

我若不是喜爱
你的律法，
早就在苦难
中灭绝了！
《诗篇》119:92



ACBC THEO EXAM – Questions #1-9

1. Describe the inspiration, inerrancy, and authority of Scripture as well as the relationship of each one of these issues to one another.
2. Describe the sufficiency of Scripture. Relate the doctrine of the sufficiency of Scripture to the practice of biblical counseling. Research and respond to the arguments of at least one integrationist or Christian Psychologist regarding the insufficiency of Scripture for counseling.
3. Describe your position on the nature of continuing revelation (i.e., prophecy, tongues, words of knowledge). In particular explain whether you believe prophecy is a present gift in today's church. Explain the relationship between your understanding of the gift of prophecy and the sufficiency of Scripture.
4. Define general revelation and special revelation and describe the nature of their authority as well as their relationship to one another.
5. Explain the doctrine of common grace relating the doctrine to the ability of

Where does ultimate authority in counseling come from?

ACBC Membership Covenant:

Biblical counselors affirm the value and usefulness of the entirety of God's revelation, including general and special revelation. General revelation is a display of the goodness and power of God in the things he has made. The divine self-disclosure in general revelation leads to condemnation, rather than salvation (Rom 1:18-32).

Special revelation is recorded exclusively and completely in the Scriptures. It is an inspired, inerrant, authoritative, and sufficient rule for all of life and faith. Because counseling concerns matters of life and faith before God, Scripture is an inspired, inerrant, authoritative, and sufficient rule for the presuppositions, principles, and practices of counseling (2 Pet 1:3-21).

We deny that the findings of secular psychology make any essential contribution to biblical counseling.


God's goodness allows that secular psychology may provide accurate research and make observations that are helpful in understanding counseling issues. Because unbelievers suppress the truth of God in unrighteousness the efforts of secular psychology at interpreting these observations lead to misunderstanding (Noetic effects). Because their observations are distorted by a secular apprehension of life their efforts at counseling ministry will be in competition with biblical counseling. They cannot be integrated with the

Bob Kelleman's book, [*Gospel-Centered Counseling: How Christ Changes Lives*](#) addresses how *building a counseling model requires asking and answer theological questions*. The following are all theological questions; they are all worldview questions:

- *“Who are we?”* This is the core question that every counselor asks. It is the core question that *psychology* explores—what is the nature of human nature? We either derive our answer to this worldview question through secular theoretical psychology (human reasoning) or through biblical theology (Divine revelation).
- *“What Went Wrong?”* This is the second foundational question that every counselor asks. It is the core question that our world describes as *psychopathology*—the sickness (sin) of the soul. We either derive our answer to this worldview question through secular theoretical psychology (human reasoning) or through biblical theology (Divine revelation).
- *“How Do People Change?”* This is the third foundational question that every counselor asks. Our world calls this *psychotherapy*—the healing of the soul. We either derive our answer to this worldview question through secular theoretical

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

How did he come to this conclusion?



"One with the gift of prophecy is one whose mouth drips with the Word. It literally oozes out of him. He has great recall of the Scriptures as they relate to one's life. He literally is speaking for the Lord what the Lord has already in the Word. So, since the Word has everything we need pertaining to life and godliness, this giftedness in speaking forth what God has already said to us, is especially helpful to the counselee. Prophecy is not speaking something that God has not already said in His Word. Therefore, there is no new theology and no new words from God, and so therefore, I do not believe in use of tongues for counseling nor do I believe in new words of knowledge as it is understood today. The canon is closed and God has spoken. To quote, "if it's new, it isn't true and if it's true, it isn't new."

In order to understand these topics, our response depends upon our understanding of the role Scripture plays in our faith. Is our faith true because we 'subjectively' feel and hope it to be true, or is our faith true because we 'objectively' submit to the truths of historical claims about God, our sin, God's provision of redemption through Christ's historically miraculous birth, life, death, resurrection, and ascension? Is the Bible the authority over our lives in all aspects at all times and unchanging, or does our experience or others throughout church history up to today ADD to God's revelation?

The Scriptures are our foundation for all things (2 Peter 1:3,4; 2 Tim 3:15-17; 2 Peter 1:20-21; Hebrews 1:1-2). We test what others claim by the unchanging Word of God. How we interpret Scripture is also a critical part of our discernment. (Literal, Historical, Contextual understanding of the text to the original audience; what covenant; purpose).

Moody's Handbook is giving the historical position of the Charismatic *interpretation of* sign gifts. This is the 'continuationist' position. But that is not the position of all churches. Others hold to the 'cessationist' position. That is where ACBC stands.

ACBC is reformed/Calvinistic/Baptistic in its theology So, how one defines Tongues, Prophecy, and words of knowledge depends completely on the principles of Biblical interpretation primarily, and then understanding the roles as they played out in the forming of the church and secondly in church history

Continuing revelation. Pentecostals and charismatics teach that the gift of prophecy (giving divine revelation) continues today.¹⁰ David Wilkerson's book *The Vision* is an example. Charismatics such as Kenneth Hagin Sr. have taught that revelation continues. Hagin stated, "When the word of knowledge began to operate in my life after I was filled with the Holy Ghost, I would know things supernaturally about people, places, and things. Sometimes I would know through a vision. Sometimes while I was preaching, a cloud would appear and my eyes would be opened so that I would see a vision concerning someone in the congregation."¹¹

While recognizing that God's special revelation was given final shape through the apostolic witness, J. Rodman Williams teaches that special revelation continues: "God reveals Himself to those who are in the Christian community. This revelation is subordinate or secondary to the special revelation attested to in the Scriptures."¹² This continuing revelation is to enlarge believers' revelation of Christ (Eph. 1:17) and to upbuild the Christian community (1 Cor. 14:26).¹³

Gift of healing.¹⁴ Pentecostals and charismatics generally teach there is healing in the atonement (Christ **877/1060** our sicknesses as well as our sins),

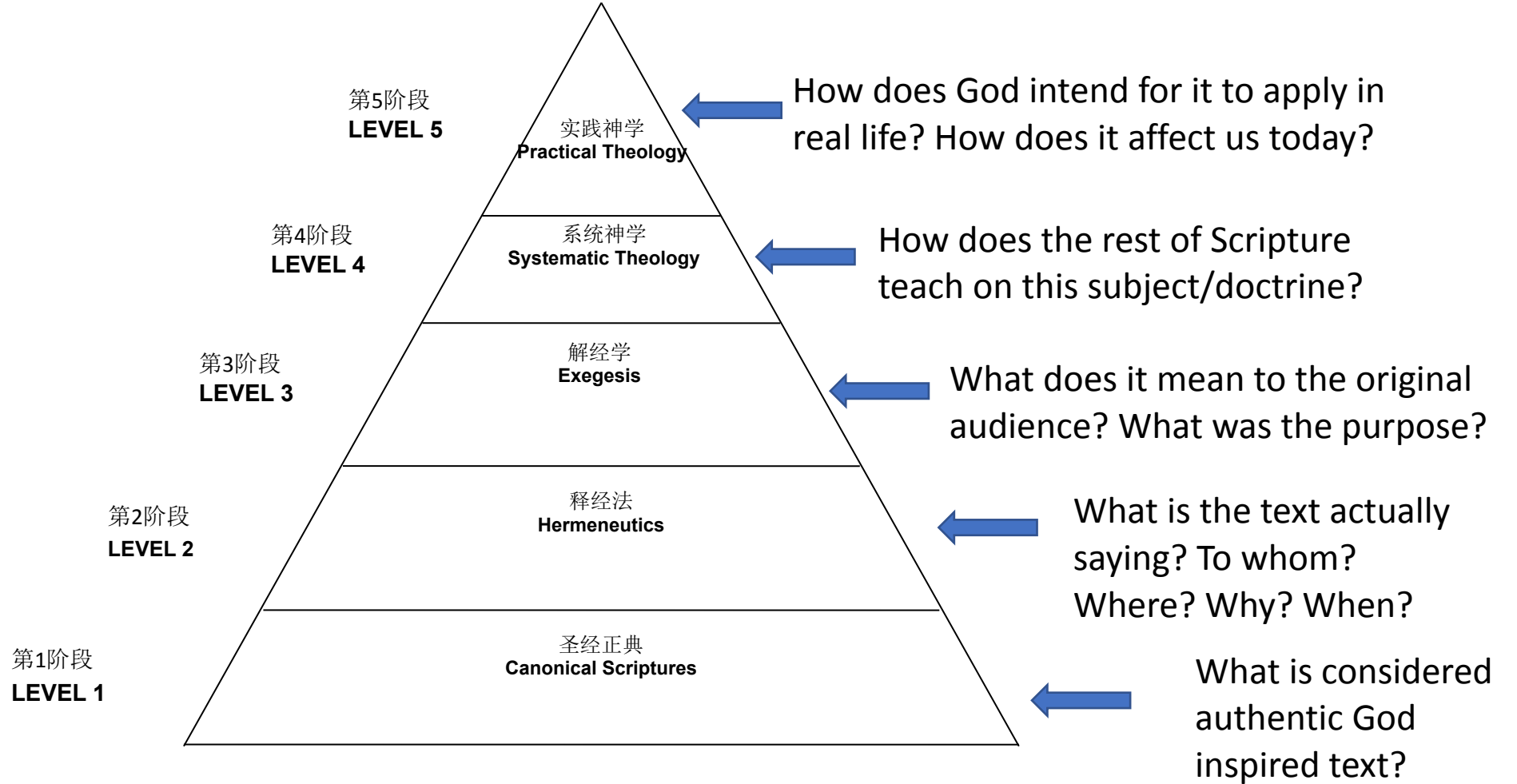


图1. 神学金字塔

Fig. 1. The Theological Pyramid.

Xiang Xiang's question is: Are they (evidences) enough to explain the gift of prophecy in our age? Or are there more reasons or purposes of God's allowing this kind of gift nowadays?

Margaret's Question is similar: Confused about prophecy and tongues and word of knowledge. The speaker believes they ceased. But how can one explain the reality that, for instance tongues, thousands of believers are practicing them? What they speak might not be real languages, but how shall one look at them, what are they? Words of knowledge as well, they do happen in real life, how shall one explain them?

We have to go back to the Bible to answer first. If we start with experience, then experience becomes the ultimate authority, and the Bible does not support that.

Real quickly: What was God's original intent (Sign Gifts vs. Supernatural phenomenon):

- Tongues/prophecy/Word's of Knowledge only occurred as a 'sign gift' in the early part of the church (1 Cor 14:22), in one of the earlier letters in the Bible, and only to Corinth where a cultural problem of 'pagan tongues' had confused worshippers in the early church. (Historical background to Corinth).
- Neither Peter, James, John, nor Jude write of tongues, and Paul doesn't include that in other letters he wrote.
- Tongues were a literal language, not a spiritual language. (Acts 2:4)
- Tongues were given as a sign to unbelieving Jews that Gentiles were part of God's redemptive work as well. 1 Cor. 14:21-22; cf. Is. 28:11-12
- Tongues were given by the Holy Spirit and controlled by the Holy Spirit to glorify Christ and edify the Church (1 Cor 12:6-11; 14:5, 27; 1 Pet 4:10-11)
- Tongues could only be used in accordance with the Biblical guidelines laid out by Paul in 1 Corinthians 12-14.

If any part of one's experience is permitted to be placed in authority over God's Word, then how does one discern that experience is truly from God since it is beyond what God has spoken? 2 Examples: **Colossians 2:8, 18-19; Pastor left wife**

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Word's of Knowledge & Prophecy – Often regarded as the same, but not so in the Greek. Prophecy clearly defined in Scripture. Original and main use is the proclamation of God's Word. Paul spoke against 'special knowledge' in Colossians, and Peter emphasized Scripture as the highest form of authoritative revelation.

The Apostles and the church after the closing of the canon, all taught God's Word as the closed and final revelation of God's divine will. 2 Pet 1:20-21

The Apostle's considered God's Word, not miraculous signs as a greater authority. Paul says that certain gifts will cease to be (1 Cor 13:8), and with the Gospel going to the World from Jerusalem and beyond, as well as the Canon closing, we see the disappearance of sign gifts in Church history.

Since the early first century church the sign gifts have not played a role in the churches ministry. There have been unique times where there have been 'new signs and wonders' but have always resulted in heresy and repudiation by the church as false, extra-biblical teaching.

Even today, though many Charismatic churches claim new signs and wonders as evidences of the work of the Holy Spirit, they occur in unbiblical ways, or without adherence to the Biblical guidelines listed in 1 Corinthians, or only for individual's personal edification or experience (not a biblical reason - 1 Cor. 14:4), thereby proving to NOT be a genuine work of the Spirit.

That is NOT to say God doesn't do amazing miraculous things today....but he doesn't do it through a new 'authoritative gift' or 'sign' that puts the unchanging authoritative Scriptures in competition with such phenomenon.

This is the core issue:

Authority! God's Inspired, Sufficient, Unchanging Word is His Objective Final Word – Heb 1:1, 2 Peter 1:20-21

I think Jay Adam's states this well: There is no way to know God's will or receive God's guidance apart from Scripture.

This is closely related to Justin's question, which ultimately is also about authority:

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

My question is, what is the difference between general revelation and common grace?

A Theology of Biblical Counseling by Heath Lambert (Appendix B):

General Revelation : A binding authority of accountability regarding God's existence (acknowledgement of his Character) and rule. The object of the revelation is God, and men are accountable to God for rejecting Him. God REVEALS so that it's already known and obvious, not left to be discovered. Romans 1:18-20

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. (If he didn't show it, we cannot know it) ²⁰ For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. **(God, not other data, is the object of the revelation)** So they are without excuse **(because they suppress the truth).**

Theo #3: Define general revelation and special revelation and describe the nature of their authority as well as their relationship to one another.

My question is, what is the difference between general revelation and common grace?

A Theology of Biblical Counseling by Heath Lambert:

Common Grace: The ability to know things is common grace. Though mankind has rejected God's truth and suppress it, people still are blessed with his common grace in which we live, move and have our being as His image bearers (Acts 17:28) Common grace includes many things whereby people demonstrate incredible genius and insight and creativity because of God's gracious design. Artists, mechanics, doctors, scientists are all able to discover and develop many kinds of helpful things, as well as things that merely delight and entertain us. This is all part of God's common grace manifest in the of 'subduing the earth' – make use of what is provided. Secular psychologists, like experts in other fields, can know accurate information because of common grace, but their thinking can be corrupted because of the noetic effects of sin. Because of common grace, we can expect psychology can make some accurate and fascinating observations, yet we also expect them to have error in their presuppositions and conclusions and be confused about the ultimate nature of many of the realities they seek to understand (noetic effects of sin – 1 Cor 2:14; Rom 8:7; Eph 4:17-19). Ultimately, the authority of the Word of God defines the nature of humanity, the source of our most fundamental problems, and the solution (the Gospel).

Question from Sister Ma:
About *theology Exam 2*,
*Describe the sufficiency of
Scripture. Relate the
doctrine of the sufficiency of
Scripture to the practice of
biblical counseling. Research
and respond to the
arguments of at least one
integrationist or Christian
Psychologist regarding the
insufficiency of Scripture for
counseling.*

My question is, is it
beneficial for Biblical
counselors to learn from
secular psychology? Or Will
the teacher suggest biblical
counselors to receive
training from secular
psychology?

A Theology of Biblical Counseling by Heath Lambert:

Common Grace: Because of common grace, we can expect psychology can make some accurate and fascinating observations,...

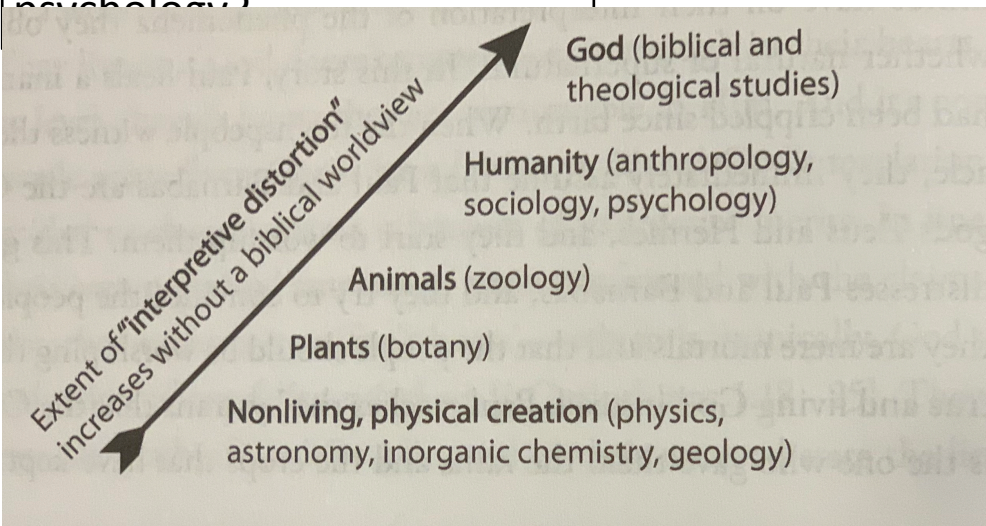
For example: Research Psychology working along medical research helps us better understand how certain aspects of brain function may result in hallucinations, disordered thinking, or speech problems. Sleep research helps us understand much about life functionality. Heath Lambert in his book 'The Gospel and Mental Health' writes: *The biblical teaching that humans have a body and soul is a great help to us in ministering to troubled people, but we need to be careful. The intersection of body and soul is somewhat mysterious and it can often be hard to tell whether problems belong in one category, another category, or some combination of the two.*

...yet we also expect them to have error in their presuppositions and conclusions and be confused about the ultimate nature of many of the realities they seek to understand (noetic effects of sin – 1 Cor 2:14; Rom 8:7; Eph 4:17-19). Ultimately, the authority of the Word of God defines the nature of humanity, the source of our most fundamental problems, and the solution (the Gospel).

#4 Question from Sister Ma:

My question is, is it beneficial for Biblical counselors to learn from secular psychology? Or Will the teacher suggest biblical counselors to receive training from secular psychology?

When we do, we must keep in mind....



	Definitions	Assumptions	Evidence & Logic	Claims & Counterclaims
Secular Perspective	What definitions of the relevant terms does the author use?	What assumptions (about reality, truth, etc.) are implied by the authors' argumentation?	What evidence and logic does the author offer in support of the conclusions? Are there any fallacies?	What conclusions does the author have about the topic? What are the competing counter-claims <i>made by fellow non-Christians?</i> (Seek them out!)
Biblical Perspective	If the terminology (or concept) is used in the Bible, how do the definitions differ?	How do they differ from the assumptions that the biblical authors hold?	How might the evidence be understood differently from a biblical perspective?	How do the claims <i>and</i> the counterclaims differ from conclusions that might be reached using the Bible?

Source: *Scripture and Counseling*, Bob Kelleman & Jeff Forrey

David Powlison: Studying secular psychology may help us to understand people shaped by those paradigms of thinking....But God always interprets and reinterprets. He is imperial. Biblical truth is a corrective gaze.

Note: *Because the study of psychology is the study of the soul and begins and ends with things pertaining to God, it is vitally important to have a tightly woven theology as the framework for the study of psychology.*

That is why the ACBC Covenant states the following:

We deny that the findings of secular psychology make any essential contribution to biblical counseling. God's goodness allows that secular psychology may provide accurate research and make observations that are helpful in understanding counseling issues. Because unbelievers suppress the truth of God in unrighteousness the efforts of secular psychology at interpreting these observations lead to misunderstanding (Noetic effects). Because their observations are distorted by a secular apprehension of life their efforts at counseling ministry will be in competition with biblical counseling. They cannot be integrated with the faith once for all delivered to the saints.

*#5 Question from Sister
Chunyan:
About theology Exam 9,
Explain, using biblical
categories, your
understanding of the image
of God in man.*

My question is, What does “biblical categories” refer to in this question? Does it refer to different aspects of man’s likeness to God, or man’s likeness to God in different stages – Creation, the Fall, In Christ’s Redemption and At Christ’s Return?

The focal point of this question is: What is the ultimate goal of counseling as it relates to God’s original design of humanity, as well as the Redemptive goal.

First off: I agree with you that the question is incredibly vague!

Genesis 1:26; Gen 2:7

Purpose: Created by God, in His Image, for relationship with God, and with other image bearers. (Deuteronomy 10:12-14; Matthew 22:37-39)

Likeness: Intelligence, moral, relational, spiritual, autonomous (will), dominion, creative, personality; But none of the ‘Omnis’...and sin corrupted all of this.

Redemption: Jesus, as the second Adam (1 Cor 15:45-49), is a portrait of what was original in design.

He redeems us to become as He is (1 John 3:2,3).

So our goal in counseling is to ‘see’ what was original, identify what is not in order (according to the Biblical design of man), and through the Gospel and Scripture point people to our Redeemer and His Word, both of which show us how to be fully human and to live faithfully in God’s way until we are fully restored to His image in glory (

*Q. #6 from Sister Chunyan:
About theology Exam 9,
Provide a biblical description
of the dichotomist view of
mankind. Explain the
counseling implications of
this doctrine with regard to
the inner and outer man.*

My question is, do I need to comment on trichotomist view? In the NCC lecture note, it is explained as follows.

The focal point of this question is: Where is the functional target of change we are focusing on? And who is the most appropriate person to identify the source of the problem as well as the appropriate solution for the problem? This question has much to do with Christian Psychologists' claim that the Doctor is for treating the body, the Pastor is for the spirit, and the Psychologist is for the soul.

Short answer: No. The main concern of the question is do you know how to defend the Biblical view of the inner nature of man? Does Scripture intend to describe the various sub-levels of man's nature in those passages?

Understanding the passages in question rely heavily upon one's hermeneutical approach to Scripture.

What is original setting? What is the setting?

What is the context of the passage?

What is the purpose of the passage and intent of the author to address it?

What are the original terms used and what do they mean in context?

Etc....

If you are interested in the following resources I can send you a copy (English):

The Gift of Tongues – John MacArthur

Does God Still Give Revelation? – The Master's Seminary Journal Volume 14

How does Scripture teach us to redeem Psychology – David Powlison; Journal of Biblical counseling