



TRINITY

COLLEGE OF THE BIBLE AND THEOLOGICAL SEMINARY

4233 MEDWEL DR
NEWBURGH IN 47630-2528
www.trinitysem.edu

EMAIL: contact@trinitysem.edu • FAX: (812) 858-6403 • TELEPHONE: (812) 853-0611

COVER SHEET
FOR LESSONS SENT BY POSTAL MAIL

LESSON SUBMISSION CHECKLIST:

- I have reviewed and followed the Submission Instructions for Course Assignments in my Study Guide.
I have reviewed and followed the Lesson Submission Instructions in the Trinity Student Binder.
I have numbered each page except the Cover Sheet and the bibliography.
I have double-spaced my answers. Exception: All international students - except UK - submitting postal lessons may single-space their answers.
I have typed the module assignment. Note: The module assignment is simply the instructions included in the Study Guide for any given module.
I have typed and underlined the question number and question.
I have attached a completed Cover Sheet to my lesson submission.
I have included a self-addressed envelope (SAE) of sufficient size for my postal lesson submission. It is necessary to provide a different SAE for each lesson submission bearing a different course name and number.
I have included sufficient postage. This applies to U.S. students. This also applies to UK students sending lesson submissions to Dr. Oliver Rice.

If you have any questions about lesson submissions, please email your question to contact@trinitysem.edu or call (812) 853-0611.

Name: (Type Name) Student ID Number: (Type ID #)

Course Name: Principles of Biblical Counseling I Course #: BC 606 DE 00

Module Number: One Audio Number: Project Number: One

** The Module Number, Audio Number (if applicable), and Project Number (if applicable) must be accurate in order to process the lesson and record the grade. The correct information is stated in the Course Study Guide.

Date of Study Guide: 5/27/2003 Program: M.A. in Biblical Counseling
(The Date of Study Guide is found in the upper right-hand corner of Study Guide.)

Address: (Type Address)

City: State: Zip: Country:

Telephone: (Type Telephone) Email: (Type email address)

For Office Use Only - DO NOT WRITE BELOW THIS LINE

Date Received in Trinity Office: Comments:

Module One: Submit a summary of three issues or concepts that caught your attention.

The first concept that intrigued me is the necessity of Scripture and the use of words to accomplish a goal. In no context other than Biblical counseling will those two culminate in converting the unregenerate and changing character.

I have been encouraged that throughout the lectures Eyrich has urged the use of Scripture in counseling. From the prerequisite of a counselor in I Timothy 3 to the role of the counselor as found in several Scriptures, our source, our means and our ends are to be grounded in the Word (Eyrich, lectures). MacArthur has furthered this encouragement when he has written of the sufficiency of Scripture especially as found in Psalm 19:7-14.¹

Adams (1970) warned us of the failures of the counselor. One that struck a chord with this former Marine and ex state police trooper is “the temptation to become overbearing in the use of authority, using authority for its own sake, or failing to keep God’s authority and one’s own opinions discrete” (Adams 1970, 59). Or, as Eyrich has succinctly stated, “Authoritative not Authoritarian.”

No, I would rather have my life and thus my counseling be controlled by “...only such [speech] as is good *and* beneficial to the spiritual progress of others, as is fitting to the need *and* the occasion, that it may be a blessing *and* give grace (God’s favor) to those who hear it” (Ephesians 4:29, TAB). However, while attacking the problem and building the person,² the counselor must be indwelt and thus controlled by the Holy Spirit.

Ultimately the words spoken must be the language of the Holy Spirit.

¹ MacArthur (1991) stated that “Psalm 19:7—14 is the most monumental statement on the sufficiency of Scripture ever made in concise terms” (p. 77).

² Adams has said that “If a brother has been doing something wrong, he needs help (Dr. Eyrich refers to this in his outline under methodology as being compassionate). He doesn’t need tearing down, he needs building up” (page 229).

The language of the Holy Spirit is the Word of God spoken in love. As that language is used, the goal of Biblical counseling can be realized. Is the counselee unregenerate? Present the claims of Christ in love because he needs a change of nature. Is the counselee presenting a sin pattern? Present the claims of the Word of God in love because he needs a change in character (Eyrich).

I can see no other occupation in which words are so vitally important. To accomplish the twofold goal of Biblical Counseling, the counselor must be a man of the Word, and a master of words and utterly dependent upon the Holy Spirit to speak a word, “as is fitting to the need of the occasion...”

For the second issue, I would like to address Eyrich’s critique of Crabb’s article (1981, pp. 305-311).

Eyrich quoted at length from the last three paragraphs on page 306. However, there was a very significant final statement from Crabb that places this article in another contextual perspective. Crabb (1981, 306),³ states, “Truths may differ in importance or *relevance* but not in authority”. I do not doubt that Crabb would heartily agree with man’s “errant, sinful nature” and the “bent nature of the data” (Eyrich). Crabb (1988), in a later book asks, “Can we enter those hidden inner regions of our soul...where an honest look reveals that self-serving motives stain even our noblest deeds?” (p. 15). Is he attempting to balance the authority or lack of authority of truth in nature? Or is the relevance of truth the more important question?

“When we study nature *as it exists* with no thought of *how it should be*, we are in the realm of legitimate science. However, in those instances where the Bible informs us of the nature of existence, it speaks with final authority” (Crabb, 1988, 308). This article

³ The emphasis is mine.

leads to the conclusion that there is special revelation truth and general revelation truth. The Word of God is true, it is inerrant, it is authoritative, it is the special revelation of God to man. Can a man “skewed by sin” (Eyrich) miss or distort the meaning or interpretation of special revelation? Of course he can. General revelation is true, “The heavens are telling of the glory of God; And their expanse is declaring the work of His hands” (Psalm 19:1 NASB). Again, can a man “skewed by sin” miss or distort the meaning or interpretation of general revelation? According to Romans 1:18-23, obviously! However, I cannot agree with Eyrich’s statement, “You have to say you never know when you have truth in nature” (lecture). As Dr. Crabb suggests, when the surgeon prepares to use his scalpel, the person on the operating table would want him to know the truth of *Gray’s Anatomy*, not “it seems to be true that...” (Eyrich).

I did not understand the article to be establishing or not establishing “truth” in a hierarchical relationship. But agreeing with Eyrich,⁴ “Crabb states, “A clear epistemology must precede a well formulated anthropology...” And later, “We must find ours [epistemological foundation] in revelation and, more specifically, in the written revelation of an authoritative Bible” (Crabb 1981, 311). Simply stated truth is truth; its relevancy to the question at hand establishes its value.

The third conceptual area was Eyrich’s lecture that discussed the passion for God and the passion for God’s people. Should not more be said about the passion of the counselor, especially in light of the fact that many are called of God to follow this path?

Adams (1970) touched passion when he stated, “Perhaps it is sufficient to note here that biblical counseling frequently gets so exciting that nouthetic counselors might

⁴ In tape three, side 1, Eyrich, has listed anthropology among those presuppositions that are common to all counselors. He expands his presuppositions on anthropology on tape 4, side 1.

get up and walk around the room, shout, laugh uproariously and on occasion even shed tears” (p.54). However, even though this writer is limited in his scope of reading, counseling tests seem to avoid stressing the need for passion. Eyrich’s lecture has not. Most authors will correctly include the fact that we must love those with whom we are counseling. For example, Welch (1997) ends his defining article with a paragraph on the need of love. But again, should there be a greater emphasis on the inward drive to help others?

Perhaps it is the negative connotations of the word “passion” that lead authors to avoid the use in a counseling situation. Jonathan Edwards distinguished between passion and affections in his treatise on *Religious Affections* (1984).⁵ However, as with many words that Satan seems to wrest from purity and twist into vile connotations, passion needs to be reclaimed. Dr. Eyrich fulfills this service.

Eyrich (lecture) has stated that we need a passion—a passion for God’s person,⁶ a passion to proclaim Him, a passion for His Word, and a passion for His people. We do need the admonition of Romans 12:9-12, “Let love be without hypocrisy. Abhor what is evil, cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality.” A brief survey of the verbs would suggest a Holy Spirit driven passion to proclaim truth.

⁵ Multnomah Press published an abridged edition of *Religious Affections* with an introduction by Charles Colson. It is well worth the reading.

⁶ John Piper (1998) quoted Jonathan Edward’s *The End for Which God Created the World* on this subject in *God’s Passion for His Glory*; “*God’s respect to the creature’s good [that is, our passion to be satisfied], and his respect to himself [that is, his passion to be glorified], is into a divided respect; but both are united in one, as the happiness of the creature aimed at, is happiness in union with himself*” (p.80).

Our pastor's sixteen-year old son, Kevin, died January, 2003. Randy Butler has demonstrated from the pulpit a renewed passion to see young people not only know the Savior personally, but to live for Him. He has a passion to present the picture of heaven from the Scriptures. He has a passion not to let earthly things encumber him. It is that kind of passion needed in counselors as they present the claims of Christ to hurting people.

REFERENCE LIST

- Adams, J.E. 1970. *Competent to Counsel*. Grand Rapids; Zondervan.
- Crabb Jr., L. J. 1981. Biblical authority and Christian psychology. *Journal of Psychology and Theology*. 9:4. 305-311.
- Crabb Jr., L. J. 1988. *Inside Out*. Colorado Springs: NavPress.
- Edwards, J. 1984. *Religious Affections*. Portland: Multnomah Press.
- MacArthur, J. F. 1991. *Our Sufficiency in Christ*. Dallas: Word Publishing.
- Piper, J. 1998. *God's Passion for His Glory*. Wheaton: Crossway Books.
- The Holy Bible. *The Amplified Bible*. Grand Rapids: Zondervan.
- The Holy Bible. *New American Standard Bible*. LaHabra, CA: The Lockman Foundation.
- Welch, E. T. 1997. What is biblical counseling, anyway? *The Journal of Biblical Counseling*. 16:1, 2-5.