

ACBC Theology Question 1

Q1: Describe the inspiration, inerrancy, and authority of Scripture as well as the relationship of each one of these issues to one another.

Scripture Texts:

2 Timothy 3:15-17

Matthew 5:17-18, 7:29, 12:5, 19:4, 22:31, 28:18

Mark 12:26

Acts 17:11

2 Cor. 10:5

2 Peter 1:20-21

Jude 1:25

John 10:35

I Thess. 2:13

Titus 1:2

Psalms 19

Prov. 30:5

Inspiration:

“...is the determining influence exercised by the Holy Spirit on the writers of the Old and New Testaments in order that they might proclaim and set down in exact and authentic way the message as received from God” (Rene Pache; *The Inspiration and Authority of Scripture*).

Puritans: “What God’s Word says, God is saying.”

Inerrancy: Inerrancy is the view that when all the facts become known, they will demonstrate that the Bible in its original autographs and correctly interpreted is entirely true and never false in all it affirms, whether that relates to doctrine or ethics or to social, physical or life sciences (P.D. Feinburg; *Evangelical Dictionary of Theology*; ed. Elwell).

It is wholly trustworthy in matters of history and doctrine. However limited may have been their knowledge, and however much they have erred when they were not writing sacred Scripture, the authors of Scripture, under the guidance of the Holy Spirit, were preserved from making factual, historical, scientific, or other errors. The Bible does not purport to be a textbook of history, science, or mathematics; yet when the writers of Scripture spoke of matters embraced in these disciplines, they did not indite error; they wrote what was true (Harold Lindsell, *The Battle for the Bible*, 1976, pages 30-31).

Authority: Hebrews 3!

ACBC Theology Question 2

Q2: Describe the sufficiency of Scripture. Relate the doctrine of the sufficiency of Scripture to the practice of biblical counseling. Research and respond to the arguments of at least one integrationist or Christian Psychologist regarding the insufficiency of Scripture for counseling.

Scripture Texts:

Matthew 5:18, 24:35

John 10:35, 16:12-13, 17:17

2 Timothy 3:15-17

2 Peter 1:3ff

1 Corinthians 2:13

Hebrews 4:12

- Sola Scriptura and its historical background
- “Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence” (Catechism of the Catholic Church, 82).
- False paths [i.e., exegesis] will be avoided if actualization of the biblical message begins with a correct interpretation of the text and continues within the stream of the living Tradition, under the guidance of the Church’s Magisterium (*The Interpretation of the Bible in the Church*, 1993).
- Roman Catholic doctrine is shot through with legends and dogmas and superstitions that have no biblical basis whatsoever. The stations of the cross, the veneration of saints and angels, the Marian doctrines such as the Immaculate Conception, the Assumption, and the notion that Mary is a co-mediatrix with Christ—none of those doctrines can be substantiated by Scripture. They are a product of Roman Catholic tradition (John MacArthur; *Sola Scriptura!*, page 157-158).

The doctrine in particular for counseling:

My definition biblically—all things necessary for life and godliness are addressed through either principle or precept in Scripture.

We have a complete counseling system:

A source of authority—epistemology

- What’s the problem?—etiology—“Sin”
- What’s the solution--soteriology?—“Salvation/solution”
- What’s the methodology for change?--sanctification
- What’s the role of the counselor and how do you certify counselors?--servants
- What’s the support system?
- How do you defend your system?

Canon: How did we get our 66 books?

Over the centuries, 3 widely recognized principles were used to validate those writings which came as a result of divine revelation and inspiration. First, the writing had to have a recognized prophet or apostle as its author (or one associated with them, as in the case of Mark, Luke,

Hebrews, James, and Jude). Second, the writing could not disagree with or contradict previous Scripture. Third the writing had to have general consensus by the church as an inspired book. Thus, when various councils met in church history to consider the canon, they did not vote for the canonicity of a book but rather recognized, after the fact, what God had already written....By Christ's time, the Old Testament canon had been divided up into two lists of 22 or 24 books, respectively, each of which contained all the same material as the 39 books of our modern versions. In the 22 book canon, Jeremiah and Lamentations were considered one, as were Judges and Ruth (*MacArthur Study Bible*, "How we got our Bible").

- Because it has the characteristics of Truth
- Purifies a life (I Peter 1:22; sets free, John 8:32; sanctifies, John 17:17).
- It works in real life—holds up under scrutiny and stabilizes a life (John 8:32; 2 Peter 1:12).
- God uses it to draw people to salvation and change them (James 1:18; Romans 10:17; Col. 1:5; I Thess. 2:13; 2 Thess. 2:10).

Therefore, as inerrant Truth, these results should follow:

1. It is to be obeyed (Gal. 5:7; Romans 2:8; John 3:21).
2. Is part of worship (John 4:24)
3. It is what ministry is about and spiritual warfare (2 Cor. 13:8; 2 Cor. 10:3; I Tim. 3:15).
4. It is a lifestyle (Eph. 5:9; 6:14; 2 John 4; I John 3:18-19).
5. It is to be handled carefully because it is truth (2 Tim.2:15).
6. It should cause unity (2 John 1).
7. It impact the way we speak (Eph. 4:15).
8. It impact us from the inside out (Psalm 51:7; Eph. 4:23).
9. We should have a passionate love for truth, for Scripture (Psalm 119:103-104).

ACBC Theology 3

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

Definitions: Sufficiency, Inspiration, Continuing revelation, Miracles, prophecy, tongues

Scripture Texts:

2 Peter 1:3, 2 Timothy 3:15-17, Rev. 22:18, Heb. 1:1-2, Hebrews 2:3-4, Jude 1:3, 2 Cor. 12:12, 1 Cor. 14:21-22, Revelation 22:18-19, John 14:26

Why this question is significant:

What will be THE authority in the CE's life? Will there be competing authorities? What a person really believes comes out under pressure.

I. There were foundational sign gifts. In other words, there are different categories of gifts, some temporary, some permanent.

- Eph. 2:20 with Eph. 4:11-12
- Hebrews 2:3-4
- 2 Cor. 12:12

II. Understanding the gift of prophecy.

- Definition—to speak forth. Is it forth telling and foretelling? Some say that it is just forth telling (see I Cor. 13:1 and 2 though). We believe the nature of the New Testament gift of prophecy is the same as the Old Testament.

III. Understand the gift of tongues.

- Definition—for the purpose of evangelism for those who would not have an opportunity otherwise to hear the gospel. See Acts 2:1-11; and I Cor. 14:21-22.
- Understand the context of I Cor. 12-14—this is crucial.

IV. Understand the completion of the Canon.

The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scripture: unto which nothing at any time is to be added, whether by new revelation of the spirit, or traditions of men (The Baptist Confession of Faith of 1689, Chapter 1, Article 6).

V. Understand how God speaks today (this overlaps with the next question).

- The doctrine of inspiration (see Hebrews 4:12 and compare with Hebrews 3:7). "What God's Word says, God is saying" (typical Puritan saying).

ACBC Theology Question 4

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

Definitions: General Revelation; Special Revelation

Scripture Texts: Psalm 19, Romans 1:18-21, 2 Peter 1:3, 2 Timothy 3:15-17

Why this question is significant for counseling issues?

I. Understand General (Natural) Revelation. What is its purpose? What are its limits?

- Romans 1:18-21
- Psalm 19
- The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience. Although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of god, as to leave man inexcusable, yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation (The Baptist Confession of Faith of 1689; Chapter 1, Article 1).
- The argument of some “integrationists”(the better term is “syncretism”). God intends to reveal Himself through scientific observations of humans (this is what psychologists do). This is of equal authority to Scripture (67th book). We have problems with this view because of the “noetic” effects of sin. I need the lens of Scripture to clear up/bring into focus the distortions that result from my fallenness. In other words, human reason needs to be aided and is not totally sufficient in and of itself (see Eph. 4:17-18). A key question—to what extent should science have authority?
- Thoughts on science. It is human (smart humans, but human). It changes. It should be considered (neuroscience for us or even methodology). It is theoretical. The question should always be asked, Does this violate any theology or principle of Scripture? We are “people of the book” (Dr. Al Mohler). We do not want to be guilty of “scientism” but we also do not want to bury our heads in the sand and be considered uneducated/uninformed or misinformed.

II. Understand Special Revelation. “We have truth in a world of theory” (Dr. John MacArthur).

- There are various types of Special Revelation (see Hebrews 1:1-3)
- 2 Timothy 3:15-17 (2 Peter 1:3-4).

ACBC Exam Study Guide Theology Exam 5

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

Introduction: Understanding the mental health world.

I. Definition of common grace: How can God continue to give blessings to sinners who deserve only death? Sinners enjoy countless blessings and live long lives; how can this be? Humans are rebellious and use their giftedness for evil purposes; how and why can God tolerate this?

Common grace—"Common grace is the grace of God by which He gives people innumerable blessings that are not part of salvation. The word *common* here means something that is common to all people and is not restricted to believers or the elect only" (Grudem, *Systematic Theology*, page 657). Matthew 5:44-45.

Examples—physical, intellectual, society, creative, moral

II. How this applies to the psychologies—do the psychologies see true things about humans?

- Examples of things theorists have seen
Humans have a problem with being evil and doing evil, but is there a universal innate sin nature?
Maslow—needs, needs feel so strong they must be legitimate (beware of “His Needs, Her Needs”)
Freud—desires
Low self-esteem
- Astute observations, wrong interpretations (cf., the Parable of the Blind Man and the Elephant)
- An example from the Grand Canyon (there are worldview biases)

III. Why we need Scripture—Psalm 119:105, 130

- What is Scripture?
- Think of eyeglasses

IV. Why this matters.

- We are accused of being naïve, unscientific and not caring about psychological research
- Or, some Evangelicals are naïve and buy in too much.

ACBC Exam Study Guide Theology Exam 6

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

Introduction: How can you be so smart but yet not see it?!

I. Definition of Noetic (Greek, nous or mind).

- Definition: “Sin impacts how our mind works. This refers to the spiritual function of cognition. Because of our sinfulness, we do not think as we should....Theologians sometimes refer to this as the “noetic effects of sin....Sin’s corrupting influence on our thinking means that we can rationalize moral choices and make good things seem wicked and bad things appear to be acceptable”(Heath Lambert, *A Theology of Biblical Counseling*, page 222).
- Biblical support (see Ephesians 4:17-20; Romans 1:18-25)
- No amount of schooling or culture will remove this—we are incapable without outside intervention.

II. Why this is important for the sciences and psychological research in particular.

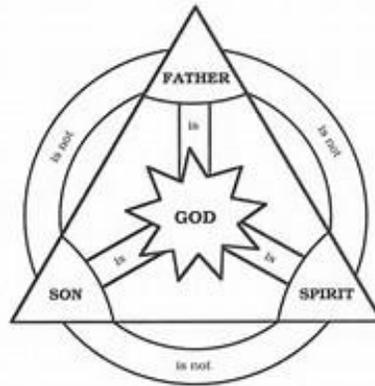
- Difference between “hard” sciences and “soft” sciences—many scientists would argue that psychology is NOT a science.
- Some of the most important things are missed –You tell me, what is missed in a secular psychological model?
- Some believe the rational/intellectual part of our being was left intact after the fall so humans then have the ability to believe.

ACBC Exam Study Guide Theology Exam 7

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

Scripture Texts:

Deuteronomy 6:4; Isaiah 45:5-7; 1 Corinthians 8:4, 6; Matthew 28:19; 2 Corinthians 13:14; John 14:9, 16; Luke 3:21-22; Romans 8:9-11; 2 Corinthians 13:14; Acts 5:3-4; Mark 12:29; John 1:1, 14; Hebrews 1:1-3, 8-10; Romans 1:7; John 10:30; Hebrews 10:15-17



Key passages: Isa. 40–48; Genesis 1:26-28; Matt. 28:18-20; 2 Cor. 3:18.

Importance of the doctrine: Who is the true and living God? Who is the LORD?

Whom we worship—we are created to worship and be in awe of this God/LORD.

- See Romans 11:36.

This is not the god of Islam, Mormonism or Jehovah’s Witnesses.

Implications for counseling: Whom will you serve? What will you bow to? Whom or what will you trust? Living Coram Deo; Joshua 24:15, “As for me and my house we will serve the LORD....”

Common inaccurate thinking: 3 Gods, one Godhead; they have different attributes; each is 1/3 of Trinity.

Nicene Council: We believe “in one Lord Jesus Christ...true God of true God, not made, of one substance with the Father But those who say there was a time when He was not, and before being begotten He was not...these the catholic Church anathematizes” (cf. also Council of Constantinople, 381 AD).

The 1689 Baptist Confession: In this divine and infinite Being there are three subsistences, the Father, the Word (or Son), and the Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided....” Be in awe!!

ACBC Exam Study Guide Theology Exam 8

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

Scripture Texts:

Exodus 15:11; Exodus 32:9-10; Exodus 34:6; Leviticus 19:2; 1 Peter 1:15-16; 2 Samuel 24:14; Psalm 115:3; Psalm 139; Psalm 147:4; Proverbs 5:21; Jeremiah 23:23-24; Romans 1:18; 1 John 3:20

Let's read Exodus 34:5-9.

Wrath: (counselor today) God is a God of justice and equity, and He is always right. He takes sin seriously and must judge it to be consistent with His holiness but in Christ has paid to satisfy His own justice. Ezekiel 7:8-9, "I the LORD do smite." Romans 1:18.

Mercy: (cf. also "lovingkindness"—chesed) It is a disposition, a character trait and in the New Testament is based upon the completed work of Christ. Isa. 54:7-10, for the first two attributes together. Romans 5:1

Holiness: God is wholly pure, undefiled. Never a wrong desire or lustful inclination. Isa. 6: 3. Transcendent

- Set apart, something is pure

Omnipotence: No limits to His might. Isa. 40: 12

- As demonstrated in creation—why is the Genesis 1 and 2 issue so important?

Omniscience: No limits to His knowledge. Isa. 40: 13-14

- He knows the end from the beginning! Why He gives prophecy (cf. Isa. 45)

Omnipresence: No limits to His presence—the universe cannot contain Him. Immanence. (Psalm 139: 7-12).

- But He is outside of time. In other words, He is infinite and sees all tenses the same.

These, and many more attributes of God, are in perfect balance with one another. All together they make up His weightiness—His *chavod* or GLORY (Psalm 19:1).

Who or what will I trust in? Who or what will I hope in? Who or what will I love primarily? I must trust _____? I must hope in _____? These are all distortions of living as worshipers of God as image bearers.

What would be some indications that I am not living like I believe these attributes?

ACBC Theology Questions 9

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

Main passage: Genesis 1:26-28; Genesis 5:1, 3

It would be good for us to reflect on our likeness to God more often. It will probably amaze us to realize that when the Creator of the universe wanted to create something “in his image,” something more like himself than all the rest of creation, he made us. This realization will give us a profound sense of dignity and significance as we reflect on the excellence of all the rest of God’s creation... We are the culmination of God’s infinitely wise and skillful work of creation. Even though sin has greatly marred that likeness, we nonetheless now reflect much of it and shall even more as we grow in likeness to Christ (Grudem Systematic Theology, page 449).

Introductory thoughts: He is the original, we are the reflection. I am designed to “imitate” him (think of impersonators of famous people). Who then gets the glory? (Eph. 5:1).

We find our identity upward in God not downward in animals!

Be “Godly” What does this mean grammatically? How we image God. Thinking, Feeling, Decision making, knowing right and wrong, spiritually (awareness of eternity, Ecc. 3:11), social beings. God is a social being so interact with Him as if He is.

What went wrong? There is abundant ungodliness in the world and in MY life! The image of God is now distorted by the fall.

God’s restoration plan: Ephesians 4:22-24; Colossians 3: 10–The image of God in man is being restored because of the perfect image bearer, our Savior (Hebrews 1:1-3). A lot more is going on in the gospel than Christ dying for our sin so we can go to heaven!

Grudem, page 442 “The fact that man is in the image of God means that man is like God and represents God.” So, any time I am being like God, reflecting Him I am being godly and therefore showing the image of God.

Purpose on the planet–I Corinthians 10:31

Implications: there is value in life–Genesis 9:6-7

Watch your mouth–James 3: 8-10

Career counseling–you uniquely image God. Each person has unique giftedness and no one person can reflect God completely other than Christ.

ACBC Theology Questions 10

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

Biblical description—Two parts but many subparts within the two (Prov. 16:24; Matt. 10:28). Material and immaterial/body and heart (soul, mind, will, affections, emotions).

Trichotomist view—is not the most consistent view since scripture give more than 3 parts in key passages such as the two great commandments and the “shema” passage in Deut. 6. Spirit and soul get used interchangeable (both spirit and soul sin, I Peter 1:22; 2 Cor. 7:1). The dead are sometimes called souls and sometimes called spirits (Rev. 20:4; I Pet. 3:19). The soul thinks and the spirit thinks (Acts 3:23; Mk. 2:8)

Counseling implications-- Please see the 3 trees diagram

We work with people at both levels and God is interested in both levels and sanctifies the whole person. See “two lanes on the freeway” illustration.

Please understand that the body impacts the heart and the heart impacts the body. People need to see doctors for medical issues but there is some overlap because things like sleep issues have huge counseling implications. The heart is always involved though and the primary cause of the problem.

ACBC Theology Question 11

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

Definitions:

Egalitarian

Complementarian

Scripture Texts:

Genesis 1-2; Galatians 3:28; 1 Timothy 2:8-3:13; Titus 1; 1 Corinthians 11:3-16; Ephesians 5:22-33

Egalitarian (i.e. equalitarianism): No role distinctions because all distinctions are a result of the fall. The cross reverses the impact of the fall (Gal. 3:28). These are Evangelical Feminists and their **concern** is equal rights for women in the church. Women have been oppressed by male domination in the Church so women can and should be made pastors, elders because the freedom of the gospel allows this. The church has interpreted these passages incorrectly for too long! When shown passages like I Tim. 3, that say elders/pastors are to be “**the husband of one wife,**” they would say Paul was a male chauvinist influenced by his culture and he had not caught up with the implications of his own theology yet.

Complementarian: Role distinctions are prefall (Genesis 2). When New Testament writers are discussing this topic they quote or refer to the theology of Genesis 2 not 3. Gal. 3 is not a passage about roles. It is a passage about soteriology. The concern we are trying to address is to be biblical and not allow culture to be the lens through which we interpret Scripture. Al Mohler calls this a “hermeneutic of accommodation.”

There are distinct and honorable roles for men and women and this is by God’s design. We are designed to complement one another not compete. We are different by design. Why does this matter for counseling? Roles in marriage; gender confusion; masculinity and femininity.

I. Equality according to scripture

- In creation—Gen. 1:27-28
- In redemption—I Pet. 3:7; Gal. 3:28

II. Distinctions/roles

- In creation—men created first and then woman as “helper suitable.” Form fits function is a creation principle.
- The Church—church elder/pulpit teaching leadership for men (I Tim. 2:12-14)
- Both have spiritual gifts they use that are indispensable (I Cor. 12).
- Loving leaders and loving supporters (complimentary (Eph. 5:21-24).

ACBC Theology Question 12

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

Scripture Texts:

Matthew 4:2, John 4:6, 19:28

John 1:1, 1:14

John 8:58

Philippians 2:5-8

Hebrews 1:3

Hebrews 2:17-18, 4:14-16

1 Timothy 2:5

Theanthropic—Jesus is 100% God and 100% man—What’s wrong with this statement? He is God and man. He is deity in bodily form, but the bodily form is 100% sinless human.

100% God—Hebrews 1:3; Isa.45 with Phil 2. He is worshiped; He has the glory of the Father before the world began (John 17). He is LORD (Isa. 45 quoted in Phil 2). He is called “God” (John 1:1; Titus 2:13).

A way to give hope-4 types of miracles

100% man—He had/has a body. He slept, suffered and felt pain. He ate, was relational, was tempted, had parents. He had a genealogy. He had to grow (Luke 2:52).

Why does this matter for salvation? He perfectly fulfilled the Law (Matt. 5:17) so was a sinless, substitutionary sacrifice (2 Cor. 5:21) as the Second Adam (I Cor. 15:45). The first Adam (“who is a type of Him who was to come,” Rom. 5:14) failed, as the representative head of humanity, so the second comes and is sinless and as “the image of God in man” provides the power and the possibility for the image of God in man to be restored (I Cor. 15:45)! He is the mediator (I Tim. 2:5)! There had to be a human to atone because justice had to be satisfied or else God would not be pure. He just could not overlook sin because that would not be fair. It would make light of sin because the wages of sin is death.

His perfection also makes our sanctification possible (Hebrews 10: 1-14). We are united and identified with Him (Rom. 6). Please study Paul’s phrase “in Him, in Christ” (Col. 2).

Why does this matter for counseling? He was a sufferer (Isa. 53) and now is our understanding High Priest (Hebrews 4:15-16).

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 529-567.

Millard Erickson, *Christian Theology* (Baker, 1983), 699-755.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 315-320.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2014), 235ff.

ACBC Theology Question 13

Q 13. Provide an explanation of and the biblical basis for the doctrine of substitutionary atonement, explaining the implications of this doctrine for human guilt over sin.

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

What does guilt do to humans? Let's brainstorm

Key passages:

Isa. 53:4-6; 2 Cor. 5:21; Romans 3:25 (KJV I believe has atonement); Romans 5: 6, 17-19; Colossians 2:14; Hebrews 9:11-14; 10: 21-22

Explanation of and biblical basis:

This is the nature of God: see Exodus 34: 5-7. It is also needed because of the nature of God being holy and setting the standards for His kingdom.

Understand terminology:

Substitutionary—2 Cor. 5:21. The Lord bore the wrath of God in our place (Isa. 53:4-6; I Peter 2:24).

Atonement—this is O.T. terminology since Christ's death is not just an atonement. Yom Kippur. False theories—the Ransom Theory that Jesus paid a ransom to Satan. Moral influence theory—He died as the most moral person who then could demonstrate God's love. Example theory—He died as an example of sacrifice.

Implications for guilt

Please understand that guilt is not just an emotion but a legal standing before God. We are legally law breakers so a penalty/fine must be paid. "I owed a debt though that I could not pay and He paid a debt He did not owe!"

I do not need to pay for my sin, and it has been nailed to the cross (Col. 2: 12-15).

Some people feel false guilt—I must make myself pay. I feel guilty for things that I do not need to feel guilty for. The conscience can be programmed wrong. If there is not a standard in the Bible that has been broken, then it is not sin and I should not feel guilt. But, the conscience should not be violated until the conscience is assured/convinced that the false standard is unbiblical.

ACBC Theology Question 14

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

This question must be understood in light of the Reformation. Also, human nature seeks to justify self and find salvation/solutions to life's problems somewhere because we are religious by nature. There are major implications of this for human nature and consequently counseling (e.g. self harm; cutting).

Reformation history

Sola Scriptura

Sola Fide

Solus Christus

Sola Gratia

Soli Deo Gloria

Key passages:

Not of works (Eph. 2:8-9; Isa. 64:6; Titus 3:1-12)

Christ alone is the complete and final sacrifice for salvation (Col. 2:10; Heb. 10:12-14). He alone is the object of saving faith (Rom. 10: 9-10).

This gift is received by faith (Rom. 3:22, 25; 2 Tim.3:15). It is turning from other saviors/gods/idols and turning to Him (repentance). Then we receive forgiveness and eternal life. Titus 3: 3-12

The whole book of Colossians

Understand human nature:

Psalm 18:1-3 with Psalm 52: 7-8 and 146: 3-6. See also I Timothy 6:17—humans turn to false “saviors.”

Theology Exam Questions 15

Q 15: Provide an explanation and biblical defense of justification.

Key passages for 15 and 16: Romans 5-8; 2 Cor. 5:21

Justification (from the ACBC study guide):

Romans 3:20-28, 4:2-6, 5:1

Galatians 2:16, 3:11, 3:24

Ephesians 2:8-10

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 722-735.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 337-338.

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 510-526.

See also individual volumes referenced in question 13 regarding the atonement

The theological dilemma: How can a holy, absolutely pure, all-knowing God be associated with wretched, iniquitous, rebellious sinners without consuming them but instead be reconciled to them?

Define Justification: dikaiōw = to vindicate, to treat as just

To pronounce, accept, and treat as just, i.e., as on the one hand, not penally liable, and, on the other, entitled to all the privileges due to those who have kept the law. It is thus a forensic term, denoting a judicial act of administering the law—in this case, by declaring a verdict of acquittal, and so excluding all possibility of condemnation. Justification thus settles the legal status of the person justified (*Evangelical Dictionary of Theology*, page 593).

It is God's sovereign work.

It is a permanent, legal declaration, not a feeling.

It is by grace, through faith (Rom. 3:22, 28; 5:1). Faith is the instrument and Christ is the cause. There is evidence that justification has happened when sanctification happens. This shows that there is new life. This shows someone has been "born again" (regeneration).

This is a secure standing. You cannot get anymore justified even if you feel condemned. You are complete in Christ. Jesus became a condemned criminal and we become adopted!

The historical background:

Counseling implications: What is the person basing his or her salvation on?

Am I still guilty before God?

Theology Exam Questions 16

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

Faith = Jerry Bridges' definition of trust is very pertinent here. We live as if the promises of God are true and for us (Matt. 18:2-5).

Faith's relationship to justification—saving faith is accompanied by repentance. Faith is an action word so there are fruits in keeping with repentance. To be justified is not just believe facts. It is whole person response. Cf the Latin—notitia, assensus, fiducia. When faith is combined with repentance, we call it conversion or being born again. We are trusting Christ alone for salvation.

Faith's relationship to sanctification: agiadzo = to be set apart, holy. “The just shall live by faith,” Paul said. And he added, “The life that I now live by I live by faith in the Son of God....” Faith is how we live. We are people of faith.

Sanctification has past, present and future tenses and each tense involves living by faith. We have been saved in the past from the penalty of sin. We are being saved from the power of sin. And, we will be saved from the presence of sin (praise God!).

Romans 3:20-28, 4:2-6, 5:1; Galatians 2:16, 3:11, 3:24; Ephesians 2:8-10; 1 Corinthians 1:2; Hebrews. 10:10; Romans 6:19; 1 Thessalonians 4:3; Philippians 3:21; 1 Corinthians 15:23; Romans 6

Resources:

Wayne Grudem, *Systematic Theology* (Zondervan, 1994), 722-735, 746-758; 840-847.

Paul Enns, *Moody Handbook of Theology*, rev. ed. (Moody, 2008), 337-338, 266, 343, .

Louis Berkhof, *Systematic Theology*, New Com. Ed. (Eerdmans, 1996), 510-544.

J.C. Ryle, *Holiness*, reprint (Charles Nolan, 2001), xvi-xx, 18-40, though the whole book is helpful

Stuart Scott, “The Gospel in Balance” in *Christ-Centered Biblical Counseling*, eds. James MacDonald, Bob Kellemen, Steve Viars (Harvest House, 2001), 167-180.

Counseling implications: If a person is saved will there be growth?

Can a person claiming the name of Christ live in a state of perpetual carnality?

The indicatives and the imperatives

Teaching others to live by faith/trust

If a person is truly saved, then we can promise change—John 4:14; Matt. 11-28-29; 1 John; Phil. 1:6

ACBC Exam Study Guide Theology Exam 17

Q 17: Describe the role of repentance in beginning and continuing in the Christian life.

Definitions:

Repentance

Scripture Texts:

Job 42:4-6

Psalms 32:3-6

Psalms 51

Proverbs 28:13

Matthew 4:17

Luke 13:3, 5

Acts 2:38, 16:31, 17:30, 20:21

2 Corinthians 7:9-10

2 Corinthians 12:21

Revelation 2:5, 22, 3:3, 19

Definition of repentance—metanoia (change of mind NOT change of thinking)

Beginning the Christian Life—Acts 26:20; cf. Paul's testimony in Phil 3 (there is a definite turning from and turning to). See also I Thess. 1:9.

- “conversion”= saving faith plus repentance (both are gifts of God). This person cries out for forgiveness. There is a reorientation of life toward God.

Continuing the Christian Life—Eph. 4: 22-24; Revelation 2-3—Jesus calls these churches to repent. We can call each other to repentance as well or radically turn from our sin individually (Prov. 28:13). These are evidences of the Holy Spirit's work.

Importance for biblical counseling:

1. Turning points in counseling—momentum shifts. Take time to for people to repent. Lead them in prayers of repentance.
2. Fruit in keeping with repentance—2 Cor. 7:9-10 (church discipline and reassurance for sinned against spouse).

“This verse provides a look at how genuine repentance will manifest itself in one's attitudes. Diligence. Better translated, “earnestness” or “eagerness.” It is the initial reaction of true repentance to eagerly and aggressively pursue righteousness. This is an attitude that ends indifference to sin and complacency about evil and deception. What clearing of yourselves. A desire to clear one's name of the stigma that accompanies sin. The repentant sinner restore the

trust and confidence of others by making his genuine repentance known. Indignation. Often associated with righteous indignation and holy anger. Repentance leads to anger over one's sin and displeasure and holy anger. Repentance leads to anger over one's sin and displeasure at the shame it has brought on the Lord's name and His people. Fear. This is reverence toward God, who is the One most offended by sin. Repentance leads to a healthy fear of the One who chastens and judges sin. Vehement desire. This could be translated "yearning," or "a longing for," and refers to the desire of the repentant sinner to restore the relationship with the one who has sinned again. Zeal. This refers to loving someone or something so much that one hates anyone or anything that harms the object of this love. vindication. This could be translated "avenging of wrong," and refers to the desire to see justice done. The repentant sinner no longer tries to protect himself; he wants to see the sin avenged no matter what it might cost him. To be clear in this matter. The essence of repentance is an aggressive pursuit of holiness, which was characteristic of the Corinthians. The Gr. Word for "clear" mean "pure" or "holy." They demonstrated the integrity of their repentance by their purity."

Please also see the repentance study provided by Dr. Baker. This was developed to help counselors and counselees determine if true repentance has taken place.

Principles of Repentance/Questions to Ask

Prepared by: Dr. Ernie Baker
Pastor of Counseling and Discipleship
First Baptist of Jacksonville
Chair, On-line BA in Biblical Counseling
The Master's University

Purpose: This is a tool for pastors, church leaders and biblical counselors to understand the biblical term of repentance and for discerning if true repentance has taken place. Practical questions that flow out of the biblical thinking are provided for both the leader and counselee.

These principles are based upon: Prov. 28:13; Psalm 51; Matt. 3:8; Luke 3:8; Acts 26:20; 2 Cor. 7: 9-11; Eph. 5: 5-14.

General characteristics of repentance: There is evidence. Scripture says there is fruit in keeping with repentance. Repentance is not just a change of thinking or even behavior. The word *repentance* is a “change of mind” and mind falls into the category of the heart biblically. Therefore, there is a change of intentions, attitudes, and desires. These are evidences of the Spirit’s work in a person’s life (John 16:7-8).

Evidences from Psalm 51

Brokenness (Psalm 51:17) – “deep sorrow”... a “killing anguish in that region which is so vital as to be the very source of life” (Spurgeon, *The Treasury of David*). “Broken, afflicted, distressed” (Shavar, *Analytical Hebrew and Chaldee Lexicon*).

Contrite heart (Psalm 51:17) – “lowly” (Keil and Delitzsch, *Commentary of the Old Testament*). “....To be tender, of the heart,” “timid,” “soft” (Rakak, *Analytical Hebrew and Chaldee Lexicon*). Is this person tender or hard?

Humility—Is there defensiveness? Is the person teachable? Is the person open to hearing truth? The opposite would be barriers being put up, self-protection and being unteachable. Is the person willing to confess even embarrassing things? David acknowledged his sin in Psalm 51:1-3. He called his sin what it really was—rebellion (transgression) and perversion (iniquity). “...His impenetrable hardness softened, his haughty vainglorying brought low – in fine, when he is himself become as nothing, and when God is everything to him” (Keil and Delitzsch, *Commentary of the Old Testament*).

Paul gives a number of characteristics and distinguishes between feeling bad over sin and being broken (2 Corinthians 7:11).

Earnestness – What sincere actions show that you have removed yourself from the sin? What are you doing to demonstrate your sincere desire to rebuild trust? What are you doing to rebuild broken relationships? How have you demonstrated an awareness of your tendencies?

Vindication of yourselves – What are you doing that would show you are approaching life differently?

Indignation – What are you feeling about your sin? Is the person angry about how he or she has sinned or angry that others are trying to get him to deal with it?

Fear – What do you fear? (A repentant heart does not want to repeat this, “I fear falling again.” “I fear sinning against my Lord again.”). You should sense that the person is more on guard against his or her sin.

Longing – What are you doing that shows a deep longing to rebuild relationships? What are you yearning for in relationship to the Lord?

Zeal – You should sense a passion to pursue what is good and pure. There should not be a zeal to defend personal rights (see brokenness and contrite heart above). Is there a zealousness to kill the sin? How has the individual demonstrated both desires to and actions that kill the sin (radical amputation; see Col. 3:5)?

Avenging of wrong – You should sense, “I’ll do whatever it takes to make this right.” “I’ll bear whatever the consequences are.” An example would be, “I’m willing to go to jail if necessary.” “I’ll make a public confession if necessary.” This is not about doing “Protestant penance,” meaning, “I have to pay for my own sin.”

In everything you demonstrated yourselves innocent—there is “fruit in keeping with repentance.”

Repentance show itself in a change of heart. The heart is the mind, will, emotions, that all reflect desires.

Mind (notitia)

What are you thinking about your sin? What goes through your mind regularly about your sin? What do you dwell on related to your sin? Is the person rationalizing or excusing his or her behavior and attitudes? You could ask, “Why did you engage in this?” to see if excuses are made.

How have you grown in awareness of your propensities?

Will (fiducia)

What decisions have you made related to this sin? What actions have you taken? What practical decisions have you made to show your sincerity in killing this sin? For example, “I got rid of my phone.” Or, “I have taken firm action to cut off the relationship.”

Emotions (assensus)

What is the greatest emotion you are experiencing in your life right now related to your sin? What are you angry about? The person should be angry that his/her sinful desires have hurt the Lord and others (the two great commandments). This is not, “I can’t believe I did that!” That’s pride. Righteous anger would say, “I am appalled at how I have hurt the Lord and others, and I now am realizing the depth of my depravity.”

Regarding 2 Corinthians 7:11:

“This verse provides a look at how genuine repentance will manifest itself in one’s attitudes. Diligence. Better translated, “earnestness” or “eagerness.” It is the initial reaction of true repentance to eagerly and aggressively pursue righteousness. This is an attitude that ends indifference to sin and complacency about evil and deception. What clearing of yourselves. A desire to clear one’s name of the stigma that accompanies sin. The repentant sinner restore the trust and confidence of others by making his genuine repentance known. Indignation. Often associated with righteous indignation and holy anger. Repentance leads to anger over one’s sin and displeasure and holy anger. Repentance leads to anger over one’s sin and displeasure at the shame it has brought on the Lord’s name and His people. Fear. This is reverence toward God, who is the One most offended by sin. Repentance leads to a healthy fear of the One who chastens and judges sin. Vehement desire. This could be translated “yearning”, or “a longing for,” and refers to the desire of the repentant sinner to restore the relationship with the one who has sinned again. Zeal. This refers to loving someone or something so much that one hates anyone or anything that harms the object of this love, vindication. This could be translated “avenging of wrong,” and refers to the desire to see justice done. The repentant sinner no longer tries to protect himself; he wants to see the sin avenged no matter what it might cost him. To be clear in this matter. The essence of repentance is an aggressive pursuit of holiness, which was characteristic of the Corinthians. The Greek word for “clear” mean “pure” or “holy.” They demonstrated the integrity of their repentance by their purity.”¹

¹ MacArthur, John. *The MacArthur Study Bible: New King James Version*. Nashville: Word Bibles, 1997. 1775. Print.

ACBC Exam Study Guide
Theology Question 18

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

Scripture Texts:

John 15
Romans 6
Galatians 2:20
Ephesians 1-2
Phil. 2:12-13

Definition of Union with Christ: “As Adam was the representative head of the old humanity, so Christ is the representative head of the new humanity.” (Berkhof, 447). See Eph. 1:6

“That intimate, vital, and spiritual union between Christ and His people, in virtue of which He is the source of their life and strength, of their blessedness and salvation” (Berkhof, 449). All of the benefits Christ has accomplished through His death, burial and resurrection become the believer’s.

“In an objective sense she was crucified with Christ, she died with Him, she arose in Him from the dead, and she was made to sit with Him in the heavenly places. All the blessings of saving grace lie ready for the Church in Christ; man can add nothing to them; and they now await their subjective application by the operation of the Holy Spirit, which is also merited by Christ and is sure of progressive realization in the course of history” (Berkhof, 449).

We are “baptized into” Christ (I Cor. 12:13).

Biblical basis: John 15—is this a mystical feeling His presence or a real living in Him with evidence?

Romans 6 (see Romans 5-8 as a whole)—how does the doctrine of union with Christ connect the doctrines of justification and sanctification?

Colossians 1:27-3:4—How many times is a preposition used that identifies us with Christ or Him with us?

Implications for Christian living:

- This is the power to live out the Christian life. Living under the weight of sin with its guilt is not our identity. We can live confidently (Rom. 8:1).
- Sin does not have to be our master. If we sin it is because we are choosing to be rebellious (Rom. 6:4-14).
- We become part of a body of all others in union with Christ.

ACBC Exam Study Guide
Theology Exam Questions 19 and 20

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

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

Sanctification—Becoming Like Christ

Phil. 2:12-15

Introduction:

Defining “sanctification”: Holiness, to set apart (cf. I Peter 1: 13-19; 2: 9; Ephesians 1:3-4).

The term *hagiazō* is a derivative of *hagios*, which like the Hebrew *qadosh* expresses primarily the idea of separation (*Systematic Theology*, page 527, Berkhof).

“Sanctification is a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives.” (Grudem, *Systematic Theology*, page 746)

I. Growing as a Christian (sanctification) is a process and has a clear product.

A. This is clear from God's Word—“work out your salvation”

- Not “work for” but...
“work out” what you already have
- Cf. a football game

B. This should be an encouragement—God does not expect perfection (yet) and He has a clear product in mind!

- Ephesians 2:8-10
- Phil. 1:6
- Romans 5-8 and in particular 8:30!

“God does not call the qualified, He qualifies the called” (Dr. MacArthur). These verses and this statement reveal some profound theology! Embedded in Christ's work on the cross is all that is necessary for our growth in righteousness and even more so, His work on the cross guarantees our growth.

“The continuing work of God in the life of the believer... Sanctification is a process by which one's moral condition is brought into conformity with one's legal status before God.... It

designates not merely the fact that believers are formally set apart, or belong to Christ, but that they are then to conduct themselves accordingly.” (Erickson, Christian Theology)

- This brings us to 2 Corinthians 3:18. We are being changed into the same image (cf. Phil 2:5, 8).

C. This reveals some wrong views of Christian growth

- “Zap” or “revival” view
- “Impatience”
- “secrets”—gifts of the Spirit or “praying through”
- “Plan B”—a perpetual state of carnality
- “the dedicated life” (but all Christians are called “disciples”; Acts 11:26)

Martin Luther: “This life therefore, is not righteousness but growth in righteousness, not health but healing, not being but becoming, not rest but exercise. We are not yet what we shall be, but we are growing toward it; the process is not yet finished but it is going on; this is not the end but it is the road. All does not yet gleam in glory but all is being purified.”

What is this life like?

What promises does this hold out, both for the present and the future?

Is this your view of the Christian life? Where are you challenged?

II. Growing as a Christian follows a clear procedure.

A. Our part is clear:

- Salvation
- Obedience (verse 12—cf. verse 8)
- Struggle (Gal. 5:17; Romans 8:12-17). The principle in Scripture is that growth is through death (3:14).
- Concrete plan, (“work out”)
John 17:17—God’s Word is key!
Cf. I Tim. 4:7 “...Discipline yourself for the purpose of godliness.”
This results in concrete change (2:14)
- With a submissive/humble attitude (“fear and trembling”)

B. God's part is also:

- "God is at work"—continual
- "in you"—among you, in your midst
- "to will and to work"—motivation, desire (John 10: 27) and effectiveness

The Amplified Bible: "For it is God who is all the while effectually at work in you—energizing and creating in you the power and desire—both to will and work for His good pleasure...."

C. The balance: I Cor. 15: 9-10 (cf. farming)

D. Wrong Views: Quietism and Pietism; The mystical and the mechanical

Quietism: According to quietist teaching, the Christian must exert no energy or effort in the process whatsoever, for feeble human effort only hinders the working of God's power...Christians must simply surrender fully to the Holy Spirit (also called "yielding", "dying to self," crucifying oneself,"....). The Spirit then moves in and lives a life of victory through us, and Christ literally replaces us ("it is no longer I who lives, but Christ lives in me"—Gal. 2:20). (Our Sufficiency in Christ, Page 195, John MacArthur). This can be equated with "Keswick theology" of "let go and let God."

Pietism: "...Teaches that believers must work hard and practice extreme self-discipline to achieve personal piety. Pietism stresses aggressive Bible study, self-discipline, holy living through diligent obedience, and pursuit of Christian duty. Extreme pietism doesn't stop there but often adopts legalistic standards governing one's clothing, lifestyle..." (ibid).

Past – "set apart" from the penalty of sin (Acts 26:18; I Cor. 1:2).

Present – being "set apart" from the power of sin (Hebrews 10: 10-14).

Future – Will be "set apart" from the presence of sin (glorification). This gives me hope and anytime there is hope there is motivation to keep trying.

Synergistic nature of God's grace and moral effort—justification is all of God. He declares us righteous in Christ. Sanctification is a work between God and man with God taking the initiative and providing the means/power. Our works result from our faith (i.e. true saving faith).

See above for two extremes to avoid—quietism and pietism.

ACBC Exam Study Guide Theology Exam 21

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

1 Corinthians 4:6 – We must not go beyond the Scriptures! Experience is not a good foundation for theology/doctrine! Accept the Word as it says and keep it in context.

- Key in on who the Holy Spirit is in the Godhead (Trinity- Father, Son and Holy Spirit) Matthew 28:19; 2 Cor 13:14; John 14:26; 16:13-14; Acts 5:3-4; Romans 1:4
- He led authors to write Scripture: 2 Peter 1:20-21; John 16:13 (cf. 14:26); 1 Cor. 2: 8-16
- He encourages/comforts – John 14:16-17 (Paraclete); John 16:7
- He convicts of sin – John 16:8
- He is the Agent of holiness/sanctification – 2 Cor. 3:18; Romans 8:1-16; Eph. 5:26
- He’s the One who provides us assurance – Rom 8:16
- He intercedes for us in prayer and helps us as we pray – Romans 8:26-27; Eph 6:18
- He fill us – Ephesians 5:18-21 (cf. Col. 3:16)

What is His role in relation to Jesus?

- His job is to promote Jesus (John 14:16-17, 26; 16:7)

So, what is His role in the counseling process?

- “The Holy Spirit is vital to a biblical approach to counseling.” Heath Lambert, p. 161 *A Theology of Biblical Counseling*.
- His power and presence are absolutely indispensable (Zech. 4:6).
- He convicts of sin (1 Cor 2:12; John 16:8-11).
- He’s our Supplier (Luke 11:13; 1 Cor. 12:13).
- He calls us to trust God for justification and sanctification; He is the One who causes us to hear the Gospel (2 Timothy 3:15; John 3:5-6; Titus 3:5; Romans 8:9; Galatians 5:16-26).
- He illuminates and gives us understanding of the Word of God
- He is the Change Agent in the life of the counselee. He gives the desire and the power to put to death the deeds of the flesh (Romans 8:13; Ephesians 5:19).
 - Without His work, there can be no Godward change!

Counselors:

- Key in on Ephesians 4:22-24 and think about the “be renewed in the spirit” section in regard to counseling.
- As counselors, we must be filled with the Spirit, depending upon Him, praying to Him (Zech. 4:6; 2 Cor 3:6).
- We need to teach and lead our counsees to understand their need for the Spirit for there to be gradual yet sure change into Christlikeness (2 Cor 3:17-18).

ACBC Exam Study Guide Theology Exam 22

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

Scripture Texts:

Proverbs 21:1

Psalm 73:24

Deuteronomy 29:29

John 17:17 and Ephesians 5:26, with 2 Thessalonians 2:13 and Romans 15:16

Colossians 3:16 with Ephesians 5:16

John 16:8, John 17:17

2 Peter 1:16-21 cf. Luke 16:19-31

Scripture is the voice of God – The Holy Spirit of God guides us primarily through the Word of God (2 Peter 1:21; 2 Timothy 3:14-17)!

There is no need for guidance that Scripture does not provide in its commands, examples, teachings and principles (Psalm 119:1-8; Proverbs 6:23).

Some less mature believers/and Pentecostal or charismatic believers look to feelings and “leadings,” including visions, dreams and words from the Lord, as well as circumstances (Colossians 2:18-19; 2 Thessalonians 2:2).

The NT pattern for God’s guidance is through the Word of God (2 Tim 3:14-17).

Jesus taught the disciples that when the Holy Spirit came, He would lead them to all truth and teach them. This is extended to believers of all ages as the Holy Spirit who indwells us does His work through the Word of God.

Wisdom – Proverbs 2:6; Psalm 73:24; Deut. 29:29

Providence – Proverbs 21:1; Genesis 48:15

Things the Holy Spirit does through Scriptures include:

- Exalts Christ (John 7:37-39).
- Shows Christ’s sufficiency (Galatians 2:20).
- Shows us the pursuit of holiness and mortification of the deeds of the flesh (Romans 8:14).
- Provides knowledge and application of the Scripture (Ephesians 4:22-32).

What do you say when someone says, “God told me?” (Please keep in mind that God will never “tell” anyone anything in opposition to His Word.)

- They may tell you about dreaming dreams/ seeing visions.

“The Bible teaches that (1) God does have one specific plan for your life and (2) the events and choices of your life irresistibly and sovereignly work that plan in every detail.... It has all your mistakes, blindnesses, and sins accounted for in advance. These truths are included in what is known as the doctrine of providence. Without understanding providence, we will never be able to think clearly about God’s daily involvement with our lives. Much of the confusion about God’s guidance in Christian circles is caused by a lack of understanding of this historic doctrine.” (James Petty in *Step by Step*)

“We are not to expect that the Spirit of God should guide us infallibly as He did the apostles. Yet otherwise godly people fail to understand this. Many godly persons have undoubtedly in this and other ages, exposed themselves to woeful delusions, by a tendency to lay too much weight on subjective impulses and impressions, as if they were immediate revelations from God to signify something future, or to direct them where to go and what to do.” (Jonathan Edwards, quoted by John MacArthur in *Reckless Faith*).

ACBC Exam Study Guide Theology Exam 23

Q 23: Provide a biblical description of the church.

Scripture Texts:

1 Cor. 12:12-13

2 Cor. 11:2, Eph. 5:23-32, Rev. 19:7-8

Eph. 1:22, 4:15, Col. 1:18

Acts 2:1ff

1 Thes. 4:13-18

Eph. 2:11-3:6

1 Cor. 10:32

Eph. 3:1-6, 5:32

Acts 14:23, 27, 2:42

Eph. 1:4-6, 3:21

1 Cor. 17:7

1 Pet. 4:7

Col. 1:24-29

Eph. 4:7-16

Acts 20:17-35

Matt. 16:18

I. A definition of “church”

- Definition of a church in Our Southern Baptist BFM: “The church is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth.”
- Definition of a local church from Biblical Ministries worldwide: “A local church is a group of believers, led by one or more qualified shepherds, affirming their relationship to the Lord and each other by: regularly gathering in designated places for fellowship, the study of God’s Word, worship, prayer and the celebration of the Lord’s Supper and baptism. Gathering in other places for meals, fellowship and ministry to each other and living exemplary lives in the community and regularly bringing the good news to the unbelieving world.”
- The difference between the “universal” and “local” church. (Assemblies throughout the world are the universal church.)
- Think about the authority of the church (God).
- Leaders within the church (Pastors/Elders, Deacons).

- Purposes of the church (Upward – worship, Inward – Care and Discipleship, and Outward – Great Commission Gospel sharing).
- How is the church to be marked? True Gospel teaching (1 Timothy 3:15), regular and biblical practice of ordinances of baptism and the Lord’s Supper (Matthew 28:19; 1 Cor. 11:17-34), and faithfully and scripturally practice of church discipline (Matt. 18)

II. Analogies and terminology used for the “Church”

- Bride of Christ
- Body of Christ with various parts
- Christians/disciples – Acts 11:26

ACBC Exam Study Guide
Theology Exam 24

Q 24: What role should the church play in the counseling process?

Definitions:

Scripture Texts:

Eph. 4:12ff

Heb. 13:17

Col. 1:28-29

Matthew 18:15-17

- I. Church leaders have the responsibility to shepherd souls (soul care). This is intrinsic to the role of shepherds.
 - Protecting
 - Guiding
 - Feeding/nurturing (“incubator for spiritual growth”)
 - Comforting
 - Reconciling
- II. Church leaders have the responsibility to equip the saints, Eph. 4:12, (Equipping is more than content [Lk. 6:40]).
 - Content
 - Character
 - Competence
 - Community
- III. EVERY member of the Church has the responsibility to makes disciples/worshippers.
 - Before salvation evangelistically—helping unbelievers see the false worship of their souls.
 - After salvation with discipleship/intensive discipleship

IV. EVERY professing believer has the responsibility to “one another, one another.”

- The phrase “one another”—see Romans 1
- The number of one anothers
- The significance of the one anothers—we are relational/social beings as image bearers.
- Pursuing one another—Gal. 6:1-3.

V. All churches have the responsibility to practice church discipline/accountability.

- Why church discipline is important.
- The goal of a discipline process.