

**TITUS BAPTIST SEMINARY  
LAGRANGE, GA**

**INSTRUCTOR: DR. RAYMOND SORRELLS**

**COURSE NAME- BIBLE BASED COUNSELING II**

Special areas of counseling for Pastors, Teachers, Youth leaders, and all who are engaged in the ministry of counseling

This quote is from...

Wayne A. Mack

Program Director and Professor of Biblical Counseling

*A belief in Biblical inerrancy entails an affirmation of Scripture's sufficiency for understanding and resolving the non-physical problems of man. Counseling that is truly Christian must be Christ-centered, church-centered, and Bible-based. Various contemporary approaches to counseling question the sufficiency of Scripture, in affirming that the traditional biblical resources for dealing with man problems are not enough. They fail to take into account, however, the finiteness of man's knowledge, the depravity of human nature, and the sufficiency of Scripture.*

These outlines and notes are taken directly from the textbook unless otherwise stated. They have been prepared to be a help to those that are taking this course in locations where they are unable to purchase textbooks. (RS)

**TEXTBOOK-THE PSYCHOLOGY OF COUNSELING  
AUTHOR-CLYDE M. NARAMORE**

**COURSE GUIDE & HOMEWORK**

**OUTLINES AND NOTES**

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**To whom it may concern:**

The fact that certain books are used as textbooks for classes does not mean that Titus Baptist Bible College necessarily endorses their contents from the standpoint of morals, philosophy, or religious or scientific theories.

Acceptable textbooks in certain fields are very difficult to find, therefore it is sometimes necessary to use textbooks whose contents we do not wholly approve. (RS)

Counseling I present the basic concepts and techniques of counseling with interesting and appropriate illustrations. Counseling II gives a thorough-going and inspiring presentation of the effective use of scripture in counseling. Here the reader is challenged to use the Word of God and is shown how to use it effectively. This comprehensive chapter concludes with a list of several hundred of the most appropriate Scripture portions to be used with some 20 different types of personality and spiritual problems. Another section deals with four particular areas of counseling: Counseling with Teen-agers, Counseling with the emotionally and mentally ill, Marriage Counseling. Realistic situations in each of the above categories are pointed out. Interesting case studies are presented to illustrate the problem; then basic guides in counseling are suggested. Probably no other book contains a more meaningful chapter on terms that counselors should know than does Dr. Narramore's comprehensive work. Each term is defined, explained, amplified, and in many instances, illustrated with appropriate reference to spiritual concerns.

**INTRODUCTION**-Christian Counseling connects Biblical Doctrine with practical living. No matter what the problem is, no matter how greatly sin has abounded, the Christian counselor's stands on the far-more-abounding nature of the grace of Jesus Christ in redemption. What a difference this makes in counseling! As a child of God we are on the winning side. For Christian counseling to occur, the people doing the counseling must be individuals who are Christian in their outlook on life. Truly Christian counseling is done by people who have experienced the regenerating work of the Holy Spirit.

## WEEK ONE OUTLINES

### CHAPTER 27- COUNSELING WITH TEEN-AGERS

Socrates once said that if he could get to the highest place in Athens he would lift up his voice and ask the citizens why they were turning every stone to scrape wealth together, yet taking so little care of their children to whom they must one day relinquish all. Those who have the high privilege of counseling with young people know what Socrates meant. “Where else,” they ask, “can you receive so much for your investment of time and effort? And who could be more interesting than an adolescent?”

Counseling teen-agers is much like counseling anyone. The basic concepts and techniques of counseling apply to all age levels. Yet working with teen-agers is just as specialized as working with the aged or with pre-schoolers. Adolescents are passing through a special, significant time of life. This truth results in many unique considerations. And every adult who counsels with young people must give attention to the facts of adolescent psychology:

Although adolescence is, in most respects, an extension of childhood, it does present (some unique characteristics. Being neither a child nor an adult, the teen-ager has his own “in-between” interests. He looks at himself and the world about him in his own, unique way. Understanding the teen-ager helps the youth counselor establish rapport and a sympathetic kinship. It enables the counselor to accept teen-age behavior without undue alarm or resentment. The teen-ager, too, senses when an adult understands him, and naturally, he responds to acceptance with frankness and respect.

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#### I- UNDERSTANDING TEEN-AGERS

**A-A teen-ager is a person in transition.** He is leaving childhood and approaching adulthood. He is traveling somewhere on the road to maturity. Besides this variation in growth levels, there is an accompanying oscillation between childhood and adulthood. Sometimes he acts dependent and young, sometimes loftily sophisticated. One girl after attending her first day in junior high school returned home with a newly acquired air. “What’s the matter?” asked her mother. “You’re acting so strange.”

Well, replied the girl with a toss of her head, I m in high school. Can’t you tell — I’m completely different!” This transition yearns for understanding, if not acceptance. The youth leader knows that the teen-ager laughs hilariously one moment, and then takes on an air of maturity the next. Popular youth leaders not only understand the fluctuation of teen-age moods but call the changes.

Youth will continue to link its bright freshness and beauty with frail and disappointing failures. Great gains may be acknowledged by the leader when the teen-ager is assuming unusual responsibility. However, this does not call for a blast of condemnation and rejection when at another time the unfortunate youth proves undependable.

**B--A teen-ager is one whose life patterns are crystallizing.** In common terms, he is about to “jell.” He is assuming a recognizable life form. But he is still capable of being molded. This lends a sense of urgency about working with teen-agers. If you don’t reach them today, they are likely to be out of reach tomorrow. Their patterns are being formed. Like soft cement, they will be hardened or set by tomorrow. They are taking their impression, shape and pledges now. Life commitments are being made today.

**C--A teen-ager is a bundle of possibilities.** He is well called our greatest investment. It is unthinkable to neglect him for less important concerns.

**D--A teen-ager looks through the eyes of an idealist.** Utopia seems practical to youth. He has not yet been hurt with counterfeits that are a hair from the truth but utterly antagonistic to the welfare of man. The advantage he enjoys of looking at the world through rose colored glasses has given him a priceless response to inspiration. His outlook has not yet dimmed. It is the springtime of the soul. It is the dawn hour that invites conversion.

**E-- A teen-ager is capable, but is short on experience.** It is a paradox that a teen-ager should be endowed with such wealth of promise and yet carry an enormous handicap. Immaturity and its twin, lack of experience, have placed obstacles in the path of every young person. Certainly, it is not youth’s fault that he has not had actual experience. Yet, without experience he may find himself at a real disadvantage. A wise counselor takes note of youth’s capabilities, and then balances them with a touch of sober wisdom. It is a friend indeed who tactfully supplies a woefully needed portion of mature judgment to supplement youth’s lack of experience. Unfortunately, some of the mistakes of youth are not easily repaired and may be attended by ruin or life-time scars. Wrong friends may be chosen. Poor judgment may be shown in courtship and dating, for example, resulting in an unfortunate marriage. A severe economic handicap may be invited by foolish decisions regarding the youth’s education. Without the counselor’s firm but tactful guidance, the fresh beauty of youth may never reach through to its rich and wholesome goal of fulfillment. Thus, lack of wisdom, poor judgment, and immaturity are often overcome with the help of an understanding Christian counselor.

**F-- A teen-ager is someone who responds to a challenge.** His imagination is captured by the man or woman who throws out a challenge. The successful college professor realizes this and bears in mind that he is recruiting the scientists and writers of tomorrow. The athletic coach knows that he can often communicate an overwhelming impulse for victory. The sales manager has vision enough to see that he can trigger the sale of merchandise representing a vast fortune.

Unusual resiliency is required of a counselor. Otherwise he may keep visionary young people within the frame of his rather limited horizons of yesteryear. He may have to adjust considerably with the soaring aspiration of the teen-ager. Youth often dreams about serving in new and challenging places.

He wants to rally to important, significant causes. He is as interested in obstacles as he is in advantages. He is frankly disappointed when he is not challenged to do things. He may attempt to join Antarctic expeditions, or plan to sign with an oil drilling crew bound for Arabia. He may be challenged to offer his life as a medical missionary in the heart of Alaska, to die carrying the gospel message to jungle tribes that have never heard of Jesus Christ. He may be willing to be identified with an inglorious but equally important job of serving Christ in woefully needy places in the American homeland. He means it, too, and if his guidance is from God and his training and long term encouragement by counselors are directed to a worthy aim, he may do the very thing that has captured his youthful heart. History is full of such achievements.

**G-- A teen-ager is one who wants to know.**

The thirst for absolute knowledge is fresh upon him. In common with all human beings, he has an innate desire to learn and find out. This desire appears more pronounced at this age because he is without much experience. Yet, he feels that he must master some skills, for he senses he will soon be in the driver's seat in life, and, naturally, he does not want to make a fool of himself.

Because he lacks experience, the teen-ager is at some time or other almost pathetically open for cordial help or suggestions. Tragedy stalks when his mentors are base and unworthy in their advice, whether they be members of a construction gang or a university faculty. The teen-ager's queries may be tentative since he does not want to threaten his status. He is searching earnestly for a mature viewpoint by talking things through. Even when he falls into questionable activities, it is often a clumsy cover-up for lack of understanding. This has been his ill-fated way of finding out.

He is attracted to those who can capably teach him. He likes the man who has the answers. He is inspired by the rock-ribbed authority of God's Word as it is delivered by earnest, sincere men who believe it and are governed by it. He comes to prize the immovable foundation the Bible offers, and "Thus saith the Lord," satisfies his heart. "The Bible says," is a tag of imperial finality that does not seem inconsistent with a Creator Redeemer who is intimately and eternally concerned about those who belong to Him. He notes that the prophets and apostles were men who said, "I know," in connection with their trust in God and His revelation. The teen-ager who has found this same unchanging authority is challenged to live by it.

**I--A teen-ager is one who craves activity.** The teen-ager is a creature of bubbling activity. He is constantly in motion. He must be on the move.

**J--A teenager is one who needs God.** He has an eternal soul. Boys and girls, as well as men and women, have a God-sized vacuum that nothing else can fill. In the short-time of human life there may not be any closer or more impressionable moment for God than the teen-age period.

The teen-ager not only needs the Lord. He needs Him now. Satan may prevent him from trusting Christ later. Now is probably the time when he will be the most responsive to the voice of Cod.

## **II-CAPTURING THE INTERESTS OF TEEN-AGERS WEEK TWO**

The key that unlocks the adolescent heart is “interest.” The Christian counselor who has a fruitful ministry with young people knows that he must never overlook their natural, God-given interests. In fact, all attraction is based upon this phenomenon.

Men who have spent a lifetime studying and teaching young people say that interest is the sign that indicates when a person ready to learn. Until natural curiosity is found or created, the counselor is usually ineffective or even resented.

**A-Teen-agers are interested in fun.** Teen-agers are interested in fun. This is a broad field, encompassing every enjoyment from nonsensical giggling to delving into a serious, highly technical hobby that may lead into a dedicated life’s work. Fun may have such direct natural expression as the caperings of a colt, or the playfulness of a kitten. On the other hand it may find cruel and coarse expression through wisecracks and jests on the gang level. Teen-age fun may also have intellectual overtones in bright and skillful accomplishments. Or it may embrace the serious goal of competing in classic sports. Youthful fun may be revealed in terms of cars, lots of food or many other things. But regardless of the activity, with youth the fun objective is everywhere and to them it seems almost like serious business.

**B-Teen-agers are concerned about friendships.** They want to know how to win friends, and how to keep them. This enlarging, teen-age experience marks an exchange of esteem, respect, and affection. Perverted, it may result in death pacts for vile and trivial aims or even a relationship of living shame. Yet, potentially, it may have the undying glory of a mutually ennobling comradeship of a David and Jonathan. But whatever its form, the teen-age search for friends is never ending. Acting as if it were almost painful to be alone, most adolescents are looking for a pal — someone with whom to associate. If he is not able to be one of the gang, the teen-ager asks himself why. Indeed, the pressure of group acceptance is highest during the teen-age years.

**C- Teen-agers continue to be interested in parents.** Although some parents may doubt this, nevertheless it remains true for various reasons. Even for reasons of self-interest it pays to get along with mother and dad. Parents still control the financial horizons of most adolescents. Occasionally there is a breakthrough admission that mother and dad may have gone this way before and might possess some valuable information. Actually, parents are the only intimate connection with a remote ancestry and a rather cold and aggressive world. Learning to live with parents has been found generally rewarding. . . ‘Why don t they trust me? They think I m still a little kid. “They don’t understand being young.”“Their ideas are so old- fashioned.”“Mom, what do you think I should wear?”“Dad, how do you make this thing work?”

Trying to cut the apron strings, yet holding tenaciously to them, most teen-agers live in a world of parental give and take. Whether over-relying on mom and dad or just plain overlooking them,

**D- Teen-agers are interested in education.** “What subjects should I take?” “Why do they require math, anyway?” “I’m going to ask about part-time employment.” “What should I major in?” “I think I’ll be a teacher.”

These and many other vital questions involving educational plans loom insistently before every high school and college age young person. Many lifetime decisions are being made during the teen years. The engineer is learning that a stiff mathematical training is necessary. The budding professor of liberal arts finds that he must immerse himself in classic and modern tongues as well as in science and humanities. Teen-age decisions on choices of subjects are strongly governed by college entrance requirements.

“Is it true,” they wonder, “that the average college graduate earns more in his lifetime than does a non-college grad?”

“Should I go to a Christian or a secular school?”

More than any other time during his life, a teen-ager is concerned about his education. Now he is charting the course that will steer his entire life. It is a period of decisive planning.

**E-The teen-ager is interested in personality development.** “How can a person be popular?”

**F-Dating is of special interest to teen-agers.** The early teens bridge childhood with blossoming manhood and womanhood. An unsuspected aura of heart-warming loveliness has suddenly enveloped a maiden of plain endowments. The shy and squeaky-voiced lad has changed from a “bean pole” to a square shouldered halfback whose bearing and reflexes literally carry the athletic responsibilities and honors of a whole community. He is nearly grown and the first stirrings of mature love are in the making. This is the time for dating. “I sure wish he’d ask me.” “I wouldn’t go with him if he were the last man on earth!” “I think I’ll ask her for a date.” “I hope she doesn’t say ‘no.’” “What is right and what is wrong?” “What shall we do?” “How far should we go?”

Many are the queries that demand honest answers as young people enter the thrilling world of dating. And these questions can be handled adequately and sincerely by someone who is understanding and sympathetic. The respected Christian counselor can be of inestimable influence in this important and interesting area of a young person’s life.

**G- Teen-agers show a solemn interest in spiritual issues.** Analysts might call this a philosophical trend. Genuine interest in what the Bible has to say about salvation and eternity is shown by hosts of young people on the high school and college level. This can hardly astonish even the cynics when the secular world itself has found its imagination and vocabulary bankrupt as to the description of things to come. Worldly orators and writers have summoned up such awesome and wonderful Bible words as “Apocalypse, Armageddon, Heaven, Hell, and Eternity.” Youth has not only looked at these words, but has reached through to their absolute, personal, and eternal meanings. In recent decades, Christian youth leaders have capitalized on this emphasis. And

young people have responded to the challenge. Multitudes of teen-agers of all backgrounds and intellectual abilities have accepted Christ as Saviour and surrendered their lives to His will. They have made decisions in college clubs, summer camps, week-end retreats, youth rallies and churches. Their sincere interest in things of a spiritual nature is beyond doubt.

**WEEK THREE PAGE 147 CHAPTER 27**  
**CONTEMPORARY CONDITIONS LEAVE THEIR IMPACT UPON**  
**TEEN-AGERS**

Adolescence covers the period between childhood and full adulthood. During these years of dramatic physical and intellectual growth, boys and girls are expected to learn new ways of responding to others and also come to terms with themselves as individuals. During this time, too, the young person moves toward decisions about his occupation, marriage, family life and spiritual dedication which will influence, if not determine his future.

Many swift and turbulent changes in contemporary living have brought youth face to face with new problems and decisions. Conditions over which young people and their families have little control, make growing up today vastly different from that of the past. In current times, the age-old drama of youth seeking to become established is staged against a complex and disturbing background. Some of the towering obstacles looming up before young people today are:

**I- Population is mounting not only in our country but throughout the entire world.**

As schools and communities grow larger and larger, a climate of anonymity often pervades. Facilities are strained and relationships become impersonal. It is harder to be an individual and easier to follow a leader or conform to the mass. Young people may search in vain for someone to understand them as a separate, unique person. For example, in a large city high school a study was made of every graduating senior. The results told a lonely and pitiful story. Nearly ninety percent related outside of their family members, no one in the high school knew them well enough to understand them as a person.

**II- Americans have shifted rapidly and have become predominantly a city people.**

The exodus from rural areas into large metropolitan clusters has uprooted thousands of families from familiar communities and has separated friends and relatives. In the suburban fringes of the large cities, both adults and young people often feel ill at ease and uncertain as they seek to find their place. As families move from region to region in search of new occupations or better ways of living, young people struggle to establish a sense of identity which the youth of former generations found easy.

In years past adolescents were known by most of the people in their small communities. But today the teen-ager may be a stranger in the community where he lives. The Christian

counselor realizes this and keeps it in mind as he talks with members of “the lost generation.”

**III The changing role of women has raised crucial issues in the lives of both boys and girls.** Girls now have more and more choices of occupations open to them. On the other hand, the demands of marriage and family make the timing of these choices difficult. Boys, too, are often confused regarding their own role as breadwinner and head of the family. Many girls feel that since they can be readily employed, the door is open for them to marry young without undue financial strain. Yet, early marriages often introduce serious family responsibilities at a time when teen-agers are not prepared to accept them. They are still working on their own problems and not able to cope with the problems of a mate or of children.

**IV- Technology has ushered in a variety of new occupations which were not dreamed of yesterday.** Today’s youth, both boys and girls, are often faced with vocational choices about which their parents have had little experience or information. For example, scores of young people are considering the opportunities afforded in such areas as science, space conquest and other relatively unexplored fields. Yet there are few adults with whom they can talk about such aspirations. Too often parents, not understanding these fields themselves, tend to discourage their sons and daughters from entering such areas of unknown endeavor. In a culture that is changing rapidly, young people do not have clear patterns to follow. Without the help of Christian counselors, they must often find their way alone.

**V- Secular emphases are surrounding today’s youth more forcefully than ever.** The spirit of materialism is infiltrating every area of life and leaving its ungodly imprint on all. Like walking through a forest of unbelief, the teen-ager’s daily living is shadowed by many forces of evil. In the classroom his teacher instructs from a worldly frame of reference. In the home the adolescent’s parents are frequently unbelievers. In community activities the unregenerate set the standards. And all too often, in the church he hears a “do-it-yourself” philosophy which is entirely lacking in the true Gospel of salvation. To young people read books, listen to lectures and view programs that originate in the minds of worldly men. They are enticed to places intended to satisfy those who have never experienced the new birth. In short, they are growing up in an environment that has forgotten God.

#### **BASIC GUIDES FOR COUNSELING TEEN-AGERS PAGES 150-159**

There is an urgency about counseling with a teen-ager. His life patterns are crystallizing and he will soon be remarkably set for life. In many instances it is now or never. A counselor knows this, so he does not regret spending extra time with him, taking full advantage of this crucial period in his life.

During the high school years young people make numerous major decisions which affect their entire lives. Many high school young people are deciding whether to go to college and which one to attend. Other considerations such as marriage, life's work, and spiritual dedication also loom up before them. In view of this, the counselor may give serious consideration to establishing a regular program of counseling with individuals or groups of teen-agers. Time passes swiftly and the boy today is a man tomorrow. The wise counselor keeps this in mind. He also knows that the film of adolescence can never be run through for a second showing!

**I-The first step in helping teen-agers is to gain their confidence.** When teen-agers are assured that an adult is interested, approachable, capable and confidential, they are more likely to seek his help. This cordial relationship is earned, not legislated. One cannot coerce a young person into a relationship of respect and confidence.

**II-Wise counselors help teen-agers identify their problems from their own teen-age point of view.** It is natural for adult counselors to see problems through adult eyes. But the teen-ager views his problem as it faces him. Naturally, he feels most comfortable when he discusses a problem in his way and in the terms he is accustomed to using. A teen-ager moves in his own world — one that encircles his own vocabulary, interests, and associates. These are vastly different from those of an adult. So if we are to be effective counselors with young people, we must look behind the teen-age curtain and see the world through teen-age eyes.

**III-Counselors realize there is a problem to be solved; not a sermon to be preached.** It is comparatively simple (and natural) for an adult, with his years of experience, to preach to a wavering teen-ager. But such "sermonizing" may only destroy the relationship between the two.

**IV-A counselor should avoid giving too much advice until he has drawn a teen-ager out sufficiently to understand the problem and is setting.** A young person who is guided wisely can often arrive at the answers to his own problem. This self insight is far more meaningful than advice imposed by a counselor. A teen-ager should be encouraged to talk. A counselor should raise questions and reflect what is said. As a young person discusses his problem he will gain much understanding.

**V-Since teen-agers want to be recognized as young adults, counselors should follow this cue and respect their maturity.** This can be shown in many ways. One of the most important ways is to take seriously what a teen-ager says and how he feels. If a counselor will think of teen-agers as young men and women, he will find himself talking to them accordingly.

Actually, a person in his middle or late teens is much more of an adult than he is sometimes considered to be. His intellectual development is leveling off, having approached its maximum. Too, his physical strength is nearing its peak.

Thus, a counselor may justifiably think of the teen-ager in terms of a rapidly maturing, young adult. The counselee will sense this respect and will respond favorably to it.

**VI-Individual counseling affords one of the best opportunities to challenge young people.** . Since adolescence is a time when challenges are desired and accepted, the counselor should not minimize his responsibility to help a young person consider his full potential and to do the seemingly impossible.

Many Christians live bland, mediocre lives because they were never given a challenge in their youth. Men who have accomplished great things have first had great dreams. During adolescence when this quality of idealism is soaring high, the counselor should take advantage of it and challenge the teen-ager to do worthy and noble deeds.

**VI-A counselor should help teen-agers accept themselves.** One of the marks of a mature person is the ability to accept himself for what he is and to recognize his own strengths and weaknesses. It is a crucial period in a young person's life when he comes face to face with himself as he actually is. It is a time when he must learn to accept his abilities humbly, and his lack of them, graciously.

During childhood a boy or girl dreams of what he will be like when he is grown. But one day he reaches the age when he is nearing adulthood. His full height (be it tall or short) is no longer a question. His nose? Well, its shape is plainly seen. His talents (or lack of them) are no secret. And a dozen other facts about himself are settled. Then he faces a big task: accepting himself! If he does not do so, he will go through life as an unhappy, immature individual.

Counselors have the privilege of helping teen-agers become realistic about themselves. This is a great contribution to any maturing teen-ager.

**VII-The family and religious background of a young person has an important bearing on his understanding and actions.** The teenager is the product of many forces. These forces usually include such things as the home, church, school, friends and reading materials. Much of a teen-ager's behavior is a direct reflection of these areas of influence. In counseling with teen-agers, the counselor patiently remembers that a young person's attitudes and actions are natural for him. In all probability, they stem directly from his family and home background. These attitudes have been building up for years. It may take time to change them.

**VIII-Youth counselors cannot overlook the influence of the group upon adolescents.** Group acceptance looms up as an important factor to teen-agers. Pressures to conform are stronger in the adolescent years than at any other time of life. Whether in styles, verbal lingo, activities or a host of other things, the "gang" is a powerful force in a teen-ager's life. Why? Because he has not yet found his mature, adult role. He is still groping for a secure place in the world. Conformity to his own group seems to offer him a measure of security. Here he identifies himself as belonging.

The wise counselor does not minimize the influence of other teen-agers.

**IX-Counselors make allowances for young people's lack of information and understanding.** Numerous problems which teen-agers face might not have developed if they had been better informed. But teen-agers are young and still tottering on the threshold of adult life. They have just stepped over from childhood and they are relatively inexperienced. Adults must guard against measuring teen-agers by the yardstick of their own knowledge and experience.

When counseling with teen-agers, adults do not show surprise or displeasure at young people's apparent lack of knowledge. Rather, counselors must be prepared to provide sound, practical information which will aid teen-agers in their effort toward maturity.

**X-Christian counselors should encourage young people to take part in many Christian activities.**

Every teen-ager needs to participate in wholesome activities. The road that leads a teen-ager to mature, Christian adulthood passes through a variety of first-hand Christian experiences. It is the Christian counselor's responsibility to encourage teenagers to participate in social groups which provide wholesome, Christian relationships.

**XI-Counselors should view teen-age interests in physical development and sex education as normally related to their adolescent growth.** Those who work with adolescents know that they are passing through a time of rapid physical development. This brings many implications. The boy, for example, usually turns to physical activities. The girl is interested in becoming more attractive.

During this time young people are also seeking knowledge about how their bodies function. Since this is the period of secondary sex development, they may show an unusual interest in matters of sex. This is natural and should be accepted and utilized by the counselor. Discussions and Christ-centered literature along this line will not only help teen-agers to accept themselves, but will tend to minimize personal problems.'

**XII-A counselor should help teen-agers develop self-control.** One of the major tasks facing an adolescent is learning self control. When leaving the restrictions of childhood and entering into the freedom of an adult world, a teen-ager is likely to throw all restraint to the wind and do whatever he pleases. The Christian counselor has a unique responsibility to help teen-agers achieve inner control.

**XIII-A counselor should not assume that there is a serious problem behind a seeming trivial circumstance, but neither should he overlook the possibility.** Those who counsel youth do not look for or expect to find a terrible situation couching behind a teen-ager's problem. However, experienced counselors realize that a teen-ager is capable of committing almost any crime, and that behind a seemingly casual situation, there could be a serious condition.

**XIV-The Christian counselor makes a unique contribution by being a source of balance and stability.** The teen-ager is going through a period of ups and downs. At one moment he may be laughing; the next, despondent, "without a friend." One day he thinks he will do this; the next, that. He is juggling many ideas. This is a natural attempt to find himself and to bridge the gap between childhood and adulthood. In this effort he is often

thrust from one extreme to another. This is where the counselor assumes an important role.

**XV-The counselor should not underestimate the potential of a teen-ager.** Even though a boy or girl may be making a poor showing, he should not be overlooked. Poor school work? Irresponsible at church? Many unpromising adolescents have climbed the ladder of success and reached the very top.

One teenager, for example, seemed destined to failure. His grade averages for the year were: English 95; history 85; mathematics 50; Latin 30. In fact, he ranked third from the lowest in his class. His records contained written reports such as these by his teachers: "The boy is certainly no scholar and has repeated his grade twice. He has also, I regret to say, a stubborn streak, and is sometimes rebellious in minor matters, although he usually conforms. He seems to have little or no understanding of his school work except in a most mechanical way. At times he seems almost perverse in his ability to learn. He has not made the most of his opportunities." But even with a record like this, the youth grew up to be successful. In fact, he became one of the greatest leaders the world has ever known. He was Sir Winston Churchill!

There are many things that may prevent a teen-ager from demonstrating his true ability. Lack of encouragement, no definite goals, little challenge, personality conflicts, poor health and many other factors could deter him. But when he finds his "niche" and sees a real challenge, he may develop in a surprising manner. Therefore, a wise counselor will set his sights high for all Christian young people, trusting in the Lord to make each teen-ager an effective instrument for His glory.

**XVI-Patience is a must when counseling with teen-agers.** Because they are in a period of transition, vacillating somewhere between childhood and adulthood, teen-agers may make unusual strides at one time, then slip back the next. All too often they may not be counted upon to make steady, continued progress.

A discouraged youth counselor may ask himself, "What's the use? I guess I'm wasting my time." But the counselor who exercises patience, will, in time, be able to look back and see that a "problem" teen-ager has come a long way.

**XVII-Counselors should help teen-agers build a closer relationship with their parents.** Adolescence often brings strife between teenagers and their families. During such times counselors may help young people appreciate their parents, even though their parents may be unsaved.

Adults do teen-agers no favor by coddling them, encouraging them in the idea that their parents "don't understand." When we help teen-agers get along with parents, we are helping them to get along with all people. The skills needed for living peaceably with one's parents are the same as those used in getting along well with anyone else.

**XVIII-Since the teen-age years are “conversion years,” the Christian counselor should make every effort through individual counseling to lead young people to a saving knowledge of Christ.** Leading a person to Christ is the greatest contribution any human being can ever make. And it is surely the highest goal in counseling.

A teen-ager may be too bashful to make a public decision. But he will usually do so after he has made a private decision. A counselor should find opportunities to carefully review the plan of salvation with a teen-ager, then encourage him to surrender his life to Christ. Many young people in their teens may come face to face with this spiritual concern: “Am I really saved?”

#### **EXTRA NOTES ON TEEN COUNSELING WEEK 4**

##### **THESE ARE NOT FOUND IN THE TEXTBOOK**

If you have teenagers coming to you for advice, you know the difficulty that comes with teen counseling. These 11 tips are aimed at giving you practical methods and things to consider regarding your approach to counseling teenagers.

##### **Tip #1 for Counseling Teenagers and Teen Counseling**

*Listen and reflect* - Many times when teenagers come to us for counseling, we immediately feel as though we have words of wisdom that we need to impart. Instead of being quick to share, make sure you are listening and really internalizing what they're saying. In order to ensure this, ask questions such as: "So what I hear you're saying is..."

##### **Tip #2 for Counseling Teenagers and Teen Counseling**

*Never judge* - The adolescent that you're working with has a really good antenna for knowing if you're looking down upon them and judging them. To fight against this, tell yourself that although you may not be engaged in their mistakes, that does not mean that you are exempt from your own personal "cheese" or flaws.

##### **Tip #3 for Counseling Teenagers and Teen Counseling**

*Don't over identify* - There is a danger of trying to match teenagers experience by experience in order to gain credibility. This is a common mistake. It becomes a temptation as you move further from adolescence, but it takes away from the counseling process. Don't feel like you have to have or share a similar experience to help them. If you do happen to have one, avoid the temptation of telling the whole story. For instance,

if you've struggled with an eating disorder, don't feel like you have to launch in to the whole story. Rather, say something like, "I might know what you're feeling like because I've been through a similar situation in life." This opens the door if they want to hear more, but if they don't ask, don't keep going.

**Tip #4 for Counseling Teenagers and Teen Counseling**

*Differentiating between danger and drama* - When you work with adolescents, especially young adolescents, it is very important to know the difference between real danger and drama. Thus, until you know the difference, always assume real, plausible danger. Only if you know the adolescent really well for an extended period of time and you realize they are overdramatic can you begin to play a little less attention to the crisis. Because you also may not be equipped to know the difference, have someone that you can call (professional) that is trustworthy and can give you discernment advice.

**Tip #5 for Counseling Teenagers and Teen Counseling**

*Remember that adolescents are characterized by black and white thinking (stream thinking)* - When problems occur, adolescents may go to extreme thinking and automatically assume that this is the worst problem ever. How do we help black and white thinking? Ask questions like this: "Do you always think it will always be this way?" "Can you think of a time when it isn't this bad?" "Is it so bad?" In asking these questions, we are trying to help the adolescent move to the middle.

**Tip #6 for Counseling Teenagers and Teen Counseling**

*"What would you like to have happen?" "What would you like to see different?"* - Either is a magical question in the counseling world. The second prong is - "Can you tell me about a time lately when the problem was less of a problem?" All of these questions come out of a field of grief counseling. It reminds people that change is reachable and possible. It reduces some of the drama and black and white thinking.

**Tip #7 for Counseling Teenagers and Teen Counseling**

*Consider secondary gains* - Similar to number 4, this refers to the payoff for everything that we do. In the counseling situation, ask yourself what this adolescent gains from this crisis? Some include: 1) attention; 2) getting out of stuff, *i.e.* work; 3) trying to get close to you. We have to be thinking about what the adolescent is getting. Do you notice any secondary gains that the adolescent might be gaining by or from the crises? Are we secretly, without meaning to, enforcing problem or acting-out behavior?

**Tip #8 for Counseling Teenagers and Teen Counseling**

*Activate their family system* - This is one that we often forget. In the vast majority of cases, the family system wants to help. Thus, first and foremost - are they aware that a situation is going on? This does not mean that you run to the parent every time the adolescent comes to you with a problem. However, the key is whether or not you can have a general discussion with the parent. It is also important to try and get permission from the adolescent although there are certain things (e.g. drugs, alcohol, and danger to self) that might be important to bypass the student's desires not to tell their parents. Never promise confidentiality. Here's what you say, "I will do my best to keep this conversation

private, but I'll tell anyone and everyone I have to in order to keep you safe." We have created a mental image of a net that they can fall into.

**Tip #9 for Counseling Teenagers and Teen Counseling**

*Less is more, as long as it is frequent* - This means that we don't use long sessions with adolescents. With adults, we typically go 45-50 minutes because they can handle being loosened (the clinical term); however, adolescents do not. They can go for hours, but you cease to be helpful after you hear it multiple times. If you go into three hour sessions, most of the time, the adolescent is no better off. Here's what works better - have a 45 minute session and then make an appointment for the next day. Adolescent ego boundaries do not allow the adolescent to have long conversations that help. There may be an exception for adolescent girls, however. Usually they need to talk it through two or three times. Anymore than that in one sitting is no longer helpful. As far as adolescent guys, if you get it through them once, you've done your job. Nevertheless, still make smaller conversation over longer periods of time.

**Tip #10 for Counseling Teenagers and Teen Counseling**

*Small talk matters* - Finding little things to talk to adolescents about are essential. Knowing their schedules, interests, what's going on in their lives - all of this matters. It lowers resistance and it makes them feel connected. You must have something to talk to them about beyond their problem.

**Tip #11 for Counseling Teenagers and Teen Counseling**

*When in doubt, refer* - Refer, refer, refer. In your list of contacts, keep these people - 1) a good adolescent counselor (somebody that gets it, who knows how to talk to adolescents and their parents); 2) a good doctor; 3) a good psychiatrist (we are seeing more and more adolescent bipolar problems, anxiety, and depression; and 4) Child protective services in your area.

Source

Dr. Paul Alexander; Hope International University

## **CHAPTER 28 THE MENTALLY AND EMOTIONALLY ILL WEEK 5**

If anxieties and confusion interfere seriously with one's life, he is considered emotionally or mentally ill.

Mental healthiness, then, is a state of personal good health of mind and emotions. This has been described variously as:

- The most effective or optimum development of one's personality.
- The attainment of a level of maturity appropriate to one's age and the society in which he grows.
- . The capacity for feeling right about one's self, about others, and about the world around him.
- . The state in which caring for others motivates one's relationship to himself, and the majority of his relationships with those around him.

### **CHARACTERISTICS OF PEOPLE WITH GOOD MENTAL HEALTH**

#### **I- They feel comfortable about themselves.**

A-They are not overwhelmed by their own emotions—by their fears, anger, love, jealousy or worries.

B- They can take life's disappointments in stride.

C- They have a tolerant attitude toward themselves as well as others; they can laugh at themselves.

D--They neither under-estimate nor over-estimate their abilities.

E-- They can accept their own shortcomings.

F- They have self-respect.

G-They feel able to deal with most situations that come their way.

H-They get satisfaction from simple, everyday pleasures.

#### **II-. They feel right about other People.**

A- They are able to give love and to consider the interests of others.

B- They have personal relationships that are satisfying and lasting.

C- They expect to like and trust others, and take it for granted that others will like and trust them.

D-They respect the many differences they find in people.

E- They do not push people around, nor do they allow themselves to be pushed around.

F- They can feel they are part of a group.

G- They feel a sense of responsibility to their neighbors and fellowmen.

### **III- They are able to meet the demands of life.**

A-They do something about their problems as they arise.

B- They accept their just responsibilities.

C- They shape their environment whenever possible; they adjust to it whenever necessary.

D- They plan ahead but do not fear the future.

E- They welcome new experiences and new ideas.

F- They make use of their natural capacities.

G- They set realistic goals for themselves.

H- They are able to think for themselves and make their own decisions.

I- They put their best effort into what they do and get satisfaction from it.

## **EMOTIONS AND PHYSICAL HEALTH**

One of the great advances of modern medicine is the increased recognition of the important role one's emotions play in influencing bodily health. This view recognizes that mind and body work together as one (not as separate units), with the body reacting upon the mind, and the mind upon the body.

The knowledge that illnesses must be considered and treated in relation to the whole person forms the basis for psychosomatic (psyche, mind, plus soma, body) medicine. Much has been written about this concept, but much has been misunderstood. The following discussion deals with some of the ways our emotions directly relate to our physical health:

### **I-Emotions We Understand**

There are many everyday situations in which all of us have experienced some of the effects produced by emotions on bodily functions. Most of us can recall blushing when embarrassed, experiencing a tight feeling in the chest or a weight in the pit of the stomach before an examination, or having a pounding heart and perspiring hands when excited or afraid. These are normal bodily reactions to specific situations. They are beyond the control of our will power and generally disappear quickly once the cause is removed.

### **II-Suppressed Emotion**

III-Interpreting the Symptoms

IV- Accepting Mental Illness

## **SIGNS OF MENTAL ILLNESS**

There are occasions when the inner stress and confusion felt by a person are sufficient to impair his day-to-day functioning. It is almost as if facing his everyday problems were too much for him. He finds communicating with family and friends extremely difficult, functioning on his job is a heavy burden, and he tends to deny reality.

When the person is so overwhelmed and pained by the demands of everyday living that he begins to live in a world of his own, then he has a serious mental illness called psychosis. Some signs of psychosis and illustrations of psychotic behavior are:

### **I-Change of Behavior**

Common symptoms of borderline personality disorder include: (not in text book

- Boredom
- Fear of abandonment
- Feelings of being mistreated or misunderstood
- Feelings of emptiness or worthlessness
- Fluctuations in self-identity, goals and values
- Frequent mood changes
- Impulsivity in spending money, sexual activity, and eating
- Inability to bear being alone
- Inappropriate or excessive anger
- Sexual orientation instability
- Suicidal behavior, threats and actions
- Tumultuous relationships

### **II-General Appearance**

### **III-Preoccupation**

### **IV-Memory**

### **V-Self Concepts**

### **VI-Distorted Communication**

### **VII-Suspicion**

### **VIII-Sensory Stimuli**

### **IX-Physical Concerns**

### **X-Repetitive Acts**

## **XI-Depression**

## **XII-Dangerous Acts**

### **COUNSELING WITH THE EMOTIONALLY AND MENTALLY ILL**

Although counseling with the emotionally and mentally ill is of special psychological and psychiatric concern, it is not always the highly skilled, professional person who brings the best results. Christian counselors can also offer untold help. In fact, it is not only our privilege but our responsibility to visit and to help those in mental distress. The following are some basic guides to keep in mind when counseling with the emotionally ill:

**I-Accept His Illness as a Natural Condition for Him.**

**II-Do Not Argue With a person Who is Seriously disturbed.**

**III-Encourage the Person To Express Himself.**

**V-Do Not Expect Him To Respond In a Normal Way.**

**VI-Reassure Him That He Will Get Well.**

**VII-Show a Genuine Interest in the Person**

**VIII-Encourage the Person in His Treatment**

**IX-Use Devotional Material**

**X-Emphasize God's Love and Comfort**

**XI-Do Not Cut Your Visit Short**

## **I-BASIC GOALS IN MARRIAGE COUNSELING**

As a counselor seeks to help married couples, he keeps several basic goals in mind. These goals are not accomplished simultaneously, and in many cases not all of them are reached. But he realizes that without them he cannot build consistent direction in his counseling.

### **A-Expression and Release of Strong Feelings**

Before a person can quietly and intelligently discuss a problem he must air his feelings. Since marriage problems are commonly laden with strong emotion, it is the counselor's responsibility to encourage the counselee to express himself without restriction. In some cases this requires only a part of one session. In others, it may take several sessions. The inexperienced counselor may feel that this is a waste of time, or that he must counteract all that has been said. But this is a necessary part of therapy and, indeed, a basic goal in marriage counseling.

### **B-Acceptance of the Fact that Adjustments in Marriage Require Time**

The counselor is left virtually helpless unless the marriage partners recognize that they must allow sufficient time to work out a good adjustment. During the initial sessions the counselor must help the couple to see that their marriage is worth the effort and time required to improve it.

### **C-The Client's Understanding of Himself**

Before a man can truly understand others he must have at least a measure of self understanding. And this is one of the goals in marriage counseling — to help a husband or wife come to grips with his own attitudes, his own feelings, his own capacities, his own drives and his own shortcomings.

Most people go through life behaving in a certain manner without realizing just how they do act, or why. They seldom ask for a true-to-life mirror. They look at others, but they have little opportunity to turn their eyes inward.

The counselor's office is one of the best places for a counselee to experience self-evaluation.

### **D-The Client's Understanding of His Mate**

One of the chief goals in marriage counseling is to help each party achieve a realistic assessment of his or her spouse. This means recognizing and accepting limitations as well as strengths. Insights which the counselor gains may be somewhat hidden to either or both spouses.

### **E-Understanding of the Counseling Relationship**

Clients are frequently confused about their relationship to the counselor. They are prone to place him in the category of a judge, referee, father confessor or husband image. It is natural for these thoughts to arise in the mind of a counselee. Thus, during the first few appointments, the counselor must lead the counselee to understand that he is none of

these. Rather, the counselor is an unbiased, understanding, professionally trained individual who is there to help the counselee gain understanding and to seek out desirable solutions to his problem.

### **F-Better Understanding of the Roles Each Spouse Assumes in Marriage**

### **G-Full Surrender To Christ**

### **H-Focus On The Marriage**

**I-Motivate the counselee to change by concentrating on what he can do to change his spouse.** For example, in reference to her faults, say, “Perhaps you can help her by doing so-and-so.” When a person assumes the role of assisting his mate, he is not likely to criticize her.

**J-Have confidence in the counselee’s ability to improve the marriage.** The fact that he originally won her affections, then successfully won her in marriage is an indication that he can also achieve a good adjustment in marriage.

Encourage him for any effort toward improvement by giving him recognition and praise. When the counselee feels he is making progress, he is motivated to continue his efforts.

Counselors should keep in mind that people do have good marriages even though they have personality problems. Furthermore these may tend to disappear when husband and wife start working cooperatively on a program of improvement. Everyone has at least some faults. But happy marriages are not built on what people are not. They are established on strength: what people are, Counselors help marriage partners to look for and appreciate strengths in their mates.

## **II-THE INITIAL INTERVIEW**

The counselor should make certain that the first counseling sessions are as satisfactory as possible. This calls for a mutually satisfactory time and place. One pastor told of an experience which has undoubtedly been duplicated by many other ministers and Christian leaders. At nearly one o’clock in the morning his phone rang persistently. When he answered, one of the women in his church tearfully implored him to come over immediately. She said that her husband had come home drunk and was now beating up the children as well as herself.

“Come as soon as you can,” she begged. “I’m just afraid he’ll kill one of us.

The pastor wisely advised her to call the police if she felt any member of the family was actually in danger. Yet, many counselors have unwisely gone to a similar scene to do marriage counseling. But is this the role of a counselor — settling quarrels or refereeing

fights? No, it is hardly appropriate for a counselor to involve himself in domestic disagreements or family rows.

**A- By the end of the first session arrange for the counselee to have some definite project to work on.** Decide what can be done now and what should come later; what is an emergency and what is not. This helps the counselee feel that he is making progress. It also opens the door for him to take additional steps.

**B- Help him to become oriented to problems in the marriage rather than “who is at fault.”** Human nature tends to shift blame. But this offers no solution. When the counselee explores his problem he will see its ramifications and will not be so prone to place all the blame on his mate.

**C- At times it may be necessary for the counselor to begin with symptoms rather than to plunge into the problem before the counselee is ready to accept it.** After rapport is established it will be easier to work on the heart of the problem.

**D- Begin with situational problems then work toward personality difficulties.** Interestingly enough, actions often change when conditions change. When couples are mellowed by the seriousness of their situation and have gained some degree of understanding, they will probably be more willing to consider personality suggestions.

**E- Plan to give the counselee some tasks at which he can be successful.** Success is the world's greatest encourager. When a person experiences a measure of success, he is happy to continue at other tasks.

**F- Evaluate the counselee's spiritual condition.** This is important since many maladjustments are spiritually oriented.

## **CHAPTER 31 THE USE OF SCRIPTURE IN COUNSELING PAGE 237 WEEK 7**

### **I-WHY DO MEN NOT USE THE WORD OF GOD IN COUNSELING?**

**A-Many counselors may be trained but still unconverted**

**B-Some may be saved and have little experience in the use of God's Word.**

**C-Some believe they can do this in their own strength**

### **II-THE NATURE OF GOD'S WORD**

**A-It is a joy to know that the scripture originated in the mind of God.**

**B-God's Word is practical**

**C-The word of God! Pure and perfect, penetrating man's heart and bringing him peace.**

### **III-THE UNIQUE CONTRIBUTION OF GOD’S WORD IN COUNSELIN**

- A-The Word of God convicts man of sin**
- B-The word of God brings the message of salvation**
- C- The Word of God produces faith**
- D- The Word of God ushers in new life**
- E- The Word of God offers cleansing for the believer**
- F- The Word of God gives guidance**
- G- The Word of God offers discernment**
- H- The Word of God produces knowledge**
- I- The Word of God offers protection against sin**

### **IV-THE COUNSELORS POSSESSION OF GOD’S WORD**

- A-The counselor must obey the word of God**
- B- The counselor needs to learn the Word of God**
- C-Let the Word of God mature the counselor**

### **V-THE USE OF GOD’S WORD**

- A-The counselor may want to read apportion of scripture**
- B-The counselee may be asked to read apportion of scripture**
- C- The counselee may be asked memorize a portion of scripture**

## **CONCLUSION-SELECTED SCRIPTUE IN COUNSELING WEEK 8**

### **I-ANXIETY AND WORRY**

*Psa 43:5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.*

#### **COMMENT**

**Why art thou cast down, O my soul?** - Bad as the times are, desolate as Jerusalem is, insulting as are our enemies, hopeless as in the sight of man our condition may be, yet there is no room for despair. All things are possible to God. We have a promise of restoration; he is as good as he is powerful; hope therefore in him.

**I shall yet praise him** - For my restoration from this captivity. He is the health of my soul. I shall have the light and help of his countenance, his approbation, and a glorious deliverance wrought by his right hand.

*Mat 6:31 ,32 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.*

#### COMMENT

**Therefore take no thought**,.... That is, for the morrow, as it is explained, Luk 6:34 for it is lawful to take proper care and thought for present food, drink, and raiment; but not to be anxiously concerned for future;

**saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed?** These are a repetition of the same thing, and are the very language and expressions of men of little faith;

*Php 4:6,7 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

#### COMMENT

**Be careful for nothing** - That is, be not anxious about the things of the present life. The word used here does not mean that we are to exercise no care about worldly matters no care to preserve our property, or to provide for our families; but that there is to be such confidence in God as to free the mind from anxiety, and such a sense of dependence on him as to keep it calm;

**But in everything** - Everything in reference to the supply of your wants, and the wants of your families; everything in respect to afflictions, embarrassments, and trials; and everything relating to your spiritual condition. There is nothing which pertains to body, mind, friends, conflicts, losses, trials, hopes, fears, in reference to which we may not go and spread it all out before the Lord.

**By prayer and supplication** - The word “supplication” is a stronger term than the prayer. It is the mode of prayer which arises from the sense of “need,” or “want” - from

**With thanksgiving** - Thanksgiving connected with prayer. We can always find something to be thankful for, no matter what may be the burden of our wants, or the special subject of our petitions. When we pray for the supply of our wants, we may be thankful for the things God has already done; when we pray for restoration from

sickness, we may be thankful for the health we have already enjoyed, and for God's merciful in the former days of trial, and for his goodness in now sparing our lives; when we pray that our children and friends may be preserved from danger and death, we may remember how often God has protected them; when, oppressed with a sense of sin, we pray for pardon, we have cause of thanksgiving that there is a glorious way by which we may be saved. The greatest sufferer that lives in this world, and who has the offer of heaven before him, has reason for gratitude.

**Let your request be made known unto God** - Not as if you were to give him information, but to express to him your wants.

*Php 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.*

#### COMMENT

**My God shall supply all your need** - As you have given to me in my distress, God will never suffer you to want without raising up help to you, as he raised you up for help to me.

**According to his riches** - His fullness is infinite; and through Christ, whose followers we are, he will dispense every requisite blessing of providence, grace, and glory, to you.

*1Pe 5:7 Casting all your care upon him; for he careth for you.*

#### COMMENT

**Casting all your care** - Your anxiety, your care, on him, for he careth for you, for he concerns himself, with the things that interest you. Whatever things concern a follower of God, whether they be spiritual or temporal, or whether in themselves great or small, God concerns himself with them; what affects them affects him; in all their afflictions he is afflicted. He who knows that God cares for him, should have no anxious cares about himself.

## II-BEREAVEMENT AND LOSS

Deu 31:8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

#### COMMENT

**doth go before thee** - To prepare the way, and to direct you.

**He will be with thee** - Accompany you in all your journeys, and assist you in all work.

**He will not fail thee** - Your expectation, however strong and extensive, shall never be disappointed: You cannot expect too much from him.

**Neither forsake thee** - He knows that without him we can do nothing, and so he will continue with us, and in such a manner too that His power shall appear to be of him, and not of man.

*Psa 27:10* When my father and my mother forsake me, then the LORD will take me up.

**COMMENT**

My parents were my protectors for a time; but the Lord has been my Protector always.  
There is no time in which I do not fall under his merciful regards.

*Psa 119:50* This is my comfort in my affliction: for thy word hath quickened me.

**COMMENT**

**This is my comfort in my affliction,**.... David had his afflictions, and so has every good man; none are without; it is the will and pleasure of God that so it should be; and many are their afflictions, inward and outward: the word of God is often their comfort under them, the written word, heard or read; and especially a word of promise, powerfully applied: this is putting underneath everlasting arms, and making their bed in sickness.

*Psa 119:92* *Unless thy law had been my delights, I should then have perished in mine affliction.*

**COMMENT**

**Unless thy law had been my delights** - Had we not had the consolations of religion, we should long ago have died of a broken heart.

*2Co 6:10* *As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.*

**COMMENT**

**As sorrowful, yet always rejoicing,**.... As to their outward appearance they are

**sorrowful**, and oftentimes really so on account of sin, their own and others, by reason of afflictions, temporal and spiritual; and as to the state and condition of the church of Christ, and the interest of religion: and

**yet always rejoicing;** not in themselves, or in any creature, but in the Lord, in the person, blood, and righteousness of Christ, and salvation by him. As poor, yet making many rich. It is, generally speaking, the lot of Christ's ministers to be poor in this world; and there are some reasons for it, why it is, and should be so; as that they might be maintained by the people, which is the ordinance of God; that it might appear that Christ's kingdom is not of this world; that the faith of men might not stand in the riches of the world, but in the power of God; that ministers might not be above their work, nor neglect it, nor drop it; and that they might not be ensnared and encumbered with the things of life.

### III-COMFORT

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

#### COMMENT

##### **The Lord is my shepherd -**

1. He leads them out and in, so that they find pasture and safety.
2. He knows where to feed them, and in the course of his grace and providence leads them in the way in which they should go.
3. He watches over them and keeps them from being destroyed by ravenous beasts.
4. If any have strayed, he brings them back.
5. He brings them to the shade in times of scorching heat; in times of persecution and affliction, he finds out an asylum for them.
6. He takes care that they shall lack no manner of thing that is good.

*Lam 3:22 It is of the LORD'S mercies that we are not consumed, because his compassions fail not.*

#### COMMENT

**It is of the Lord's mercies that we are not consumed** - Being thus humbled, and seeing himself and his sinfulness in a proper point of view, he finds that God, instead of dealing with him in judgment, has dealt with him in mercy; and that though the affliction was excessive, yet it seas less than his iniquity deserved. If, indeed, any sinner be kept out of hell, it is because God's compassion faileth not.

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

#### COMMENT

**Come unto me** - This phrase in the new covenant implies simply, believing in Christ, and becoming his disciple, or follower.

**All ye that labor and are heavy laden** - The metaphor here appears to be taken from a man who has a great load laid upon him, which he must carry to a certain place:

every step he takes reduces his strength, and renders his load the more oppressive. However, it must be carried on; and he labors, uses his utmost exertions, to reach the place where it is to be laid down. A kind person passing by, and, seeing his distress, offers to ease him of his load, that he may enjoy rest.

#### **IV-CONFIDENCE (Developing)**

*Psa 27:3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.*

#### **COMMENT**

**Though a host should encamp against me** - I am so confident of the Almighty's protection, that were I alone, and encompassed by a host, I would not fear. I am in the hand of God; and while in that hand, I am safe.

*Pro 14:26 In the fear of the LORD is strong confidence: and his children shall have a place of refuge.*

#### **COMMENT**

**In the fear of the Lord is strong confidence**,.... Such who fear the Lord may be confident that he has a love to them, a delight in them; that his eye is upon them, and his heart towards them; and will communicate every needful good to them, and protect and defend them:

*Eph 3:12 In whom we have boldness and access with confidence by the faith of him.*

#### **COMMENT**

**In whom we have boldness and access**,.... Into the holy of holies, to the throne of grace there, and to God the Father, as seated on it: Christ is the way of access; union to him gives right of access; through his mediation his people have audience of God, and acceptance with him, both of person and service: and this access is with boldness; which speaks of liberty coming, giving by God, and a liberty in their own souls to speak out their minds plainly and freely;

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

#### **COMMENT**

**I can do all things** - It was not a habit which he had acquired by frequent exercise, it was a something he had by grace; and he was enabled to do all by the power of an indwelling Christ.

:

*Heb 10:35 Cast not away therefore your confidence, which hath great recompence of reward.*

#### **COMMENT**

**Cast not away therefore your confidence** - Your liberty of access to God; your title and right to approach his throne; your birthright as his sons and daughters; and the clear evidence you have of his favor,

#### **V-DANGER (Protection from)**

*Psa 32:7 Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.*

#### **COMMENT**

**Thou art my hiding place** – Talking about the city of refuge: “Thou shalt preserve me from trouble.” The avenger of blood shall not be able to overtake me. And being surrounded by a wall, I shall feel myself surrounded with songs of deliverance - I shall know that I am safe.

#### **VI-DEATH**

*2Co 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

#### **COMMENT**

The believer not only is well assured by faith that there is another and a happy life after this is ended, but he has good hope, through grace, of heaven as a dwelling-place, a resting-place, a hiding-place. In our Father's house there are many mansions, whose Builder and Maker is God. The happiness of the future state is what God has prepared for those that love him: everlasting habitations, not like the earthly tabernacles, the poor houses of clay, in which our souls now dwell; that are decaying, whose foundations are in the dust. The body of flesh is a heavy burden, the troubles of life are a heavy load. But believers groan, being burdened with a body of sin, and because of the many corruptions remaining and raging within them. Death will strip us of the clothing of flesh, and all the comforts of life, as well as end all our troubles here below. But believing souls shall be clothed with garments of praise, with robes of righteousness and glory. The present graces and comforts of the Spirit are only a taste of everlasting grace and comfort. And though God is with us here, by his Spirit, we are not with him as we hope to be. Faith is for this world, and sight is for the other world. It is our duty, and it will be our interest, to walk by faith, untill we live by sight. This shows clearly the happiness to be enjoyed by the souls of believers when absent from the body, and where Jesus makes known his glorious presence.

*Php 1:21 For to me to live is Christ, and to die is gain.*

#### **COMMENT**

**For to me to live is Christ** - Whether I live or die, Christ is gain to me. While I live I am Christ's property and servant, and Christ is my portion; if I die - if I be called to witness the truth at the expense of my life, this will be gain; I shall be saved from the remaining troubles and difficulties in life, and be put immediately in possession of my heavenly inheritance. As, therefore, it respects myself, it is a matter of perfect indifference to me whether I be taken off by a violent death, or whether I be permitted to continue here longer; in either case I can lose nothing.

*2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:*

#### **COMMENT**

**I have fought a good fight,...**

**I have finished my course**, or race; the race of life set before him, his course of years; his days were extinct, the grave was ready for him, and he for that; his last days were here, and he was just going the way of all flesh; or else he means the course of his ministry, which he desired to finish with joy, and was now finishing; he had now come to the end of his line, to Rome, where he was to be a martyr for Christ, so that he now concluded his work was done, and his warfare finished: I can almost hear him say, "I'm going to die on this battlefield"

**I have kept the faith**; He was talking about the profession of faith, which he had held strong without wavering; and the doctrine of faith, which was committed to his trust, which he had kept pure against all opposition;

*2Ti 4:8* Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

*Heb 9:27* And as it is appointed unto men once to die, but after this the judgment:

*Rev 21:4* And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

### **VII-DIFFICULTIES**

*Rom 8:28* And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

*2Co 4:17* For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

*Heb 5:8* Though he were a Son, yet learned he obedience by the things which he suffered;

*Heb 12:7* If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

*Heb 12:11* Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

*Rev 3:19* As many as I love, I rebuke and chasten: be zealous therefore, and repent.

### **VIII-DISAPPOINTMENT**

*Psa 43:5* Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who* is the health of my countenance, and my God.

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

*Psa 126:6* He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*.

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

*2Co 4:8* *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

*2Co 4:9* Persecuted, but not forsaken; cast down, but not destroyed;

### **IX-MAN'S NEED OF SALVATION**

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

*Rom 3:10* As it is written, There is none righteous, no, not one:

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

*Rom 5:12* Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

*Rom 6:23* For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

*Heb 9:27* And as it is appointed unto men once to die, but after this the judgment:

*1Jn 1:10* If we say that we have not sinned, we make him a liar, and his word is not in us.

### **X-JESUS CHRIST IS THE SAVIOR OF THE WORLD**

*Mat 1:21* And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

*Luk 19:10* For the Son of man is come to seek and to save that which was lost.

*Joh 3:16* For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

*Joh 14:6* Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

*Act 4:12* Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

*Rom 5:8* But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

*Eph 1:7* In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

*1Jn 5:12* He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

### **XI-GOD'S WORD GIVES THE PLAN OF SALVATION**

*Joh 1:12* But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

*Joh 3:3* Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

*Act 4:12* Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

*Rom 5:8* But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

*Eph 1:7* In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

*1Jn 5:12* He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

## **XII-ASSURANCE OF SALVATION**

*Mat 24:35* Heaven and earth shall pass away, but my words shall not pass away.

*Joh 5:24* Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

*Joh 6:37* All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

*Joh 10:28* And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

*Joh 20:31* But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

*Rom 8:16* The Spirit itself beareth witness with our spirit, that we are the children of God:

*1Jn 5:15* And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.