

An Introduction to the
*Biblical Care of
the Soul*

(Volume One)



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Biblical Care of the Soul

Part 1—The definition of care of the soul

What is discipleship?

- 1) Definition
 - a) One who learns through instruction under a teacher, a pupil, a follower
 - b) This is the root idea of the Greek noun *mathetes*. A related verb is *matheteuo*, indicating one who is attached to one's teacher.
- 2) Explanation
 - a) Evangelism—but some disciples never come to salvation (John 6:60, 66)
 - b) Edification—all who come to salvation are true disciples

What is counseling?

- 1) Secular counseling
 - a) “A basic description of counseling is one person relating to another through listening and responding in such a way as to effect change in the one seeking help.” (*Baker Encyclopedia of Psychology*, 242)
- 2) Integrated counseling
 - a) An attempt by some Christian counselors to merge secular concepts with Biblical teaching because all “truth” is considered to be God's truth.
- 3) Biblical counseling
 - a) “... counseling that is truly scriptural is (1) motivated by the Scriptures, (2) founded presuppositionally upon the Scriptures, (3) structured by the goals and objectives of the Scriptures, and (4) developed systematically in terms of the practices and principles modeled and enjoined in the Scriptures. ... The Christian counselor uses the Scriptures as the sole guide for both counselor and counselee.” (Jay E. Adams, *Lectures on Counseling*, 181)

A working definition of care of the soul

- 1) The mutual care of souls through the personal ministry of the Word of God, applying the completed work of Christ in dependence upon the Holy Spirit for the glory of God and the good of those to whom we minister.
- 2) cf. Bobgan (*Competent to Minister*, 14), In the care of souls God's Word is ministered by the Holy Spirit through one who has been transformed by the Cross of Christ to one who by God's grace receives and obeys.
- 3) Cf. Bobgan, (*Competent to Minister*, 71), The primary care of souls is accomplished by God. He is the one who both saves and sanctifies. Nevertheless, He involves His children ... through the mutual care of believers in the Body of Christ.
- 4) This is little more than Biblical love in action with one another.
 - a) 1st Cor. 13:4-7

Part 2—The Biblical evidence of care of the soul

Romans 15:14

- 1) Paul was convinced that the Roman believers possessed three traits:
 - a) They were full of goodness
 - b) They were filled with all knowledge
 - c) They were able to admonish one another

Galatians 6:1-3

- 1) What is the possible situation?
 - a) Define discovered: a Christian is found to be in the position of having yielded to temptation regarding a particular trespass
 - b) Define trespass: a false step in contrast to a true step, or perhaps contrasted with “keeping in step with the Spirit” in 5:25
 - c) Too often we do one of the following regarding the sins of others:
 - i) We ignore it because we lack the **courage** to address it. *I’m not touching that!*
 - ii) We ignore it or are intimidated by it because we lack the **knowledge** to address it. *Uh ... Okay, now what?*
 - iii) We rejoice that their sin is exposed. *Hah, I knew that’s what they were like! Now they’ll get what they deserve.*
 - iv) We simply diagnose it but don’t try to fix it. *Oh, bet that hurts.*
 - v) We simply tell others about it but don’t try to fix it. *Did you hear ...?*
 - vi) We simply scold them but don’t try to fix it. *You shouldn’t have*
- 2) What are they to do?
 - a) What does it mean to restore?
 - i) Defined: restore to a state of usefulness; to reintegrate fully
 - ii) Illustrated:
 - (1) Medical—mixing medicines, setting a broken bone or a dislocated joint
 - (2) Nautical—A sailor outfitting his boat; a fisherman mending his nets (Matt. 4:21)
 - (3) Construction—a mason rebuilding a wall (Ezra 4:12-13)
 - (4) Political—politicians restoring unity
 - b) They are to restore while doing what individually (singular)? *while paying close attention to yourself,*
 - i) Why is this important? *so that **you** (emphatic) are not tempted also.* (Cf. 1st Cor. 10:12)
 - c) How are they to do this restoration? *in a spirit of gentleness,*
 - d) Who is to do this restoration?
 - i) Genuine Christians—¹ *Brothers,*
 - ii) Spirit-led (all) Christians—**you^{pl}** (emphatic) *who are spiritual* (cf. 3:1-5:25)
- 3) The importance of loving one another actively—6:2
 - a) Manward—6:2a ² *Bear the heavy burdens of one another,*
 - b) Godward—6:2b *and in this way* (completely) *fulfill the law of Christ.*
- 4) The explanation behind the commands for objective self-examination—6:3-5
 - a) Self-deception is dangerous—6:3

- i) If...—³ *For if anyone is presuming himself to be something (special), when he is nothing,*
- ii) Then—*he is deceiving himself.*
- b) Self-examination is demanded—6:4 (2 aspects)
 - i) Positive contrast: a self-critical spirit is required—⁴ *But let each one examine his own work,*
 - ii) Negative: a non-competitive spirit is required—*and then he will have a cause for boasting in (with regard to) himself alone and not in another.*
- c) Self-discipline is to be maintained—6:5 ⁵ *For each one will bear his **own** load.*
 - i) Cf. 5:16—walk in the Spirit
 - ii) Cf. 5:25—keep in step with the Spirit

Ephesians 4:11-16

- 1) What did He do?—4:11 ¹¹ *And **He** (emphatic) gave*
- 2) What gifts did He give? four groups of gifted leaders;
 - a) Apparently foundational--the first two are foundational to the congregation (2:20; 3:5)
 - i) *the apostles* [apostolos],—His authorized representatives
 - ii) *and the prophets* [prophetes],—His authorized public spokesmen
 - b) Apparently permanent replacements (though some argue that only pastors remain)
 - i) *and the evangelists* [euangelistes],—gospelizers/missionaries/church-planters
 - ii) *and the pastors* [poimen] *and teachers* [didaskalos],
- 3) Immediate purposes—4:12 (hint: it is not numerical in nature)
 - a) ¹² *toward the preparation of the holy ones*
 - i) *for the work of service*
 - ii) *for the building up of the body of the Christ,*
 - b) Preparation of believers leads to the work of service which leads to building up.
- 4) Final goals—4:13¹³ *until we all attain ...* (anticipating 3 things in the indefinite future)
 - a) Step one is unity and knowledge—*unto ...*
 - i) *the unity of the faith* (cf. 4:3)
 - ii) *and the knowledge of the Son of God,*
 - b) Step two is maturity as a congregation—*unto a mature male,*
 - i) Contrasted with the immature child (cf. 4:14)
 - c) Step three is the standard of Christlikeness—*unto the measure of the maturity of the fullness of the Christ;*
- 5) What are the results of this maturing process?—4:14-16 ¹⁴ *so that ...*
 - a) **Negative** result—*we may no longer be childish,* (as opposed to a mature male)
 - i) The childishness of immature Christians (instability, gullibility, and confusion)
 - (1) *tossed here and there by waves,*
 - (2) *and carried about by every wind of teaching,*
 - (3) Characteristics of immaturity: lack of focus, easily deceived, lack of proportion, self-centeredness, “omniscient”, lack of respect, alert to pleasure but dead to duty, poor choice of companions (S. L. Johnson)
 - ii) The deceitfulness of bad teachers (anyone with a readiness to do anything for the benefit of the teacher (remember Acts 20:29-30))

- (1) *in the trickery of people*, (as compared with the Son of God—4:13)
- (2) *in treachery in accordance with the strategies* (systematic techniques) *of error*,
- iii) Did they learn from this teaching? See Revelation 2:2
- b) **Positive** result—¹⁵ *but, ... we may grow up unto Him in all things*,
 - i) What accompanies growing up? *while truthing* (as opposed to trickery, treachery, and deception) *in love*,
 - ii) Who is the standard of full-grown maturity? *who is the head--the Christ--*
 - (1) ¹⁶ *from Whom the whole body, ... causes the growth of the body*
 - (a) To what end? *for the building up of itself in* (the sphere of) *love*.
 - (b) Christ is the source and the goal of congregational growth.
 - iii) How does actual growth of the body (comprised of Jews and Gentiles) take place?
 - (1) There must be appropriate contact by every part—*being fitted* (cf. 2:21) *and held together through every supporting connection*,
 - (a) Every part must provide what it can to promote body growth
 - (2) There must be a proportionate contribution from each individual part--*according to the working in measure* (cf. 4:7) *of each individual part*,
 - (a) Each part must be actively doing what it can to promote body growth

1st Thessalonians 5:14-15

- 1) What is Paul doing?—5:14 ¹⁴ *Now we encourage you^{pl}, brothers*,
- 2) What does Paul want the believers to do and to whom?
 - a) Some are out of step—*admonish the disorderly*, (cf. 4:11-12)
 - b) Some are small of soul—*console the discouraged*, (cf. 4:13-18)
 - i) They think their resources are limited.
 - c) Some are incapacitated—*help the weak*, (cf. 4:3-8)
 - i) They are not necessarily guilty in this. Sometimes it is just part of living in a fallen world.
 - d) Remember that change takes time—*be patient toward everyone*. (cf. 3:12)
 - e) Avoid doing something harmful—¹⁵ *See to it that no one reciprocates evil for evil*,
 - i) The whole congregation is responsible for the conduct of each individual.
 - f) Always do something beneficial—*but always pursue what is good both to one another and to everyone*.

1st Peter 4:10-11

- 1) Godward stewardship of God's grace—4:10-11
 - a) The necessity of ministering God's grace—4:10
 - i) What?
 - (1) Beneficially—*ministering it* (the grace gift) *to one another*
 - ii) How?
 - (1) Individually—¹⁰ *To the degree each one has received a grace gift* (from God),
 - (2) Carefully—*as good stewards/managers of the variegated/diverse grace of God*.
 - (a) You are accountable to God for how you steward His grace.
 - b) Examples of ministering God's grace—4:11
 - i) God's communication—4:11a ¹¹ *Whoever is speaking*,
 - (1) *as* (speaking) *the messages of God* (not your own opinion);
 - (a) Dependence as to content—God has already provided His Word

- (b) Humility as to manner—only God can enable you to speak His Word accurately and faithfully
- ii) God's provision—4:11b *whoever is serving*,
 - (1) *as (serving) out of (from the source of) the capability as God is providing*;
 - (a) Dependence—God constantly furnishes all that is needed to serve Him for His glory
 - (b) Humility—only God can provide what is needed; do not depend on your natural abilities
- 2) The motivation—4:11c
 - a) *so that in all things God may be glorified*
 - i) How is the Father glorified? *through Jesus Christ*,
 - ii) How long is God (Father or the Son) to be glorified? *to whom is the glory and the dominion unto the ages of the ages* (i.e. the Eternal kingdom of the Father).
 - iii) An affirmation—*Amen*. (May it be so.)

2nd Peter 1:2-4

- 1) Peter's wish-prayer
 - a) What did Peter desire for them? *May grace and peace be multiplied to you^{pl}*
 - i) Grace—typical in Gentile writings
 - ii) Peace—typical in Jewish writings
 - b) How did Peter expect this to be accomplished?
 - i) *By the detailed-knowledge of God*
 - ii) *By the detailed-knowledge of Jesus our Lord*
- 2) What has Jesus Christ done?—1:3
 - a) *Bestowed on us all things pertaining to*:
 - i) *Life*—God has bestowed on us that which is totally sufficient to give spiritual life to the spiritually dead.
 - ii) *Godliness*—God has bestowed on us that which is totally sufficient to change our hearts from animosity toward God to that which seeks to please Him.
 - iii) Don't ask Him for more (as if you are missing something necessary to live the Christian life). He has already graciously given you everything you need.
 - b) How is this bestowed on us?
 - i) *Through the detailed knowledge of Him who called us*—with the full operation of our rational mind
 - (1) *On account of Christ's glory*—John 1:14
 - (2) *On account of Christ's excellence of character*—reflected in excellence of conduct
- 3) What else has Christ done?—1:4a
 - a) *By which He has bestowed on us valuable and great promises*
 - i) The character of the One promising assures the believer of the validity of the promises.
- 4) Why did He do this?—1:4b
 - a) *In order that by means of these (things promised) we may become sharers of the divine nature, having escaped the damage that is in the world in connection with intense desires.*

- i) We are enabled to fellowship with God.
- ii) We are given new attitudes, values, and actions consistent with His.
- iii) We are granted the privilege of being the children of God. His seed abides in us (cf. 1st John 3:9) and enables us to have victory over sin.

Part 3—The deficiencies in care of the soul

- 1) A sense of **ignorance**—not being Biblically equipped
- 2) A sense of **intimidation**—being told to “leave it to the experts”
- 3) A sense of **inadequacy**—not being sure of what to do/say

Part 4—The participants in care of the soul

Who may care for the soul of others? the relatively mature

- 1) Cf. Bobgan (*Competent to Minister*, 29-30), “As believers live in relationship to God in such a way as to reflect His character and to prove His perfect will in day-to-day challenges of living they are being trained to minister. As believers study, understand, and apply the Word of God through obedience, they learn to live according to God’s plan. Then, as they learn to live according to their new life in Christ, as revealed in Scripture and by the power of the Holy Spirit, they are enabled to guide others along the same path. As believers progressively know the way through the love of God, knowledge of the Bible, and the experience of walking after the Spirit, they are able to lead others along the same path. They are competent to minister by God’s grace through faith.”
- 2) Remember that there are some gender-specific roles and needs
 - a) Titus 2:1-6
 - b) 1st Tim. 2:12
- 3) Remember at least four facets of care of the soul
 - a) Individual—each person is responsible for his/her own soul
 - b) Family—fathers in particular are responsible for their families’ soul care
 - c) Congregational—each member of the congregation is responsible for the health of others
 - d) Pastoral—church leaders watch over the souls of congregation members

Who may receive care of the soul? the relatively immature

- Remember that the term “counselee” is relatively new, being invented in 1934.
- 1) Unbelievers
 - 2) Believers

Part 5—The greatest need in care of the soul

What people bring (the need of salvation)—Eph. 2:1-3

- 1) We are absolutely (i.e. no variations or degrees) dead to God—¹ *And you^{pl}, being dead in the trespasses and the sins,*
 - a) We are still culpable because we patterned ourselves after the wrong standard—² *in which^{pl} (sins) you^{pl} formerly walked*
 - i) Spiritual enemy # 1—*according to the age* (cultural path) *of this WORLD,*
 - ii) Spiritual enemy # 2—*according to the RULER ...*
 - (1) He rules externally—*of the realm of the air* (spiritual atmosphere),
 - (2) He rules internally—*of the spirit who is now working in the sons of disobedience,*
 - b) We are still culpable by **choice**—³ *among whom* (the defiant sons) *also we ... walked*
 - i) Inclusive—*All*—no one (either Jew or Gentile) is omitted except Christ
 - ii) Previous—*Formerly*—in our pre-conversion days
 - iii) Spiritual enemy # 3—*in the desires of our FLESH,*
 - (1) Continual choices—*accomplishing* (outwardly) *the desirous will*
 - (a) Sinful impulses—*of the flesh*
 - (b) Sinful thoughts—*and of the thoughts,*
 - c) We are still culpable by **nature**—*and were by nature children of wrath, even as the rest* (of humanity, both Jew and Gentile),
 - d) Thus, the cause of our sinful condition and behavior is best explained as being a combination of three parts: human nature (the flesh; internal), our spiritual environment (the world; external), and Satanic/demonic activity (the devil; supernatural).

What God does (the accomplishment of salvation)—Eph. 2:4-7

- 1) ⁴ *but God* (the Father),
 - a) What is God the Father like? *being wealthy in mercy,*
 - i) *because of His great love with which He loved us*
- 2) When did God the Father do these things? ⁵ *even when we were dead in the trespasses,* (cf. 2:1)
- 3) What did God the Father's love do for us? c.p. with 1:20
 - a) Spiritual REGENERATION—*made us alive together with the Christ*
 - i) *—by grace you^{pl} are having been rescued—*
 - b) Spiritual RESURRECTION—⁶ *and raised us up together*
 - c) Spiritual ASCENSION—*and caused us to be seated together in the heavenly places in Christ Jesus,*
- 4) Why did God the Father do these three things? ⁷ *so that He might demonstrate...*
 - a) When will He make the demonstration? *in the coming ages*
 - b) What will He demonstrate? *the surpassing wealth of His grace in kindness upon us in Christ Jesus,*

What we receive (the results of salvation)—Eph. 2:8-10

- 1) ⁸ *because by the grace* (cf. 2:5) *you^{pl} are having been rescued through the faith,*

- a) *And...*
 - i) *this is not* (originating) *from you^{pl}*;
 - ii) *it is the gift of* (i.e. originating with) *God*,
 - iii) *not* (originating) *from works* (i.e. human effort),
- b) *so that no one should boast*,
 - i) Why should we not boast? ¹⁰ *because we are **His*** (emphatic) *workmanship*,
 - (1) *having been created in Christ Jesus for good works*,
 - (a) *which* (works) *God prepared beforehand that we should walk in them* (the works).
 - (2) This refers to the creation of individual Christians, whereas 2:15 refers to the creation of one body comprised of both Jew and Gentile.

Part 6—Goals in care of the soul

The immediate goal—the good of God’s image-bearers

- 1) Example of Christ—2nd Cor. 8:9; 1st Pet. 1:20
- 2) Example of Paul—Phil. 1:24; 1st Thess. 1:5
- 3) Forgiving the sins of others—2nd Cor. 2:10

The ultimate goal—the glory of God

- 1) OT
 - a) Redeeming Israel from Egypt—Exod. 9:16; Josh. 7:8-9; 2nd Sam. 7:23; Neh. 9:10; Ps. 106:8; Is. 63:12; Jer. 13:11; Ezek. 20:9, 14, 22, 34-38, 42, 44; Dan. 9:15
 - b) Preservation of Israel during the time of Samuel—1st Sam. 12:22
 - c) Fulfilling His promises to David in Solomon’s reign—1st Kings 8:59-60
 - d) Protecting Israel from Sennacherib—2nd Kings 19:19
 - e) Guiding in the paths of righteousness—Ps. 23:3
 - f) Pardoning iniquity—Ps. 25:11
 - g) Leading and guiding—Ps. 31:3
 - h) Helping—Ps. 79:9
 - i) Dealing with people—Ps. 109:21
 - j) Dealing appropriately with sinning Israel—Jer. 14:7
 - k) Delaying His wrath toward Israel—Is. 48:9-10
 - l) Restoring Israel in the future—Is. 49:22-23; Ezek. 36:20-23; 39:25; Dan. 9:19
- 2) NT
 - a) Putting Christ above all else—Matt. 19:29
 - b) Forgiving sins—Acts 15:14; Eph. 2:4-7; 3:8-10; 1st John 2:12
 - c) Obedience of believers—Rom. 1:5
 - d) Evangelistic work—3rd John 1:7
 - e) Christian labor—Rev. 2:3
 - f) Election of believers—1st Pet. 2:9

Part 7—Assurance in care of the soul

- 1) Ultimately this is the work of the Holy Spirit—Rom. 8:16

- 2) Eternal security is something that exists because of the gracious work of God in the lives of His children. True believers are secure for all of eternity. However, some people may begin to question if it is true.
- 3) Assurance is both objective and subjective.
 - a) It is **objective** in the fact that we can look at the absolute truth of God's Word and be assured we are His children (Rom. 8:38-39; Heb. 13:5; 2nd Cor. 13:5).
 - b) It is **subjective** in that we can lose our assurance based upon how we live or think as believers (2nd Pet. 1:5-10; Rom. 15:4; 1st John).
- 4) There are three resources that God has graciously granted to us to help with assurance of salvation: His Word (First John), His Spirit (Romans 8:15), and the walk of the child of God (no believer who is deliberately walking in disobedience should expect to have assurance of salvation).
- 5) The book of First John was written to help us know that we are God's children—1st John 5:13
 - What are some evidences of salvation?
 - a) Consistent obedience to God's word—1st John 2:3-6; 4:6
 - Doing what pleases God on a consistent basis—1st John 2:28-3:3
 - b) Being loving toward Christians—1st John 3:14-18; 4:7-21; 5:1-3
 - c) Being aware of the ministry of the Holy Spirit—1st John 3:19-24
 - i) Assurance before God
 - ii) Confidence in prayer
- 6) Do not give someone a false sense of assurance. Don't tell them that they are saved just because they went forward, prayed a prayer, etc.
 - a) There are those who claim to be believers who are not genuinely saved. (cf. John 6:60-66)
 - b) There are those who claim to have believed, but such people were confronted by Jesus with the proof that they were not genuine believers. (cf. John 8:30-59)

Part 8—Responsibility in care of the soul—understanding sanctification

- 1) Thoughts on change (Bobgan, *Competent to Minister*, 186-188)
 - a) Biblical change can happen when an individual is willing to see his problem in the light of Scripture and seek biblical solutions.
 - b) Biblical change can happen when an individual chooses to change through God's love
 - c) Biblical change can happen when an individual is willing to be responsible for thinking, feeling, and acting within the context of God's mercy and truth.
 - d) Remember the principles of Proverbs 2.

Four aspects of sanctification

- 1) Non-salvation sanctification—1st Cor. 7:14
- 2) Initial sanctification—Acts 26:18; Rom. 15:16; 1st Cor. 6:11; Heb. 10:10, 29; Jude 1:1

- 3) Ongoing sanctification—Heb. 2:11; 10:14
- 4) Future sanctification—1st Thess. 5:23

Impediments to sanctification

- 1) Counterfeit conversion—i.e. belief without believing (cf. John 8:30-32, 42-44)
- 2) World—Col. 2:8; James 1:27; 4:4; 1st John 2:15-17; 3:13
- 3) Flesh—Gal. 5:16-24; Col. 2:23; 2nd Peter 2:18
- 4) Devil/demons—Eph. 6:12; 1st Peter 5:8-9

Five Factors of sanctification

- Cf. David Powlison, *How Does Sanctification Work?*, 61-69
- 1) God Himself changes you—Phil. 2:13
 - 2) The Word of Truth changes you—Ps. 19:7
 - 3) Wise people change you—Prov. 13:20
 - 4) Suffering, struggle, and trouble change you—Heb. 5:8
 - 5) You change—1st Thess. 1:9

Part 9—A Godward example of care of the soul (Eph. 4:17-24)

- 1) ¹⁷ *Therefore* (in light of 4:4-16) ... *this... in the Lord*,
 - a) *I am saying*
 - b) *and am testifying*
- 2) What was Paul emphasizing to the Gentile portion of the congregation?—4:17b-24
 - a) Do not be what you once were—4:17b-19
 - i) Corrupted HABITS OF HEART AND MIND—4:17b-18 *that you^{pl} no longer walk as the rest of the peoples are walking in the futility of their minds*,
 - (1) What is a person's walk? Everything a person does, says, desires, or thinks.
 - (2) What is the mind?
 - (a) It is a distorted and purposeless mind-set because of sin.
 - (3) What brought about the futile purpose of their minds?
 - (a) State of darkness—¹⁸ *having been darkened in their understanding*,
 - (b) State of alienation—*being alienated from the life of God*
 - (4) Why did this darkening and alienation take place? An internal cause
 - (a) Inability—*because of the ignorance that is in them*
 - (i) Ignorant of God, His character, His purpose, etc.
 - (b) Obstinacy—*because of the obstinacy of their heart*;
 - (i) Flagrant & stubborn refusal of the moral light available to them

- ii) Corrupted DELIBERATE HABITS OF ACTIVITY—4:19 ¹⁹ *who... have given themselves over* (i.e. they are responsible for this initiative)
 - (1) Self-indulgence was their aim—*to shamelessness*
 - (2) Insensitivity was the cause—*having become callous,*
 - (3) Insatiability was the purpose—*to practice uncleanness of every kind in greediness.*
 - (a) Self in everything, God in nothing. (Eadie, p. 334)

- b) Remember how you were discipled—4:20-24 ²⁰ *But you^{pl} did not learn of the Christ in this way,*
 - i) You were taught ²¹ *if indeed...*
 - (1) Hearing—*you^{pl} heard of Him*
 - (2) Teaching—*and were taught in Him,*
 - (a) *just as truth is in Jesus:*
 - ii) What were you taught?
 - (1) Negatively—4:22 ²² *that you^{pl} put off the old person*
 - (a) The origin—*with reference to the former behavior*
 - (b) The manifestation—*who is being corrupted*
 - (c) The standard—*in accordance with the desires*
 - (d) The source—*of the deceit,*
 - (2) Positively—4:23-24
 - (a) ²³ *and to be renewed in the spirit of your^{pl} mind,*
 - (b) ²⁴ *and to put on the new person*
 - (i) The origin—*who has been created*
 - (ii) The standard—*according to God* (i.e. after His image)
 - (iii) The manifestation—*in righteousness and holiness*
 - (iv) The source—*of the truth.*

Part 10—Internal aspects of care of the soul

NB: These are not independent but interdependent capacities of God's image-bearers

- 1) **Experiential senses**—the God-given capacity to be aware of what we see, hear, taste, smell, touch in order to encounter both natural/general and special/Biblical revelation from Him

- 2) **Fantasy or imagination**—the God-given capacity to remember what has been (past), to initially interpret what our senses are experiencing (present), and to think of things that are not or might be [to conceive of possibilities] (future), though not infallibly

- 3) **Emotions and feelings**—the God-given capacity to initially evaluate and interpret the situation our senses experience, though not infallibly
 - a) Emotions tend to be fleeting, superficial, sometimes overpowering, often fail to produce action, and are often disconnected from the mind and will

- 4) **Reason, mind, and understanding**—the God-given capacity to analyze, to make logical inferences from, and to judge the logical consistency of what our senses, imagination, and emotions have encountered, though not infallibly

- 5) **Conscience**—the God-given capacity to discern good and evil, though not infallibly
- a) What one's conscience **is**
- i) The conscience is part of general revelation in humanity—Rom. 2:14-15
- (1) “God’s common grace as an immediate work can be seen in its direct effects on the human conscience, the operation of the image of God in man in general or in a direct restraint of sinful natures by the Spirit.” (McCune, *Systematic Theology*, 2:300)
- (2) “When the effects of conscience have been nullified and common grace is virtually nonexistent, violence and wickedness fill the earth, as they did before the days of the Genesis Flood (Gen 6:1-7).” (McCune, 2:302)
- (3) “Conscience as such is a form of God’s general revelation, and when it functions upon that basis it is condemnatory in its result. Only when it functions upon the basis of special revelation can it convict of sin, righteousness and judgment.” (McCune, 2:308, underline added)
- (4) “It must exist in us all because all people do make moral judgments. ... Conscience does not tell us what is right. ... The conscience only judges how well we are doing. It does not furnish the standard.” (Culver, *Systematic Theology*, 32, 40)
- (5) “All people are aware of a sense of right and wrong. They know they *ought* to think and do certain things and *ought not* to think and do other things. Early in life everyone experiences a *sense of duty*.” (Culver, 263)
- (a) This conscience is part of the nature of humanity. Conscience is not the product of one’s training or education, though it is influenced by these factors.
- (6) “Two elements are involved in conscience, the ‘I’ or self which is aware of itself and that other something, indefinable, which accuses or excuses the I-self.” (Culver, 264)
- ii) It is the judge or monitor of both thoughts and actions, of the self or of others
- b) What one's conscience **does**
- i) Negatively
- (1) It does not legislate or discover laws for the soul.
- ii) Positively
- (1) It does convict one of sin—John 8:9
- (2) In the believer, it may be weak and overly scrupulous—1st Cor. 8:7-13
- c) What can happen to one's conscience
- i) Negatively
- (1) In the weaker believer, it may be emboldened to do something sinful—1st Cor. 8:10
- (2) It may be seared—1st Tim. 4:2
- (3) It may be defiled—Titus 1:15
- (4) The sacrifices under the Law did not cleanse the conscience—Heb. 9:6-14
- (5) The sacrifices under the Law were not able to make the conscience perfect—Heb. 9:9
- ii) Positively
- (1) The sacrifice of Jesus Christ does cleanse the conscience—Heb. 9:6-14

- 6) **Affections**—the God-given capacity to turn toward or to turn away from what our senses experience, though not infallibly
- a) Defined: That faculty of the soul by which it is intensely inclined toward or disinclined away from the things the understanding considers. The affections are the motivation of the soul that will either motivate the soul to accept (i.e. seek and cleave to) what is in view, or reject (i.e. turn away the soul and oppose) what is in view. They are the more vigorous and practical exercises of the inclination and will of the soul.
 - b) Described:
 - i) **Positive** affections include: love, awe, adoration, desire, hope, joy, gratitude, compassion, pity, mercy, zeal, spiritual hunger and thirst, contentment
 - ii) **Negative** affections include: hatred, fear, anger, grief, greed, sorrow, brokenness of heart
 - iii) **Mixed** affections include: pity, zeal, dread
 - c) Shaping our affections:
 - i) What we listen to, what we watch, what we read, etc.
 - ii) What we digest from the culture around us shapes and forms our affections either rightly or wrongly.
 - iii) Whatever we allow into our lives shapes our affections.
 - d) Principles
 - i) We do only what we love.
 - ii) We are ruled by what we love.
 - iii) If we want to be people who live truly godly lives and make God-pleasing decisions, we must guard our affections, for therein lies the root of religion.
- 7) **Heart and will**—what we are most fundamentally, as God sees us; the God-given capacity to make decisions, though not infallibly

Part 11—Dangers in care of the soul

- 1) You can never guess or assume that you accurately know another person's true motives nor the true condition of their heart. (cf. 1st Sam. 16:7)
- 2) You can be swept into the same sin as the person to whom you are ministering. (cf. Gal. 6:1-2)
- 3) The temptation is to be problem focused. This ignores the truth that people are holistic creatures; all issues are interrelated.
- 4) You must avoid the world's broken cisterns of a variety of psycho-therapies (cf. Jer. 2:13)
 - a) Self-esteem, AA, inner healing, repressed memories, hypnosis, mental illness, etc.

Part 12—Dealing Biblically with guilt

Guilt in a general sense

- 1) Murdering someone makes one guilty and thus liable for judgment—Matt. 5:21
- 2) The opposite of guilty is being guiltless/innocent—Matt. 12:5, 7

- 3) Jesus was condemned as worthy of death by the Jewish leaders—Matt. 20:18; 26:66; 27:3; Mark 10:33; 14:64
- 4) Anyone who blasphemes against the Holy Spirit has no forgiveness and is guilty and liable for eternal judgment—Mark 3:29
- 5) Violating just one aspect of the Law makes one guilty of violating the entire Law—James 2:10

Unbelievers stand guilty before God

- 1) Being unconcerned about violating God's standard for personal relationships brings guilt—Matt. 5:22
- 2) Unsaved religious people can be full of hypocrisy—Matt. 23:28; Mark 12:14; Luke 12:1; 1st Tim. 4:2
 - a) Note Jesus' condemnation of the religious leaders as hypocrites—Matt. 6:2, 5, 16; 15:7; 16:3; 22:18; 23:13, 14, 15, 23, 25, 27, 29; 24:51; Mark 7:6; Luke 11:44; 12:56; 13:15
- 3) A person who refuses to trust in Christ will be condemned—Mark 16:16
- 4) People characterized by refusing to trust in Him are already condemned—John 3:18b
- 5) We were filled with unrighteousness—Rom. 1:29
- 6) We were worthy of God's righteous judgment—Rom. 1:32
- 7) A person who practices the same sins for which he judges others is condemning himself—Rom. 2:1
- 8) God's judgment is according to truth against those who are characterized by practicing such sins as Romans 1—Rom. 2:2
- 9) There is an inescapable future judgment by God—Rom. 2:3
- 10) There is an inescapable future righteous judgment by God that will result in wrath from God—Rom. 2:5
- 11) God will judge the world by Jesus Christ—Rom. 2:16; 3:5-6
- 12) We were not obeying the truth but unrighteousness—Rom. 2:8
- 13) There is no one righteous, not even one—Rom. 3:10
- 14) We stood guilty before God as unsaved people—Rom. 3:19
- 15) All humanity was condemned by God's judgment because of Adam's sin—Rom. 5:16, 18
- 16) Adam's unwillingness to obey appointed us to be sinners—Rom. 5:19a
- 17) God will judge all those who are "outside"—1st Cor. 5:13
- 18) All who refuse to trust the Truth but take pleasure in unrighteousness will be condemned—2nd Thess. 2:12
- 19) Christ will judge the living and the dead unbelievers at His appearing and His kingdom—2nd Tim. 4:1
- 20) Unbelievers are identified as being unjust—1st Pet. 3:18

The eternal guilt of the elect was permanently addressed by God at the cross

- 1) People characterized by trusting in Him are not condemned—John 3:18a
- 2) People characterized by hearing Christ's word and trusting in the One who sent Him have everlasting life and will not come into judgment—John 5:24
- 3) The just live only by faith—Rom. 1:17; Gal. 3:11; Heb. 10:38
- 4) God's gracious gift to the elect results in justification—Rom. 5:16, 18
- 5) Christ's obedience at the Cross appoints many to be righteous—Rom. 5:19b
- 6) There is no condemnation to those who are in Christ Jesus, who are characterized by not walking according to the flesh but according to the Spirit—Rom. 8:1

- 7) God views genuine believers as those in whom the righteous requirement of the law has been fulfilled—Rom. 8:4
- 8) Genuine believers are not condemned because Christ is making intercession for us—Rom. 8:34
- 9) People characterized by practicing righteousness are righteous—1st John 3:7
- 10) Genuine believers may have boldness in the day of judgment—1st John 4:17

Our sin as believers still brings some sort of guilt:

- 1) Believers bring judgment upon themselves for opposing God's ordained political authority—Rom. 13:2
- 2) The conscience of a doubting participating believer brings some form of condemnation to him—Rom. 14:23
- 3) Paul recognized that he was constantly being judged by the Lord—1st Cor. 4:4
- 4) Christians who participate in the Lord's Supper in an unworthy manner are guilty before God—1st Cor. 11:27
- 5) Christians who participate in the Lord's Supper in an unworthy manner eat and drink judgment to themselves without discerning the Lord's body—1st Cor. 11:29
- 6) When believers are judged, they are disciplined by Christ so that they will not be condemned with the world—1st Cor. 11:32
- 7) Peter was condemned for hypocrisy—Gal. 2:11-ff
 - a) Peter influenced others to be hypocritical as well
- 8) A male Christian novice who seeks to be a pastor can be overcome by pride and fall into the condemnation as the devil—1st Tim. 3:6
- 9) Young Christian widows can have condemnation for abandoning their former pledge—1st Tim. 5:12
- 10) There is some form of judgment for believers who sin deliberately while knowing the truth—Heb. 10:27
- 11) Teachers of God's Word can expect to receive a stricter judgment—James 3:1
- 12) Believers may be condemned for failure to use speech wisely—James 5:12
- 13) Believers are to put away all forms [plural] of hypocrisy—1st Pet. 2:1
- 14) The heart of the genuine believer may condemn us, but God is great than our heart and knows all things—1st John 3:20
- 15) If the heart of the genuine believer does not condemn him, he has confidence toward God—1st John 3:21

Believers may live with a clear conscience before God and people

- 1) They may be sincere—1st Cor. 5:8; 2nd Cor. 1:12; 2:17
- 2) They may be blameless if they do all things without complaining and arguing—Phil. 2:14-15
- 3) Pastors must be blameless—1st Tim. 3:2; Titus 1:6
- 4) Deacons/servants must be blameless—1st Tim. 3:10
- 5) Believers who heed the Word as it is taught may be blameless—1st Tim. 5:7; 6:14

Believers will one day be judged by Christ:

- 1) We will stand before the judgment seat of Christ—Rom. 14:10; 2nd Cor. 5:10
- 2) Believers can be blameless in the day of our Lord Jesus Christ—1st Cor. 1:8
- 3) Believers may be holy, blameless, and above reproach in His sight—Col. 1:22

- 4) Believers may be blameless in holiness when Jesus comes again if they increase and abound in love for one another—1st Thess. 3:12
- 5) Final sanctification of the believer's entire person and being preserved blameless is part of the hope they possess—1st Thess. 5:23
- 6) Those who love the appearing of Christ, the righteous Judge, will receive a reward of righteousness—2nd Tim. 4:8
- 7) Future judgment will begin with the house of God—1st Pet. 4:17
- 8) Believers are to be diligent to be found by Him in peace, without spot and blameless—2nd Pet. 3:14

Part 13—Encouragement needed in care of the soul

- 1) The Word is already working in genuine believers—Ps. 19:7-11; Jn. 8:30-32; 1st Thess. 2:13; Heb. 4:12-13
- 2) The Spirit is already working in genuine believers—2nd Cor. 3:18
- 3) The Spirit and the Son are already praying concerning genuine believers—Rom. 8:26-27, 34
- 4) God the Father has already made the escape hatch for the believer to exit the temptation—1st Cor. 10:13

Part 14—Hope in care of the soul

Remember being the hopeless

- 1) Eph. 2:12

Believers have been given an objective hope

- 1) Eph. 1:15-20; 4:4
- 2) Col. 1:3-6, 23, 27
- 3) 2nd Thess. 2:16-17
- 4) 1st Tim. 1:1
- 5) Titus 1:2; 2:13-14
- 6) Heb. 6:19
- 7) 1st Pet. 1:3-5
- 8) 1st Jn. 3:2-3

Believers at times wrestle with subjective hope

- 1) Rom. 5:1-5
- 2) Rom. 15:13
- 3) Phil. 1:19-20
- 4) 1st Pet. 1:13; 3:15