

**SPECIFIC DISTINCTIVENESS OF THIS APPROACH:
CONSISTENT APPLICATION OF THE NORMAL GRAMMATICAL HISTORICAL HERMENEUTIC**
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INTRODUCTION

Among believers in the body of Christ who practice counseling there are many methodologies and approaches to counsel from. All of them, in one way or another, assert that their particular method they subscribe to in the service of advising counsees is “biblical.” One may adhere to a particular teaching because of what the Scripture communicates on that subject. Others may observe an instruction because a person of high standing within the counseling community teaches this perspective. There may be others who may lean on both sources and choose which one is best to use according to the situation the counselee expresses. At the same time many of these approaches that are stated as being “biblical” appear to be in contention within one another, stating that each one lacks certain biblical qualities which should be included in their perspective of counseling. One practice may state that the counselee’s conformity to the Law (i.e., “The Ten Commandments”) is the goal of counseling, while others state the purpose of counseling is just “to get people well” so they can live fulfilled lives. Others may claim the objective of counseling is for those to know their negative thought patterns so they can change their thoughts and in effect change their behavior, while others may believe the goal of counseling is to explore one’s traumatic memories so that can be emotionally and cognitively restored. What are the various approaches that are found within counseling and how does a biblical counselor know what approach is biblical? How can a biblical counselor know that they are being guided by a truly biblical ethic? This chapter will explore the foundational presuppositions of the Biblical worldview and the significance of why these must be within the explanation of a “biblical” approach. The various models found within counseling will be investigated, paying special attention to the foundational source of each model, the subject focus of the counseling model, the aspect or time of each counseling model, and the “biblical focus” of these various models.

THE FOUNDATIONS OF A BIBLICAL EXPLANATION

There are various explanations of the word “biblical.” One such person describes the word “biblical” as an approach one must take with their life, with their central reference being the Bible when this author wrote the following

Being biblical, then, means approaching the Bible as the story that shapes our whole life. As God's authoritative story, the Bible invites us to inhabit its storied world because it's the truest understanding of the world that's possible, and then to comport ourselves accordingly. Being biblical means being shaped to the core of our being. That includes our lifestyles, habits, decisions, thoughts, beliefs, even our most intimate hopes and dreams and the means by which we seek to make them a reality.¹

A website defines the word "biblical" in this manner by noting the following, "As to the usual intended use by today's Christians, to be 'biblical' means that the substance and the shape of Christian faith and life is drawn from the main course of what is taught in the Bible."² The previous explanation stated that the Bible is a story, which shapes the very core of a person who believes its instruction. Another description is that our Christian faith is guided by the main course of the teachings that are drawn from the Scriptures. What are the fundamentals that are needed to recognize whether a teaching is biblical? This writer submits four core presuppositions, explained below, to give an explanation of the term "biblical:"

1. **God exists and that He has revealed His attributes in creation:** Nature, and all that is made reveals that there is a Creator. By observing creation, we understand that the genesis of all things comes from God, and that this Creator is not a product of the things that this Creator has made. Nature reveals that this God created the world with order and design. Furthermore, it is also seen that there is organization in regard to nature and how things work (e.g., creatures bearing the same kinds of creatures). Lastly, we observe that there is a function and purpose to all that this Creator has made (e.g., the sunlight causes plants to grow). It appears that nature's purpose is to display the power, creative work and order of God. Although Creation is great to tell us about the powerful and awesome work of this Creator, it is insufficient in that creation does not tell us personally who this God is and this God's desire for mankind.
2. **God exists and He has revealed Himself personally to mankind by the means of speech, and language:** God, by His own will, has chosen to reveal Himself personally to mankind. He has revealed Himself throughout history, sometimes in very dramatic and unique ways (c.f., Exo. 19:18-25). Furthermore, He has also revealed Himself, and His plan through His Holy Spirit by means of the Scriptures (2 Pet. 1:20-21). This account given by God to mankind would include the Old Testament and New Testament.

¹ (Wagenman 2018)

² (Spirithome.com 1995)

3. **God exists and has created mankind with the ability, through the use of speech and language, to understand His Self-Revelation:** God has chosen to communicate to mankind by the use of speech and language.³ Mankind has also been given the ability by God to understand the usage of words and grammar. Mankind has been given the capability to reason, to think and ponder the structure and form of the words that have been written, and that rules for grammar and language would also be constantly applied. Mankind has the capability to understand and comprehend the meanings of words so a person may understand what God was intending to communicate about Himself and how one should live.

4. **The consistent understanding of these words to understand God's Self-Revelation:** The words that God communicated to man were intended to be consistent throughout the biblical text. The words, meanings and definitions of these words, were to be understood and comprehended in their plain and normal sense within the context that these words were written in.⁴

These four points above are the criteria that make up a true explanation of what "biblical" means. In light of our inquiry for a counseling model to be genuinely biblical it must acknowledge that there is a God that exists, and that His attributes are seen and observed in creation (c.f., Rom. 1:18). The model must understand that God has communicated personally with mankind, and He has done so by the use of language and speech (i.e., by His word). The model must also understand the basic rules of grammar and the consistent meanings of the words in the bible and their relation to the immediate and overall context of Scripture. In other words for a counseling model to be biblical it must **not** only focus on the doctrinal, and theological stances that influence the counselor and perhaps the counselee's worldview, but the

³ It is interesting to note this is a detail that is repeated in the Scriptures. When God commands Adam not to eat of the tree of the knowledge of Good and Evil He does so by way of speaking (Gen. 2:14). The usage of the term "God said" in the book of Genesis is used 87 times. The phrase "The LORD said" is used 19 times. Essentially God speaks over 100 times in the book of Genesis alone. Furthermore, God communicates by way of speech to Noah, Abraham, Isaac, and Jacob. Even when the Lord appeared in miraculous ways God still communicated who He is and His will by way of speech and language (c.f., Exo. Chaps. 3-5; 20:1a). God, through Moses, communicated the origin of creation and the birth of the nations and Israel by way of words and language. When the Lord raises the prophets up to address the nation of Israel through speaking to them. When Jesus, God in human flesh, says "I say to you" He does so collectively in the Gospels 128 times emphasizing God communication to man with language. When the disciples of Jesus are witnesses of Jesus they communicate the teachings of Jesus using speech and language. Paul, when writing to Timothy states that the written word (i.e., Scripture) is "breathed out" by God Himself underscoring that God has chosen to communicate with language to mankind (2 Tim. 3:16).

⁴ This is also an example that is observed in Scripture. When God spoke to mankind, mankind always took His word in its plain sense. This is seen with Adam and Eve (c.f., Gen. 1:28; 2:17), Cain (Gen. 4:6-7; 11-15), Noah (Gen. chaps. 6-7:1-5; 9:1-17), Abraham (Gen. 12:1-3; 15:1-8), Jacob (Gen. 28:13-15), Moses (Exo. 3:1-15), Joshua, (Josh. 1:1-9), David (1 Sam. 7:8-16), Isaiah (Isa. 6:8-13), Ezekiel (Ezek. 4:1-8), Daniel (Dan. Chaps. 10-12), just to name a few. The apostles in their writing of the epistles also took God's word in its plain sense when God spoke (c.f., Acts 13:2).

method one uses, and the *consistency* of the method a person uses, to arrive at the conclusions of their doctrinal or theological positions. Every model used in counseling is reinforced by a philosophical system concerning the substance and function of mankind, and the process one uses to arrive and reinforce the philosophy of the counselor is extremely important.

MODEL #1: THE “GOD IS NOT” MODEL⁵

The “God is not” model is found within counseling. This model embraces the philosophy of Secular Humanism, which is defined below:

Humanism is a progressive philosophy of life that, without theism or other supernatural beliefs, affirms our ability and responsibility to lead ethical lives of personal fulfillment that aspire to the greater good.⁶

The philosophy in this model is underscored when Paul, writing to saints in Rome wrote the following

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures (Rom. 1:18-22 NASB).

The philosophy in this model actively suppresses the characteristics of God’s attributes by concluding mankind is just an evolved animal (in the case of Darwin), or is only a biological machine that responds to inner drives or external stimuli (in the case of Freud, Skinner, & Pavlov). Furthermore, the source of authority that one answers to when they adopt this particular view is the research methods that observe natural phenomena (i.e., Scientism), and secular humanistic theorists and theories found within the discipline, because they are the experts that specialize in human behavior. In addition, when it comes to natural observations about human behavior, they may make astute observations, because they are observing creation that is made with order and design. However, because of their suppression of the reality of God they come to incorrect conclusions about the substance and function of mankind. Lastly because they reject the reality that God exists, they naturally reject how He has communicated His will with mankind and how one is to observe the world around them.

⁵ The reason I am including the “God is not” model in counseling is because it is one of the perspectives that is used within counseling. So even though it is a viewpoint that is not contentious to the truth claims of Scripture, this author for the sake of comparison felt it necessary to include it in this analysis.

⁶ (American Humanist Association 2020).

Model #2: The “Assimilation” Model

This model seeks to take the best observations and techniques from theorist and researchers in the discipline of psychology and incorporate them to the theology of the Scriptures. In other words, they attempt to “assimilate” the observations found in psychology with theology. One such author noted this when he wrote the following:

By way of analogy, consider the temperature system in an automobile. On one end of the continuum is hot air and to the other end is cool air. Often a person selects a temperature in the middle, mixing the hot and the cool air for the desired effect. The climate is more desirable and adaptable by combining both sources of air than it could be if only one source of air were available...in this analogy we are considering two sources of information: psychology and the Christian faith. To what extent should he let the “air” from both systems mix to achieve an optimal balance? Or should we trust only one source of information and not the other? Reciprocal interaction involves the assumption that caring for people’s souls is best done by bringing together truth from both sources.⁷

Some who adopt this particular model may be convinced that the discipline of psychology informs their theological positions as one such author commented, “I believe that psychology plays a significant role in analyzing theology. Psychology offers explanations and definitions for behaviors in connection to Christian ethics. Psychology verbalizes our theological feelings and behavior. Psychology helps to understand our theological narratives and the reasons behind them.”⁸

Other Christians who operate with this particular model state that problems that humanity faces are complex and the blending of the doctrines of Scripture, combined with Secular techniques may not completely restore a person, but it provides the greatest opportunity for their needs to be addressed. As this case with this author below:

The use of some secular therapy interventions is not inherently wrong; the overreliance and/or independent use of these techniques is. Research and personal testimonies reveal that secular interventions are successful in the abatement of symptoms. However, the independent use of these secular techniques falls short because they simply produce a “symptom free” individual. The end result does not provide dependence on the Lord, salvation, or sanctification. The result is nothing more than freedom from current symptoms, yet there is continued bondage to sin. The underlying cause of pathology (separation from God) has not been addressed. Therefore, we cannot eliminate the Gospel from therapy. We also cannot discard all secular techniques.⁹

Additionally, some believers who operate with this mindset are convinced that the Scriptures should govern over the methods and techniques found in psychology, as one such counselor

⁷ (Campbell 2007)

⁸ (Waseberg n.d.)

⁹ (Reiner 2014)

wrote, “We can profit from secular psychology if we carefully screen our concepts to determine their compatibility with Christian presuppositions.”¹⁰

The sources of authority found in this counseling position either takes the observations found within the discipline of psychology and attempts to explain or interpret theological doctrines from this position, or it seeks to take the best from both worlds, recognizing the benefit from research and theorists and utilizes them to assist the counselee. Those who employ this model make proper observations concerning the physical aspects of mankind and acknowledges the immaterial aspects of mankind. The focus of a counselor who subscribes to this perspective is two-fold: Counselors use the research and theories to assist counsees with relation to the *material* aspect of man. However, in terms of spiritual matters counselors will use the Scriptures to address the *immaterial* aspect of mankind.¹¹ Furthermore, this model does accept the word of God as special revelation. It does not seek to suppress the truth of God, who He is, and what He has created as in the case of a “God is not” model for counseling. Rather this particular model seeks to promote the benefit of extra-theological sources that do not oppose the truth in Scripture in caring for the biological, social, and cognitive needs of mankind.

Model #3: The Theological Model

This particular model of counseling (sometimes referred to as “Biblical” counseling) believes that the Bible (i.e., sound theology) should govern the perspective and the praxis of counseling. Proponents of this model observe the word of God as authoritative and sufficient. The explanation of sufficiency is espoused by these writers when they wrote the following:

Perhaps there is no better summary of the Bible’s teaching about our complete sufficiency in Christ than the one given by the apostle Peter when he wrote that by His divine power, God “has granted to us everything pertaining to life and godliness (2 Pet. 1:3). “Life” has to do with everything related to living effectively and biblically in our daily activities and relationships with our environment with other people. “Godliness” has to do with our relationships with God— with living a God-centered, God-conscious life marked by godly character and conduct.¹²

Proponents of this model also strongly discourage the use of the findings and the theories in psychology, which these authors underscored as they wrote, “Psychology and theology have never been comfortable bedfellows. Their basic philosophical presuppositions are almost diametrically opposed to each other. Psychology rests upon a secular (humanistic or naturalistic) view of man’s problems and solution to those problems, and theology rests upon a

¹⁰ (Crabb 1977)

¹¹ It would appear some who subscribe to this view only view the spiritual as salvific, as the case with Dr. Reiner when she noted the following: “I acknowledge that all humans are inherently separated from God. This separation causes disorder, sin, and disease of every kind. However, we serve a loving and just God that provides a way out of our depraved state through Jesus Christ. He longs for us to seek Him and His promise of eternity.” (Reiner 2014)

¹² (Eyrich 1997)

biblical view of man and his problems. The basic anthropology and theology is at opposite ends of the intellectual spectrum.”¹³

As mentioned above those who subscribe to this perspective believe the central component of counseling is theological. This view is expressed by an author when he wrote, “Counseling is theological. There.”¹⁴ In a further discourse to extend on this idea he continued this thought

Understanding that counseling requires some vision of life is crucial to understanding the theological nature of counseling. The reason that is such a vision of reality is always theological. God defines what it is to be and a human being, and He describes that in his Word. God knows what is wrong with us and diagnoses the problem in the Bible. God prescribes a solution to our problems—faith in Christ— and reveals him to us in the Scriptures. God authorizes a process of transformation and shows us what it looks like in the pages in of the Old and New Testaments.¹⁵

A website dedicated to biblical counseling espoused this position when they detailed the following: “We believe that biblical counseling is fundamentally a practical theological discipline because every aspect of life is related to God. God intends that we care for one another in ways that relate human struggles to His person, purposes, promises, and will. Wise counseling arises from a theological way of looking at life—a mindset, a worldview—that informs how we understand people, problems, and solutions. The best biblical counselors are wise, balanced, caring, experienced practical theologians.”¹⁶

Another quality to note is that even though they reject some of the theories in light of counseling and psychology those who advocate this particular perspective of counseling do not reject biological causes to problems. One such supporter of this model wrote, “I do not wish to disregard science, but rather I welcome it as a useful adjunct for the purpose of illustrating, filling in generalizations with specifics, and challenging wrong interpretations of Scripture.”¹⁷ Another such author made this statement when he commented, “...biblical and Christian counselors agree that psychologist make true observations that are often helpful. This really is an area of agreement. Few have doubted that Christian counselors embrace this view. Many have doubted that biblical counselors agree with it...In spite of all of the accusations in this regard I am aware of no biblical counselor who outright rejects the findings of psychology...”¹⁸

¹³ Ibid.

¹⁴ (Lambert 2016)

¹⁵ Ibid.

¹⁶ (Biblical Counseling Coalition n.d.)

¹⁷ (Adams 1970)

¹⁸ This has been a statement that is made by those who subscribe to a theological model of counseling. However, when this particular statement is made there is very little explanation about what scientific or psychological information, they find helpful to use with this modality. In fact it could be said that while they say they support some of the findings of psychology they spend much time warning or discouraging people away from the discipline

The sources of authority found within this particular movement are the sacred Scriptures and theology (specifically systematic theology).¹⁹ Like the “Assimilation” model of counseling they recognize Scripture and have a high regard for it. Consequently, they see mankind as being material and immaterial in nature, with the overarching problem of mankind being (active) sin. Their primary aspect is the eternally focused as they seek to evangelize the world with counseling.²⁰ They embrace theological positions and seek to use those doctrinal and theological truths to serve those counselees and bring them healing.

A Missing Element to All Three Models

All of these models attempt to address the ills that plague mankind. The “God is not” model views mankind as nothing more as a living machine or a bipedal animal, and that the purpose of counseling is essentially to give people the tools to live fulfilled lives and achieve a sense of self-worth and purpose. The “Assimilation” model views mankind as a physical and spiritual being and uses methods and techniques depending on what aspect of man is being addressed. For the physical (biological, social, and cognitive), there are techniques that researchers and theorists have developed in an attempt to address these material issues. The goal of counseling in this model is similar to the “God is not” model in that the counselor seeks to equip the counselee with the tools to live purposeful lives here. For the spiritual issues this model seeks to use the Scriptures to address this particular issue of man (i.e., the redemption of the counselee to God the Father through Christ). The “Theological” model also sees man as dualistic but seeks to resolve the ills of man completely through the wisdom of systematic theology. The goal of this particular counseling is ultimately to conform the counselee to live a life of godly conduct and worship. However, each of these models examined have a missing element that makes them incomplete from being observed as a biblical model, as outlined in the author’s explanation, and that is the mention of the *hermeneutical method* that each model uses.

The “God is not” model rejects the idea of the existence of God, therefore it fails to satisfy the other three requirements that are found in the biblical explanation, as mentioned above the

(Sironi 2010). It would be beneficial for counselors who advocate this model to describe what information they find helpful in the discipline to adopt in their counseling practice.

¹⁹ Theological positions that are promoted in this view are usually observed, to varying degrees, in the light of a *theological tradition* outlined in Confessions and Creeds from the tradition of Calvinism (i.e., the Westminster Confession; the Three Forms of Unity (Heidelberg Catechism, Canons of Dort, Belgic Confessions), rather than the just the Scriptures alone.

²⁰ This is one of the prominent affirmations found on a biblical counseling website which underscores the following point: 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 (Biblical Counseling Coalition n.d.).

philosophy found in this model is hostile to the reality that God has revealed His qualities in creation.

The “Assimilation” model of counseling does acknowledge that God does exist, and that His order is seen in creation. They recognize that God has revealed Himself through His word, and that His word is meant to be understood. However, this model, by and large, does not focus on a consistent hermeneutical method either, but observations concerning theorists and theological doctrines. As a result, this creates three problems: 1) this model affirms that the observations found in the discipline should interpret the Scriptures. This is backwards as psychology is a discipline of study, and it is our philosophy that informs how one observes the discipline. 2) This model assumes, whether knowingly or unknowingly, that the biblical worldview *lacks* in addressing an aspect of mankind. The “Assimilation” model presupposes that believers need to *add* the spiritual component of man, rather than recognizing it is the “God is not” philosophy that has *removed* the spiritual aspect of mankind. Consequently, this creates a bifurcation in the “Assimilation” counseling philosophy stating that counselors can use “secular” methods²¹ to counsel counselees for material purposes, and the word of God for spiritual purposes. Counselors who use the “Assimilation” model neglect to see the philosophy that governs the motive over the methods used to address material and immaterial problems are underscored in Scripture, and that the techniques that work for counselees are being *borrowed* from those who have a “God is not” philosophy. 3) The “Assimilation” model does acknowledge *that* psychology is a discipline that must come under the authority of Scripture, but it does not describe a consistent biblical hermeneutical method (other than systematic theology) by which the discipline can be observed.

The “Theological” model of counseling affirms all of the details mentioned concerning the biblical explanation described. However, the deficiency found in this model is somewhat similar to the one seen in the “Assimilation” model. They promote that counseling is mainly theological, and that doing good theology is important to the practice of counseling. However, this begs two questions: *How* does one do good theology and how does one *know* their theology is good? Good theology is not established, or reinforced, by past or present theologians, creeds, catechisms, confessions, or church traditions.²² But it is the consistent

²¹ When a counselor in the “Assimilation” model suggests counseling techniques or interventions that work to relieve the physical ailments of a person is “secular” this is a misnomer, for two reasons. 1) Techniques that work for a counselee hold no truth claims in regards to their performance, which means techniques are not philosophical in nature. 2) Techniques that work to relieve a counselee’s physical ailments in counseling are grounded in reality that has order and is purposeful, which is a part of natural revelation. Therefore, these techniques belong to God, and should be used by Biblical counselors for the purpose of serving the counselee which promotes the wellness of the physical aspect of humanity.

²² Now this writer is not suggesting that these historic documents are not helpful. What this author is attempting to express is that the comments these men made concerning Scripture, as impactful as they were, were not inspired, and these church creeds, and confessions must be tested against Scripture. Additionally, these

hermeneutical method of reading the Scripture that should establish and construct a counselor's theological positions, govern their worldview, and guide their rationale. All of these models are inconsistent in one degree or another to meet the standard of "biblical" because each model falls short to explain what hermeneutical method, they employ that governs their conclusions. As a result, all of these modalities do not meet the qualifications as being truly biblical.

A Fourth Model: A Truly Biblical Approach

There is a fourth model that this writer believes meets the criteria for a truly biblical model for counseling. First the Scriptures (i.e. special revelation) combined with the consistent normal grammatical historical method of observing and explaining the Scriptures is the source of authority of how one builds their counseling perspective. This gives the counselor the viewpoint in observing creation in its proper place, which includes mankind as male and female was created by God on day six of creation (Gen. 1:24-29; Gen. 2:7, 2:21-23). As a result, the counselor, employing the consistent hermeneutic observes mankind as material (Gen. 2:7a; Ps. 139:13-16a) and immaterial (Gen. 2:7b), and because God has created both aspects of man, both qualities are seen as important in the counseling process. Those who employ this method understand that the observations of creation, specifically the ones observed concerning mankind, belong to the believer as mankind, and mankind's activities, emphasize the attributes of God (Rom. 1:18). A consistent methodology also emphasizes the problem of mankind as seen by the fall, and the implications of this as expressed in a sinful nature (Gen. 3:16b; Rom. 3:10-18), and the *passive effects* of the fall of mankind (c.f., 1 Thess. 5:14d). Furthermore, a consistent hermeneutic establishes discernment amongst the findings and techniques in the field of psychology, where findings observed in the natural order (e.g., the brain and its connection to emotional and physiological responses) may be recognized to emphasize God's created order, and are used by the counselor without prejudice to assist the counselee. The ideas that are fanciful and are against the Scriptures (which usually are *philosophical* in nature) are discarded (c.f., Col. 2:8; 2 Cor. 10:4-5). Additionally, the counselor using this methodology understands that counseling is not only salvific, but extends to assist the counselee in all faculties mankind possess (thought, word, and deed), understanding that God's word does not only address redemption from sin, but *how* to live in the world (c.f., Prov. 1:1-7). The counselor, who subscribes to the consistent method of observing the Scriptures knows that to do good for the believer and unbeliever is something that God desires, caring for their material and immaterial needs (Gal. 6:10). This approach due to the method of reading Scripture focuses on

documents establish knowledge concerning the Scriptures by rote information, but they do not teach a consistent hermeneutic as to how to read Scripture.

God's revealed word exclusively, directing the counselor's decisions in how they guide their counselees in any situation.

The benefit is that this method focuses on a "God-is" reality in both creation and His revealed word (in contrast to the "God is not" model). It also uses the consistent normal grammatical hermeneutical method to examine theories and the perspective of theorists against God's word (in contrast to the "Assimilation model). This model seeks to rely on the consistent hermeneutical method of explaining and understanding the Scriptures directly in their plain sense from the biblical text, not beginning with theological positions (in contrast to the "Theological" model).

Conclusion

What should it mean when a counselor says that they are "biblical" in their counseling? From a brief examination of the word it includes several characteristics: 1) God exists and His attributes are seen in creation, 2) God has personally revealed Himself by use of words and language, 3) God has given mankind the ability to understand His communication, and 4) His communication is meant to be understood consistently through proper use of the rules of grammar, and the meaning of words consistently. The "God is not" model fails to meet these criteria because it denies the very existence of God. The "Assimilation" model, although close, fails to meet the criteria because it fails to outline a consistent hermeneutical method it uses to govern over the discipline of psychology. The "Theological" model much like the "Assimilation" model is close, and yet fails to meet the criteria because it starts with a theological system instead of a consistent hermeneutical method. This is what makes this biblical counseling model distinct from all other models mentioned. This model does not primarily focus on theories and theorists, systematic theologies or confessions, but the counselor who adopts this view builds and establishes their biblical worldview of counseling using a hermeneutical method consistently from the Bible, guiding the rationale of their techniques and observations in diagnosis to assist the counselee in their needs, all for God's glory. Amen.

Soli Deo Gloria!