

# THE CRITICAL PARADOX OF COUNSELING PSYCHOLOGY



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Progress has given us unprecedented comforts and conveniences designed to make life easier. Pagers, cell phones, laptops, palm pilots, and debit cards are supposed to bear the brunt of our stress, yet somehow the more we invent technology to do the work, the harder *we* work.

Why do so many of us feel like air-traffic controllers out of control? If we have ten times the material comforts, why are we not ten times more fulfilled? Perhaps the answer is seen in the paradox of our age. We have taller buildings, but shorter tempers. We have wider freeways, but narrower viewpoints. We spend more, but have less; buy more, but enjoy it less. We have bigger houses and smaller families. We have more conveniences, but less time. We have more degrees, but less common sense; more knowledge, but less judgment. We have more experts, but also more problems; more medicine, but less wellness.

These are the times of fast food and slow digestion; tall men and short character; steep profits, and shallow relationships. We spend too recklessly; laugh too little, drive too fast, get angry too quickly, stay up too late, get up too tired, read too seldom, watch TV too much, and pray too seldom. We have multiplied our possessions, but reduced our values. We've conquered outer space, but not inner space. We've done larger things, but not better things. We've cleaned up the air, but polluted the soul. No wonder we are all stressed up and no where to go.

Stress is big business in this country and is no respecter of persons. It touches the life of every person in one way or another. We can count on it sometime, somewhere, maybe even when we least expect it, stress and trouble will rear their heads and explode into our lives. Everybody is under stress, everybody faces trouble, all people everywhere have challenges and heartaches. All of us have difficult burdens to bear...even the Richard Corys of the world.

The great American poet Edwin Arlington Robinson drove home that point quite dramatically a few years ago:

*Whenever Richard Cory went down town,  
We people on the pavement looked at him:  
He was a gentleman from shoe to crown,  
Clean favored, and imperially slim.*

*He was always quietly arrayed,  
And he was always human when he talked;  
But still he fluttered pulses when he said,  
“Good-morning,” and he glittered when he walked.*

*And he was rich-yes, richer than a king-  
And admirably schooled in every grace:  
In fine, we thought he was everything  
To make us wish that we were in his place.*

*So on we worked, and waited for the light,  
And went without meat, and cursed the bread;  
And Richard Cory, one calm summer night,  
Went home and put a bullet through his head.*

That poem is not an easy one to read or listen to! It’s graphic and gripping, shocking and surprising, poignant and painful. But it illustrates the tragedy of having plenty to live on and nothing to live for.

The psalmist did not say, “I will meet no evil.” He said, “I will *fear* no evil.” So the question is not, will trouble come to me? It will! We can be sure of that. Rather, the question is how do I respond when I must walk through the valley of stress and trouble?

Coping with stress is not enough. Enduring stress is not enough. The Christian way is to redeem the stress, make a victory out of it, and let the stress work for us, not against us.

How do we as Christians handle the stress, the problems, the heartaches, the challenges, the disappointments, the broken dreams, the job you wanted so desperately and didn’t get, the raise you needed so much that didn’t materialize the promotion you deserved that never came; the romance that fizzled and left you with a broken heart; the business that looked so promising, but then fell through; the child who got into trouble; the strained relationship with another person;

the problem in your marriage and family?

Sickness, loneliness, hard ethical decisions, financial problems, vicious gossip, job pressures, pressing deadlines, the death of a loved one-how do we respond to these stressful disappointments and burdens? What do we do when life pulls us in every direction, and our world caves in around us?

Obviously, Richard Cory's reaction is not the answer. How should Christians respond to troubles? Is there life after stress? This textbook is the author's answer to those questions.

### ***Psychology by definition***

I hold as a fundamental premise the conclusion that John MacArthur, Jr. asserts in *Our Sufficiency in Christ* (Word Publishing, Dallas; 1991) when he states:

*“True psychology (“the study of the soul”) can be done only by Christians, since only Christians have the resources for the understanding and the transformation of the soul. Since the secular discipline of psychology is based on godless assumptions and evolutionary foundations, it is capable of dealing with people only superficially and only on the temporal level. The Puritans, long before the arrival of godless psychology, identified their ministry with people as “soul work.”*

*Scripture is the manual for all “soul work” and is comprehensive in the diagnosis and treatment of every spiritual matter that, energized by the Holy Spirit in the believer, it leads to making one like Jesus Christ. This is the process of biblical sanctification. It is reasonable for people to seek medical help for a broken leg, dysfunctional kidney, tooth cavity, or other physical malady. It is also sensible for someone who is alcoholic, drug addicted, learning disabled, traumatized by rape, incest, or severe battering to seek some help in trying to cope with their trauma.*

*Certain techniques of human psychology can serve to lessen trauma or dependency and modify behavior in Christians or non-Christians equally. There may also be certain types of emotional illnesses where root causes are organic and where medication might be needed to stabilize an otherwise dangerous person. **Now, it is worth noting that medication is not to be viewed as a permanent solution, but may allow opportunity for real work to be done at the root level. Otherwise, the medication could create a functional dangerous person.** These are relatively rare problems, however, and should not be used as examples to justify this indiscriminate use of secular psychological techniques for essentially spiritual problems.*

*Dealing with the physical and emotional issues of life in such ways is **not** sanctification!*[1]

The term “Christian psychology” as the term is used today has become an oxymoron. The word *psychology* no longer speaks of studying the soul; instead has come to describe a diverse series of therapies and theories that are fundamentally humanistic. Therefore, the presuppositions and most of the doctrine of psychology cannot be successfully integrated with Christian truth. To further complicate matters the infusion of secular psychology into the teachings of the church has blurred the line between behavior modification and Christian sanctification. Because that’s true, we as Christian counselors in too many instances have forgotten the true goal of counseling. The goal of true, pure undiluted counseling should be to make one holy and not to make one happy.

### ***The counselor’s need to understand Sanctification***

The conclusion is inevitable. No “soul worker” can lift another above the level of spiritual maturity that he or she is on in practice or in position. So the supreme qualification then for all psychologists should be Christ-likeness. The spiritual growth checklist that I as a therapist use to help others measure their growth must first of be used by me.

It is impossible to give a man what he is totally convinced that he already has. He must first possess a sincere dissatisfaction with where he is. You will not go someplace else until you get dissatisfied with where you are. You will not go to the doctor until you become dissatisfied with bad health. You will not eat until you are dissatisfied with hunger. You will not drink liquids until you are dissatisfied with thirst. You will not diet until you are dissatisfied with extra pounds. You will not get an education until you are dissatisfied with your present knowledge.

You do not make changes until you are dissatisfied with where you are. You will never be successful in any area of your life, spiritual or secular, until you have a sincere dissatisfaction with your present state of grace.

Too many of us sacrifice the better on the altar of the good. For you will not get any better until you become dissatisfied with the good. Some of us think that because we are good that is enough. Your good should become better and your better should become your best. Unless you become filled with a sincere desire to grow, you will grow downward.

Too many of us are not as successful as we could be in our homes, jobs, school, and aspirations, because we are satisfied with where we are. A satisfied person is not a growing person.

The scriptures provide clear insight as to know if you need to make change. *“Add to your faith virtue”* (II Pet. 1:5). The first thing you need to do is to add to your faith. You must start with your faith. Have you obeyed the faith? Are you in the faith? Are you walking by faith? Are you growing in faith?

If you would grow in faith, you must add to your faith, virtue. You must seek to be a good person. Virtue is the conformity to a standard of right, possessing moral excellence. Possessing moral integrity. Go through this spiritual growth checklist to measure your growth.

### A CHECK LIST FOR SPIRITUAL GROWTH

**1. Do I live what I teach?** Deciding what to be is more important than deciding what to do. *“Hold on to instruction, do not let it go, guard it well, for it is your life”* Prov. 4:13

**2. Do I do what I say?** A person of integrity will do what they promise they will do. They will keep their word. *“Simply let your “Yes” be “Yes” and your “No be No”* Matthew 5:37

**3. Am I honest with others.** When a person loses his credibility, he forfeits a trust that may never be regained. *“I will always speak the truth and refuse to tell a lie”.* Prov. 8:7

**4. Do I put what is best for others ahead of what is best for me?** A person of integrity will remember he is here to serve others rather than here to be served. *“Be humble and consider others more important than yourselves”* Phil. 2:3

**5. Am I striving to become more like Christ in all of the seven Christian virtues?** *“And beside this, giving all diligence, add to your faith, virtue; and to virtue knowledge; (6) And to knowledge temperance; and to temperance patience; and to patience godliness; (7) And to godliness brotherly kindness, and to brotherly kindness charity.(8) For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ (9) But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins”* IIPet. 1:5-9.

Is it not then safe to say, that a proper understanding of growth and change are essential factors to be considered in any counseling model that is to produce not just behavior modification but spiritual transformation?

### *The three models used for counseling*

MacArthur, again asserts in crystal clearness:

*“If one is a truly Christian psychologist, he must be doing soul work in the realm of the deep things of the Word and the Spirit-not fooling around in the shallows of behavior modification. Why should a believer choose to do behavior modification when he has the tools for spiritual transformation (like a surgeon wreaking havoc with a butter knife instead of using a scalpel)? The most skilled counselor is the one who most carefully, prayerfully, and faithfully applies the divine sanctification-shaping another into the image of Jesus Christ”.*

As Dr. Larry Crabbs suggests in *Understanding People, Problems and Solutions* there are currently three models being used by counselors. The first is the oldest, and most popular model pioneered by Freud and is called **THE MEDICAL MODEL**. This model asserts the problem is DISEASE: The various internal problems that man faces is the result of diseased thinking and emotions. The Treatment for this model is insight-oriented probing of unconsciousness. The problem with this model is that it relieves responsibility for choices. If alcoholism is viewed as a disease first, it relieves the abuser of any responsibility for taking the first drink.

It is one thing to admit you made a mistake, but it is another thing to have the courage to accept responsibility for it. My frustration with that model of counseling, is that it seems to legitimize making someone else responsible for our problems. It promotes a victim mentality and legitimize the Adam-and-Eve Syndrome. You can be the victim of unfortunate and painful circumstances; but you cannot go through life blaming all of your problems on those circumstances. Consider the following examples:

The Menendez brothers killed their parents. But it was really the parents' fault.

An FBI agent, fired for stealing money he then lost on gambling, was awarded his job again, when a judge ruled him a victim of compulsive gambling.

A man on trial in Butler, Pennsylvania, claims a sleep disorder made him shoot and kill his wife.

Stella Liebeck spilled hot coffee in her lap. But it was really McDonald's fault: The coffee was so hot that when she put the cup between her legs, pried off the lid, and spilled the coffee in her lap, it caused severe burns. A jury ordered McDonald's to give her \$3,000,000, although a judge cut the award to a mere \$600,000.

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McDonald's appealed but recently, the corporation settled the lawsuit for an undisclosed sum.

One of the main characteristics of healthy people is that they have learned how to recognize their mistakes, admit them, accept responsibility for them, and grow from them. Everyone faces the temptation to stay stuck, play it safe, pass the proverbial buck, and become a victim. This victim mentality leads to whining rather than winning.

With candor and clarity Haddon W. Robinson writes that

*Adam and Eve's descendants-especially those in the United States-have refined victimization to a fine art and an article of faith.... If you want to get rich, invest in victimization. It is America's fastest growing industry. Millions make a fat paycheck by identifying victims, representing victims, interviewing victims, treating victims, insuring victims, counseling victims, preaching to victims, and, of course, being victims.*

*The difficulty that Adam and Eve faced was that their Creator was not a talk-show host. If they were to indulge in the forbidden fruit today, **Orpah or Montel** would feature them as victims, the serpent would be their enabler, and some lawyer would be waiting in the wings to assure them they had a strong case to bring against God for damages.*

Counseling that perpetuates the role of the victim encourages people to avoid responsibility and leads them in the wrong direction. They believe they are blameless. The devil (or somebody else) made them do it. They are not responsible. They had no choice. All of their choices since that time are someone else's fault. The other person is the one who needs to pay. That person owes you. You are a victim.

The tragic part is that the victimization mentality causes people to look for a scapegoat rather than a Savior. If I'm not responsible for what I do, if someone else is always to blame, then I don't need a Savior. The other person does.

If change is to take place, a person must take responsibility for his own actions. You are not always responsible for what happens to you, but you are responsible for how you respond to what happens to you.

The second model is the **MORAL MODEL**. It asserts that the problem is SIN. It is an external problem that is fully subject to responsible choices. Therefore, this model proclaims that exhortation is the solution. Identify the activity that is wrong and exhort

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obedience to biblical standards. The moral model is pioneered by Jay Adams and is the one most frequently taught in colleges and seminaries.

Sin is most often treated as nothing more than deliberate behavioral violation of God's standards. We're told that a quick and superficial look at our life is all that is needed to see where we're going wrong. Extended exploration of our heart is simply not needed and can be positively harmful. Stronger commitment to do right is the key to victorious living.

I agree with Crabb when he lucidly lined, "the goal of change from the inside out is neither conformity to Christian standards nor increasing levels of happiness. Conformity and happiness must develop as byproducts of maturity. Real change produces maturity".

I have discovered the problem with this model, is that while it's goal is on target, it is a little shadowy and very much unclear in the teaching of the "how" to accomplish the change needed to correct behavior. After all, James admonishes us "to be doers of the word, and not hearers only". So included in the pointing out of the "what's" of my habits must also include a Scriptural testament plan to teach me how to change the habit under consideration. Study, prayer, Bible knowledge and the power of the Spirit are essential tools to effect behavior change, but without a more practical treatment that uses spiritual insights to formulate daily strategies, the model leaves one frustrated that change is too illusive and thereby causes one to give up on the model too soon. The model rewards perfection not progress.

Paul, that globe-trotting Rabbi from Tarsus, is perhaps Christianity's greatest trophy obviously understood the difference between the two as he wrote "*(12) Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. (13) Brethren I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. (14) I press toward the mark for the prize of the high calling of god in Christ Jesus*" (Phil. 3:12-14). Paul understood that the mark of growth lies in achieving progress before perfection can be a reality.

The third model is called the **RELATIONAL MODEL**. It asserts that the problem with man is LONELINESS: This model pioneered by Dr. Larry Crabb affirms that man's loneliness is an existential problem that can be faced or denied, handled courageously or fought desperately. It further confirms that if loneliness is the problem then affirmation is the solution. Man can be helped to face reality by entering with another (namely God) and supporting courageous response.

Crabb in his work on *“Inside Out”* (Navpress, Colorado Springs, Colorado:1988) shares with us his insights of what God saw when He looked deeply into the hearts of His people during a time in their history when they were slipping far away from Him. Listen to Jeremiah’s writings in Jeremiah 2:13” *“My people have committed two sins; They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.”*

Notice Crabb states *“two observations the text suggest. First, **people are thirsty**. Although the fact of universal thirst is not directly stated, it is clearly assumed. Frequent references to thirsty hearts in the Bible, as well as to the fact that people were designed to enjoy satisfaction available only in God, support the idea that every person is thirsty. We all long for what God designed us to enjoy; tension-free relationships filled with deep loving acceptance and with opportunities to make a difference to someone else. Observe that in our text, God assumes His people are thirsty but He never condemns them for that thirst. Thirst is not the problem. Neither of the two sins He rebukes them for involve the fact that people are thirsty.*

*Second, **people are moving in wrong directions in response to their thirst**. They refuse to trust God to look after their thirst. Instead, they insist on maintaining control of finding their own satisfaction. They’re all moving about determined to satisfy the longings of their hearts by picking up a shovel, looking for a likely spot to dig, and then searching for a fulfillment they can generate. To put it simply, people want to run their own lives. Fallen man is both terrified of vulnerability and committed to maintaining independence”.[2]*

The author ascribe to the Relational Model of Crabb, but takes the model a step further. I believe that the problem is ALIENATION and the solution is RECONCILIATION. A proper understanding of man being made in the image of God must include the fact that Adam was created in a spiritual relationship with God. *ADAM WAS A SPIRITUAL BEING* before he was a social being. He had a relationship with God before he had a relationship with Eve. He was a spiritual being. His body, soul and spirit were in perfect harmony with his creator.

### ***God’s Primary House***

Adam in fact became the first house on earth that God lived in. We can call it God’s primary house. *GOD’S PRIMARY HOUSE ON EARTH*. Read again the Genesis account of creation and you will discover that God spoke worlds into existence. Coming from nowhere, he stood on nothing. The reason he had to stand on nothing was, there

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was nowhere from him to stand. Standing on nothing, he reached out where there was nowhere to reach and caught something when there was nothing to catch, and hung something on nothing, and told it to stay there, and it has been there every since. You'll find that in Job 26:7 "*God hung this world on nothing...*"

Notice how many times in Genesis chapter one in regards to the creation of the world, the phrase "And God said..." was used. Genesis 1:3, 6, 9, 11, 14, 20, 24-26.

God spoke worlds into existence, but when He got ready to create man He called a council meeting of the trinity and said "let Us make man".

"Come here Jesus you will die for him. You will journey all the way from the heights of deity to the depths of humanity for him. You will come from the bosom of a Heavenly Father to the bosom of an earthly mother for him. You will partake of man's human nature that he might partake of Your divine nature. The door of Heaven swung open to let you out, that it might swing open to let him in. You must become the Son of Man that mankind might become the Sons of God. Come here let us make man.

**"Come here Holy Spirit you will be his guide, his comforter, you will bring to his memory the things that he has learned about Us to be used in the moment of temptation. Come here Holy Spirit let Us make man"**

Notice the design of that house. Man is a soul, with a spirit that lives in a body. Through the body we communicate with the world without, utilizing the five senses, giving us *world consciousness*. With the soul, which is comprised of mind, will, conscience, and emotions, we are able to communicate with the world within, giving us *self consciousness*. In addition, with the spirit (breath-life) we are able to communicate with the world above, giving us *God consciousness*. God, who is a Spirit desires to be worshipped in spirit and in truth, thus our spirit bears witness with His Spirit, that we are His.

Being made in the image of God is significant in Genesis 1:26, 27. Adam was made in the image of God. We are made in the image of Adam. The scripture teach that it was Adam (specific) not man (generic) that was created in the image of God. Read again Genesis 5:1-5 "*(1)This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; (2) Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. (3) And Adam lived an hundred and thirty years, and **begat a son in his own likeness**, after his image; and called his name Seth: (4) And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: (5) And all the days that Adam lived were nine hundred and thirty years; and he died.*

We have observed the design of God's primary house on earth, it is also important to understand the desecration of that house. Adam was made in the image of God. He was therefore a spiritual being with body, soul and spirit in harmony with his creator. But Adam sinned. The house got dirty and God moved out. The fall marred that image and alienated him from God (Isa.59:1,2). As a result all men born after Adam are made in Adam's image and in order to be made in God's image he must be born again. (John 3:1-7).

I am not talking about total depravity. I am not saying man is born a sinner. But I am also not saying man is born saved. Babies are not born sinners, they are born safe. Babies that are born safe, they are also born with a sin nature. The day will come when that baby will sin and fall short of the glory of God, and will need to be born again.

Ephesians 2:2,3 gives us the reason we need to be regenerated or born again. *"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. (3) Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and **were by nature the children of wrath, even as others.**"*

The definition of the word nature *"The intrinsic, inherent character of a person or a thing"*. Anything you do naturally, you don't have to be taught.

The nature of a dog is to bark

The nature of a cat is to scratch

**The nature of a bird is to fly**

The nature of a fish is to swim

The nature of a baby is to cry

The nature of a man is to sin.

Nobody has to teach man to sin, he does that naturally. We don't have to be taught to do wrong, we have to be taught to do right. Psalms 58:3 *"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."*

The genes are where we get our nature from, what we inherited from our parents. Genes is a functional hereditary unit that occupies a fixed location on a chromosome. No wonder Titus 3:5 suggest *"Not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration, and renewing of the Holy Ghost."* Because we are by nature the children of wrath, we have a need to be

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regenerated or re-gened. Something happens in baptism that re-genes us, gives us a new nature and makes us children in the family of God.

Peter spoke no small truth in II Peter 1:4 when he state “*Whereby are given unto us exceeding great and precious promises: that by these ye might **be partakers of the divine nature**, having escaped the corruption that is in the world through lust.*”

God moved into His primary house on earth, a man name Adam. The house was designed with three rooms, body soul, and spirit. The house became desecrated with sin, and because God cannot live in a dirty house we observe the desolation of that house. God will not abide in a dirty house, so He moved out. Then came the destruction of that house. “The day you eat you shall surely die.”

Death is not just the separation of the soul from the body, but the separation of the spirit from God. When Adam sinned, he immediately died a spiritual death. He died immediately in his spirit. He died progressively in his soul. He died ultimately in his body.

A proper understanding of man being made in the image of God as recorded in Genesis 1:26,27 must then include the fact that Adam was created in a spiritual relationship with God. His body, soul and spirit were in perfect harmony with his creator. My premise is that he lost that harmony during the fall (Genesis 3) thus allowing sin to separate him from his creator (Isaiah 59:1,2) causing alienation and a need for reconciliation with his creator.

Since that is true then only a counseling model that emphasizes the triune nature of man working to achieve complete harmony with the Triune God, will produce real health or wholeness.

The more I understand emotional causation in fighting disease, the more I am convinced that there is a definite link between lifestyle, faith, and sickness. We all participate in our own health through our beliefs, our feelings, and our attitudes toward life. In more direct ways, we affect our health through exercise and diet. My pioneer work in Clinical Theology, Therapeutic Preaching[3], and Orthomolecular Psychology is the reflection of my insights compiled over the last thirty years on the healing of the human heart in the attempt to overcome hurts, habits, and hang-ups.

### ***Orthomolecular Psychology***

Therapeutic Preaching is an approach to ministry that surmises that fallen humanity because of sin is sick spiritually and can only be made whole when the body, soul and

spirit are in harmony with its creator. Only the Bible contains the therapeutic principles that can bring healing to a diseased soul (mind, will, conscience and emotions). Since psychology is the study of the soul, where can we go but to the Bible to study the soul? The Psalmist spoke of the healing power of the Word of God in Psalm 107:20 when he wrote “*He sent His word and healed them, and delivered them from their destructions*”

Effective preaching has of necessity been powerful, persuasive, purposeful, relevant and therapeutic. It finds out where God or divine initiative is in the text, note the nature of God’s involvement in and through the text, make a concrete connection between God’s presence and the lives of the listening congregation, and then demonstrate with creativity and keen insight the manner in which God’s power is used on behalf of the people of faith.

Conversely, therapeutic preaching approaches the text with two fundamental questions in mind (1) How do I demonstrate to God’s people this day through the proclamation of the Word the mighty gracious acts of God on their behalf? And (2) How best shall I join together scripture and their life situations in order to address their plight in a meaningful and practical manner? From beginning to end, therefore, therapeutic preaching has as its goal the creation of a meaningful connection between an all-powerful God and a powerless people struggling to overcome hurts, habits and hang-ups. [4]

Therapeutic Preaching and Clinical Theology asserts that every person we meet has some hurts, habits and hang-ups that must be overcome. It is an approach to preaching and counseling that meets that person where he is, exposes his present hurts, habits and hang-ups (religious, doctrinal, traditional, personal, emotional or cultural) and leads him to not only a knowledge of, but a deeper relationship with God, through Jesus, the Great Physician.

Therapeutic Preaching and Clinical Theology is nothing more than a 21st Century label for what Jesus did in His own ministry as described in Luke chapter four, as he preached Good News to the poor, healed the broken hearted, gave sight to the blind, delivered the down trodden, gave hope to the hopeless, power to the weak, encouragement to the discouraged, comforted the afflicted and afflicted the comfortable. That preaching model was also mirrored by the apostles. They did not just seek to get people to Jesus to be justified and become a member of the church but also left twenty one letters to teach us how to help people be sanctified.

Gospel preaching (first principles) is designed to reveal that a man is sick and usher him into the hospital, where healing takes place. Therapeutic Preaching and Counseling is the spiritual therapy that helps one overcome hurts, habits, and hang-ups that interfere with his sanctification and ultimate glorification. It is the applying of the

healing and helping principles of God's word in daily application for personal growth and God's glory.

The greatest challenge before us as ministers will be to find balance between belief and behavior, doctrine and duty. When we do we will have participated in Therapeutic Preaching and Clinical Theology whether we choose to call it by that name or not.

Therapeutic preaching finds its root in what I choose to call Orthomolecular Psychology.[5] Orthomolecular Psychology in essence is a Theocentric approach to treating the cause rather than the symptoms of the disease process with the use of counseling psychology and clinical theology (*the healing power of the word* Psalms 107:20). It is based on the anthropological assumption that man is a trichotomy comprised of body, soul and spirit. Man is a soul, with a spirit that lives in a body. Through the body we communicate with the world without, utilizing the five senses, giving us *world consciousness*. With the soul, which is comprised of mind, will, conscience, and emotions, we are able to communicate with the world within, giving us *self consciousness*. In addition, with the spirit (breath-life) we are able to communicate with the world above, giving us *God consciousness*. God, who is a Spirit desires to be worshipped in spirit and in truth, thus our spirit bears witness with his Spirit, that we are his.

Psychology in its highest form then is Clinical Theology or Orthomolecular Psychology. Traditional psychology treats man's soul as if it is comprised of only the intellect and emotions. Orthomolecular psychology ascends to a higher level. Ortho, (correct) molecular (components) psychology (study of the soul). The term literally means the correct components for the study of the soul. The scriptures refer to man's soul as his heart, or his inner being. The invisible part of us that is the real us can only be seen by God. (I Sam. 16:7). Because man has a body he is a *Physical being*. Because he is a soul he is a *Rational being* (the Mind), a *Volitional being* (the Will), a *Moral beings* (the Conscience), and emotional beings (the Emotions). But above all because he is spirit he has the capacity to be a *SPIRITUAL BEING*.

The *mind* is the center for our cognitive behavior. With it we think reason and understand (Proverbs 23:7 Mark 2:8 Matthew 9:4; Matthew 15:19; Romans 10:10), that includes knowing, remembering, perceiving, analyzing, synthesizing, and evaluating. The *will* is the center for our volitional behavior. It is the mental faculty by which one deliberately chooses or decides upon a course of action (Dan. 1:8). The *conscience* is the center for our ethical behavior. It is the faculty of recognizing the distinction between right and wrong in regard to one's own conduct (Acts 2:36,37; Acts 5:33; Acts 7:54). The *emotions* is the center of our affective behavior. They are the manifestation of feelings as a result of the agitation of our passions or sensibilities (John 14:1). They

include such complex feelings as love, fear, resentment, anger, compassion, and a wide range of other human emotions.

The ultimate challenge in making men whole is to recognize and systematically bring healing to all four components of the soul. Thus, it is the major distinction between Christian counseling and secular counseling. The goal of traditional psychology is to make you happy, the goal of orthomolecular psychology is to make you whole and holy.

One of the strengths of this model is that it makes use of and encourages self-affirmation in the celebration of small victories, as it rewards progress on the way to perfection. Do you remember that as God moved in creation, He created in stages? He didn't create the world in one day. At the end of each day, the last thing He did was look back over what He had done that day and say "It was good." I fear that one of the tragedies of the modern church and counseling psychology is that we don't teach people to take the time to enjoy small victories. We are so caught up in the ultimate victory that we don't take notice of the daily victories God is executing in our lives.

Even God took time to evaluate His day and ultimately His week. On the first day He had not finished everything He had purposed to do for creation. He looked back over the day and said "For a day that's pretty good work." He praised Himself and said, "It is good." We need to tell struggling people, saints with sinner problems "You've got to stop every now and then and celebrate how far you've come. You might not have done everything you set out to do. You might still have some more creative challenges to overcome, but you need to look back from whence you've come and say, "Lord, you helped me make it this far, and that is good. I know this has to be done. I know the other is still lacking. I know I need to work on that over there. But Lord, I'm grateful for the progress of the day. I may not be what I want to be. I may not be what you want me to be. I may not be what others expect me to be. I may not even be what I appear to be. But I'm grateful that I'm not what I use to be. By grace and guidance, strength and Spirit I'm not what I used to be."

You can't wait until you arrive to celebrate. Every time you see an accomplishment, say thank you. Every time you experience victory, you ought to say thank you. When you begin saying that was good, not only do you enjoy the savor of felling victory as you travel, but you also re-fire yourself. You help energize yourself so you can do what you have to do on the second day. Some of us are so busy trying to get where we are going that we don't stop to thank the Lord on the way.

If you are going to get the release of power for day two, day three, or day four, you have to look back over the activities of this day and say "Maybe I haven't overcome every hurt, habit, or hang up, yet. Maybe, I haven't discovered all the light, but there is

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some light where there use to be darkness. I'm walking in that light as He is in the light, and I have fellowship one with other; and the blood of Jesus Christ His Son cleanses us from all sin. I thank you that I'm making progress." That I believe is therapeutic preaching, clinical theology, orthomolecular psychology its best.

My primary objective as founder and CEO of the Ja Kem (Life enlightenment) Research Institute of Orthomolecular Psychology and Clinical Theology is to help people avoid illness, discover healing, wholeness, and wellness by bringing their body, soul, and spirit in harmony with their Creator.

### END NOTES

1. MacArthur, John, *Our Sufficiency in Christ* (Word Publishing, Dallas; 1991)


2. Crabb, Lawrence, *"Inside Out"* (Navpress, Colorado Springs, Colorado:1988)

3. My pioneer work in Clinical Theology, Therapeutic Preaching and Orthomolecular Psychology is the reflection of my insights compiled over the last thirty years.

My doctoral dissertation in 1990 was on Therapeutic Preaching entitled: A PRACTICAL EVALUATION OF THERAPEUTIC PREACHING IN THE BLACK CHURCH FOR THE TEACHING OF BLACK HOMILETICS STUDENTS AS DEMONSTRATED IN THE TEACHING AND PREACHING MODEL OF DAVID L. LANE.

The textbook version of the dissertation is entitled **Powerful Preaching to "Problem-ed" People**.

4. Lane, David L. *Powerful Preaching to "Problem-ed" People* (Ja Kem Publishing, New York & St. Louis; 1990) p. 39.

 Orthomolecular Psychology is a registered trademark that belongs to the intellectual property of David L. Lane, Ph.D., and the Ja Kem Research Institute. It was created in 1981 and filed in 1983.

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