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EQUIPPING MEMBERS OF NEW LIFE CHURCH IN  
WOODLAND HILLS, CALIFORNIA  
TO COUNSEL BIBLICALLY

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A Proposal  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Educational Ministry

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by  
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July 2015

**APPROVAL SHEET**

EQUIPPING MEMBERS OF NEW LIFE CHURCH IN  
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## LIST OF ABBREVIATIONS

ACBC	Association of Certified Biblical Counselors
BCA	Biblical Counseling Assessment
BECNT	Baker Exegetical Commentary of the New Testament
CCAC	Community Christian Alliance Church
EBC	Expositor's Bible Commentary
ICC	International Critical Commentary
JBC	Journal of Biblical Counseling
MSJ	Master's Seminary Journal
NAC	New American Commentary
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIVAC	New International Version Application Commentary
NLC	New Life Church
NTC	New Testament Commentary
PNTC	Pillar New Testament Commentary
SFV	San Fernando Valley
TNTC	Tyndale New Testament Commentary
WBC	Word Biblical Commentary
WHC	Woodland Hills Church

## PREFACE

This project will be completed in large part due to the loving encouragement of the many people God has placed in my life. First and foremost, I am grateful to my Lord and Savior Jesus Christ, the Wonderful Counselor, whose wisdom and knowledge fill the depths of the riches found in his Word. Equipping others to counsel biblically has led me into a closer relationship with him.

Second, I thank the Lord for placing me into a loving family with godly parents, George and Linda Sugimura. Through prayer and diligence, they raised their children in the discipline and instruction of the Lord and as my first counselors, they passed on to me a deep joy for God and for his Word. It is because of their gospel witness that I followed Jesus at an early age and have grown to love his church. I am grateful for their encouragement to pursue ministry and for their continued influence in my life.

Third, the Lord has blessed me with many godly men who have lovingly spoken truth into my life. I thank God for my youth pastor, Patrick Lee, and the many pastors since then who have invested time and tears in my discipleship. I praise the Lord that I could wrestle in prayer with my Almondwood brothers. I am also indebted to many professors including Dr. William Barrick and Dr. Michael Grisanti who instilled in me a love for studying Scripture. Dr. Greg Harris still opens my eyes to the gold in God's Word and Dr. Stuart Scott has taught me how to apply doctrine to the human heart. To these men and others I owe a lifetime of gratitude.

Fourth, I am thankful for the privilege of serving the Lord with the body of Christ at New Life Church. They counsel me by living out the "one-another" commands of Scripture and inspire me with their voracious appetite for God's Word. They and the elders of the church have extended gracious support throughout my theological education. They have loved my family well and I am grateful to shepherd this faithful church.

Finally, words would fail to fully describe how the Lord has blessed me with my wife, Amanda. I am thankful for her steadfast support through many years of schooling and her constant partnership in ministry. As my companion, supporter, best friend, and first love, she has joyfully sacrificed much time and energy for my studies. After twelve years of marriage and the birth of three rambunctious boys, I would rather spend time with my beloved bride than anyone else.

My hope and prayer is that this project will serve to equip Christ-like counselors at New Life Church and that God's name would be magnified in us and in future generations.

Tom Sugimura

Woodland Hills

December 2016



EQUIPPING MEMBERS OF NEW LIFE CHURCH IN  
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The mission statement of New Life Church is to be like Jesus to others in order to bring others to Jesus. By demonstrating Christ-like words and actions, the church brings people into relationship with Jesus through evangelism and discipleship. Biblical counseling supports this goal by loving those harmed by sin and suffering and speaking to them with the truth of God's Word (Eph 4:15). Biblical counseling makes disciples through bold declaration of the gospel, compassionate teaching of biblical principles, and practical application of God's Word (Matt 28:18-20). For this reason, New Life Church seeks to equip believers to counsel biblically for the good of the community and the glory of God.

**Context**

New Life Church (NLC) in Woodland Hills, California launched in March 2011 on the campus of a recently-closed sister church. NLC had an immediate need for biblical counseling both in the planting process and in the early years of the church. The previous congregation, Woodland Hills Church (WHC), had closed its doors in October 2011 after an eighty-year history of faithful ministry. Sadly though, this history was tainted by pastoral disqualification, absent leadership, poor financial decisions, and bitter conflicts. The church did not deal with these moral failures in a biblical manner and had been in steep decline with over three-quarters of attendees departing the church in its final year. For this reason, the Christian & Missionary Alliance denomination made the decision to close WHC and to plant a "fresh start" church<sup>1</sup> in the same location. They

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<sup>1</sup>"Fresh Start" is the process of restarting and strengthening churches by reinvesting the people and assets of a struggling and perhaps dying church. The purpose of the program, developed by the C&MA's South Pacific District, is to forge a new congregation with the help of the team on the ground, the

selected for this work a partner church, Community Christian Alliance Church (CCAC) in the neighboring city of Northridge.

Thirty former WHC members weathered the transition, but continued to mourn the loss of their church, their pastor, and traditions of the past. Outsiders were coming in with a new elder board and a forward-thinking vision, so these former members required patient shepherding and prayerful counseling before the new church began. Once WHC closed, its former members joined CCAC during the four months of transition. This transition allowed for joint worship and ministry, grieving over losses, and personal counseling. The core team which planted NLC has now mixed with these former members and also many others from the community, resulting in a multi-ethnic, multi-cultural church representing different stages of life and maturity. NLC has seasoned saints from widely-varied church backgrounds gathering together with new believers and non-believers. This diversity and the unique beginnings of NLC have created a plethora of counseling needs.

Biblical counseling is also vital for a surrounding community seeking answers to life's difficulties. Population alone creates an abundant need in the high-density San Fernando Valley (SFV) which is home to over 1.8 million people and a bedroom community for the greater Los Angeles area. Woodland Hills is a neighborhood in the West SFV with a population of 59,661.<sup>2</sup> Members of the church also live in the surrounding neighborhoods of Chatsworth, Canoga Park, West Hills, Calabasas, Winnetka, Reseda, and Tarzana with a smaller number residing in other parts of the SFV and beyond. In addition, many in the SFV suffer mental health issues associated with poverty, unemployment, heavy alcohol and tobacco consumption, and physical inactivity. For example, "the total estimated cases of depression and anxiety in the SFV represent

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district, a healthy partner church and an excellent coach" (Bill Malick, "Fresh Start Resources," accessed July 8, 2015, available from <http://www.cmaspd.org/resources/freshstart>).

<sup>2</sup>Los Angeles Times, "Mapping L.A.," accessed September 26, 2014, available from <http://maps.latimes.com/neighborhoods/region/san-fernando-valley>.

8.7% (160,559) of the total population.”<sup>3</sup> Other major concerns of SFV residents include aging, abuse, domestic violence, teen pregnancy, and homelessness. In the SFV, “West Valley . . . has the highest percentage (10.4%) of adults who reported being homeless or have not had their own place to live or sleep in the past five years.”<sup>4</sup> Those with counseling needs from the community and from other churches have begun to approach NLC for help and more requests are expected. For these reasons, the church can impact its community with Christ-centered counseling if lay persons can be trained as competent counselors.

From the start of NLC, biblical counseling has been interwoven with the church culture. NLC attendees have applied instruction for resolving conflict biblically and addressing matters of the heart. Many have been equipped to dealing biblically with their past and have learned basic counseling methodology. Even some of the missionaries and church planters which New Life supports are training indigenous leaders in biblical counseling and peacemaking principles. The elder board wholeheartedly supports the ongoing plan to train lay counselors with the vision of ministering both to the church and to the wider community. The priority of developing a counseling ministry has been well-received and presents much hope for equipping a church of biblical counselors.

One concern, however, is the influence in the community of those opposed to or unaware of biblical counseling. Only a handful of churches in the SFV affirm the practice of biblical counseling and most will instead refer to secular or integrationist counseling centers. In addition, some at NLC with degrees in psychology or training as psychotherapists affirm or practice secular methodologies. Despite NLC’s full affirmation of the Bible’s inerrancy and authority, many church members are more likely to first seek therapeutic help than pastoral care or encouragement from the Scriptures.

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<sup>3</sup>Valley Care Community Consortium, “Community Needs Assessment,” October 2013, accessed July 8, 2015, available from <http://www.valleyccc.org/needs-assessment>, 86.

<sup>4</sup>Ibid., 26.

Some Christians are simply unaware of the biblical counseling alternative, but many intentionally seek help outside of the church to conceal their shame and embarrassment. Whether from opposition or ignorance, however, many are sadly not receiving the soul care they need. For this reason, biblical counseling must be clearly explained and winsomely presented as an effective way to care for the spiritual wounds of hurting people.

Another concern is the limited time available for training. As a smaller church, most of NLC's ministry leaders are serving in multiple areas. In addition, many families are dual income families with both husband and wife pursuing careers. Potential participants may be hindered by lack of resources, pressing responsibilities, or the priority of other ministries. It may be necessary to recruit some who have sufficient time due to retirement or life circumstances, but also to encourage those who are presently serving that this would be a valuable investment of their resources. Despite these challenges, NLC desires to become a church of biblical counseling in which all ministry leaders are equipped to counsel informally and certain individuals are more fully trained in formal counseling.

### **Rationale**

NLC has held a commitment to biblical counseling from before its inception and faithful instruction in this area has not diminished the need. The church is not presently able to handle all the current requests of church members, regular attenders, and the community. Therefore, the NLC elders desire to train up a church of biblical counselors to meet the spiritual needs of fallen people devastated by sin and sorrow. The vision is to equip all members of the church broadly and a selection of members more specifically. Equipping classes, general training, and sermons will be directed at informing the greater church body, while the focus of this project will be to develop a

twenty-week Life Group<sup>5</sup> course to introduce select individuals to more formal counseling ministry.

The course curriculum will show that despite new and creative methods of soul care, only one approach truly moves people toward the biblical goal of Christ-likeness. As Paul encourages the Colossians, “Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me” (Col 1:28-29).<sup>6</sup> Other models of counseling stress behavioral modification or religious conformity without focusing on the inner man. Biblical counseling, however, probes heart motivations for the ultimate goal of maturity in Christ.

Equipping the members of NLC will also establish a distinction from other models by revealing the rich spiritual resources the church possesses in Christ (Eph 1:3). Christ becomes not only the goal of biblical counseling, but also its strength and source. As Paul declares, “It is God who works in you, both to will and to work for his good pleasure. . . . And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ” (Phil 2:13; 1:6). John Piper asserts as well, “If you want God to be most glorified in your people, you must satisfy them with God.”<sup>7</sup> Prayerless, God-less, church-less, Scripture-devoid forms of human wisdom may provide temporary comfort and relief, but will never produce disciples of Jesus Christ.<sup>8</sup> The NLC elders desire to equip a church of biblical counselors not just to see people growing in Christ-likeness, but also to glorify God by the means of that transformation. Only the

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<sup>5</sup>Life Groups at NLC are small groups which meet in homes throughout the week for ten-week sessions in the Fall, Winter, and Spring. This training will take place over the course of two ten-week Life Group sessions.

<sup>6</sup>Unless otherwise noted, all Scripture quotations are from the English Standard Version.

<sup>7</sup>John Piper, “The Glory of God: The Goal of Biblical Counseling,” in *Christ-Centered Biblical Counseling*, eds. James MacDonald, Bob Kelleman, and Stephen Viars (Eugene, OR: Harvest House Publishers, 2013), 29.

<sup>8</sup>See 1 Cor 2:13-14.

gospel of God, and not human wisdom, has the power to save and to sanctify souls.<sup>9</sup>

Finally, equipping biblical counselors will demonstrate in practice many additional benefits to the church. The church gains confidence in God's all-sufficient Word (1 Tim 3:15-17) and becomes a faithful witness to the surrounding community as lives are changed by the power of the gospel (Rom 1:16). It then has opportunities to love its neighbors (Matt 22:39) by sharing the good news with unbelieving counselees and an unchurched community. Many seek help in the midst of suffering, not even knowing that their greatest need is a relationship with Jesus Christ. Effective counseling also encourages believers to pursue membership in a local church and provides avenues for members to be equipped as counselors in the ongoing work of the ministry (e.g., 1 Tim 3:1-13). These marks of a growing and healthy church redound to the glory of God (1 Pet 4:11). In this way, equipping biblical counselors at NLC will result in the good of the community and the glory of God.

### **Purpose**

The purpose of this project is to equip members of New Life Church in Woodland Hills, California to counsel biblically for the good of the community and the glory of God.

### **Goals**

The following four goals are established to determine the completion of this project. The first three goals focus on cognitive understanding of biblical counseling principles (head). The third goal incorporates affective (heart) and behavioral (hands) learning as well. The fourth goal ensures that application takes place within the context of the local church (home).

1. The first goal will be to assess the current level of counseling competency among members of NLC.

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<sup>9</sup>See 1 Cor 1:18-25.

2. The second goal will be to develop a twenty-session introduction to biblical counseling course.
3. The third goal will be to implement the curriculum and equip biblical counselors in a small group setting.
4. The fourth goal will be to develop a strategic plan for the practical application of biblical counseling in each participants' ministry context.

Definitive research methodology will measure when these four goals have been accomplished.<sup>10</sup> The research methodology and instruments used to measure the success of each goal will be detailed in the following section.

### **Research Methodology**

Four goals will determine the effectiveness of this project. The first goal will be to assess the current level of counseling competency among members of NLC. Prior to the first session, a Basics of Counseling Assessment (BCA) will be administered to members of NLC.<sup>11</sup> This pre-course assessment will gauge each members' initial level of Christ-like character (heart), knowledge of biblical content (head), competency in biblical counseling (hands), and involvement within the local church (home). This goal will be considered successfully met when forty members complete the BCA and the results have been compiled electronically for a fuller analysis of counseling competency at NLC.

The second goal will be to develop a twenty-session introduction to biblical counseling course. This course will take place in a Life Group format with two hours of interactive teaching and discussion per session. Participants will be required to complete any homework assigned and engage in group discussion. The course will primarily focus on developing Christ-like character and counseling competency. This goal will be measured by an expert panel consisting of one NLC elder, one faculty professor of

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<sup>10</sup>All of the research instruments used in this project will be performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

<sup>11</sup>See Appendix 1. The average adult Sunday attendance at New Life Church is 120. There are approximately thirty ministry leaders in the church.

biblical counseling, one member in the Association of Certified Biblical Counselors (ACBC), and three local church pastors. This panel will utilize a rubric to evaluate the course material to ensure it is biblically faithful, sufficiently thorough, and applicable to ministry practice.<sup>12</sup> This goal will be considered successfully met when a minimum of 90% of the evaluation criterion meet or exceed the sufficient level and the curriculum is adopted by NLC. Should the initial feedback yield less than 90%, the curriculum will be revised in accordance with the panel's evaluation until such time that the criterion meets or exceeds the sufficient level and the curriculum is adopted by NLC.

The third goal will be to implement the curriculum and equip biblical counselors in a small group setting. Participants in this equipping course will be selected from those who completed the BCA and a subsequent application process.<sup>13</sup> The content aspect of this goal will be measured by re-administering the BCA within one week after participants finish the course<sup>14</sup> and will be considered successfully met when a t-test for dependent samples demonstrates a positive statistically significant difference in the pre and post-course results. A t-test for dependent samples “involves a comparison of the means from each group of scores and focuses on the differences between the scores.”<sup>15</sup> Since this project involves a single group of the same subjects being surveyed under two conditions, a t-test of dependent samples is the appropriate test statistic.<sup>16</sup> Additionally, the competency aspect of this goal will be measured by an evaluation of each participant's counseling practice.<sup>17</sup> The course instructor will complete an evaluation of

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<sup>12</sup>See Appendix 2.

<sup>13</sup>The application form included in Appendix 3 may be supplemented with an interview as needed.

<sup>14</sup>Only those participants attending 90% of the sessions will be considered as having finished the course. Participants who are unable to attend a particular session may arrange for the session to be recorded on video.

<sup>15</sup>Neil J. Salkind, *Statistics For People Who (Think They) Hate Statistics*, 3rd ed. (Thousand Oaks, CA: Sage, 2008), 191.

<sup>16</sup>Ibid., 189.

<sup>17</sup>See Appendix 6.



each participants' counseling competency in role play. Participants will also receive the same evaluation from an individual whom they counsel outside of the course. The competency aspect of this goal will be considered successfully met when at least 80% of participants meet or exceed the sufficient level in all skill areas. The satisfaction aspect of this goal will be measured by conducting a post-course interview with each participant to evaluate the course for its content, presentation, and applicability.<sup>18</sup> The satisfaction aspect of this goal will be considered successfully met when all participants have completed the course evaluation.

The fourth goal will be to develop a strategic plan for the practical application of biblical counseling in each participants' ministry context. Those who complete this introductory course will be directed toward serving opportunities according to the church's needs and each participant's specific passions and gifting. Various ministry roles at NLC include elders, deacons, Life Group leaders, youth group leaders, one-to-one counselors, and disciplers. Some trained in counseling might also assist in future training for the church or other ministries. This goal will be measured by three NLC elders who will utilize a rubric to evaluate the plan's content, scope, resources, and application.<sup>19</sup> This goal will be considered successfully met when a minimum of 90% of the rubric evaluation indicators meet or exceed the sufficient level and the plan has been adopted by NLC. Should the rubric evaluation indicators fall short of the 90% sufficient level, the strategic plan will be revised until such time that it meets or exceeds the sufficient level and is adopted by NLC.

### **Definitions and Limitations/Delimitations**

Certain terms used throughout this ministry project are defined below to aid the reader's understanding of the subject.

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<sup>18</sup>See Appendix 4.

<sup>19</sup>See Appendix 5.

**Biblical Counseling.** Biblical counseling may be succinctly defined as a “focused process of discipleship”<sup>20</sup> or “theology lovingly applied.”<sup>21</sup> This project relies on Robert Kellemen’s more nuanced description of:

Christ-centered, church-based, comprehensive, compassionate, and culturally-informed one-another ministry that depends upon the Holy Spirit to relate God’s inspired truth about people, problems, and solutions to human suffering (through Christian sustaining and healing) and sin (through Christian reconciling and guiding) to empower people to exalt and enjoy God and to love others (Matt. 22:35-40) by cultivating conformity to Christ and communion with Christ and the Body of Christ, leading to a community of one-another disciple-makers (Matt. 28:18-20).<sup>22</sup>

**Integrationist Counseling.** Integrationist counseling may broadly be understood as the incorporation of both theology and secular psychology into one’s principles and practice of soul care. Stanton Jones provides a helpful working definition:

Integration of Christianity and psychology (or any area of “secular thought”) is our living out—in this particular area—of the lordship of Christ over all of existence by our giving his special attention—God’s true Word—its appropriate place of authority in determining our fundamental beliefs about and practices toward all of reality and toward our academic subject matter in particular.<sup>23</sup>

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<sup>20</sup>John Henderson, *Equipped to Counsel: A Training Program in Biblical Counseling, Leader Notebook* (Mustang, OK: Dare 2 Dream Books, 2008), 31.

<sup>21</sup>Scott H. Mehl, “Equipping Servant Ministers of Cornerstone Church in West Los Angeles, California, to Address Common Spiritual Issues” (D.Min. project, The Southern Baptist Theological Seminary, 2012), 11.

<sup>22</sup>Robert W. Kellemen, *Equipping Counselors for Your Church* (Phillipsburg, NJ: P&R, 2011), 36. These principles are more fully fleshed out in the Confessional Statement of the Biblical Counseling Coalition (Biblical Counseling Coalition. “Confessional Statement.” accessed July 15, 2014. <http://biblicalcounselingcoalition.org/about/confessional-statement/>). Other helpful definitions include David Powlison, “Affirmations and Denials: A Proposed Definition of Biblical Counseling,” *Journal of Biblical Counseling* 19, no. 1 (2000): 22 and John Piper, “Toward a Definition of the Essence of Biblical Counseling,” paper presented to the congregation of Bethlehem Baptist Church, Minneapolis, MN, December 12, 2001, accessed June 9, 2014, <http://www.desiringgod.org/resource-library/articles/toward-a-definition-of-the-essence-of-biblical-counseling>.

<sup>23</sup>Stanton L. Jones, “An Integration View,” in *Psychology & Christianity: Five Views*, 2nd ed., ed. Eric L. Johnson (Downers Grove, IL: InterVarsity, 2010), 102. Integration is a term first attributed to Fritz Kunkel in 1953 (Daryl H. Stevenson, Brian E. Eck, and Peter C. Hill, eds., *Psychology & Christianity Integration: Seminal Works that Shaped the Movement* (Batavia, IL: Christian Association for Psychological Studies, 2007), 2). It is difficult to define because of widely-varying therapeutic traditions and the levels of integration practiced by those in the field. David Powlison proposes an overarching paradigm in David Powlison, *The Biblical Counseling Movement: History and Context* (Greensboro, NC: New Growth Press, 2010), 275-77. “VITEX believes that secular psychologies must make a *VITAL EXternal contribution* in the construction of a Christian model of personality, change, and counseling. . . . Christian truths must be “integrated” with the observations, personality theories, psychotherapies, and professional roles of the mental health world. . . . In contrast, COMPIN believes that the Christian faith contains *COMPrehensive INternal resources* to enable us to construct a Christian model of personality, change, and counseling.”

***Sufficiency of Scripture.*** Sufficiency is the “belief that the Scriptures comprehensively and sufficiently show how the power of Christ relevantly and powerfully speaks to all the issues that require counseling no matter how extreme or challenging.”<sup>24</sup> It is the primary distinctive which sets apart biblical counseling from every other form of soul care.

Several delimitations will be placed on the project. Participants are required to be NLC members who have completed the BCA and have been accepted to the equipping course. Membership at NLC ensures that they are baptized believers serving in a local church with pastoral supervision. Priority will be given to NLC ministry leaders in order to train those with the most immediate influence within the church. The primary delimitation of this project is the condensed nature of this course into twenty sessions. While the basic principles of biblical counseling can be taught in this time frame, participants may need additional training and supervision to apply these principles in personal ministry. The full completion of the twenty-seven week project will include curriculum development, pre-assessment, course instruction, post-assessment, and developing a strategic plan.

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<sup>24</sup>Heath Lambert, “The Sufficiency of Scripture,” *Grace & Truth* (blog), June 18, 2012, accessed September 20, 2014, <http://biblicalcounselingcoalition.org/blogs/2012/06/18/the-sufficiency-of-scripture>. According to Wayne Mack, “God, the expert on helping people, has given us in Scripture counseling perspectives and methodology that are wholly adequate for resolving sin-related problems” (Wayne A. Mack, “What is Biblical Counseling?,” in *Totally Sufficient*, ed. Ed Hindson and Howard Eyrich (Ross-Shire: Christian Focus, 2004), 50.). Eric Johnson states that biblical counselors have progressed beyond this extreme sufficiency position (Eric Johnson, *Foundations for Soul Care: A Christian Psychology Proposal* (Downers Grove, IL: IVP Academic, 2007), 110.), however, Lambert makes clear that biblical counselors have always held “the same basic position on Scripture and the relevance of outside information for the counseling task” (Heath Lambert, *The Biblical Counseling Movement After Adams* (Wheaton, IL: Crossway, 2012), 125-37). As David Powlison explains, “Scripture is sufficient, not in that it is exhaustive, containing all valid knowledge, but in that it rightly aligns a coherent and comprehensive system of counseling that is radically at odds with every a-theistic model” (Powlison, *Biblical Counseling Movement*, 276). Ed Welch adds helpfully, “The Bible does not speak to each of these [counseling] problems as would an encyclopedia. It doesn’t offer techniques for change that look like they came out of a cookbook. But through prayerful meditation on Scripture and a willingness to receive theological guidance from each other, we find that the biblical teaching on creation, the fall, and redemption, provide specific, useful insight into all the issues of life” (Edward Welch, “What is Biblical Counseling, Anyway?,” *Journal of Biblical Counseling* 16, no. 1 (1997): 3).

## **Conclusion**

God has provided every believer with sufficient spiritual resources to counsel biblically through his call, his Word, his Spirit, his church, and his Son. The following chapters will show how these resources contribute to the Christian's confidence and competency to counsel. Chapter two will focus on Scripture's sufficiency for a biblical philosophy of counseling and chapter three will focus on Scripture's sufficiency for a biblical methodology of counseling.

## CHAPTER OUTLINE

### Chapter

#### **2. THE BIBLICAL AND THEOLOGICAL BASIS FOR THE PROJECT (20-25 pages) Thesis: Contrary to integrationist counseling which combines secular and biblical philosophies, God has provided every Christian with sufficient spiritual resources to counsel biblically through his call, his Word, his Spirit, his church, and his Son.**

- A. God's calling presents the impetus for counseling. An exegesis of Romans 15:1-14 will support the thesis by stating God's call to counsel for believers who exude Christ-like character, imbibe biblical content, exemplify counseling competency, and engage in Christian community.
1. Cranfield, C. E. B., and W. Sanday. *A Critical and Exegetical Commentary on the Epistle to the Romans*. International Critical Commentary. Edinburgh: T&T Clark, 1975.
  2. Dunn, James D. G. *Romans 9-16*. Word Biblical Commentary, vol. 38b. Dallas: Word, 1998.
  3. Moo, Douglas J. *The Epistle to the Romans*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1996.
  4. Mounce, Robert H. *Romans*. New American Commentary, vol. 27. Nashville: Broadman & Holman, 1995.
  5. Morris, Leon. *The Epistle to the Romans*. Pillar New Testament Commentary. Grand Rapids: Eerdmans, 1988.
  6. Murray, John. *The Epistle to the Romans: The English Text with Introduction, Exposition and Notes*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1968.
  7. Osborne, Grant. *Romans*. IVP New Testament Commentary. Downers Grove, IL: InterVarsity, 2004.
  8. Schreiner, Thomas R. *Romans*. Baker Exegetical Commentary on the New Testament. Grand Rapids: Baker, 1998.
  9. Stott, John R. W. *The Message of Romans: God's Good News for the World*. The Bible Speaks Today. Downers Grove, IL: InterVarsity, 1994.
- B. God's Word sets the foundation for counseling. An exegesis of 2 Timothy 3:14-17 will support the thesis by showing that Scripture is sufficient, authoritative, and effective for counseling every person in any situation.
1. Fee, Gordon D., and W. Ward Gasque. *1 and 2 Timothy, Titus*. Peabody, MA: Hendrickson, 1988.
  2. Guthrie, Donald. *Pastoral Epistles: An Introduction and Commentary*. Tyndale New Testament Commentary, vol. 14. Downers Grove, IL: InterVarsity, 1990.

3. Hendriksen, William, and Simon Kistemaker. *Exposition of the Pastoral Epistles*. New Testament Commentary, vol. 4. Grand Rapids: Baker, 1957.
  4. Knight, George W. *The Pastoral Epistles: A Commentary on the Greek Text*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1992.
  5. Lea, Thomas D., and Hayne P. Griffin. *1, 2 Timothy, Titus*. New American Commentary, vol. 34. Nashville: Broadman & Holman, 1992.
  6. Mounce, William D. *Pastoral Epistles*. Word Biblical Commentary, vol. 46. Dallas: Word, 2000.
  7. Towner, Philip H. *The Letters to Timothy and Titus*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2006.
- C. God's Spirit provides the power for counseling. An exegesis of Galatians 5:16-25 will support the thesis by showing that believers are indwelt by the Spirit, instructed by the Spirit, and empowered by the Spirit to counsel one another.
1. Bruce, F. F. *The Epistle to the Galatians*. New International Greek Testament Commentary. Grand Rapids: Eerdmans, 1982.
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- D. God's church cultivates the community for counseling. An exegesis of Hebrews 10:19-25 will support the thesis by showing that God's church provides the proper environment for the equipping, encouragement, and exhortation of biblical counseling.
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  5. Lane, William L. *Hebrews 9-13*. Word Biblical Commentary, vol. 47b. Dallas: Word, 1998.

E. God's Son establishes the pattern for counseling. An exegesis of Matthew 28:18-20 will support the thesis by showing that Jesus Christ is the believer's object of worship, role model in counseling, and the goal of Christian discipleship.

1. Blomberg, Craig. *Matthew*. New American Commentary, vol. 22. Nashville: Broadman & Holman, 1992.
2. Carson, D. A. *Matthew 13-28*. Expositor's Bible Commentary. Grand Rapids: Zondervan, 1995.
3. France, R. T. *The Gospel of Matthew*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2007.
4. Hendriksen, William, and Simon Kistemaker. *Exposition of the Gospel According to Matthew*. New Testament Commentary. Grand Rapids: Baker, 1973.
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**3. THEORETICAL/PRACTICAL/HISTORICAL ISSUES RELATED TO YOUR PROJECT (20-25 pages). Thesis: Contrary to integrationist counselors who rely heavily on secular psychotherapeutic practices, equipping competent biblical counselors focuses on cultivating Christ-like character, applying theological foundations, implementing a comprehensive biblical methodology, and utilizing the abundance of soul care resources.**

A. Competent biblical counselors must be equipped to cultivate Christ-like character since the heart of the counselor must model Christ's in order to lead others in following Christ.

1. Adams, Jay E. *Competent to Counsel*. Grand Rapids: Zondervan, 1970.
2. Kellemen, Robert W. *Equipping Counselors for Your Church: The 4E Ministry Training Strategy*. Phillipsburg, NJ: P&R, 2011.
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4. MacDonald, James, Robert W. Kellemen, and Stephen Viars. *Christ-Centered Biblical Counseling*. Eugene, OR: Harvest House, 2013.
5. Tripp, Paul David. *Instruments in the Redeemer's Hands: People in Need of Change Helping Others in Need of Change*. Phillipsburg, NJ: P&R, 2002.

B. Competent biblical counselors must be equipped with foundational theological principles so that the counselor has sufficient knowledge of biblical doctrine to effectively speak the truth in love.

1. Adams, Jay E. *A Theology of Christian Counseling: More Than Redemption*. Grand Rapids: Zondervan, 1979.
2. Emlet, Michael R. *CrossTalk: Where Life and Scripture Meet*. Greensboro, NC: New Growth Press, 2009.
3. Kellemen, Bob, and Jeff Forrey, eds. *Scripture and Counseling: God's Word for Life in a Broken World*. Grand Rapids: Zondervan, 2014.

4. MacArthur, John, ed. *Counseling: How to Counsel Biblically*. Nashville: Thomas Nelson, 2005.
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  7. Tautges, Paul. *Counsel One Another: A Theology of Personal Discipleship*. Leominster, UK: Day One, 2009.
- C. Competent biblical counselors must be equipped to implement a comprehensive biblical methodology so that Scripture not only guides the understanding of the counselor, but also the counselor's practice.
1. Kellemen, Bob, and Jeff Forrey, eds. *Scripture and Counseling: God's Word for Life in a Broken World*. Grand Rapids: Zondervan, 2014.
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  3. Lane, Timothy S., and Paul David Tripp. *How People Change*. Winston-Salem, NC: Punch Press, 2006.
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  8. Tripp, Paul David and Timothy S. Lane. *Helping Others Change*. Greensboro, NC: New Growth Press, 2000.
  9. Welch, Edward T. *Side by Side: Walking With Others in Wisdom and Love*. Wheaton, IL: Crossway, 2015.
- D. Competent biblical counselors must be equipped to utilize the abundance of soul care resources for greater effectiveness in ministry.
1. Powlison, David. *The Biblical Counseling Movement: History and Context*. Greensboro, NC: New Growth Press, 2010.
  2. Lambert, Heath. *The Biblical Counseling Movement after Adams*. Wheaton, IL: Crossway, 2011.
  3. Deckard, Mark. *Helpful Truth in Past Places: The Puritan Practice of Biblical Counselling*. Ross-shire: Christian Focus, 2010.
  4. Keller, Tim. "Puritan Resources for Biblical Counseling." *Journal of Pastoral Practice* 9, no. 3 (1988), 11-44. Accessed June 9, 2014. <http://www.ccef.org/puritan-resources-biblical-counseling>.
  5. Mack, Wayne A, and Wayne Erick Johnston. *A Christian Growth and Discipleship Manual*. Bemidji, MN: Focus, 1995.

#### 4. DETAILS AND DESCRIPTION OF THE PROJECT (15 pages).



- A. Four-week preparation and course development period (Weeks 1-4).
  1. By Week One, the author will complete the equipping curriculum.<sup>25</sup>
  2. During Week Two, the author will present the equipping curriculum to the expert panel for evaluation and approval.
  3. During Week Four, the author will revise the curriculum and prepare materials for the course.
  
- B. Twenty-week implementation of equipping course (Weeks 5-24).<sup>26</sup>
  1. During Week Five, the author will teach Lesson One of the training curriculum. Prior to this first session, the Basics of Counseling Assessment (BCA) will be administered to the members of NLC and applicants will be selected.<sup>27</sup>
  2. During Week Six, the author will teach Lesson Two.
  3. During Week Seven, the author will teach Lesson Three.
  4. During Week Eight, the author will teach Lesson Four.
  5. During Week Nine, the author will teach Lesson Five.
  6. During Week Ten, the author will teach Lesson Six.
  7. During Week Eleven, the author will teach Lesson Seven.
  8. During Week Twelve, the author will teach Lesson Eight.
  9. During Week Thirteen, the author will teach Lesson Nine.
  10. During Week Fourteen, the author will teach Lesson Ten.
  11. During Week Fifteen, the author will teach Lesson Eleven.<sup>28</sup>
  12. During Week Sixteen, the author will teach Lesson Twelve.
  13. During Week Seventeen, the author will teach Lesson Thirteen.
  14. During Week Eighteen, the author will teach Lesson Fourteen.
  15. During Week Nineteen, the author will teach Lesson Fifteen.
  16. During Week Twenty, the author will teach Lesson Sixteen.
  17. During Week Twenty-One, the author will teach Lesson Seventeen.
  18. During Week Twenty-Two, the author will teach Lesson Eighteen.
  19. During Week Twenty-Three, the author will teach Lesson Nineteen.
  20. During Week Twenty-Four, the author will teach Lesson Twenty and will administer the post-course survey.<sup>29</sup>
  
- C. Three-week evaluation and revision period (Weeks 25-27).
  1. During Week Twenty-Five, the pre and post-series surveys will be compared using a t-test for dependent samples. The author will also analyze the counselor evaluations and participant course evaluation forms.

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<sup>25</sup>Each lesson will also include the accompanying homework.

<sup>26</sup>Weeks 5-24 will consist of two ten-week sessions with a month-long break in between.

<sup>27</sup>See Appendix 1.

<sup>28</sup>Weeks 15-24 will focus primarily on biblical methodology, whereas weeks 5-14 will focus on theological foundations.

<sup>29</sup>Counselor evaluations will be completed after each role play or actual counseling case.

2. During Week Twenty-Six, the author will conduct post-course interviews and will revise the course material based on the results of post-course evaluations and interviews.
3. During Week Twenty-Seven, the author will present the strategic ministry application plan to the expert panel for evaluation and approval.

**5. EVALUATION OF THE PROJECT (15-20 pages)**

- A. Introduction.
- B. Evaluation of the project's purpose.
- C. Evaluation of the project's goals.
- D. Strengths of the project.
- E. Weaknesses of the project.
- F. What I would do differently.
- G. Theological reflections.
- H. Personal reflections.
- I. Conclusion.

## CALENDAR

Proposal Approval	October 2015
Start Chapter 2	October 2015
Chapter 2 Submission	October 2015
Start Chapter 3	October 2015
Chapter 3 Submission	November 2015
Project Implementation	January 2016
Start Chapter 4	June 2016
Chapter 4 Submission	July 2016
Start Chapter 5	July 2016
Chapter 5 Submission	July 2016
Graduation	December 2016

## APPENDIX 1

### BASICS OF COUNSELING ASSESSMENT

The following instrument is the Basics of Counseling Assessment (BCA). Some general questions will be followed by a thirty question survey with a six point Likert scale. The instrument's purpose is to assess each members' present level of theological understanding and confidence in offering biblical counseling.

## BASICS OF COUNSELING ASSESSMENT

### Agreement to Participate

New Life Church is committed to being Jesus to others to bring others to Jesus. One of the ways we fulfill this commitment is by becoming a church of biblical counseling. We want informal one-another ministry to saturate the church until we are all speaking the truth in love alongside one another. We are also considering a formal counseling ministry where members are equipped to disciple others with Christ's changeless truth. In light of this vision, our church is taking a serious look at our capacity to provide quality, distinctively Christian care for our congregation and community. This survey for New Life members will help us assess the church's current competency to counsel one another biblically.

This research is being conducted by Thomas Sugimura for the purpose of collecting data for a ministry project. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are providing informed consent for the use of your responses in this project.

Because ministry is relational, we prefer that you include your name below, rather than completing the survey anonymously. If you prefer to be anonymous, however, please use the last four digits of your social security number or phone number for future reference.

**Date:** \_\_\_\_\_

**Name (or 4 digit code):** \_\_\_\_\_

**Gender** \_\_\_\_\_ **Age** \_\_\_\_\_

### General Questions:

1. How many years have you professed Jesus Christ as your Lord and Savior? \_\_\_\_\_
2. How many years have you been a member in a Bible-believing church? \_\_\_\_\_
3. Are you currently serving as a ministry leader, teacher, or discipler of other believers?
  - a. Yes
  - b. No
4. How many hours a week do you read your Bible for personal study or devotions?  
\_\_\_\_\_
5. Is memorizing Scripture a present practice of yours?
  - a. Yes
  - b. No

6. Do you have a daily discipline of praying with and for other people?
- a. Yes
  - b. No

7. Briefly define psychological counseling:

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8. Briefly define biblical counseling:

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9. Have you ever been trained in any kind of formal counseling? If so, please describe.

10. Have you ever received any kind of formal counseling? If so, please describe.

11. How often do people come to you for help with spiritual (non-physical) problems?
- a. Daily
  - b. Weekly
  - c. Monthly
  - d. Seldom

**Directions:** Please mark the appropriate answer. Some questions may ask you to give your opinion using the following scale:

- SD = strongly disagree
- D = disagree
- DS = disagree somewhat
- AS = agree somewhat
- A = agree
- SA = strongly agree

1. The Bible commands Christians to counsel one another.	SD	D	DS	AS	A	SA
2. Every Christian has sufficient spiritual resources to counsel a fellow believer in any situation.	SD	D	DS	AS	A	SA
3. I am confident in my ability to love and show compassion to a person who faces an issue of suffering or sin.	SD	D	DS	AS	A	SA
4. I am confident in my ability to provide biblical counseling to a person who faces an issue of suffering or sin.	SD	D	DS	AS	A	SA
5. I depend upon the Holy Spirit in my counseling of others.	SD	D	DS	AS	A	SA
6. I believe that prayer is one of the primary means which God uses to change people's hearts.	SD	D	DS	AS	A	SA
7. I believe the Bible is absolutely sufficient and authoritative to address any non-physical problems.	SD	D	DS	AS	A	SA
8. I know how to ask the kind of questions that expose a person's heart attitudes and desires.	SD	D	DS	AS	A	SA
9. I can clearly articulate the gospel and lead someone to salvation.	SD	D	DS	AS	A	SA
10. I have a biblical-based methodology to follow when counseling others.	SD	D	DS	AS	A	SA

11. Many problems with which people struggle require the help of a licensed professional counselor.	SD	D	DS	AS	A	SA
12. Secular psychological therapy can bring about lasting change.	SD	D	DS	AS	A	SA
13. If a friend is struggling with depression or discouragement, I would recommend he speak with a pastor or Christian counselor.	SD	D	DS	AS	A	SA
14. If a friend is struggling with sinful lust, I would recommend he speak with a pastor or Christian counselor.	SD	D	DS	AS	A	SA
15. A counselor should not develop a friendship with people he or she counsels in order to remain objective.	SD	D	DS	AS	A	SA
16. Man is basically good.	SD	D	DS	AS	A	SA
17. The way we were raised determines how we react to trials.	SD	D	DS	AS	A	SA
18. Sin is the ultimate source of people's problems.	SD	D	DS	AS	A	SA
19. Suffering is never God's plan for his children.	SD	D	DS	AS	A	SA
20. After becoming a Christian, God changes us so we no longer struggle with temptation.	SD	D	DS	AS	A	SA
21. The Bible gives clear guidance for how to deal with anger.	SD	D	DS	AS	A	SA
22. The Bible gives clear guidance for how to deal with anxiety.	SD	D	DS	AS	A	SA
23. The Bible gives clear guidance for how to have a good marriage.	SD	D	DS	AS	A	SA



24. I understand the biblical process for making peace between two believers in conflict.	SD	D	DS	AS	A	SA
25. I know how to apply the Bible's teaching on repentance and forgiveness.	SD	D	DS	AS	A	SA
26. If someone has hurt me, I should wait until I am ready to forgive that person before I talk to him.	SD	D	DS	AS	A	SA
27. The main goal of counseling is to help a person cope with a difficult situation.	SD	D	DS	AS	A	SA
28. I would like to learn how to help others grow in their faith.	SD	D	DS	AS	A	SA
29. New Life Church encourages its members to care like Christ: to be spiritual friends, and to practice informal one-another ministry.	SD	D	DS	AS	A	SA
30. Our community would be responsive if New Life Church offered biblical counseling as a free service.	SD	D	DS	AS	A	SA

APPENDIX 2  
BIBLICAL COUNSELING CURRICULUM  
EVALUATION

The following evaluation will be sent to an expert panel of one NLC elder, one seminary professor in biblical counseling, one ACBC member, and three local church pastors. This panel will evaluate the course material to ensure it is biblically faithful, sufficiently thorough, and practically applicable.

Name of evaluator: \_\_\_\_\_

Date: \_\_\_\_\_

<b>Biblical Counseling Curriculum Evaluation</b>					
<b>1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary</b>					
Criteria	1	2	3	4	Comments
<b>Biblical Faithfulness</b>					
The content of the curriculum is hermeneutically sound. All Scripture is properly interpreted, explained, and applied.					
The content of the curriculum is theologically sound.					
<b>Scope</b>					
The content of the curriculum sufficiently covers each issue it is designed to address.					
The curriculum sufficiently covers the basics of biblical counseling.					
<b>Methodology</b>					
The curriculum sufficiently addresses counseling methodology.					
The curriculum makes use of various learning approaches such as lecture, discussion, case studies, role play, and homework.					
<b>Practicality</b>					
The curriculum includes opportunities to practice counseling applications.					
At the end of the course, participants will be able to counsel others biblically.					

Please include any additional comments regarding the curriculum below:

## APPENDIX 3

### APPLICATION PACKET FOR TRAINING<sup>1</sup>

The following packet describes the personal costs and commitments associated with the New Life Biblical Counselor Training and the application form which may be administered in writing or during a personal interview.

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<sup>1</sup>This application process is adapted from Robert W. Kellemen, *Equipping Counselors for Your Church: The 4E Ministry Training Strategy* (Phillipsburg, NJ: P&R, 2011), 351-63.

## **Your Personal Cost and Commitment Inventory**

Jesus taught us to “count the cost” (Luke 16:25-35) to determine if we have what it takes to complete the commitments we are about to make. New Life Counselor Training involves a cost on your part (though it promises many benefits). Please prayerfully weight these costs.

### **Training Time Commitment**

#### **1. In-Class Training Time**

New Life Biblical Counselor Training is twenty weeks long. We will meet in two ten-week sessions parallel with the Life Group sessions (twenty weeks total). Consistent attendance is vital, so it will be necessary for you to be in attendance at least 90% of the times that we meet.

#### **2. Out-of-Class Training Time**

You can expect to commit to the following time outside of class:

- One hour per week reading/responding to homework questions.
- Two hours per month meeting with your encouragement partner.
- One hour per month meeting with your mentor.

**Ministry Time Commitment:** Everyone who completes the training will be asked to serve in ministry for the following year. Some possible ministries include:

#### **1. Biblical Counseling**

If you choose to serve as a biblical counselor, you would:

- Counsel one or two hours per week.
- Meet with your mentor one hour per month (may be individual and/or group supervision).
- Spend one hour per week in prayer, study, and preparation for your counseling.

#### **2. Life Group Leadership/Discipleship**

If you choose to serve as a Life Group leader or discipler, you would:

- Lead one Life Group per week or engage in weekly discipleship.
- Meet with your mentor one hour per month (may be individual and/or group supervision)
- Spend one hour per week in prayer, study, and preparation for your group leadership or personal discipleship.

**Financial Commitment:** There may be a small cost for resources which will be yours to keep after the class.

## **Your Personal Commitment Form**

As you ponder whether you can commit to this training, we would ask you to evaluate yourself carefully, prayerfully, and honestly. We would also encourage you to gain feedback from others who know you. If you are married, please have your spouse help you weigh the costs and benefits.

If, after carefully counting the cost, you decide that you want to be considered for our Biblical Counselor Training, then the next steps in your process will be to:

1. Sign and date this Personal Commitment Form.
2. Complete the Counselor Training Application Form.
3. Return these two documents to [admin@nlcwh.org](mailto:admin@nlcwh.org) by \_\_\_\_\_ (due date).
4. Arrange a personal interview with Pastor Tom by contacting [Tom@nlcwh.org](mailto:Tom@nlcwh.org).

### **My Commitment to New Life Biblical Counselor Training**

I have carefully read all the information. Having weighed the benefits and costs, I am willing to commit myself to fulfilling all my commitments. Therefore, I would ask you to prayerfully consider me for selection as a trainee.

\_\_\_\_\_

(Signature)

(Date)

I also grant New Life Biblical Counseling Ministry my approval to perform a background check.

\_\_\_\_\_

(Signature)

(Date)

## Counselor Training Application Form

Name \_\_\_\_\_

**Application Questions:** In the space beneath each question, please share concise and candid responses.

1. How did you come to follow Christ?
2. Which influences have contributed most to your growth in Christ over the years?
3. What further growth do you need to experience in the area of Christ-like character?
4. What biblical doctrines do you think are most important for a biblical counselor to know and apply?
5. In terms of counseling competence, how would you rate yourself at this point in your life and ministry?
6. What are examples in your life that demonstrate how highly you value Christian community—connecting deeply with others in Christ?
7. What are the primary reasons that you are interested in being a part of this training?

8. Describe any of your previous long-term ministry commitments (two years or more).
  
9. What is your definition of sin?
  
10. What is your definition of spiritual maturity?
  
11. Which area of commitment do you feel will be most difficult for you to keep? Why?
  
12. Discuss your strengths and weaknesses, particularly as they may affect your readiness for this training.
  
13. Do you have a model/approach to counseling that you are most comfortable with? If so, please describe it and share how you learned it.
  
14. What authors, articles, and books have most significantly shaped your views and practice of counseling?
  
15. In counseling and discipleship, would you tend to focus more on people's suffering or their sin? Why? How?
  
16. What future ministry do you hope to fulfill as a result of your training?



17. Comment on the encouragement that you have received from family members, church leaders, and significant friends concerning your giftedness for a ministry in biblical counseling and discipleship.
  
18. A friend comes up to you and says, "I'm about ready to give up on Christianity." Describe how you would interact with your friend.
  
19. What questions do you have for us?
  
20. Please list the names and contact information of two people you give us permission to talk to about your preparation for this training.

## APPENDIX 4

### BIBLICAL COUNSELING COURSE EVALUATION

The following post-course evaluation will be completed by all participants who complete the course. They will evaluate whether the course is biblically faithful, sufficiently thorough, and practically applicable.

Name of evaluator: \_\_\_\_\_

Date: \_\_\_\_\_

How many sessions did you attend (maximum = 20): \_\_\_\_\_

<b>Biblical Counseling Course Evaluation</b>					
<b>1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary</b>					
<b>Criteria</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>Comments</b>
<b>Understandability</b>					
The content of the course is biblically and theologically sound.					
The course is presented at a level appropriate for most participants.					
<b>Methodology</b>					
The course sufficiently addresses counseling methodology.					
The course makes use of various learning approaches such as lecture, case studies, role play and homework.					
<b>Applicability</b>					
The course includes opportunities to practice counseling applications.					
The course addresses issues that participants deal with in daily life.					
At the end of the course, participants have the confidence to counsel others biblically.					
Participants have a strategic plan to implement counseling principles in personal ministry.					

How has this training proved helpful to you?

What area of your personal life has been most challenged? What changes have you seen as a result?

How has your view of biblical counseling changed from the start of the course?

## APPENDIX 5

### EVALUATION OF MINISTRY APPLICATION PLAN

The following evaluation will be sent to three NLC elders. This team will evaluate the strategic plan for applying biblical counseling in each participants' ministry context.

Name of evaluator: \_\_\_\_\_

Date: \_\_\_\_\_

<b>Ministry Application Plan Evaluation</b>					
<b>1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary</b>					
Criteria	1	2	3	4	Comments
<b>Content</b>					
The plan is easy to understand.					
The plan is simple to implement.					
<b>Scope</b>					
The plan accounts for a wide scope of ministries.					
The plan takes into account each participants' ministry passions and goals.					
<b>Resources</b>					
The plan takes into account the church's resources.					
The plan takes into account the church's limitations.					
<b>Application</b>					
The plan involves the church's leaders in the placement of biblical counselors.					
The plan facilitates each participants' ability to practice biblical counseling in a specific ministry context.					

Please include any additional comments regarding the ministry application plan below:

## APPENDIX 6

### COUNSELOR EVALUATION FORM

Course participants will use the information they have learned to simulate counseling sessions with one another. The instructor will then evaluate how well they apply the course material. Each participant will also counsel one close family member or friend who will then evaluate their effectiveness in counseling.

Name of evaluator: \_\_\_\_\_

Date: \_\_\_\_\_

Name of counselor: \_\_\_\_\_

**Brief description of counseling situation:**

<b>Counselor Evaluation Form</b>					
<b>1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary</b>					
<b>Criteria</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>Comments</b>
<b>Counseling Methodology</b>					
The counselor listens carefully.					
The counselor shows compassion.					
The counselor offers biblical hope.					
The counselor prays with the counselee.					
<b>Counseling Focus</b>					
The counselor tries to discover the heart issue.					
The counselor provides the counselee with a greater picture of God's character.					
<b>Counseling Content</b>					
The counselor applies appropriate Scriptures.					
The counselor assigns useful homework.					

Please include any additional comments below:

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## ABSTRACT

### EQUIPPING MEMBERS OF NEW LIFE CHURCH IN WOODLAND HILLS, CALIFORNIA TO COUNSEL BIBLICALLY

Thomas Kenji Sugimura, D.Ed.Min  
The Southern Baptist Theological Seminary, 2016  
[Chair or Faculty Supervisor]: Dr. [Supervisor's Formal Name]

This project seeks to equip members of New Life Church in Woodland Hills, California to counsel biblically. Chapter 1 presents the history and ministry context of New Life and the goals of this project. Chapter 2 provides exegesis of five passages of Scripture (Rom 15:1-14; 2 Tim 3:14-17; Gal 5:16-25; Heb 10:19-25; Matt 28:18-20) to show that every Christian has sufficient spiritual resources to counsel biblically. Chapter 3 presents the abundance of resources available to biblical counselors compared to the philosophies and practices which guide integrationist counselors. Chapter 4 describes the project itself, recounting the content and teaching methodology of the specific course curriculum. Chapter 5 evaluates the efficacy of the project based on completion of the specified goals. Ultimately, this project seeks to equip Christians with the confidence and competency to minister to fellow sinners and sufferers with the truth of the gospel and the love of Jesus Christ.

## VITA

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### PERSONAL

Born: September 28, 1978  
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