

## A Biblical View of Addiction

### I. Man's Theories and God's Truth

#### Key Concepts:

A. While mankind offers limited insights for “addiction,” when rightly interpreted, God’s Word offers the best insights and real answers because He is the Creator of the “addict.”

✦ **Colossians 2:8** *See to it that no one takes you captive by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the world, and not according to Christ.*

1. Rom. 1:28 “debased” this word means “not passing the test” it was often used to describe useless, worthless metals, discarded because they contained too much impurity.
2. 2 Cor. 3:14 “hardened” this word means to cover with a thick skin to harden to cover with a callous.
3. 2 Cor. 4:4 “blinded”
4. Eph. 4:17 “futility” a mind that is devoid of truth
5. Eph. 4:18 “darkened” covered with darkness
6. Col. 1:21 “hostile” opposing God in the mind
7. Col. 2:4 “deluded” to deceive, trick.
8. Col. 2:8 “deceived”

9. Col. 2:18 “sensuous,” this is a mind set on the flesh.
  10. 1 Tim. 6:5 “depraved,” a corrupt mind
  11. 2 Tim. 3:8 “corrupted”
  12. Titus 1:15 “defiled,” stained with sin.
- B. The biblical approach to “addiction” is NOT a “disease concept” but addresses the “sinful nature” of mankind. Jesus Christ died for our sins and we can become new creations in Christ (2 Corinthians 5:17).
- ✦ **John 14:16-17** *And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.*
  - ✦ **Ephesians 4:22-24** *...to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.*
- C. God’s Word says that we are to be “transformed” which is not a “recovery process” but a total restructuring of our lives. We become new in Christ and have a new identity in Christ.
- ✦ **Romans 12:2** *Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.*
  - ✦ **Ezek. 36:26-27** <sup>26</sup> *And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.* <sup>27</sup> *And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.*

D. Once God changes the heart of the addict, that person then can begin to replace his or her flawed thinking with perfect, joyful, and righteous thinking.

✦ **2 Corinthians 5:17** *Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*

✦ **John 14:6** *Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."*

E. Progressive Sanctification demands BOTH heart change AND behavior change. It is difficult to say "no" to the flesh and to say "yes" to the Holy Spirit in obedience.

F. They must become DOERS OF THE WORD.

✦ **James 1:22** *But prove yourselves doers of the word, and not merely hearers who delude themselves.*

✦ **I Corinthians 4:17** *For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison...*

## II. Definitions of "Addiction" -- What Is "Addiction?"

A. The moral model: This model says that addiction is a result of a "character flaw" and "human weakness."

B. The disease model: The disease model of addiction was popularized by Bill Wilson and Dr. Bob Smith, founders of Alcoholics Anonymous.

1. This model has lots of problems. "Powerless over alcohol" or "powerless over sin choices" – victim mentality promoted
2. Unbelievers truly are "powerless" over sin in an everlasting manner; believers have access to the power of the Holy Spirit
3. Any Higher Power will do is untrue; But we know that there is Only One True God

4. Choosing a Higher Power of your own understanding is the very definition of idolatry.
5. Treats addiction as a disease not a sin nature problem. (which then makes the person a victim)
6. Recovery is the word the disease model uses but the biblical word is transformation into the likeness of Christ.
7. Sobriety is a good goal but it is a secondary goal to glorifying God.
8. One of the fundamental steps is to have the addict/alcoholic Make Amends. That is fine but the biblical goal is to confess as sin and ask forgiveness giving restitution when necessary.
9. The co-founder of A.A. was involved in necromancy (talking to the spirits of the dead), a well-known adulterous relationship after sobriety, and use of LSD to have another spiritual awakening. He also reportedly asked for alcohol on his death bed.
10. “Having had a spiritual awakening as a result of these Steps,” is blasphemous against the work of the Holy Spirit.
11. Promotes attendees to their meetings as “spiritual people” whereas church-goers are “religious people.”
12. The disease model of addiction is defined as a medical problem:
 

“Addiction is a brain disease. It is characterized by altered brain structure and functioning. These brain abnormalities cause persons with this disease to become addicted to substances or activities, once exposure to these substances or activities occurs. This model considers addiction irreversible once acquired.” (This is from a Recovery website written by Disease Model of Addiction and Recovery Implications A. Tom Horvath, Ph.D., ABPP, Kaushik Misra, Ph.D., Amy K. Epner, Ph.D., and Galen Morgan Cooper, Ph.D., edited by C. E. Zupanick, Psy.D.)
13. The American Medical Association declared alcoholism to be a disease in 1956. Today Alcoholism is currently viewed by the AMA as a dual classification illness: both psychiatric and medical.

- C. The genetic model: says addiction is a result of genetic predisposition either nature or nurture.
- D. The cultural model: It is, in part, determined by the culture's influence and whatever seems to be in vogue at the time.
- E. The demonic model: claims there is a demon behind you doing the things you do.
- F. The blended model: This model incorporates various elements of other models in order to "cover all bases."
- G. Dictionary Definitions
  - 1. Dictionary.com defines addiction as: "the state of being enslaved to a habit or practice or to something that is psychologically or physically habit-forming, as narcotics, to such an extent that its cessation causes severe trauma."
  - 2. Webster's Dictionary defines addiction as: "compulsive need for and use of a habit-forming substance (as heroin, nicotine, or alcohol) characterized by tolerance and by well-defined physiological symptoms upon withdrawal..."
 

*broadly* : persistent compulsive use of a substance known by the user to be harmful

### III. What Is "Addiction" According to Scripture?

- A. The Bible refers directly to drunkenness and clearly teaches that drunkenness is sin (Prov. 20:1, Rom. 13:13, Gal. 5:21, Eph. 5:18, 1 Pet. 4:3). Drunkenness is the prototype biblical example of "addiction" which informs all others (cf. Welch, *Addictions*, 22).
- B. The most common way the Bible describes the experience of "sin" - "addiction" is by comparing it to "bondage," "slavery," being "enslaved" or "ruled" (John 8:33-34, Rom. 6:6ff, 7:14, 23-24, Gal. 4:8-9, 1 Cor. 6:12, Titus 2:3, 3:3)
- C. A comprehensive, biblical view of sin reveals that sin is both an inescapable inner principle, as well as an overt, calculated rebellion.
  - 1. An Inescapable Inner Principle: The apostle Paul gives us some truths in Romans 7:21 that humbled him in his battle with sin. "So I find it to be a law that when I want to do right, evil lies close at hand." (Romans 7:21)

- a. Sin living in us is a “law.” The “law” Paul refers to is the same thing he calls “sin living in me” in verses 20 and 23. This is the “indwelling sin we are talking about.
  - b. We find this law inside us.
  - c. We find this law when we are at our best
  - d. This law never rests. Romans 7:21-23 “So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.”
  - e. **SIN:** It is a “law” (Rom. 7:23) – inescapable, inner principle
2. An Overt, Calculated Rebellion: A comprehensive, biblical view of sin reveals that sin is NOT ONLY an inescapable inner principle, BUT ALSO an overt, calculated rebellion.
- a. Sin is also an overt calculated rebellion- Scripture teaches that people are fully responsible for both.
  - b. Sin is also overt lawlessness:  
“Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.” (1 John 3:4)
3. This explains in part the culture’s view that addiction is a disease: Sin sometimes *feels* like a disease, like something *in us* rather than something that we choose to do (Rom. 7:15, 17, cf. Is. 1:5-6) With these principles you can talk with people with an addiction even one that has had some background in the disease model and explain to them what is going on and why they might have believed the disease model. Only now instead of medication to help with a lifelong incurable disease or a lifetime of going to meetings -we can offer help through the gospel.
4. **You can truly give them hope.** Matthew 1:21 says, “She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.”

- If we think of sin only as overt, calculated disobedience, we will not find what we are looking for in Scripture. But sin is more than self-conscious rebellion against God. It is also a blinding power that wants to control and enslave us.” – Ed Welch, *Addictions*, 32.
- Martin Luther’s comments on “responsible bondage” are unmatched: “a man without the Spirit of God does not do evil against his will, under pressure, as though he were taken by the scruff of the neck and dragged into it... but he does it spontaneously and voluntarily. And this willingness or volition is something which he cannot in his own strength eliminate, restrain or alter.” – Martin Luther, *The Bondage of the Will*, 102.
- Ed Welch concludes, “This enlarged perspective (of sin) indicates that in sin, we are both hopelessly out of control and shrewdly calculating; victimized yet responsible. Addicts genuinely feel out of control, but they are also making choices rooted in their own selfcenteredness and pride.” – Welch, *Addictions*, 34, 36.



# Basic Biblical Principles, Strategies, and Procedures for Helping “Addicts”

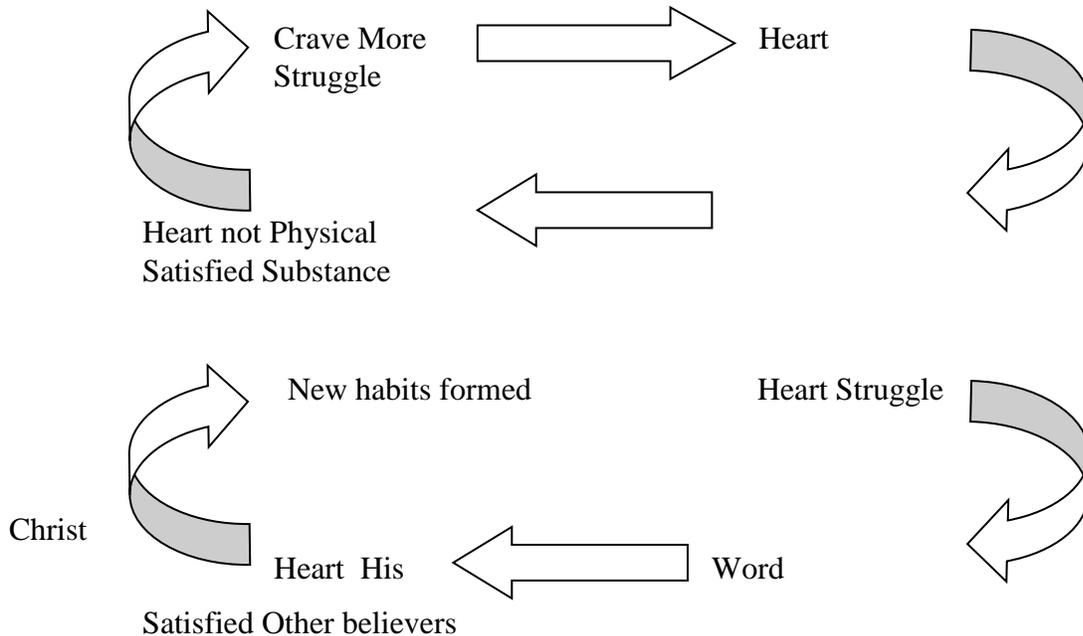
## I. Levels of “Addiction” (adapted from Paul Tripp, “Addictions Counseling” Faith Baptist Church 2008)

### A. Symptom “addiction”

1. Slavery to some physical substance (drugs, alcohol, etc.) – a foreign substance is introduced into the body
2. Slavery to some pleasurable activity that brings a physiological reward (pornography, video games, gambling, etc.) – the substance is within the body already.

### B. Causal “addiction” – the god-replacement ruling the heart

1. What are the desires of the heart? (“lusts of flesh” – Eph. 2:3)
2. What are the lies being embraced? (2 Cor. 10:5, James 1:14-16, Eph. 4:22)
3. What are the habits that have formed? (Eph. 4:22-24)



## II. Data Gathering

### A. External factors

1. Family
2. Job
3. Finances
4. Relationships, etc.

### B. Internal factors

1. What is he thinking?
2. What is he wanting?

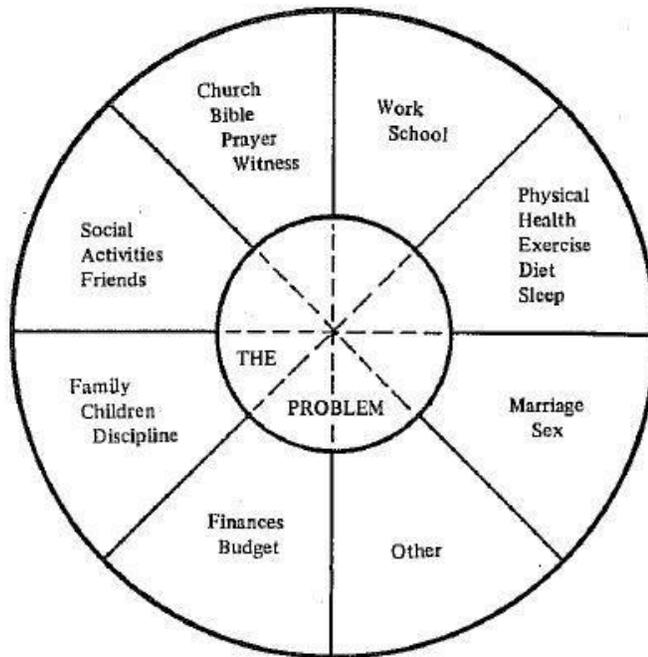
### C. Common factors (Stuart Scott, *Advanced Biblical Counseling*, The Master's Seminary, 1999, 127)

1. Inaccurate view of self
2. Avoidance of conflicts or trials
3. Lack of trust in God
4. "Perfectionistic" tendencies
5. Desires a "quick fix"
6. Motivated by fear
7. Patterns and habits
8. Peer pressure
9. Triggers

## III. Radical Amputation (Matt. 5:29-30)

- A. If the substance is a medication, illegal drug, or alcohol, then a physician should likely be involved.
- B. If the behavior has significant physical or medical factors, then a physician should likely be involved (e.g., anorexia, cutting, etc.).
- C. Radical amputation should include all factors related to the "addiction" – behavior, substances, relationships, influences, locations, etc.

**IV. Total Life Re-Structuring (Adams, *Competent to Counsel*, 156).**



- A. "...means looking at the problem in relationship to all areas of life" (Adams, 156)
- B. "...and seeing how all these areas contribute toward the solution: Structure often is essential for effecting the twofold change that we are discussing. Structure helps both in putting off and in putting on." (Adams)
- C. Jay Adams writes, "When a counselee prays in faith for change, his faith should extend to works that are consistent with his prayer. If he prays for deliverance from a smoking habit, he should stop buying cigarettes. If he wants to overcome an impure thought life, he must burn the girlie magazines. If he wishes to get rid of a bad temper, he should abandon the company of others with a similar problem (Proverbs 14:7; 22:24, 25). Thus the structure of one's activities, surroundings, and associations should be consistent with and aid his avowed desire to put off a sinful practice. Equally important, since change is two-factored, he must structure for the new practice that he wishes to develop." (Jay Adams, *The Christian Counselor's Manual*, 195)

- D. What items need to be “put off”?
- E. What items need to be “put on”?
- F. In what other ways should the counselee’s life be structured for godliness?

**V. The “Heart” in Addiction**

- A. What are the ruling desires?
- B. What lies have been embraced?
- C. What patterns have been developed?

# A Counseling Strategy for Helping Counselees Struggling with Pornography

## I. Preliminary Steps:

### A. Begin with Painfully Honest Evaluation (Ps. 139:23-24)

1. How often do you struggle?
2. When do you typically struggle?
3. In what context(s) do you struggle?
4. What patterns do you see in your struggle?
5. Beware of the eternal danger of not fighting (Matt. 5:28-30, cf. 1 John 3:9-10).

### B. Turn to Christ in Genuine Repentance (Pss. 32, 51, Rom. 7:24-25)

1. Avoid false saviors:
  - a. Trying harder
  - b. Making rules
  - c. Praying more
  - d. Forming resolutions
  - e. Giving in to discouragement
  - f. Relying on biblical principles with relying on Christ
2. It is only because we are “in Christ” that we have any hope for growth and change (Rom. 6).

### C. Implement Radical Prevention Steps (Matt. 5:29-30)

1. Remove sources of temptation (computer/internet, movies, certain contexts, jobs, people, etc.).



2. Install blocking & accountability software to all computers, phones, and other internet-capable devices.
3. Restrict access to cable, satellite, or on-demand video services like Netflix, Vudu, iTunes, or Amazon.
4. Re-design your schedule and daily routine so that it promotes godliness, not sin.
5. Surround yourself with godly men.

## **II. Follow a Daily Battle Plan:**

### A. Offensive (Ps. 119:9-10)

1. Spend daily time with God in His Word and prayer

- a. My daily time and place is

\_\_\_\_\_

- b. My Bible reading plan is

\_\_\_\_\_

- c. Things I am praying for

\_\_\_\_\_

2. Read over each of the following Scriptures every day:

2 Timothy 2:22, Job 31:1, Proverbs 5:21, Ps. 119:9-16, Prov. 6:27, Phil. 4:8, 1 Thess. 4:3-8, Lev. 19:2, 1 Tim. 6:11, Eph. 5:3, Col. 3:5, Matt. 28:28-30

- a. Memorize one of the above verses per week.
  - b. For the verse you are memorizing, write one specific, practical application that you can do *today*. Do one application per day (James 1:22).
3. Attend a worship service every Sunday. Commit yourself to a local body of believers in a Bible-teaching church (Heb. 10:23-25).
4. Get involved in a small group or discipleship group in your church. A small group or discipleship group is a context where you can practice the



“one anothers” of Scripture, receive the ministry of others, and build relationships where “speaking the truth in love” can occur (Eph. 4:14-16)

5. Get involved with a ministry in your local church. If possible, try to get involved with a ministry that involves serving other people (1 Pet. 4:10)
6. Seek out an older, godly man who can disciple you and specifically hold you accountable with your struggle (Titus 2:6-8).
  - a. Fathers and sons should have humble, honest, and regular communication, accountability and prayer with and for one another in this area (Proverbs 5, 7, 9, etc).
  - b. Men should seek friendships with other guys who are committed to purity: personally, in their relationships with women, in hobbies & recreation, and in entertainment.
7. Practice the principle of radical amputation (Matt. 5:29-30). What things are causing you to be tempted? As Jesus commands, remove these things so that you will no longer be tempted.
8. What sexual-related thoughts and fantasies have you been entertaining? These need to be put-off and replaced with godly, Christ-exalting thoughts and desires (Eph. 4:22-24, Phil. 4:8).
  - a. It is helpful with these things to already have a “put-on” list in mind so that you have something to think about when sinful thoughts arise.

PUT-OFF	PUT-ON
I’m tired and stressed out, I need some relief...	Lord, I’m tired and stressed. I need your grace to sustain me. Help me to find peace in You alone.
I just want to feel the rush of looking at...	Father, only you can bring godly pleasure to my soul. Help me to see the deception of the temptation I feel right now. Might I find joy in the pleasures which are in Your right hand.
She looks....	Father, that woman is Yours: made in Your image by You and for You. Any sexual beauty she has is reserved for her husband alone. Help me to honor her as a fellow image-bearer and to think of her as a sister whom I am called to serve and treat with purity.

I'll just look for a minute...	"Put on the Lord Jesus Christ, and make no provision [no plan to indulge] for the flesh in regard to its lusts." I must kill this thought now. Instead, I'm going to go ask my mom if I can help with any chores.
It will feel so good to...	"For the lips of an adulteress drip honey And smoother than oil is her speech; 4 But in the end she is bitter as wormwood, Sharp as a two-edged sword." – Prov. 5:3-4
God will forgive me	"Are we to continue in sin that grace might increase? May it never be!" – Rom. 6:1
No one will know	"For the ways of a man are before the eyes of the Lord, and He watches all his paths" – Prov. 5:21
I can't resist this temptation. It is too strong!	"No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it." – 1 Cor. 10:13

- b. Since sexual temptation often comes to the mind as an image, having "righteous images" to replace them with is essential.
- c. Romans 13:14 offers a helpful "put-on/put-off" admonition:
  - ✦ "Put on the Lord Jesus Christ" – His desires, thoughts, provision, etc.
  - ✦ Put off – "make no provision for the flesh in regard to its lusts." - The word "provision" means "thoughtful planning to meet a need." This verse commands us to not even begin to "make a plan" to indulge in sexual lust, but to kill the desire as soon as it comes.
9. Read Romans 6. How does your status as a believer in Jesus Christ equip you to battle sin? Write down at least five commands from Romans 6 to make a regular part of your daily life:
10. Do topical biblical studies to help renew your mind (Rom. 12:1-2).
  - a. God-honoring, sexual intimacy in marriage (Prov. 5, 1 Cor. 7, Heb. 13:4, etc).
  - b. How we should use our bodies for God's glory (1 Cor. 6).
  - c. How to think about and view women (1 Tim. 5:2).
  - d. "Straying," and how to avoid it (Proverbs).



- e. The fear of the Lord (Proverbs).
- f. What does it mean to be “in Christ”? (Rom. 6).

B. Defensive - Try to implement this plan as soon as you notice temptation.

1. Get away. Have a public location that you can “flee” to when the temptation arises. This could be a school library, godly friend’s house, nearby fast-food restaurant, etc.
2. Pray. Seek the Lord. Call upon Him for help. Tell Him what you have been thinking and desiring. Ask for His help and strength. Ask for Him to give you the grace to take a step of obedient faith and not give in to the temptation.
3. Review. Review the “offensive plan.” Read over Scripture verses and applications. Renew your mind. What changes do you need to make?
4. Call. Call your discipler or accountability partner and tell him what happened. Follow his counsel and instruction.

C. Repentance - Implement this plan when you give in to temptation

1. Confess the sin to God and seek His forgiveness (Ps. 32:5, 1 John 1:9).
2. Confess the sin and seek forgiveness from those you sinned against (Luke 17:3-4).
3. Confess the sin to another brother in Christ who is helping you with accountability and can pray for you. Be completely open and honest (James 5:16).
4. Take steps of radical amputation to avoid temptation in the future (Matt. 5:29-30).
5. What actions of righteousness do you need to implement to kill the sin? (Eph. 4:22-24). To help with this step, ask yourself these questions:
  - a. In this specific instance of sin, what should I have been doing?
  - b. What are ten specific ways I can show sacrificial love to my wife? (If you are not married, what are ten things your

can do to love and serve various people in your church, neighborhood, or workplace?)

- c. Are there areas of responsibility that I have been neglecting?
- d. Are there personal projects, ministries, household duties, or other God-honoring activities that I need to start doing but I have been putting off?

6. Ask God to examine your heart (Ps. 139:23-24).

- a. What self-serving desires and motives do you see? Confess them to God. What God-honoring and others-serving desires and motives should you replace them with?
- b. When do you think this particular temptation began?
- c. What is the main “pleasure” that pornography offers that is attractive to you? (use the following table to help you). Once you identify the main pleasure (from the “promise of porn” column), next note suggested attributes of God and gospel virtues to meditate on.

- These will give you biblical truths by which you can renew your mind and help you to form gospel-centered resolutions that are specific to your heart’s temptation.

Promise of porn	Typical context	Faith in God	Gospel virtue
Respect	Inadequacy and fear of rejection	God is glorious – He is the One we should fear	Call yourself to pursue God’s glory
Relationship	Fear of intimacy and risk / desire for relationship	God is great – He is sovereign over our relationships	Call yourself to contentment in Him
Refuge	Hardship or fear of failure	God is great – He is sovereign over our lives	Call yourself to take refuge in Him
Reward	Boredom and sacrifice	God is good – He is our ultimate and lasting joy	Call yourself to delight and joy in Him
Revenge	Frustration and anger	God is gracious – He gives us more than we deserve	Call yourself to patience and returning good for evil
Redemption	Guilt and self-loathing	God is gracious – He is the one who atones for sin	Call yourself to humility

Chart is adapted from Tim Chester, *Closing the Window* (Downers Grove, IL: IVP, 2010), 64.



- d. In what other areas of your life do you see selfishness and living for self instead of for God and others? (2 Cor. 5:14-15, Matt. 22:36-39).
  - e. At work? With your family? In eating? In leisure and hobbies? At church?
7. By God's grace, what commitments to action do you need to make? (1 Tim. 4:7b).



## COUNSELING ADDICTS IN TEAMS OF TWO

### I. Introduction and Overview

- A. Counseling addicts is difficult. We recommend you have **TWO** counselors in every session.
- B. Demonstrate the **STRENGTH** in the **TEAM** approach to biblical counseling.
- C. Provide a model designed to mobilize **LAY PERSONS** to be “qualified and competent” team biblical counselors and disciple-makers.

Acts 8:26-40 Now an angel of the Lord said to Philip, “Rise and go toward the south to the road that goes down from Jerusalem to Gaza.” This is a desert place. And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship and was returning, seated in his chariot, and he was reading the prophet Isaiah. And the Spirit said to Philip, “Go over and join this chariot.”<sup>30</sup> So Philip ran to him and heard him reading Isaiah the prophet and asked, “Do you understand what you are reading?”<sup>31</sup> And he said, “How can I, unless someone guides me?” And he invited Philip to come up and sit with him.<sup>32</sup> Now the passage of the Scripture that he was reading was this: “Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth.”<sup>33</sup> In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.”<sup>34</sup> And the eunuch said to Philip, “About whom, I ask you, does the prophet say this, about himself or about someone else?”<sup>35</sup> Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.<sup>36</sup> And as they were going along the road they came to some water, and the eunuch said, “See, here is water! What prevents me from being baptized?”<sup>38</sup> And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him.<sup>39</sup> And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing.<sup>40</sup> But Philip found himself at Azotus, and as he passed through he preached the gospel to all the towns until he came to Caesarea. (ESV)

### II. Disciple-making in the Local Church

- A. Two are Better Than One.  
Ecclesiastes 4:9-12 “Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken.”

- B. “Surely he has more satisfaction in life, who labours hard to maintain those he loves, than the miser has in his toil. In all things union tends to success and safety, but above all, the union of Christians. They assist each other by encouragement, or friendly reproof. They warm each other’s hearts while they converse together of the love of Christ, or join in singing his praises. Then let us improve our opportunities of Christian fellowship. In these things all is not vanity, though there will be some alloy as long as we are under the sun. Where two are closely joined in holy love and fellowship, Christ will by his Spirit come to them; then there is a threefold cord.” – Matthew Henry and Scott Thomas<sup>1</sup>
- C. One horse pulls TWICE (2x) its own weight. Two horses can pull not just double but 6 times the weight of what one horse can pull.

### III. What is Team Biblical Counseling?

- A. Team Biblical Counseling is “at least two redeemed sinners partnering together in the body of Christ to ‘speak the truth in love’ to counselees so that ALL INVOLVED may glorify God by becoming more like Christ, which includes being reconciled to God and to others in obedience to God’s Word as enabled by the Holy Spirit.”– Dr. Mark Shaw, 2009<sup>2</sup>
- B. Unique Goals of Team Biblical Counseling
1. REPLICATION of disciples of Christ (Matt. 28:18-20, Eph.4:11-16)
  2. Intentionally MOBILIZING lay persons in a safer model (Luke 10:1)
  3. EQUIPPING the Body of Christ
    - a. Learn from a Disciple-maker (2 Tim. 2:2)
    - b. Learn from a Peer (Prov. 27:17)

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<sup>1</sup> Henry, Matthew and Scott Thomas. *Matthew Henry’s Concise Commentary*. Logos Research Systems, 1997.

<sup>2</sup> Adapted from *Strength in Numbers: The Team Approach to Biblical Counseling* by Mark E. Shaw.

#### IV. Biblical Examples of Partnerships

- A. Marriage, Parenting, Greatest Partnership is the Holy Spirit and God's Word (Eph. 6:17; Col. 3:16; Eph. 4:15)
- B. What makes a partnership great?  
Unity, diversity, or both\_\_\_\_\_?
- C. Barnabas & Paul
  - 1. Acts 9:26-27 Barnabas defends Paul
  - 2. Acts 11:25-26 Work together for a year!
  - 3. Acts 15:39-40 Team splits and disciple others
  - 4. Barnabas disciples Saul (Paul), then John Mark. Paul then disciples Silas, Timothy, Titus, & Luke! REPLICATION!
- D. 2 Timothy 2:1-2 "You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also."
- E. The Power of Discipleship – comparing 2 models: Evangelist & Disciple-maker
- F. The Example of Jesus
  - 1. Luke 10:1 two by two into every town and place where he himself was about to go.
  - 2. Mark 11:1-2 ...Jesus sent two of his disciples and said to them, "Go into the village..."
  - 3. Mark 14:13 And he sent two of his disciples and said to them, "Go into the city, and a man carrying a jar of water will meet you."
  - 4. Mark 6:7 he called the twelve and began to send them out two by two
  - 5. John MacArthur's note about Mark 6:7: "The practice [of two by two] gave the disciples mutual help and encouragement and met the legal requirement for an authentic testimony (Deut. 19:15)."<sup>3</sup>

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<sup>3</sup> MacArthur, John. *The MacArthur Study Bible*. Word Publishing, 1997. p. 1215.

## V. Benefits of Team Biblical Counseling

- A. Greater Display of Christ – John 1:14 “And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”

Grace = unmerited favor; loving-kindness. Truth = actual state of a matter; precise

- B. The Sinful Tendency toward Imbalance
1. Lazy Legalism<sup>4</sup> - Truth without Grace
    - a. Breeds self-righteousness and
    - b. Poisons the church and pushes people away from Christ
  2. Sloppy Agape<sup>5</sup> – Grace without Truth
    - a. Breeds moral indifference and
    - b. Keeps people from seeing their need for Christ
  3. God wants us to keep both in proper balance - but how?
- C. Overcoming the Sinful Tendency toward Imbalance
1. Ephesians 4:11-16 – “Speaking the truth in love” to each other!!!
    - a. Who is “speaking the truth in love” to YOU? Spouse? Best Friend? Parent? Child? (adult Christian child preferably) Trusted Christian Friend (TCF)? Deacon? Elder? Pastor?
    - b. *How are you spiritually growing? Who is discipling you?*
  2. To whom are you “speaking the truth in love”? Spouse? Best Friend? Parent? Child? Trusted Christian Friend (TCF)? Deacon? Elder? Pastor?
    - a. *Who are you intentionally discipling?*
- D. Benefits of Team Approach for Counselors
1. More serious atmosphere & purpose (2 Cor. 13:1)
  2. Protection from false accusations (Num 35:30, Prov. 14:5)
  3. Aware of temptations of flesh (Gal 6:1)
  4. \_\_\_ENCOURAGEMENT\_\_\_! (Luke 10:17)
  5. Strength – mutual help (Luke 10:3)
- E. Benefits of Team Approach for Counselees
1. More wisdom provided (Prov. 15:22)
  2. More love demonstrated (2 Cor. 1:3-7 “we” and “us” used by Paul)
  3. Balance of \_\_\_grace\_\_\_ & \_\_\_truth\_\_\_ (John 1:14)

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<sup>4</sup> Concept from Pastor Harry Reader

<sup>5</sup> Concept from Pastor Harry Reader

4. Protection from potential harm (Deut. 19:15; Matt. 18:16)

## VI. Potential Dangers of Solo Counseling

- A. Sometimes promotes the "\_\_\_expert\_\_\_" model; may be stealing God's glory (I Cor. 10:31)
- B. False accusations against counselor (Deut. 19:15)
- C. Deception by counselees harder to discern (Ecc. 4:12)
- D. No one to help carry burdens (Gal 6:2)
- E. Notetaking is more difficult, finding Bible references, no praying partner present (Ecc. 4:9-11)
- F. Pride (Prov. 29:23)
- G. Sin (I Cor. 10:12)

## VII. The Practical Model

- A. Romans 15:14 "I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another."
- B. Who Can Counsel? Someone who is:
  - 1. Surrendered to Christ (Rom. 12:1)
  - 2. Submitted teachable, & willing (2 Tim 1:13)
  - 3. Strong in major doctrinal truths of Bible (Rom. 12:2)
  - 4. Sufficiently Trained: Qualified & Competent (2 Tim. 2:2)
- C. Finish Strong!
  - 1. Double teaming the opponent
  - 2. The opponent is not the counselee, but the lies of the world and Satan that he/she is believing
  - 3. Two biblical counselors *slow down* the enemy's productivity when the power comes from the Holy Spirit working together with God's Word.

Ecclesiastes 4:9-12 "Two are better than one, because they have a good reward for their toil. <sup>10</sup> For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! <sup>11</sup> Again, if two lie together, they keep warm, but how can one keep warm alone? <sup>12</sup> And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken."





## TRUTH and GRACE INVENTORY

NAME: \_\_\_\_\_ DATE: \_\_\_\_\_

Directions: Circle a number that best reflects your thoughts (1—I strongly disagree, 5—I strongly agree).

1 2 3 4 5	1. I love to study the Scriptures and to read theology books.
1 2 3 4 5	2. I am sometimes quick to judge.
1 2 3 4 5	3. I am sometimes slow to forgive.
1 2 3 4 5	4. I am often stronger on truth and weaker on grace.
1 2 3 4 5	5. I value order, structure, and planning more than spontaneity.
1 2 3 4 5	6. I cannot believe how many people willingly break the law.
1 2 3 4 5	7. I like to be on time for my appointments and often I arrive early.
1 2 3 4 5	8. I enjoy routine and repetition in my employment.
1 2 3 4 5	9. I am more comfortable with predictability than spontaneity.
1 2 3 4 5	10. I like slow-paced, consistent, and stable environments with little change.
1 2 3 4 5	11. Righting a wrong is often primary in my mind.
1 2 3 4 5	12. I prefer a final decision be made "once and for all."
1 2 3 4 5	13. I like to explore the various options to reach a decision as quickly as possible.
1 2 3 4 5	14. I value justice more than mercy.
1 2 3 4 5	15. I see right and wrong clearly.
	<b>TOTAL</b>

1 2 3 4 5	16. I love to forgive others, even undeserving persons.
1 2 3 4 5	17. I value freedom and spontaneity more than order, structure, and planning.
1 2 3 4 5	18. I sometimes neglect Bible study.
1 2 3 4 5	19. I see many moral standards as "legalism."
1 2 3 4 5	20. I am often stronger on grace and weaker on truth.
1 2 3 4 5	21. I am often surprised by unforgiving attitudes of others.
1 2 3 4 5	22. I do not mind being late for my appointments and often I arrive late.
1 2 3 4 5	23. I do not enjoy routine and repetition in my employment.
1 2 3 4 5	24. I am more comfortable with spontaneity than predictability.
1 2 3 4 5	25. I like fast-paced, constantly changing environments.
1 2 3 4 5	26. Righting a wrong is something that I recognize but do not always want to act upon.
1 2 3 4 5	27. I prefer that a final decision NOT be "locked down" if new information comes in later that might change my decision.
1 2 3 4 5	28. I like to explore the various options for as long as possible.
1 2 3 4 5	29. I value mercy more than justice.
1 2 3 4 5	30. I do not see right and wrong clearly.
	<b>TOTAL</b>

Add up your scores for each page separately. If your score on the first page is 60 to 75, that may be an indicator that you value truth and justice very highly as a biblical counselor. We would call you a truth-teller. While this is a positive trait in many ways, it may also be negative at times so we advise that you co-counsel with a grace-giver to give more balance to your counselees.

If your score on the second page is 60-75, that may be an indicator that you value grace and compassion very highly as a biblical counselor. We would call you a grace-giver. While this is a positive trait in many ways, it may also be negative at times so we would advise that you cocounsel with a truth-teller to give more balance to your counselees.

If you scored high or low on both, you may want to take this inventory again thinking about your approach to biblical counseling. This inventory is NOT an absolute but merely a tool to help you grow in Christ by becoming more balanced as a truth-teller or grace-giver.

### **Case Study:**

**Instructions:** Read the following case study about a young lady named Nicole. Then work with your partner (you will be paired with someone who was an opposite of you on the Grace and Truth Inventory) to answer the questions. Do your best to not fear! This is challenging.

#### **Addiction Case Study: Nicole**

#### **BACKGROUND:**

A single mother of a 22-year old girl calls you because she wants counseling for her drugaddicted daughter. She has heard people at church talk about the fact that you have a desire to help people struggling with addiction. Her daughter, Nicole, was arrested for “possession” and has agreed to come for counseling. The mother says that her daughter has been around “all of the wrong friends” and “never got over the divorce” of her parents when Nicole was 7 years old. The mother says that her attorney has recommended they begin counseling with you for a more favorable ruling on a first-time offense. “I can’t believe my baby would do this! I know I raised her better, “is the last thing the mother says to you on the phone.

Later that week at the first counseling session, you learn more information like the following:

1. Nicole’s mother answers questions for Nicole and attempts to dominate much of the conversation- so much so, that you ask the mother to leave the room for time to talk to Nicole alone for the purpose of gathering more data.
2. Nicole states the possession charge was “stupid” because it was a very small amount of marijuana. “It was like they just wanted to pin something on me,” she say’s meaning the police were looking for a reason to charge her with a crime.
3. Nicole admits that not only has she been smoking marijuana and taking prescription meds, but she has been selling them on the side with her boyfriend who “really needs help because he shoots heroin” she admits and then exclaims: “but please don’t tell my



mom that!” She works a flexible part-time job and says she doesn’t have money in savings because she gives it to her boyfriend to help him pay rent.

4. When you ask Nicole to tell you about her “spiritual life” she says she made a profession of faith at a youth retreat at age 12. She also states that she continues to have “lots of unanswered questions” and struggles with a God who allows suffering. She does not attend church and does not pray or read her Bible much at all.
5. Digging deeper, you ask Nicole about her sexual history to which she deflects the question but as you probe, she admits being physically intimate with her current boyfriend and one other boyfriend prior. Again, she pleads with you not to tell her mother.
6. Nicole makes an offhand comment that “I was always the nerdy girl who studied in high school but now I have a lot of cool friends.”

**Questions to Answer:**

Please cite Scripture references for each one when possible. John 1:14 say’s “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.” Jesus is full of *grace and truth.*

1. How would you conceptualize this case? What items are “agenda” items for both the mother and Nicole that you would either address in later sessions and/or like to investigate more closely?

**TRUTH**

**GRACE**

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3. Where would you begin this case? What is it about the data that encourages you to begin there?

**TRUTH****GRACE**

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3. How was the mother viewing her daughter based upon the phone call prior to counseling?  
What are the pros and cons of how she views her daughter?

**TRUTH****GRACE**

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4. What are some of the mindsets that you can identify in Nicole's thinking that concern you?

**TRUTH****GRACE**

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5. What resources beyond yourself are you hoping to recruit in this situation? What do you want those resources to accomplish?

**TRUTH****GRACE**

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6. Generally speaking, how do you help people who are “addicts”?

**TRUTH****GRACE**

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Additional Notes: