

FAITH BIBLE SEMINARY

THE MISSIONAL USE OF A BIBLICAL COUNSELING MINISTRY

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IN PARTIAL FULFILLMENT OF
ME600: A THEOLOGY OF CHRISTIAN MISSIONS

BY
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THE MISSIONAL USE OF A BIBLICAL COUNSELING MINISTRY

Introduction

Germany has a rich history. From the Reformation to sadly initiating two World Wars, communism, and introducing psychology and Bible criticism, history has taken its toll on the country. Being a native missionary to Berlin, my family and I have the sobering experience that the more recent communist history of East Germany has its ramifications to this day. Eastern Germany is the tragic leader in atheism worldwide, which makes Berlin the capital of atheism.¹ This translates to hopelessness, helplessness, and hurt disguised behind a pitiful facade of pleasures, parties, and pride—Romans 1:18–31 is on full display.

If it is the mission of the church is to go and make disciples (Matt 28:19–20); If Christ has called us to be light and salt (Matt 5:13–16); If we want to proclaim Christ to every man (Col 1:28–29), then Berlin is the dark place in which the Gospel can shine bright. A place in which we can echo Christ's words when he says, "Come to Me, all who are weary and heavy-laden, and I will give you rest." (Matt 11:28).²

This paper seeks to explore how a church-based biblical counseling ministry could be used missional to help lost sinners and sufferers understand their God-given, God-intended purpose for a life that aims to glorify God (2 Cor 5:9).

¹ Peter Thompson, "Eastern Germany: The Most Godless Place on Earth," *The Guardian*, 22 September 2012, § Opinion, <https://www.theguardian.com/commentisfree/belief/2012/sep/22/atheism-east-germany-godless-place>.

² Unless otherwise noted, Scripture references are from the Legacy Standard Bible

Introducing a Strong Foundation for Missional Biblical Counseling

Two vital foundations must be introduced before investigating ideas, thoughts, and visions for the missional use of biblical counseling (MBC).

First and most importantly, fruitful ministry in any area is impossible without the institution of a solid biblical church.³ A church must be utterly devoted to the sufficiency of Scripture and progressive sanctification⁴ to make disciples.⁵ This will enable it to function in its God-given structure and purpose (cf. 1 Tim 3:15–16). It will encourage every member to have a Matt 28:19–20 mindset—making disciples. In the case of this paper, evangelize the lost so that they will become disciples of the living, loving, and liberating God.⁶ MBC certainly falls under the category of evangelism.

Second, it is crucial to introduce a working definition of biblical counseling. Dale Johnson's and Samuel Stephens' definitions will be the foundation of what is to follow. They define Biblical counseling as “the personal discipleship ministry of God's people to *others* under the

³ For a comprehensive study on a strong biblical church see John F. MacArthur, *The Master's Plan for the Church* (Chicago: Moody Press, 1991). Cf. “All biblical counseling that is faithful to the Scriptures will recognize the vital role played by the church in the life of a Christian counselee (see Romans 12; 1 Corinthians 12–14; Eph 4:1–16; 1 Thess 4:9–10; 5:12–15; Heb 3:12–14).” Heath Lambert and Stuart Scott, eds., *Counseling the Hard Cases: True Stories Illustrating Sufficiency of God's Resources in Scripture* (Nashville, TN: B&H Academic, 2012), 284.

⁴ Robert W. Kelleman and Steve Viars, eds., *Christ-Centered Biblical Counseling: Changing Lives with God's Changeless Truth* (Eugene, OR: Harvest House Publishers, 2021), 224.

⁵ “The mission of the church is to go into the world and make disciples by declaring the gospel of Jesus Christ in the power of the Spirit and gathering these disciples into churches, that they might worship and obey Jesus Christ now and in eternity to the glory of God the Father.” Kevin DeYoung and Greg Gilbert, *What Is the Mission of the Church? Making Sense of Social Justice, Shalom, and the Great Commission* (Wheaton, IL: Crossway, 2011), 241.

⁶ Sills rightfully says “Effective evangelism is demanded. It finds the lost, folds those found, feeds them on the word of God, and incorporates them into multitudes of new and old congregations.” Michael David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody Publishers, 2010), 115.

oversight of God’s church, depending upon the authority and sufficiency of God’s Word through the work of the Holy Spirit (emphasis added).”⁷

The two essential truths build the foundation for what follows. The next section will address two seeming incompatibilities before addressing the importance of implementing MBC.

The “Incompatibility” of Biblical Counseling and Evangelism

Some object to the idea that a church-based counseling ministry and evangelism go hand in glove.⁸ If a church seeks to minister the gospel to the lost, the two most frequent seeming incompatibilities must be addressed: 1) Counseling is for believers only, and 2) it is the pastor’s responsibility to shepherd the flock.⁹ In response to each, the case will be made in favor of reaching lost sinners and sufferers through MBC to help them understand their God-given, God-intended purpose for a life that aims to glorify God.¹⁰

⁷ They continue their definition: “Biblical counseling seeks to reorient disordered desires, affections, thoughts, behaviors, and worship toward a God-designed anthropology in an effort to restore people to a right fellowship with God and others. This is accomplished by speaking the truth in love and applying Scripture to the need of the moment by comforting the suffering and calling sinners to repentance, thus working to make them mature as they abide in Jesus Christ.” Dale Johnson, *The Church as a Culture of Care: Finding Hope in Biblical Community* (Greensboro, NC: New Growth Press, 2021), 9.

⁸ Cf. Heath Lambert, “Evangelism and Biblical Counseling,” *Evangelism and Biblical Counseling*, 9 July 2018, <https://biblicalcounseling.com/resource-library/podcast-episodes/til-162-evangelism-and-biblical-counseling/>.

⁹ For the sake of space, objections such as “counseling only from the pulpit,” “the church does not have capacity,” and others have been omitted.

¹⁰ “The segregation is unbiblical—consider our Lord’s “Great Commission” in Matthew 28:19–20 to win people to Christ and teach them to follow Christ in daily living. No separation there. Departmentalizing counselors and evangelists robs the church of the shared energies, skills, and training each can contribute to the other.” Robert D Jones, “Biblical Counseling: An Opportunity for Problem-Based Evangelism,” *J. Biblic. Couns.* 31.1 (2017): 75.

Seeming Incompatibility #1 – Counseling is for Believers Only

The first frequent objection often made is that *counseling is for believers only*.¹¹ The reason is valid, as heart change is only possible for a regenerated child of God (cf. 1 Cor 2:7–16). An unbeliever cannot receive lasting, life-changing counsel that glorifies God. MBC, therefore, is not an option because it is incompatible.¹²

Response – Counseling should always be Christ and Scripture Centered

No biblical counselor will deny the truth that only a regenerated heart can change through the Holy Spirit. But the Holy Spirit is also in the business of heart transformation/transplantation, saving the lost (John 16:8–11). MBC is the personal discipleship ministry of God’s people to *others*. God’s plan includes *redemption*. Jesus Christ and the Apostles gave counsel to lost sinners and sufferers with various outcomes (cf. Mark 10:17–22; Luke 12:13–21; 19:1–10; John 3:1–13; 4:5–29; Acts 8:17–24.26–39; 24:22–27).¹³

The counseling method should not change if Christ, the Gospel, and Scripture are front and center. Every counseling session will help the counselee see and hear the gospel, regardless of

¹¹ Jones, “Biblical Counseling: An Opportunity for Problem-Based Evangelism,” 81.

¹² With all due respect, the later Jay Adams would strongly advocate for this view: “Finally, because a would-be counselee plainly says that he is not a Christian, you may have to tell him that you cannot counsel him until he becomes a Christian. That is because he cannot make changes that are pleasing to God (Romans 8:8), and you refuse to help him make changes that displease Him.” Jay E. Adams, *Critical Stages of Biblical Counseling*, ed. Donn R. Arms, 2nd revised edition. (Cordova, TN: Institute for Nouthetic Studies, 2020), 23. Cf. the earlier Jay Adams: “So that to help unbelievers solve their problems, to help them to change habit patterns from less correct to more correct patterns, to get them to do formally what the Word of God says about certain aspects of their lives, is to honor God and to do that which is of good use, both to the unbeliever and to others. And so there is a warrant, in conjunction with evangelism, to help unbelievers (all the while evangelizing) though evangelism be unsuccessful.” Jay E. Adams, *Competent to Counsel: Introduction to Nouthetic Counseling* (Grand Rapids, MI: Ministry Resources Library, 1986), 73.

¹³ Cf. Paul Peabody, “Biblical Counseling as an Evangelistic Method: A Golden Opportunity for Evangelizing the Unsaved and Making Disciples for Christ” (The Master’s College, May 2012), 63–89.

his state, as it is *the* prerequisite for a life that glorifies God.¹⁴ An unbeliever blind and deaf to the truth (1 Cor 2:14–15) cannot experience actual heart change. That is why he needs to be presented with the Gospel that connects the dots of his presented problem with the total depravity of his heart that desperately needs redemption.¹⁵

A critical follow-up question that could be raised here is, “If God is the only one who sees and knows the heart (1 Sam 16:7; Ps 44:21; Acts 1:24), then how do you know if a counselee is saved when he seeks help for his struggles with sin?” In other words, a counselor cannot know for certain if his counselees—as faithful of a church member as he/she/they may be—are believers. Therefore, MBC (all biblical counseling) has to be Christ and Cross-centered.¹⁶

¹⁴ Jason Kruis, “Does Your Counselee Know the Lord? - Association of Certified Biblical Counselors,” <https://Biblicalcounseling.Com/>, 17 April 2022, <https://biblicalcounseling.com/resource-library/articles/does-your-counselee-know-the-lord/>. Cf.

¹⁵ “We can communicate the truth that no one can change to any significant degree without embracing Jesus Christ as Savior and Lord. That is where true change must begin. Biblical counseling can offer the gospel, the answer to the most profound human need. This is the goal and basis of any counseling with nonbelievers. If the person refuses to acknowledge a need for Christ’s saving work, there is really no other way to help that person.” Jr. MacArthur John F., *MacArthur Pastor’s Library on Counseling* (Nashville, TN: Thomas Nelson Publishers, 2005), 259. Cf. “Every aspect of a person’s life is connected. You cannot segment a person’s life into little compartments and say they have no bearing upon the other.” David Powlison, “Biblical Ministry in a Rescue Mission,” *J. Biblic. Couns.* 17.1 (1998): 20. Cf. “...yes, we engage with the heart of mercy, discerning humility and brokenness in this moment and then graciously and kindly presenting to them an accurate view of who God is so that they can see themselves for who they are.” Dale Johnson, “Counseling Unbelievers - Association of Certified Biblical Counselors,” <https://Biblicalcounseling.Com/>, n.d., <https://biblicalcounseling.com/resource-library/podcast-episodes/til-224-counseling-unbelievers/>.

¹⁶ “Full-orbed biblical counseling counsels evangelistically, in a way that penetrates hearts and makes real changes possible. Heart-searching biblical evangelism counsels, with the power to burst into the center of an unbeliever’s life, shattering his lies and idolatries. It seeks and finds lost people, restoring them to a relationship with the Lord. ... We need a biblical counseling model that incorporates evangelism. We need an evangelism able to counsel, with a focus on how the gospel of Jesus deals with the heart’s idolatry in order to produce good fruit.” Thomas Sigley, “Evangelism Implosion: Reaching the Hearts of Non-Christian Counselees,” *J. Biblic. Couns.* 17.1 (1998): 10. Cf. Jones, “Biblical Counseling: An Opportunity for Problem-Based Evangelism.” Cf. “When an unbeliever seeks biblical counseling, it’s an opportunity to present Christ as the answer to their needs. Instead of us going to them and giving them a message they don’t want, our non-Christian counselees come wanting an explanation for the challenges they are facing in their lives. They are coming on our turf and wanting our answers because no one else has been able to provide satisfactory answers to their deepest questions.” Kellemen and Viars, *Christ-Centered Biblical Counseling: Changing Lives with God’s Changeless Truth*, 229.

Seeming Incompatibility #2: It Is the Pastor's Responsibility to Shepherd the Flock

The second objection often raised regarding MBC is that it is the pastor's responsibility to shepherd the flock. The argument here is that the pastor of a local church is providing counseling only to the sheep entrusted to him (cf. 1 Pet 5:1–4).

Response – Shepherding the Flock and Missional Biblical Counseling Go Together

Yes, and amen—a pastor's responsibility is to shepherd the flock entrusted to him.¹⁷ Yet shepherding the entrusted flock and MBC go together so well. An evangelistic mindset that reaches the lost and lives out Matt 28:19–20 in the counseling room has many opportunities to equip the saints for ministry (Eph 4:11–16). It teaches brothers and sisters the nuts and bolts of “teaching them to observe all” that Christ has commanded us (Matt 28:20, ESV). Pastors who counsel always have the church in view.¹⁸ MBC is an opportunity to train other church members as they observe and experience how their leadership provides counsel to lost sufferers and sinners who don't yet know Christ.¹⁹ If a flock is shepherded well, every member can share the gospel in a way that connects Christ to life's losses.²⁰

¹⁷ “Nothing is more sorely needed today than a return to biblical leadership principles. ... A church cannot be more successful than its leaders. If the pastor or other leaders fail to meet God's high standards of godliness, authenticity, and spiritual maturity, the church will fail too.” MacArthur, *The Master's Plan for the Church*, 18.

¹⁸ Robert W. Kelleman, ed., *Biblical Counseling and the Church: God's Care through God's People* (Grand Rapids, Michigan: Zondervan, 2015), 396.

¹⁹ “Continue to train leaders until you have trained people who not only understand for themselves, but they know how to train others to train others.” Sills, *Reaching and Teaching*, 46.

²⁰ “Their ‘counseling’ role has included praying, meeting over coffee, one-anothering, being accountability partners, having godly homes, and being godly influences in their workplaces and neighborhoods. In other words, we want biblical counseling, one-anothering, and discipleship to influence every ministry and every family within our church” Kelleman, *Biblical Counseling and the Church*, 224.

The Importance of Missional Biblical Counseling

After laying a two-fold foundation and refuting two objections to MBC, this section will explore two critical aspects of MBC. To effectively help lost sinners and sufferers understand their God-given, God-intended purpose for a life that aims to glorify God, it is crucial to value the reaching and teaching aspect of MBC. This will be a brief section before encouraging the reader with the last section to implement MBC in their church ministry.

The Reaching Aspect of Missional Biblical Counseling

The biblical counseling literature on evangelism repeatedly reiterates that the mission of counseling, among other things, is to reach the lost.²¹ There is a vast need to serve the struggling sinner with the gospel.

Reaching those who need the gospel most—the hopeless, helpless, and hurt—is essential. MBC is one way because it provides hope, help, and healing to those who make use of it. In their most dire circumstances, the lost seek help at the church—on Christ’s turf. This gives a church the unique possibility to connect the life-dominating struggles of the non-believing counselee with the life-liberating gospel of Christ!²² Peabody rightly observes that “unbelievers who seek counseling from a local church counselor are seeking at a time when they are most open to a

²¹ See part of the BCC’s confessional statement: “We believe that Christianity is missionary-minded by its very nature. Biblical counseling should be a powerful evangelistic and apologetic force in our world. We want to bring the good news of Jesus and His Word to the world that only God can redeem. We seek to speak in relevant ways to Christians and non-Christians, to draw them to the Savior and the distinctive wisdom that comes only from His Word (Titus 2:10-15).” “Biblical Counseling Coalition | Confessional Statement,” *Biblical Counseling Coalition*, July 2018, <https://www.biblicalcounselingcoalition.org/confessional-statement/>.

²² Stefan Nitzschke, “Counseling As Evangelism - Association of Certified Biblical Counselors,” <https://Biblicalcounseling.Com/>, n.d., <https://biblicalcounseling.com/resource-library/articles/counseling-as-evangelism/>.

presentation of the gospel.”²³ This fundamentally differs from any other reaching approach that seeks out the person one wants to evangelize. MBC provides a unique opportunity to reach the lost as they approach the church as their final straw because their worldview has been shattered.

The Teaching Aspect of Missional Biblical Counseling

Biblical counseling should seek to help lost sinners and sufferers understand their God-given, God-intended purpose. Unbelieving counselees must be taught how to embrace the gospel to know how to live a pleasing life to the Lord (2 Cor 5:9).

An unbeliever seeks biblical counseling because his worldview has been shattered and demolished. He is at wit's end; they experienced that the systems of this world don't help the depraved soul to find rest. They seek counseling because of the hope that change is possible.²⁴ This provides a golden opportunity for the gospel to shine bright like a diamond on black velvet. The counselor is the herald, proclaimer, and ambassador who says, “Be reconciled to God!” (2 Cor 5:18–20).²⁵

Unbelievers coming to the church for counsel opens the doors for teaching opportunities. The outcome is one of two responses. First, the counselee stays in his unrepentant, unbelieving state and grows tired of biblical counsel before he eventually leaves. Second, through counseling, he

²³ Peabody, “Biblical Counseling as an Evangelistic Method: A Golden Opportunity for Evangelizing the Unsaved and Making Disciples for Christ,” 17.

²⁴ Rob Green, “How Do You Counsel Someone Who Is Not a Christian? (BCTC Question and Answer Series),” *Counseling with Confidence and Compassion*, 19 October 2011, <https://blogs.faithlafayette.org/counseling/2011/10/bctc-question-and-answer-series/>.

²⁵ Washer says of preachers: “We live in a culture bound by sin like bands of iron. . . . We need preachers of the gospel of Jesus Christ who know the Scriptures, and by God's grace face any culture with the cry, ‘Thus saith the Lord!’” Paul Washer, *The Gospel's Power and Message*, Recovering the Gospel (Grand Rapids, Michigan: Reformation Heritage Books, 2012), 8.

will accept Christ as his Lord and Savior and experience real heart change. In the latter case, Peabody powerfully states that “there is a fundamental difference between evangelizing an unbeliever and counseling an unbeliever. Evangelism typically sees conversion as the end of its ministry, while counseling typically sees conversion as the beginning of its ministry.”²⁶ It is vitally important that every counseling session introduces Christ to the counselee; there is no thing and no one that can change and help them but him.²⁷ MBC provides the unique opportunity to connect suffering and sin with savoring the Savior. If Christ is embraced, it is the beginning of sanctification that is building on previous counsel that now comes to fruition in the regenerated heart of the counselee (cf. 1 Cor 6:9–11; 2 Cor 5:17; Tit 3:3–7), putting him in a position to live a life that is pleasing to the Lord (2 Cor 5:9)

The Implementation of Missional Biblical Counseling

After two foundations, objections, and aspects of MBC, this section will seek to provide some practical steps to implementing missional biblical counseling. This paper explores how a church-based biblical counseling ministry could be used missionally to help lost sinners and sufferers understand their God-given, God-intended purpose for a life that seeks to glorify God (2 Cor 5:9).

²⁶ Peabody, “Biblical Counseling as an Evangelistic Method: A Golden Opportunity for Evangelizing the Unsaved and Making Disciples for Christ,” 22.

²⁷ Rick Thomas, “Should You Have a Biblical Counseling Strategy for Church?,” *Life Over Coffee*, 3 June 2018, <https://lifeovercoffee.com/episode-19-should-you-have-a-biblical-counseling-strategy-for-your-church/>.

The Bible is a book of answers that is central to the counseling process that has change as its goal. It needs to take center stage in a church's life. As with every philosophy of ministry, MBC “must be articulated from the pulpit.”²⁸

First, Viars suggests that a pastor “must preach messages that are based on reliable, thorough, and consistent Bible study,”²⁹ making the Bible relevant to today's believers by challenging them to repent, change, and grow. But there is more to it than just preaching. A pastor should get involved in counseling. Again, Viars notes that “one of the reasons for a lack of relevancy in a man’s preaching is his lack of understanding of the kind of problems and pressures his people are facing. Spending time with people in biblical counseling situations will be a big step toward making preaching relevant.”³⁰

This will lead to a conviction that biblical counseling must be done in general but has to, secondly, influence the philosophy of MBC by faithful equipment of the saints (Eph 4:11–16). The danger of just opening the doors to the community once a week without equipping the saints for the work of ministry is real and present.³¹ A body not equipped in and through biblical counseling will not be in an adequate position to serve the unbelieving counselees well. Throughout body life, every church member must be equipped with the fundamentals of Biblical counseling and the vision to use it to reach the lost. Next to preaching, this can be done through specific training on weekends and setting apart times for conferences. During those

²⁸ Steve Viars, “Counseling in the Local Church” (Westminster Theological Seminary, 1988), 57.

²⁹ Viars, “Counseling in the Local Church,” 58.

³⁰ Viars, “Counseling in the Local Church,” 59.

³¹ “A church with a strong discipleship emphasis that knows how to envision and equip their regular folks will be able to withstand the masses who will come.” Thomas, “Should You Have a Biblical Counseling Strategy for Church?”

opportunities, men and women who have a passion for biblical counseling will stand out and can be equipped further.³²

Randy Patten suggests a third way to implement MBC: determining a schedule, establishing guidelines and procedures, securing funding and purchasing resources, and setting a launch date.³³ This can be done by adapting the Monday-Training model from Faith Church Lafayette, IN. Faith Church uses its Mondays to open the door of its biblical counseling ministry to the community with a two-fold purpose. To train and to counsel. There is training and equipping the saints in the morning through lectures that introduce Christians to biblical counseling. Then, the trainees observe counseling in the afternoons and evenings.

There is much more to say, and numerous resources exist on the missional model of biblical counseling in the local church. It starts with the leadership's passion for biblical counseling, which translates to preaching, equipping, and counseling.

A vision to reach the lost through a biblical counseling ministry will eventually grow the church in depth and breadth—in depth through equipping the saints for daily life and in breadth by winning the lost with the gospel that speaks into their sin and suffering and provides hope for the hopeless, help for the helpless, and healing for the hurt.

MBC is an endeavor filled with the exciting, encouraging, and empowering expectation that God will use his word and his people to fulfill his purposes and draw those he has chosen to him for the praise and glory of his name.

³² “Those who embrace biblical counseling should have a heart to enter into the lives of others in need and to meet that need with the power of Christ.” Kellemen, *Biblical Counseling and the Church*, 193.

³³ Kellemen, *Biblical Counseling and the Church*, 250–54.

Conclusion

It should fill every Christian with exceeding joy, thankfulness, and appreciation that we are the only ones able to present true hope, help, and healing in Christ—because the Bible has answers. Unbelievers need to know Christ. In a society that camouflages its hopelessness, helplessness, and hurt with idolatry expressed in pleasures, parties, and pride, the gospel must be proclaimed. Providing the answers through biblical counseling is a way to reach lost sinners and sufferers with the gospel, offering them *the way*, *the truth*, and *the life*!

Concluding this essay, Steve Viars, in a blog post, gives five benefits of MBC:

1. It provides numerous evangelistic contacts.
2. It allows you to present the gospel thoroughly.
3. It positions you as a church that cares about the community.
4. You will eventually be known as a community resource.
5. Your church family will be filled with trophies of grace.³⁴

The great commission is to proclaim the gospel to unbelievers. Making disciples should be the goal of every Christian. MBC can be a venue to fulfill the commission in a way that provides a golden opportunity to serve the lost. There are more benefits, encouragements, and thoughts that would fill volumes.

“Him we proclaim, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. For this purpose, I also labor, striving according to His working, which He works in me in power.” (Col 1:28–29)

³⁴ Steve Viars, “Biblical Counseling as a Community Bridge,” *Biblical Counseling Coalition*, 24 September 2021, <https://www.biblicalcounselingcoalition.org/2021/09/24/bcc-classic-biblical-counseling-as-a-community-bridge/>.

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ME600: CONTEMPORARY ISSUES PAPER RUBRIC

Student Name: **Sam JeanRichard**

Category	Unsatisfactory	Developing	Satisfactory	Exemplary
Substantive Content (70 points)	Key areas of the topic are ignored or inadequately addressed. 0–54 points	More of a cursory overview without getting into specifics or offering analytical development. 55–64 points	Demonstrates a solid grasp of the issue and develops the topic with moderate analysis. 61–64 points	Demonstrates mastery of the issue, offers clear definitions for terms, thorough analysis of the topic is offered. 65–70 points
Research (25 points)	Bibliography contains few appropriate sources. There are many, glaring omissions. The Bible is not considered when constructing arguments. 0–16 points	Bibliography contains some appropriate sources. There are some glaring omissions. Some biblical passages are considered but do not contribute meaningfully to the argument. 17–19 points	Bibliography contains a sufficient number of appropriate sources. The Bible is used to demonstrate foundations of the argument. 20–22 points	Bibliography contains an extraordinary number of sources which represent the fullest range of critical perspectives. The Biblical foundation is established. Interaction with sources is critical, not just observational. 23–25 points
Grammar, Spelling, and Formatting (5 points)	Errors are distracting and make the paper nearly unreadable. 0–1 point	The paper contains more than four errors. It is not double-spaced and/or not written in 12-pt. Times New Roman font. Many errors or not in Turabian form. 2 points	The paper contains four errors or less. It is double-spaced and written in 12-pt. Times New Roman font. Some errors in form. 3–4 points	The paper is free of grammatical and spelling errors. It is double-spaced and written in 12-pt. Times New Roman font. Correct form according to Turabian. 5 points