin and alive to God, yet there is conflict between what he desires to do and what he constantly does. He loves the Lord and hates sin but still indulges in it. In fact, when he does sin and does not pursue righteousness, he is at odds with that contradiction, that his practice does not back up his position. He cannot feel at home with sin nor have a clean conscience when he fails to pursue spiritual disciplines, gospel graces, and Christian virtues. Though free, he is in "bondage" to serve his new master, the Lord Jesus Christ. And that is his joy and passion. He is compelled to honor his Savior. This is a sense of owing Him who set us free from the curse of the law. It is an obligation, an internal compulsion of what we ought to do. Disciplining ourselves unto godliness is the "ought" of the Good News that not only frees us from sin's penalty, but also empowers us to obey out of love for our Redeemer. There is an aggression and active pursuit of godliness. The Puritans called in "holy sweat." Unfortunately, too many Christians have not been well-equipped in discipleship and biblical counseling toward how to apply the biblical process of change to their lives.

In practice, Christians act like they believe the Wesleyan and Keswick views. They constantly await the "holy zap" to take away the strong impulses of sin and to eliminate the need for concentrated self-discipline. Many do not even practice the spiritual discipline of confession of sin. At best, this passivity fails to put into practice the Word (Jas 1:22) and at the worst, it is disobedience to the clear commands to the contrary (Ps 32; Matt 6:12).

Those who disregard obligation toward holiness and a life of obedience abuse their Christian liberty and pursue a lawless lifestyle. While flaunting their freedom in Christ, they claim that they are not obligated to the law of God because of grace. To refute such flagrant violation of liberty and the lack of understanding of law and grace,

Perhaps one of Luther's most famous phrases gives insight into the Reformed view of sanctification. The Latin phrase speaks to the issue of not perfectly practicing what God has declared us to be in position; it was *simul justus et peccator*. That little

phrase simply means “at the same time, just (or righteous) and sinner.” God does not eradicate all sin in the life of a believer, but He does declare the repentant sinner righteous. Though still a sinner, he is declared by the Judge of Heaven righteous. Through faith in Christ the sinner is robed by God in Christ’s righteousness (2 Cor 5:21). The righteousness of the sinless One is transferred to the guilty. This is the righteousness which comes by faith. As a legal declaration by God, this is what is called forensic (related to the idea of acquittal). Justification cannot be understood in any other sense than forensic. The usage set forth is a judicial process (Job 9:3; Ps 143:2; Rom 3:28; 4:1-3; Acts 13:39). The law accuses the guilty, those deserving the sentence of punishment, yet are bestowed a verdict of absolution by the Judge. The gracious God declares them righteousness, not on their own account, but by the imputed righteousness of His own beloved Son. Further explanation can be found in Charles Hodges’s *Systematic Theology*, (Hendrickson Publishers, 1999), 3:118-20.

21. Explain the role of the Holy Spirit in the Christian life describing the importance of this role in the counseling process.

The Holy Spirit is a divine Person (not an “it”), eternal, and possessing all the attributes of personality and deity. It is the work of the Holy Spirit to execute the divine will with relation to all mankind.

He is the sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1 Cor 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Rom 8:9; 2 Cor 3:6; Eph 1:13).

I teach that it is the work of the Holy Spirit to execute the divine will with relation to all mankind. I recognize His sovereign activity in creation (Gen. 1:2), the incarnation (Matt. 1:18), the written revelation (2 Pet. 1:20-21), and the work of salvation (Jn. 3:5-7).

I teach that the work of the Holy Spirit in this age began at Pentecost, when He came from the Father as promised by Christ (Jn. 14:16-17; 15:26) to initiate and complete the building of the Body of Christ, which is His church (1 Cor. 12:13). The broad scope of His divine activity includes convicting the world of sin, of righteousness, and of judgment; glorifying the Lord Jesus Christ and transforming believers into the image of Christ (Jn. 16:7-9; Acts 1:5; 2:4; Rom. 8:29; 2 Cor. 3:18; Eph. 2:22).

I teach that the Holy Spirit is the supernatural and sovereign Agent in regeneration, baptizing all believers into the Body of Christ (1 Cor. 12:13). The Holy Spirit also indwells, sanctifies, instructs, empowers them for service, and seals them unto the day of redemption (Rom. 8:9; 2 Cor. 3:6; Eph. 1:13).

I teach the Holy Spirit is a divine Person, eternal, underived, possessing all the attributes of personality and deity, including intellect (1 Cor. 2:10-13), emotions (Eph. 4:30), will (1 Cor. 12:11), eternity (Heb. 9:14), omnipresence (Ps. 139:7-10), omniscience (Is. 40:13-14), omnipotence (Rom. 15:13), and truthfulness (Jn. 16:13). In all the divine attributes He is coequal and consubstantial with the Father and the Son (Matt. 28:19; Acts 5:3-4; 28:25-26; 1 Cor. 12:4-6; 2 Cor. 13:14; Jer. 31:31-34; with Heb. 10:15-17).

*During a systematic theology series I did in adult Sunday School, here's the audio & handouts:

http://www.biblicalexpositor.org/site/audidownloads.asp?sec_id=180007636&dlyear=0&dcat=Systematic+Theology&index=60

22. Provide your understanding of how the Holy Spirit guides Christians.

The Holy Spirit is the divine Teacher, who guided the apostles and prophets into all truth as they committed to writing God's revelation, the Bible. Every believer possesses the indwelling presence of the Holy Spirit from the moment of salvation, and it is the duty of all those born of the Spirit to be filled with (controlled by) the Spirit (Jn 16:13; Rom 8:9; Eph 5:18; 2 Pet 1:19-21; 1 Jn 2:20, 27).

Though the Spirit is very involved in the lives of believers, even in sovereignly imparting spiritual gifts, His main role in their lives is that of teacher. He teaches all things needed for life and godliness (Jn 14:16; 2 Pet 1:3). Part of His teaching ministry is in convicting us of sin, affirming truth in our hearts, and enlarging our understanding of God's revealed truth. He even develops discernment in our lives, in accord with our ongoing pursuit, learning, and application of divine truth (1 Jn 2:27). Understanding that He is our Teacher, we place a priority on personal, daily devotions and also in faithful attendance to corporate worship where we learn, worship, and service together. Paul told the Corinthians that we are all given the manifestation of the Spirit for the common good (1 Cor. 12:7). If we are being disobedient in our service to the Lord, by not ministering our unique gifting to the Body, how can we expect Him to guide us?! In similar way to us not shifting a stationary car, the Holy Spirit doesn't move the disobedient 'couch-potato' Christian. We need to motivate Christians to stop trying to figure out what their special gift is and just get busy serving the Lord out of gratitude for the privilege, knowing that the Silent Shepherd will guide us where He wants us to serve.

We are commanded to be filled by the Spirit; yielded in submission to His control (Eph 5:18). Live in vital communion with our Triune God reading the Bible for Him to speak to us, along with praying and petitioning and pouring our hearts out to Him. The Colossian counterpart to being filled with the Spirit shows that a Spirit-filled life equates with a Word-filled life (Eph 5:18; Col 3:16). Without the Word of God, the Spirit of God is silent. Yet, as we yield ourselves to the Word of God in every area of life, we are controlled by the desires of the Spirit of the Word. We must wed any subjective ideas of the witness of the Spirit, with the objective standard of revealed truth in Scripture. We

cannot listen in our spirit for some different message than what is recorded in Scripture.

The Spirit who inspired Scripture will never contradict Himself (2 Pet 1:20-21).

One of the most important ways to recognize the Spirit's work is by filling our hearts and minds with the source of wisdom on life, the Word of God (2 Tim 3:16), as we wield the sword of the Spirit (Eph 6:17).

23. Provide a biblical description of the church.

All who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one spiritual Body, the Church (1 Cor 12:12-13). The Church is a united new man, in which there is no distinction between Jews and Gentiles, as those who are in Christ Jesus (Eph 2:15). This togetherness in the body of Christ is a direct result of being reconciled with God (Eph 2:16). Those who have been washed by the blood of the Lamb are now fellow citizens (Eph 2:19) in God's household, the Church, which is built on the foundational work established by the apostles and prophets (Eph 2:20).

It is a unique spiritual organism designed by Christ, made up of all born-again believers in this present age (Eph 2:11-3:6). It is distinct from Israel (1 Cor 10:32), a mystery not revealed until this age (Eph 3:1-6; 5:32).

At the center of God's plan in this age is His Church, as He continues to create a special household of people who form a home that He indwells—a corporate body of both Jews and Greeks whom He's redeemed with His own blood. It was formed on the Day of Pentecost (Acts 2:1-21, 38-47) and will be completed at the coming of Christ for His own at the rapture (1 Cor 15:51-52; 1 Thess 4:13-18).

Allow me to distinguish between the "Universal Church" and the "Local Church."

The Universal Church

All who place their faith in Jesus Christ are immediately placed by the Holy Spirit into one united spiritual body which is the Church, the bride of Christ of which Christ is the head.

1 Corinthians 12:12-13; 2 Corinthians 11:2; Ephesians 1:22; 4:15; 5:23-32; Colossians 1:18; Revelation 19:7-8.

The formation of the Church, the body of Christ, began on the day of Pentecost and will be completed at the coming of Christ for His own at the rapture. Acts 2:1-21; 1 Corinthians 15:51-52; 1 Thessalonians 4:13-18.

The Church is thus a unique spiritual organism designed by Christ and made up of all born-again believers in this present age. The Church is distinct from Israel and is the mystery not revealed until this age. 1 Corinthians 10:32; Ephesians 2:11–3:6; 5:32.

The one supreme authority for the Church is Christ. The Church leadership, gifts, order, discipline, and worship are all appointed through His sovereignty as found in the Scriptures. The biblically designated officers serving under Christ and over the assembly as overseers and deacons must each meet biblical qualifications. Acts 20:17, 28; 1 Corinthians 11:3; Ephesians 1:22; 4:11; Philippians 1:1; Colossians 1:18; 1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-5.

The Local Church

The establishment and continuity of local churches are clearly taught and defined in the New Testament. The members of the one spiritual body, the Church, are to associate themselves together in local assemblies. Acts 14:23-27; 20:17, 28; 1 Corinthians 11:18-20; Galatians 1:2; Philippians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1; Hebrews 10:25.

The local church is free from any external authority or control. It has the right of self-government and freedom from the interference of any hierarchy of individuals or organizations. It is scriptural for biblically sound churches to cooperate with each other for the presentation and propagation of the faith. Each local church, however, through its leadership and interpretation and application of Scripture will be the sole judge of the measure and method of such cooperation. The leadership should determine all other matters of membership, policy, discipline, benevolence, and government. Acts 15:19-31; 20:28; 1 Corinthians 5:4-7, 13; Titus 1:5; 1 Peter 5:1-4.

24. What role should the church play in the counseling process?

When comparing the various church ministries out there, the practice of biblical counseling is a unique feature to a relatively few ministries and is a practice in which we seek to be faithful. The biblical (often called *nouthetic) counseling movement is that which best promotes the conviction that God's Word, and His Word alone, is sufficient to address the needs of this life (1 Pet 1:31; Ps 19) and equip believers for a life of grateful service (2 Tim 3:16-17). This settled conviction not only promotes God's wisdom as superior (1 Cor 2) to man's fallen logic, but even recognizes the devastating damage that corrupt hearts and minds elicits, as it cannot address the issues of the soul, to which the Word of God is all-sufficient. The Bible is living and active, reaching into the hidden recesses of the heart (Heb 4:12). Man is naturally on a constant pursuit to suppress God's truth (Rom 1:18) in order to excuse and minimize man's sin, or silence the God who points to sin as the reason for separation and the experience of sin in a fallen world. Yet, the good news is that the truth of the Gospel is the very power of God unto salvation (Rom 1:16-17) and sanctification in this life of faith. We desire to address moral issues that God speaks to, even issues that have been medicalized in our day and age.

The local church is a special collection of saints who have been called out of the world as a community of worshipers, who serve the Lord according to their giftedness. Since God never meant for Christians to live alone, He commissioned the church to make disciples. Whether you label it biblical or nouthetic counseling, or even call it discipleship, believers are to be concerned with applying themselves to sanctification, together maturing and growing in Christlikeness (Colossians 1:28-29; Romans 8:29). Those who are in Christ are instructed to warn the unruly, comfort the fainthearted, uphold the weak, and be patient with all (1 Thess 5:14).

The purpose of the church is to glorify God (Eph 3:21) by building itself up in the faith (Eph 4:13-16), by instruction of the Word (2 Tim 2:2, 15; 3:16-17), by fellowship (Acts 2:47; 1 Jn 1:3), by keeping the ordinances (Lk 22:19; Acts 2:38-42) and by advancing and communicating the gospel to the entire world (Matt 28:19; Acts 1:8; 2:42).

One value of the church in counseling is that it provides a wealth of biblically qualified people to help in the discipleship/counseling ministry. It also provides a place of mutual

accountability to spur each other on to love and good deeds. Finally, it provides a serious atmosphere for sin and discipline for those who are unrepentant.