

**T**he writer of this small book, *Wonderful Counsellor*—subtitled *Studies in Effective Biblical Counselling*—is no newcomer to the counselling scene. He first began counselling during his years spent in a Japanese Prison Camp (1942 – 1945). He became fascinated by the nature of what we call 'humanness', as many of his volumes of short stories well show.

His increasing knowledge of biblical theology and human behaviour have helped him develop what he calls 'biblical counselling'. He refuses to think that the Bible has something we might call 'biblical psychology'. Both the Hebrews and early Christians had a way of thinking about man which we are fast losing in today's 'global village' with its easy-come- easy-go pluralism.

In these few pages Geoffrey Bingham tries to sketch—even if inadequately—something of the elements of biblical revelation about man, his predicament, and the liberation and healing that God brings to him through Christ.

Fragmentary though the treatment may appear to be it can prove invaluable when we grasp the author's thoughtful insights and conclusions which he has reached over many decades of biblical study, preaching, human living and pastoral ministry.

#### ABOUT THE AUTHOR

Geoffrey Bingham is an untiring octogenarian. His experience as soldier, prisoner of war, farmer, missionary, writer, teacher and family man, as well as theologian, has given him grounds for writing material which is Australian in tone, and relevant to the society in which we live. Some have found his books life-changing.

# WONDERFUL COUNSELLOR

*Studies in effective biblical counselling*

GEOFFREY C. BINGHAM

# Wonderful Counsellor

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Studies in Effective  
Biblical Counselling

Geoffrey Bingham

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## Foreword

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### MAN DISCOVERING THE NATURE OF MAN

Man (that is, man and woman) believes that if he can discover the nature of humanity in general, then he is on the way to some solution of its problems, including his own personal difficulties. He has certainly accrued an enormous amount of materials through his researching. The sorting out and rationalising of these materials proceeds apace. A particular solution of what we might call 'Man's predicament' has not yet been reached, but many are optimistic concerning such a solution, and humanists in particular are sure it will shortly be forthcoming. Whilst the present writer does not share their expectation, he believes God has provided what we call 'the solution' in the person of His Son, Jesus Christ.

### 'WONDERFUL COUNSELLOR'

'Wonderful Counsellor' was the title given to Christ by God through the prophet Isaiah. The New Testament tells us that this Son of Man—also known as the Son of God—was fully a man. Indeed he was truly Man as had—and has—been none other, except perhaps Adam, prior to the fall of Man. So much man was Jesus that he was tempted in all points as we all are, so that he knew and experienced our emotions, and understood us personally as the human race in a way no other creature has.

On this basis we also understand that he lived his life as a human and died as a human. Whatever was his Godhead which lay behind his manhood it certainly never impinged upon that

manhood or gave it a supernatural boost. He truly lived as Man. We are told that he was ‘a man of sorrows and acquainted with grief’, that is, he was a man who understood both sorrow and grief. The rich fact is that he was not a sorrowful or a grieving man in the way that we understand these to be chronic states of human suffering. He was attractive to people as a person, and although his strong words often seemed hard to humans and even repelled them, there was nothing about him which was inhuman or repugnant.

Nor was he sentimental, romantic and idealistic. He was very much down-to-earth, and was never swayed—as we are swayed—by the human predicament. He obviously enjoyed eating and drinking, and did not seem to have the morbid guilt that we sometimes have about the poor and others who suffer. Where he could he helped, though not effortlessly. He spent nights with God in prayer, yet in the daytime he never seemed self-righteous, priggish or religious.

Al) the time he seemed to be so wise, yet his wisdom was in simplicity. Later biblical writers have told us that he was ‘the wisdom of God’, that in him dwelt (dwell) ‘all the treasures of wisdom and knowledge’. So fully was he Man that the fullness of the Godhead could dwell in him, bodily. His way of life, his understanding of God, Man and creation was such that the title ‘the wisdom of God’ was not astray. Paul told us that God had made him to be to us ‘wisdom, righteousness, sanctification and redemption’, or ‘wisdom in righteousness, sanctification and redemption’.

He was then—and is now—the one human being ever equipped to be able to help human beings in their predicament of living. We call it a ‘predicament of living’ because every Man is seeking to understand the nature of his own being, asking why—if that be a proper question—he is here on earth, at this time of history, and where he is heading. Since the world is filled with sin, human greed and selfishness—along with brilliant flashes of human glory and kindness—Man is puzzled by all things. Some succumb to the human predicament in despair, cynicism and

even angry bitterness. Others opt out by sedative pleasures on the one hand and mindless existence on the other. Others seek to make something out of the sorry mess, whilst others clamber over everything that is an obstacle before them in order to grab and grasp a place at the top. Some just end their own life, trusting—in an irrational way—that they will meet oblivion or a better existence beyond death.

‘Who’, we rightly ask, has the answer to the human predicament?’ and the man of faith in Christ says, ‘Jesus Christ the Wonderful Counsellor’, A true counsellor is a wise person who can understand the situation, discern the problems, and lead the enquiring person to the best possible solution. So vast is the human problem, so various its elements and so unresponsive the human spirit to true wisdom that understanding and solutions are beyond the best of us—for others.

The special thing about Jesus Christ—the one who is both Man and God—is that he has entered our human stream of life and history to do something. His contribution was not to think out some philosophy, religion or ideology which would help us, but to act out those events which would save us from the tragedy of our human fallenness. He entered the stream of our guilt, our sins, our human atrocities, our angers, bitteresses, sorrows and griefs, and actually worked upon them by letting them work upon him. This was the one incredible act of grace in history that spreads its effects over all history. It transcends mere human sympathy and empathy. It aligns itself totally with the panorama of human evil and human suffering, as well as coming against the evil that besets Man on every side.

We sum this up by saying, ‘Jesus Christ was the man sent by God to humanity to be His-God’s-wisdom in transforming Man from his lost condition to obtain the true goal of human glory’. His wisdom is infinite, his compassion is towards all the human race. His justice is impeccable, his compassion intimate and personal, and his ability to liberate and heal reaches even beyond human obstinacy. By the humility of his incarnation, the obedience of his ministry, the blood, sweat, and tears of his

crucifixion and the deliberate triumph of his resurrection and ascension he has proved to be the one true 'Wonderful Counsellor' for the entire human race.

### ABOUT THIS BOOK

This book is, just one just another—of the many books written by one human being for others. It is also another attempt to put out a hand to another hand, to grasp it and say, 'Look! I know no human being can possibly solve your problems, and if you are a counsellor then you can solve no one's problems, but the Wonderful Counsellor is alive. He is competent. He is God's wisdom, and if we apply to him the solution to our problem—whatever it may be—is in his hands'. Even if the person contacted can grasp the thought that somewhere in this universe God has placed a human being—such as ourselves—to come to us when we will go to him, then surely that itself is some comfort.

This small volume was originally prepared for an annual Day of Counselling. Subtitled 'Studies in Effective Biblical Counselling'. Its heading is not intended to be elitist or critical of what might be termed 'non-biblical counselling'. The use of wisdom in helping others is to be welcomed, especially where it is helpful. It is simply that the material in this book does not originate in counselling systems or patterns outside biblical material.

It is hoped, then, that for Christian people the themes and topics outlined in these pages may prove helpful.

### DISCUSSION QUESTIONS

This book contains questions at the end of each chapter in two forms. The first is for an Essay answer and these can a series for ten questions for shorter answers. The questions have been set for either Correspondence Course students, discussion groups or for personal study.

### CORRESPONDENCE COURSE STUDENTS:

You will need to enrol for the subject using the form in the back of the book. If you wish to receive a Subject Certificate you will need to enrol and have a tutor mark your work.

Required Listening Cassettes: SCH 24:1–4. These four cassettes may be borrowed (free) or purchased at the cost of \$3 each, with postage chargeable in both cases, from NCTM.

Submit answers to

Director of Studies  
 Christian Workers' Course  
 New Creation Teaching Ministry  
 PO Box 403  
 BLACKWOOD  
 South Australia 5051

Any enquires phone (08) 8270 1861.

STUDY ONE

# Understanding Humanity and Its Situation 1

## The Background to Biblical Counselling

### **THE NECESSITY TO UNDERSTAND THEOLOGY**

A psychological understanding of Man—valuable as it may be—cannot discover the full nature of Man, especially in relation to God and creation, that is necessary for true biblical counselling. The world system has a wisdom, and whilst scientific disciplines seek to bring clarity and application from their research, Man is such a creature as cannot be discovered by psychological means. The biblical truth of Man can be deduced from a truly biblical theology, not only of Man but also of God and creation.

### **CREATOR AND CREATION**

- God and His nature: Father, Creator, King, Redeemer; the only One planning all history and its ultimate climax, from which we see its meaning.
- Creation and its nature. It is the prime thing in God's sight and planning for He is 'a faithful Creator'.

- Man and his nature. Man–in–innocence correlates with God in His nature. that is, he is son, creature, subject, working with God in history.
- The three elements (God, Man, creation) working together, are ontological (things as they essentially are) and functional.
- Man and creation are totally dependent on God, and so fully ontological.

### **MAN AND THE FALL**

- Intrusion of evil–the serpent. Entices Man into disobedience to God–and death.
- The woman beguiled from God’s Word by the serpent.
- The Man tempted to disbelieve God’s Word–falls.
- The beginning of Man’s dissociation from God.
- Man’s rationalisation of God, Man and creation.
- Man out of kilter, out of context, suppressing the truth.
- Man living the lie for the truth.
- His problems in vocation, and so sexuality.
- His need of a worship object (person).

### **THE REALITY OF THE CURSE AND THE PROTO–EVANGEL**

- Two things in mind–guilt and grace.
- The curse alters Man’s pattern of living and relationships.
- Man must accept the results of his fall.
- Cain–man of rebellion–lives under guilt by living under the lie.
- Abel–man of faith–lives under grace by facing the truth.
- Cain and Abel both under the curse.

- The curse not necessarily destructive.
- Man and the two worlds (I Corinthians 10:11)–men of guilt, men of grace.

### **LIVING IN FAITH UNDER GOD’S GRACE**

- Promise, the Word of God, faith, the understanding of grace.
- Conflict in regard to the two worlds but stability by faith in God.
- God’s gift of covenant. Abraham, Isaac and Israel. The environment of the people of grace.
- The partial failure of Israel under covenant, and the promise of the New Covenant.
- The revelation of God and the truth by Christ: (i) in his incarnation and ministry; and (ii) in the cross–resurrection–ascension event/s.
- The revelation of what was revealed at Pentecost (and beyond) by the Holy Spirit.
- The new environment of the people of grace, the church.
- The New Covenant through Christ–its dynamic grace effects.

### ***Recommended NCPI Reading:***

Geoffrey C. Bingham, *The Things We Firmly Believe*  
Geoffrey C. Bingham, *I, The Man!*

ASSIGNMENT: STUDY METHOD I

Understanding Humanity and Its Situation–I

Study 1

Cassette SCH 24:1a

With the acceptance that God is the one and only Creator, and therefore we are His creatures, and that He maintains sovereignty over all creation, both heaven and earth, as true King, while expressing love to us as His children, we then are compelled to believe we are the object of His grace as He sets out to redeem us from the outcome of the Fall.

Reading psalm 8, this is spelled out for us—the relationship God desires with Man is one of deep love and intimacy, where Man is to be glorious, honourable, dignified, and with authority and purpose, so as to live in harmony with his Creator–Father.

With all this in mind, read Hebrews 11:1—7 along with the relevant passages in Genesis chapters 4 to 9 and write an essay of approximately 1000 words about the lives, experiences and relationships with God of the three righteous men: Abel, Enoch and Noah.

**Recommended NCPI Reading:**

Geoffrey C. Bingham, *The Grace of Counselling*

Geoffrey C. Bingham, *The Wisdom of God and the Healing of Man* ('Foreword', pp. xv–xxv; and 'An Introduction to a Biblical Way of Counselling', pp. 5–72)

**Suggested NCTM Listening:**

Tape SCH 1 1:1a—'What, Then, Is Biblical Counselling?' by Geoffrey Bingham.

QUESTIONS: STUDY METHOD 2

Understanding Humanity and Its Situation—I

Study 1

Cassette SCH 24:1a

1. What do these verses reveal about God?
  - (a) Isaiah 63:16; Malachi 2:10; Deuteronomy 14:1; Jeremiah 3:19; Acts 17:29.
  - (b) Psalm 33:6, 9, 13—15.
  - (c) Psalm 47:2; 145:1–3; Isaiah 43:15.
  - (d) Isaiah 43:14; 63:16; Exodus 6:6.
2. Who is the One who planned all history and what is His goal? (See Isaiah 45:5–7; Daniel 2:20–22; Ephesians 1:9–11; 1 Peter 4:19.)
3.
  - (a) According to Psalm 8:3–8, what is the relationship between God and Man?
  - (b) In Genesis 1:26 and 27 what are the phrases that speak of the high position and calling God has given to Man?
  - (c) How is Man to live?
4.
  - (a) Who is the Serpent in Genesis 3:1 and what did he do? (See Revelation 12:9 and 2 Corinthians I I:3.)
  - (b) What means did the Serpent use to deceive (Genesis 3:1)?

- (c) Since Man listened to another voice, how does he live (Jeremiah 10:23; 17:9; Mark 7:20–23)?
5.
  - (a) In Genesis 9:1–7 God told Noah how to live. Outline in your own words what He said.
  - (b) In Genesis 11:1–9 how did the people live?
6.
  - (a) Romans 1:18—What does this say about the lives of those who hate God?
  - (b) Romans 1:22–25—What is the exchange made by fools’?
  - (c) Romans 1:26–28—What happens to the person living the lie?
7. For what were we created (Deuteronomy 6:4–5; Matthew 22:36–37)?
8. After Man fell, God cursed the creation (Genesis 3:17). Cain and Abel both lived under the curse (Genesis 4:1–16). Briefly describe how they each lived under that curse.
9.
  - (a) What was the covenant God spoke to Abraham in Luke 1:73–75?
  - (b) How was the New Covenant accomplished (Luke 22:20; Hebrews 9:14–15)?
10. What does Galatians 3:6–9 and 13–14 mean to the world and to you?

STUDY TWO

## Understanding Humanity and Its Situation–2

The Background to Biblical Counselling  
(continued)

### **THE ANATOMY OF THE MAN OF GRACE**

- Has repented, placed faith in God and Christ's atoning work.
- Has become regenerate, forgiven, justified, sanctified.
- Has become a son of God by new birth and adoption.
- Has his environment in the family of God, the church.
- God is his Father; Christ is his Lord; the Holy Spirit is his Guide and Empowerer.
- Has become a member of the Kingdom of God proleptically (representation of things as existing before it actually does or did so).
- In the Kingdom he has righteousness, joy and peace.
- He seeks to do the will of the Father in obedience and proclamation of the saving Gospel of the Kingdom.
- Has had love flooded into his heart.

- Has received the gift of the Holy Spirit together with the fruit, the gifts, and the weapons of the Spirit.

### **THE CONSTANT CONFLICT OF THE MAN OF GRACE**

- He is still in the world of the curse.
- The ends of the two ages have come upon him: he is the child of God, battling the forces of evil in their many forms. He lives in faith, hope and love.

### **THE ANATOMY OF THE UNREGENERATE MAN –THE MAN OF GUILT**

- He is under the guilt and curse.
- He is out of kilter with the truth—the ontological.
- He has exchanged the truth of God for a lie. He lives in the lie, rationalising it as truth. He is innately conscious that this is not the case.
- He cannot know and follow the truth of God, Man and creation.
- He has abdicated from his true vocation. He pursues his own but it cannot be satisfying.
- He has to live in idolatry—have some object of worship and service.
- He is under the slavery and law—tyranny of his idol/god/lord.
- He lives in fear of death, that is, of judgment. This sort of mortality was not innate in creation but came from rejection of God's Word.
- His environment is that of the world system, under Satan and evil powers.
- His own fleshly living can never be satisfying and fulfilling.

- He has no true sense of vocation and vocational climax.
- Because he has no true (ontological) system he can never be sure of what he pursues. He is open to anxiety, fear, purposelessness, depression, anger, resentment and the probability of violence.
- Because of his failure, sin, and autonomous endeavours he is fully open to guilts, existential guilt, and so is compulsive in self-justification and self-vindication. The success of others is always a threat to him.
- Because of the factors above he cannot have full relationships with God, others and himself. His failure in these—as in other areas—drives him to irrational actions of sin and crime or of other wrong behaviour. As a result he is open to the occult, to forms of sickness, despair, weakness, and self-punishing techniques, even to suicide attempts or actions.
- His pain is increased by the fact that, whether he wishes it or not, he lives and moves and has his being in God.

### **THE ANATOMY OF HISTORY-GOD'S PLAN**

- Creation is telos-oriented, that is, moving towards its final and purposive climax.
- Man-in-innocence was called to be a fellow-worker with God in this plan.
- Man's fall was incorporated into this plan which was also intended to be redemptive.
- Man not in vocation is lost, has no vocational satisfaction, has no true hope for the future and for history's climax.
- Man's salvation has liberated him wholly from his past—by God's grace and the exercise of his faith—thus giving him a vocational present and a purposeful future.
- Creation in its end—things—God's judgments, the new heavens and the new earth, the marriage of the Bride and the

Lamb, the reality of the eternal Holy City, and Man glorified—vindicates God as 'a faithful Creator'. All criticisms of God and false vindications of autonomous (humanist) Man are exposed.

- When the ontological is renewed then God, Man and creation are in one unity and harmony.

### ***Recommended NCPI Reading:***

Geoffrey C. Bingham, *The Things We Firmly Believe*

Geoffrey C. Bingham, *I, The Man!*

## ASSIGNMENT: STUDY METHOD 1

## Understanding Humanity and Its Situation–2

## Study 2

Cassette SCH 24:1b

This study is broken into three sections: The Man of Grace; The Man of Guilt; and God's Plan. Taking into account all three, write an essay which highlights for you the significantly important truths presented in each case.

Then, keeping these in mind, explain how it is possible for the 'Grace Man' to live at peace in the midst of the constant conflict because he is still in the world of the curse.

Use relevant Scriptures to verify your points, for example, see point 6 of God's Plan—'Creation in its end things' (Revelation 21:1–10).

**Recommended NCPI Reading:**

*The Wisdom of God and the Healing of Man*, 'An Introduction to a Biblical Way of Counselling'.

**Recommended NCPI Listening:**

Tape SCH 1 1:1 b, 'Coming to Know Man, through, God', by Geoffrey C. Bingham.

## QUESTIONS: STUDY METHOD 2

## Understanding Humanity and Its Situation–2

## Study 2

Cassette SCH 24:16

- 1 (a) What caused the lost son to repent of his sin and return home to his Father (Luke 15:11–22; 2 Corinthians 5:17–19)?
  - (b) How much did the Father forgive him (Luke 15:20, 32; Matthew 26:28)?
  - (c) How does Paul describe those who are now Christ's (1 Corinthians 6:1 I)?
2. Galatians 4:4–7—What is our new relationship to God?
  3. Outline the vocation—the work—Man was given to do in Genesis 1:28 and Matthew 28: 18—21.
  4. God's love floods our hearts by the Holy Spirit. He then gives us what we need to love and obey Him. What do the following verses tell us (Ephesians 4:11–13; Galatians 5:22–23; Ephesians 6:13–17)?
  5. Read Romans 3:10–18. Describe the deliberate rebellion of Man against God and his rejection of God. Give verses with your answer.

6. Isaiah 44:14–20 describes the actions of an idolater. What has happened to the heart of an idolater?
7. (a) Why are people afraid to die (Hebrews 2:14, 15; 9:27; 10:26–27)?  
 (b) How do we try to protect ourselves from dying?  
 (c) Can we escape from ‘God and His presence (Acts 17:27–28)?
8. What are the results of life lived in the flesh (Galatians 5:19–21; Colossians 3:5–10)?
9. Match the verses with the text:
- |                     |   |
|---------------------|---|
| Ephesians 1:3–7     | Adam and Eve (mankind) banned from the tree of life.                    |
| Ephesians 1:8–14    | Christ reconciles all things by his blood shed on the Cross.            |
| Ephesians 1:22–23   | Creation will be liberated from its suffering into renewal and freedom. |
| Ephesians 4:15–16   | Jesus bore all sin in his body, his wounds heal us.                     |
| Colossians 1:19–20  | We are chosen to be holy and blameless, adopted as sons.                |
| Romans 8:19–21      | All mankind now has access to the tree of life.                         |
| Revelation 21:22–23 | Christ is the head, we are the body we grow into him.                   |
| Genesis 3:24        | Christ is head over all things, he fills all things.                    |
| Revelation 22:1–2   | God and the Lamb are the Temple, the city is one of glorious light.     |
| Peter 2:24          | God’s will is to unite all things in Christ.                            |
10. What anticipation do you have of the glory in heaven (Philippians 3:10–14)?

## STUDY THREE

## The Person and the Disturbed Conscience

### IT IS LIFE TO HAVE A GOOD CONSCIENCE

Paul said, ‘the aim of our charge is love that issues from a pure heart and a good conscience and sincere faith’. The life of love centres around the good conscience. It is encouraging to know that we can have a good conscience in this life. Paul also said, ‘I always take pains to have a clear conscience toward God and toward men’, and ‘I thank God whom I serve with a clear conscience’. He spoke of ‘holding faith and a good conscience’, and ‘hold the mystery of the faith with a clear conscience’. On another occasion he said that he did not lie but spoke the truth, ‘my conscience bears me witness in the Holy Spirit’ (1 Timothy 1:5, 19; 3:9; Acts 24:16; 2 Timothy 1:3; Romans 9:1). It is evident that when one has a good and clear conscience then one is in a good state of life.

### THE MEANING OF ‘CONSCIENCE’

Various meanings are given, as a comprehensive dictionary shows. The Latin and Greek nouns are close in meaning. The word literally means ‘co-knowing’, that is, ‘awareness with another’. Some see this as ‘self-awareness’, and some as ‘one’s

awareness (knowledge) of another', for example, God. The Puritan writer Richard Sibbes described conscience as 'knowledge with God'. In practice it seems the conscience is aware of, or makes us aware of, good and evil. In fact the conscience passes judgment and even executes judgment when the person does not conform to its warnings.

### **TWO KINDS OF CONSCIENCE**

There is in fact only one conscience but it is aware either of the goodness of the person or his evil. We have seen what is the good conscience. There is also 'an evil conscience', that is, 'consciousness of one's own evil'; a 'defiled conscience'; a 'weak conscience'; and a 'seared conscience' (Hebrews 10:2, 22; 1 Corinthians 8:7; 1 Timothy 4:2). Man who has fallen and is not redeemed cannot truly know good and evil. He ate of the tree of the knowledge of good and evil (Genesis 3:1–6) in order to be able to know good and evil—of himself! Only in God can he know good and evil. Sin deceives (Hebrews 3:13–14) and so do all forms of evil.

### **THE LAW AND CONSCIENCE**

All cultures and religions have a law or laws. The law of God is never apart from God and cannot be known apart from Him. When a person tries to obey that law—apart from God—it becomes a tyrant to him. People feel guilty when they do not obey their gods or laws. Not all laws are godly, hence the conscience cannot be reliable as a guide or monitor when it demands obedience to certain given cultural, ethical or religious laws (see Galatians 4:8–10; Colossians 2:16–23). Man dreads death and judgment (Hebrews 2:14–15; 1 John 4:18) and so develops an uneasy conscience—'conscience cloth make cowards of us all' (William Shakespeare, Hamlet, III. i. 51).

### **THE DISTURBED CONSCIENCE**

This the Puritans called 'the unquiet conscience'. If we go carefully through our first two studies we see where Man is at. He is under judgment and wrath—now! Two things emerge:

- (a) *Man is guilty for not being what he ought to be, and not doing what he ought to do.* This is existential guilt, that is, as an existent in a functional creation he has fallen from what God created him to be, and goes against the existing order.
- (b) *As a responsible human being he breaks the laws of God, going his own selfish way.* He is thus loaded with guilt, which compounds his rebellion against God, and draws him on to more sin and guilt.

No one can understand what happens in the depths of a person when he is in guilt. His conscience never leaves off accusing him, and all evil powers join that accusation (Jeremiah 17:9; Mark 7:20–23; Isaiah 57:20–21; Hebrews 2:14–15; Revelation 12:10). A study of Psalms 32:1–4, 38:1–8, 65:3, and Proverbs 5:22–23 shows us how deeply guilt affects us. Man is in endless misery because of the guilt of his sins.

### **EXAMPLES OF THE DISTURBED AND QUIET CONSCIENCES**

Possibly the most outstanding example of a disturbed conscience in non-biblical writing is that of Lady Macbeth. Indeed her 'case' bears close examination. Cain is a strong example of the disturbed conscience. He exhibits hatred and anger, arising out of a wrong attitude to God and his brother. Psychologically—and even theologically—we can understand his situation. The rebellion of his parents against God was no good ground for his training for life. By contrast, and even being of the same parents, Abel was the man of the quiet conscience. First John 3:10–15 with Genesis 4:1–16 shows what an evil conscience can be and do in a person.

In the Old Testament the term ‘conscience’ is not present. Instead the word ‘heart’ stands in for it. In I Samuel 24 the incident of David cutting the skirt of Saul’s robe takes place where ‘David’s heart smote him’ because of this. His heart did not smite him regarding his adultery with Bathsheba and the murder of her husband Uriah until the prophet Nathan convicted him. Psalms 32 and 51 tell the story of the state of his heart with guilt, and the relief which came through forgiveness.

### COMPENSATING THE CONSCIENCE

Man, driven by his conscience, seeks to compensate. He does this in various ways: (i) *he refuses to acknowledge sin as sin*, refuses the sense of guilt, hardens himself, and drives the pain of guilt into the depths of himself (cf. Isa. 57:20–21; Ps. 51:6–12). In doing this he exposes himself to terrible moral hypocrisy, and repercussions from his inner being; and (ii) *he is driven into cosmetic living*; that is, he spends most—if not all—of his time in ‘making up’ to what he thinks he ought to be, and ‘covering up’ what he really is. He is always conscious of what people think of him. Thus *he is always seeking to justify himself*. Because he cannot justify himself, he is insecure, sensitive to what people think, imagines criticisms, hates others, suspects conspiracies, and generally lives in misery. His chief critic is himself. He goes through stages of sensing his moral defilement, his moral inadequacy, and his worthlessness as a person. The man of the morbid conscience (‘consciousness of evil’) is a curse to himself, and knows nothing of the liberation of grace. ‘Grace’ as a word or an idea is abhorrent for it suggests his works of religion and guilt-compensation are worthless.

### THE HEALING OF THE DISTURBED CONSCIENCE

There can be only one healing—the grace of God—and that healing is total. The forgiveness of sins (Matthew 26:28;

Acts 2:38; Ephesians 1:7) and cleansing from sin (Hebrews 1:3; 9:14; 10:22; 1 Corinthians 6:11) mean the conscience is purged from the guilt of sin, its penalty and its pollution. Hebrews 9:14 is categorical—all dead works (sins) are purged by the death of Christ. There remains no need for clinical healing of memories, therapies of liberation from past sins, for forgiveness and cleansing is total. ***The gift of grace justifies (Romans 3:24) and the person no longer needs to compensate the conscience, or justify himself by any acts or deeds of so-called righteousness.***

Of course repentance and faith are necessary so that forgiveness, cleansing and justification will become living realities to the recipient, but repentance and faith are also gifts of God, so that grace is thus assured as total. The conscience now becomes clear, good, and pure.

### THE NEW, CLEAR CONSCIENCE

If we check the contexts of the good, clear, and pure conscience. in the New Testament, we will see the remarkable change in the human person who has had his ‘dead works’ purged. Love now flows, entrance to the holy of holies is made, peace with God is a true experience, the shame of pollution is dissolved, the burden of guilt is taken away, all things appear pure, true discernment of good and evil is achieved, self-justification is wholly unnecessary, so that ‘cosmetic living’ can be a thing of the past. The deep and tortuous disturbances caused by the guilt of Man are replaced by the ‘love, joy and peace’ of the new life.

**Note:** No counsellor can effect this change simply by cognitive (reasoning) discussion, though such is helpful and necessary. The counsellor must be able to point to the revelation of the ‘Wonderful Counsellor’ who came to quiet the disturbed conscience by his saving work of the Cross.

***Recommended NCPI Reading:***

Geoffrey C. Bingham, *The Conscience—Conquering or Conquered?*

Geoffrey C. Bingham, *The Cleansing of the Memories*

Geoffrey C. Bingham, *If We Say We Have No Sin ...*

ASSIGNMENT: STUDY METHOD I

The Person and the Disturbed Conscience

Study 3

Cassette SCH 24:2a

In the notes under the heading, ‘The Disturbed Conscience’, read point (ii): As a responsible human being he breaks the laws of God, going his own selfish way’.

With this in mind, read the account of David and Bathsheba in 2 Samuel 11:1 – 12:25.

Write an essay outlining the steps of David’s decline into sin and the outcome, with reference to Psalms 32 and 51—also for the effects of a guilty conscience, Psalm 38, especially verses 1–8.

Conclude the essay with the consequence David experienced from a cleared conscience under grace when he had been constrained to face God in repentance and faith.

QUESTIONS: STUDY METHOD 2

The Person and the Disturbed Conscience

Study 3

Cassette SCH 24:2a

- I. What is revealed in these verses about the life of a man who knows the love of God (I Timothy 1:5, 19 and 3:9)?
2. (a) What is the meaning of conscience?  
(b) What place does conscience have in a person (Isaiah 5:20)?
3. (a) In Genesis 3:1–6 what did Adam and Eve hope to gain by listening to the serpent?  
(b) Describe the state of Man's heart in the following verses: Jeremiah 17:9, 10; Genesis 6:5; 8:21; Hebrews 3:13, 14.
4. Why does Man have a fear of death (from Hebrews 2:14, 15; John 4:18)?
5. Who is the accuser in these verses (Jeremiah 17:9; Mark 7:20–23; Isaiah 57:20, 21; Hebrews 2:14, 15; Revelation 12:10)?
6. Describe the life of the Psalmist (David) before God in Psalm 38:1–8.

7. In Psalm 51, David is still in his sin, but a change has come to him (compared to Psalm 38). What is that change?
8. Why do we try to justify ourselves to God, to others and to ourselves?
9. Who is the only one who can justify us and how does it happen (Romans 3:24—26; 8:33; Hebrews 9:14)?
10. How do we live now with a clear conscience (Romans 12:1, 2; Hebrews 10:19–25; Colossians 3:15)?

## STUDY FOUR

## The Person and Chronic Anger

**ANGER IN THE HUMAN RACE**

At first sight there would appear to be a moderate amount of anger in the human race, but this would be a superficial conclusion. Anger is deeply rooted in all of us. Our history of family, local and national politics, and international relationships is one of anger, hatred, cruelty, selfishness and wars—even to genocide. We have enough anger in our churches to prevent us pointing to those outside. Of course we have the seemingly permissible anger which arises from injustice, that is, righteous indignation, and this surely has some place in human affairs, but when that is retained and cultivated it quickly turns to self-righteousness, resentment and bitterness. The human race certainly provides its own breeding grounds for universal anger.

**ANGER IN THE BIBLE**

There are sufficient case histories in the Bible regarding anger to provide us with all the research materials we need! Persons such as Cain, Lamech, Esau, the sons of Jacob, Saul, Jezebel, and Jonah are a few whom we could study. The works of the flesh list ‘enmity, strife, jealousy, dissension, party spirit and envy’ as one part of human fleshliness. We recognise that these arise from the same source. Jesus speaks of similar things powerfully

working in the heart and defiling it (Mark 7:21–22). It was Jesus who, in the Sermon on the Mount (Matthew 5:21—22), spoke so strongly against anger: You have heard that it was said to the men of old, You shall not kill; and whoever kills shall be liable to judgment.” But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, “You fool!” shall be liable to the hell of fire.’

Setting aside for the moment the subject of human anger, Satan is depicted as an angry creature. In Revelation 12:12—as the red dragon—the devil has come down to you in great wrath, because he knows that his time is short!’ In Revelation 17:16, the ten kings and the evil beast hate the unholy harlot (Babylon) and devour her flesh. It is certain that anger is always present with evil.

**THE CAUSES OF ANGER**

Proverbs 14:29–30 says, ‘He who is slow to anger has great understanding, but he who has a hasty temper exalts folly. A tranquil mind gives life to the flesh, but *passion* makes the bones rot.’ The Hebrew word for ‘passion’ is *qinah* and can be translated. ‘envy’. ‘jealousy’, or ‘zeal’. It carries the idea of intensity. We have seen that guilt brings with it a compulsion to justify oneself, and *qinah* carries the idea that another’s success is a threat to oneself, and so anger and jealousy are born. Cain in this sense was envious of Abel and so moved to murder:

- (a) Anger generally arises when one cannot get his/her own way. It is as simple as that. Behind it is the thought that one has a right to one’s own way, one’s own planning, one’s own achieving. Unfortunately, since every human being knows what is right and what is wrong, and what he wants, anger is bound to arise. Even deeper than anger against another human being is anger against God, since it is assumed that

being God He should (would) so arrange times and circumstances that everything turns out for everyone in the best possible way!

- (b) Anger comes from the confusion over the matter of an imperfect creation. Because things do not work out as we wish, and because we can see disease, suffering, cruelty and other similar things, we assume God is not 'a faithful Creator'. The creation is not essentially imperfect, but appears to be imperfect because of the Fall, and the bondage of corruption to which it was subjected—though in hope of ultimate release. Sinful human beings cannot see how creation can be as it is, and are not willing to admit that the bulk of suffering and awryness comes from human sin and Satanic deceit and oppression.
- (c) Anger comes when God and people do not do what we wish them to do. This accords with '(a)' above. Jeremiah 10:23 says Man's way is not in himself. When he attempts to make it so, then issues become confused. We are really guilty (and so angry) because we do not do what God wants us to do! God created Man to be with Him in ruling the creation. Man abdicated this edict and so he feels existential guilt which in turn is an irritant to all his life. Man is arrogant in his autonomy, but also insecure. (See the study on 'Conscience'.)
- (d) Anger comes from an experience of injustice. injustices are of two kinds: (i) real; and (ii) imagined. If we are insecure, seeking to justify ourselves, then we will be angry at both kinds. Anger always leads us into irrationality and so inflames us to further anger. In this way sin, guilt and anger compound each other. We are particularly angry about infringements of our 'rights', about being dishonoured and our dignity being infringed.
- (e) Anger comes from being subjected to any form of authority. The Fall seemed to indicate Man would be his own person'.

God must not interfere, nor any other. Angry people generally resent authority, or anything which restricts or constricts them.

- (f) Anger is generally raised by four things: that is, heredity, parental upbringing, environment and circumstances. The angry person resents these things, blames them as responsible for his present condition, and is angry with others and particularly with God that He has not handled these things in a better way!

Note: It is a curious fact about anger that the angry person insists—perhaps even to violence—that he is right and others wrong. It says something about the tremendous power of guilt and the inferiority/superiority drive behind it, as a force of self justification. If harm comes from anger, then as with all anger, the subject thinks he/she is victimised. No responsibility is taken!

### SOME SCRIPTURES ON ANGER

The following Scriptures from the Book of Proverbs are helpful, even if we glance at them as they are quoted:

For, jealousy makes a man furious,  
and he will not spare when he takes revenge (6:34).

A man of quick temper acts foolishly,  
but a man of discretion is patient (14:17),

He who is slow to anger has great understanding,  
but he who has a hasty temper exalts folly.  
A tranquil mind gives life to the flesh,  
but passion makes the bones rot (14:29—30).

A soft answer turns away wrath,  
but a harsh word stirs up anger (15:1).

A hot-tempered man stirs up strife,  
but he who is slow to anger quiets contention (15:18).

## Wonderful Counsellor

He who is slow to anger is better than the mighty,  
and he who rules his spirit than he who takes a city (16:32).

Good sense makes a man slow to anger,  
and it is his glory to overlook an offence (19: 11).

The north wind brings forth rain;  
and a backbiting tongue, angry looks (Prov. 25:23).

Wrath is cruel, anger is overwhelming;  
but who can stand before jealousy? (27:4).

Scoffers set a city aflame,  
but wise men turn away wrath (29:8).

A man of wrath stirs up strife,  
and a man given to anger causes much transgression (29:22).

For pressing milk produces curds,  
pressing the nose produces blood.  
and pressing anger produces strife (30:33).

## DEALING WITH ANGER

There are *two* known ways of attempting to deal with anger, that is: (i) the person represses anger; or (ii) expresses it. In the first case repression does damage to the person, and so eventually fails. In the second case the overt expression of anger brings guilt for doing such a thing, thus increasing anger and further compounding guilt. Human beings have shame at anger. There is a *third* way of dealing with anger, that is, *just not have it?* This seems to be the emphasis of Matthew 5:21–26. One refuses to become angry, and where anger has happened then one makes things right—becomes reconciled—with the person against whom the anger has been expressed.

When the third way is suggested, the angry person refuses to accept it because he believes himself to be justified in being angry, that is, that his anger is just. This anger is seated in every

## The Person and Chronic Anger

part of the person and is highly dangerous, leading to all kinds of actions which he justifies, though irrationally of course.

## God's Love the Only Answer

The counsellor must seek to bring a revelation of God's love. Me angry person has a deficient, wrong, and even horrific view of God. The origins of such views generally lie in family, early life, and so forth. Sometimes conversion does not dissolve this wrong image of God. Showing the Father's love in the Son, the Son's love on the Cross, especially in bearing the guilt of sin, and further, Christ's bearing our griefs and carrying our sorrows, with the healing power for the wounds we have received as lying in his suffering, will change the wrong image.

Again the doctrines of justification, forgiveness, and cleansing of sins must be pressed earnestly, even to showing that our angers have been borne in that Cross. Only love through 'no condemnation' will alter the wrong image to that of the Father's love. The responsibility for our sins and angers must be shown so that genuine repentance and faith can issue, and the person be liberated.

## Showing the Futility of Anger

When it can be seen that anger against Man is anger against God and that anger achieves nothing, but rather destroys the angry person, then its futility can be revealed. Practical advice as to forgiveness of others and reconciliation with them should also be given.

### **Recommended NCPI Reading:**

Geoffrey C. Bingham, *Angry Heart or Tranquil Mind?*

Geoffrey C. Bingham, *The Wounding and the Healing*

Geoffrey C. Bingham, *The Cleansing of the Memories*

Geoffrey C. Bingham, *If We Say We Have No Sin ...*

ASSIGNMENT: STUDY METHOD 1

The Person and Chronic Anger

Study 4

Cassette SCH 24:2b

In this study under the heading, 'The Cause of Anger', are six points. With these in mind read the book of Jonah, noting how many of these points would apply to his situation.

Now write an essay putting into your own words Jonah's experiences, thoughts and actions, while highlighting where these six points are relevant to him as an angry man.

In the final paragraph of this chapter—'Showing the Futility of Anger'—we have the condition of Jonah. What evidence did he have of the true nature of God that, if he responded to it, could bring him forgiveness, peace and freedom from his anger?

Conclude your essay with your findings concerning this matter.

QUESTIONS: STUDY METHOD 2

The Person and Chronic Anger

Study 4

Cassette SCH 24:2b

1. (a) How do these verses describe the person who is angry  
(b) (Ecclesiastes 7:9; Proverbs 12:16; 14:29)?  
How does Paul describe anger in Galatians 5:19–20?
2. (a) Read 2 Kings 5:8–14. Why did Naaman become angry?  
(b) Read Matthew 2:16. Why did King Herod become angry?  
(c) Read Acts 6:8–15; 7:51–60. Why did the council become angry?  
(d) Read Revelation 12:10–12. Why is Satan angry?
3. What does Jesus say is the consequence of being angry with our brother/sister (Matthew 5:21–22)?
4. Outline what the following verses tell us about the effects of anger, envy and jealousy: Proverbs 14:30; Psalm 112:10; James 3:14–16.

5. (a) Describe the reaction of Joseph's brothers in Genesis 37:4-11.
- (b) What was the result of their attitudes (Genesis 37:18-21)?
- (c) How did the Lord deal with Miriam and Aaron when they were angry with Moses in Numbers 12:1-10?

6. Match the following statements:

anger is when we don't	heredity, upbringing, environment, circumstances
anger comes when God	the state of creation
anger is raised by	we keep a record of wrongs
anger results from	not getting my 'rights'
anger comes when we are confused about	get our own way
anger at God and people results in	our arrogance and insecurity
when we experience injustice	we want self rule
instead of obeying another's authority	doesn't do what we want

7. Outline three ways of dealing with anger and its consequences.
8. Why do we think our anger is just?
9. (a) What choice did the people mentioned in Psalm 53 make?

- (b) What was the view they had of God (Romans 8:1; Psalm 53:1; Jeremiah 3:4-5)?
10. Isaiah 53 tells us how Jesus bore all our sin. Psalm 32:1-5 tells us how to deal with our sin. When/how has that happened in your life?

## STUDY FIVE

## The Person and Purposelessness

**THE GOD OF PURPOSE**

The will of God always presupposes purpose, as in Revelation 4:11, ‘you created all things, and by your will they existed and were created’. This links with Romans 1 1:36, ‘For from him and through him and to him are all things’, that is, their nature and purpose are known only to Him. First Corinthians 8:6 says, ‘yet for us there is one God, the Father, from whom are all things and for whom we exist’, whilst in Colossians 1:15–16 all things are created *through* Christ and exist *for* him. The ‘for’ in these cases must represent some purpose.

That God is a God of purpose is clear from various references in the Old Testament (cf. Isaiah 14:24–27; 19:12; 23:9; Jeremiah 4:28), but such purposes are *within* history, in certain localities and not *for* history as a whole. Beyond the localised purpose are the general purposes as they are in the primary purpose of God. These are linked with God’s counsel, that is, His will devised in wisdom (see Isaiah 25:1; 46:5, 8–11; cf. 48:12–16). Thus Psalm 33:1 I says, The *counsel* of the LORD stands forever, the thoughts of his heart to all generations’,

It is in the New Testament that this principle is found so strongly in passages such as Ephesians 1:11, who accomplishes all things according to the *counsel* of his will’, and this relates to

the mystery of his will, according to *his purpose* which he set forth in Christ’ (1:9), which further relates to what he planned before time, that is, that we should be holy and blameless before Him, and be His sons to the glory of His grace (1:4–7). It is further shown in Ephesians 3:1–12, where the plan of the mystery’ of the universal Gospel is ‘according to the eternal purpose which he has realised in Christ Jesus our Lord’. So in 2 Timothy 1:8–9 Paul spoke of ‘the power of God, who saved us and called us with a holy calling, not in virtue of our works but in virtue of his own *purpose* and the grace which he gave us in Christ Jesus ages ago [from times eternal

The Greek word for purpose is *prothesis*, that is, a thesis set out beforehand. When we add I Corinthians 2:7–‘we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification’—then we conclude that there is a principle such as Proverbs 16:4 sets out: ‘The LORD has made everything for its purpose’. In other words, *there is nothing purposeless in God’s plan and it is ontological, for Man to desire to know the purpose of his life and to set about to do it.*

**‘EVERYTHING FOR ITS OWN PURPOSE’**

In line with Proverbs 16:4 is God’s observation of His creation when He had completed it, namely, It is very good’; the ‘good’ meaning ‘pleasant’, ‘appropriate’, ‘functional’. This is the thrust of ‘God made man upright’ (Ecclesiastes 7:29), and ‘He has made everything beautiful [appropriate, functional] in its time’ Eccl. 3: 11 ). Add to this the famous section of Ecclesiastes 3:1–9 beginning with ‘For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die’—and we can see that all things are purposeful and functional.

‘Purposeful’ generally presupposes a goal, an end, a fulfilment. In Genesis 1:28–31 where Man was given the mandate to ‘Be fruitful and multiply, and fill the earth and subdue it’, the

idea of filling the earth presupposed an end or *telos*. The Scriptures in our first section of this study (above) show that God had His purposes for His creation from before time ('from times eternal'). Romans 8:18–25 shows that creation—which was subjected to the futility in the bond of corruption—will one day be released to its full functional operations. Likewise Man will be glorified—which is God's ultimate intention for him. That goal will not be reached simply by creation but also by redemption. So then it is built into God's creational plan that this goal of salvation will be reached. Man—we believe—has intuitive understanding of this final *telos*, because he correlates to God the Father, Creator and King, as a child, a creature, and a subject. Furthermore he has the necessity of God being Redeemer so that he can be redeemed. In other words Man is aware—even though he strives to suppress this awareness—of the fact that no human being should be purposeless, that is, goalless.

### MAN MUST HAVE PURPOSE

It is built into Man that he have purpose. The goal presupposes the fact of the way to that goal. Man must walk in some way. His true way must be God's way. In Psalm 119 this is the way of obedience to God's law. The law (*torah*) is itself 'instruction in the way'. If the primal couple had gone God's prescribed way, they would not have encountered death. Jeremiah 10:23 says, 'I know, O LORD, that the way of Man is not in himself, that it is not in Man who walks to direct his steps'.

The Book of Proverbs refers constantly to 'the way', and in 14:12 says, 'There is a way which seems right to a man, but its end is the way to death', whilst 20:24 says, 'A man's steps are ordered by the LORD; how then can man understand his way?' The law is the way of life (Ps. 1; 19; 119), but then law also includes 'covenant'—covenant always being 'of grace'.

We conclude that *it is ontological for Man to seek God's goal and walk God's way to it*, especially as he has promises from

God that he will reach it, and is supplied with the grace he needs to reach it. In the New Testament, Christ is called 'the Way', and His people are the people of the Way' (John 14:6; Acts 9:2; 24:14, 22).

### MAN WITHOUT PURPOSE

Man without purpose is generally Man without hope. Today, vocational guidance is a discipline which aims to help people who need guidance and direction. Viktor Frankl, the noted psychiatrist and author, has strongly revealed how Man needs a goal, even if it be a short-term one. Hope and a goal come together as part of the dynamics of human living. Whilst some people are anarchists and nihilists<sup>1</sup>—and this probably because of anger, disillusionment and disbelief in a God who properly orders the world—yet many others are just bewildered, uncertain, and confused. It is these we seek to help with the doctrine of God's purposes, His promises and His goals for mankind. How can we give purpose—and so hope—to a person?

### THE GIVING OF PURPOSE AND HOPE

As in all counselling, one can only be helpful when the person desires help, having come to the end of his or her tether. If we recognise that people are always rushing to the future to get away from the past and so have no real present experience in love, joy and peace, then the doctrines of salvation from the past, aid in the present, and substantial hope for the future will be greatly helpful. In the light of this the following should be pursued:

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<sup>1</sup> Anarchists are those who believe that all governments should be abolished. Nihilists reject the established order, current beliefs in religion or morals, and deny all existence.

- (a) The teaching of God's purposes must be given, and the place of humanity in those purposes. We need a theology of purpose, promise and hope.
- (b) We need to see the causes of the person's hopelessness and purposelessness.
- (c) We need to recognise that having a hopeless past means no hope for the future. The doctrine of the cleansing of the past, God's total forgiveness (for sins past, present, and future), and His justification is greatly liberating and must be taught by the counsellor, received by the person and applied to himself.
- (d) A renewal in: (i) the creational mandate; (ii) the redemptional mandate; and (iii) the personal plan that God has for His child, is required. This plan relates to God's goal in resurrection, eternal life, and glorification, but also relates to the immediate pattern of life of the person—God being with him. The person needs to recognise that each personal plan is within the corporate plan for God's people and His creation. Thus the context of the church for the healing from purposelessness—as in all other healing—is essential; and most powerful.
- (e) We need to recognise that some people appear not to be caught in purposelessness and hopelessness because they constantly manufacture short-term goals which give them a temporary sense of purpose and goal, for example, the farmer who was building larger barns, or similar persons who have immediate materialistic goals.

“The same problems are found in relation to other conditions, such as the disturbed conscience, chronic anger, and guilt of sexuality, which will be found in purposelessness. What must be kept in mind all the time is the moral responsibility of every

person for his or her life and decisions. The idea of being victimised—that is, we are not responsible for what has happened to us as the result of action against us—must be strongly opposed. To sympathise with the person and lay the blame of their condition on these 'victimising things' is unhelpful.

**Recommended NCPI Reading:**

Geoffrey C. Bingham, *Creation and Reconciliation*

Geoffrey C. Bingham, *Hope without Shame*

Geoffrey C. Bingham, *Discovering Your Identity*

Geoffrey C. Bingham, *Living in Faith. Hope and Love*

ASSIGNMENT: STUDY METHOD 1

The Person and Purposelessness

Study 5

Cassette SCH 24:3a

On page 35, under the heading, ‘The God of Purpose’, the last paragraph states, .. there is a principle such as Proverbs 16:4 sets out: “The LORD has made everything for its purpose” In other words, *there is nothing purposeless in God’s plan and it is ontological for Man to desire to know the purpose of his life and to set about to do it.*’

Paul in his Letter to the Ephesians, especially in 1:3–14, sets out for the Christian, the past, present and future plan of God.

With this in mind, read the parable of Jesus in Luke 15:11–32, concerning the lost son, and write an essay on the actions and reactions of the three characters involved from the aspect of purpose, and the lack of true purpose.

Conclude your essay with your findings concerning this matter.

QUESTIONS: STUDY METHOD 2

The Person and Purposelessness

Study 5

Cassette SCH 24:3a

1. (a) What did God reveal about His plan and purpose for creation in Revelation 4:11, Romans 11:36, and Corinthians 8:6?  
(b) Who is the focus of all purpose in Colossians 1:15–16 and I Corinthians 8:6b?
2. The following verses all state similar truths about God. What are they (Isaiah 14:24–27; 19:12; 23:9; Jeremiah 4:28)?
3. (a) Ephesians 1:11 speaks of God’s ‘counsel of His will’. Explain this simply.  
(b) Now read Ephesians 1:4–11 and state what His will is.
4. What difference does it make to a person when they know God’s plan and purpose for their life (1 Corinthians 2:7; Proverbs 16:4; Philippians 4:4–7)?
5. What does Ecclesiastes 3:1–8 mean to you?

6. Read Romans 8:19—25:
  - (a) What does this reveal about the creation?
  - (b) What do these verses reveal about Man?
  - (c) What does it say about Man's relationship with creation?
7. Describe the two ways of life found in Psalm 1.
8. (a) What does it mean for a man not to have purpose?
  - (b) How might a person who has no hope view themselves?
  - (c) How might some people cover up their hopelessness and purposelessness (Luke 12:16–20)?
9. What is the hope God gives us in Galatians 2:19–20, 2 Corinthians 5:17–19, Philippians 3:10–11, and Romans 8:29–30?
10. In what ways has this lesson helped you when considering your counsel to others?

## STUDY SIX

## The Person and The Past

**THE PAST THAT IS PAST**

Man is a creature with a past. Where he believes his past is a failure, he has dreadful memories and feels his life has been of little point. He is in a dilemma. He thinks that if he has luck, he may survive the future—but he cannot be sure of this. However, if fate should deal him a blow, then he may be afraid and try to run away from the past. Rushing headlong into the future, he will find no great value in the present nor in his future. Theologically, Man dreads the future because of his fear of death (not because he will die, but because he deserves to die) which is his fear of judgment. If by cruelty or brainwashing, his past—however good or bad—is erased, even temporarily, he may become like a zombie. Man was created to have a great past, present, and future, and his not having it this way adds greatly to his existential guilt. In Ecclesiastes 3:14 we read, 'I know that whatever God does endures for ever; nothing can be added to it, nor anything taken from it; God has made it so, in order that men should fear before him'. The writer is saying of God's work that nothing can be taken out of existence. This he sees as awesome to men when they realise it. Can, then, anything be taken out of existence—anything at all? In the next verse we read, 'That which is, already has been; that which is to be, already has been; and God seeks what has been driven away'. The NEB says of the last clause,

‘God summons each event back in its turn’, and the NIV reads, ‘God will call the past to account’.

It seems that the writer is saying, ‘To God, past, present and future events are one, and we are awed that they are controlled by God, and so are immutable (unchangeable). Nothing that has been can be put out of existence and God will call all things of the past to account.’ Man fears God because of His control of all things, and this strongly so because of his own past!

If nothing can be put out of existence how then can we destroy what is wrong in our pasts? We cannot, and it is this which drives Man into torment. He constantly sees the past and fears the wrath to come (cf. I Thessalonians 1:10; Ephesians 2:2; 5:6; Colossians 3:6).

### **THE PERSISTENCE OF THE PAST: RETRIBUTION**

David said (Psalm 25:7), ‘Do not remember the sins of my youth’, and Job cried (13:23–26), ‘You write bitter things against me, and make me reap the iniquities of my youth’. David (Psalm 25:7) had asked God for an alternative: ‘according to your steadfast love remember me, for your goodness’ sake, O LORD!’ He was saying, ‘Remember me in love, and not the sins of my youth’. This is similar to his prayer of Psalm 51:1.

Again, in I Kings 17:17–24 when the widow’s son was dying she cried to Elijah her guest, ‘What have you against me, O man of God? You have come to me to bring my sin to remembrance, and to cause the death of my son!’ She obviously thought the death of her son was retribution for her own past sins. The thought of retribution for sin is also found in the next chapter, verse 9. In Genesis 42:21–22 Joseph’s brothers see retribution for their sin against him, coming to them after so many years.

The principle of retribution for sin is brought out powerfully in Ezekiel 21:24, ‘Because you have made your guilt to be remembered, in that your transgressions are uncovered, so that in all your doings your sins appear—because you have come to

remembrance, you shall be taken in them’. This is a terrifying passage, and is another indicator of the torment a person suffers when he remembers his past. Nothing can be taken out of existence.

### **THE MEMORY STORAGE**

Everything goes into the memory data bank, and does not lie there statically, but operates dynamically. That was why Job feared that God would bring him into remembrance of his sins. Isaiah (57:20–21) said, the wicked are like the tossing sea; for it cannot rest, and its waters toss up mire and dirt. There is no peace, says my God, for the wicked.’ So from the memory bank come crises as the impurities of our past are cast up on the surface of our consciousness.

God told Israel in exile that He would bring them back into their land, give them new hearts and a new spirit, the consequence of which would be that, ‘You will remember your evil ways, and your deeds that were not good; and you will loathe yourselves, for your abominable deeds’. Memory—even if vitally necessary for the act of true repentance—is not a pleasant thing.

### **MEN AND WOMEN AND THEIR PASTS**

We will have to deal with persons who are dogged cruelly by their past, as we indeed have been, from time to time. It is those who have disturbed (morbid) consciences who will need help. David (Ps. 38:3–4) once cried, ‘There is no soundness in my flesh because of your indignation; there is no health in my bones because of my sin. For my iniquities have gone over my head; they weigh like a burden too heavy for me.’ In another place (Ps. 32:3–4) he describes the state of unconfessed sin remaining within him, and what he experienced, ‘While I kept silence, my body wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer’. We might be permitted for thinking

such folk were ‘psychologically disturbed’, instead of realising they were persons who were feeling the wrath of God on their sins.

When we look at Genesis 6:5, 8:21, Jeremiah 17:9–10, Mark 7:21–23, and Romans 1:21–32, then we realise what human beings are. When they are chronically angry, purposeless, of a disturbed conscience, and sexually in misery then we see the perverse dynamics of evil which drive them. To rationalise these things only in a psychological way is to sidestep the deep issues.

### **GOD’S SOLUTION TO MAN’S PAST**

#### **The Great Promises and Actions of Cleansing and Forgiveness of Sins**

God said, in the promise of the New Covenant (Jeremiah 31:34), ‘I will forgive their iniquity, and I will remember their sin no more’. He also said (Ezekiel 36:25), ‘I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you’. He promised (Zechariah 13:1), ‘On that day there shall be a fountain opened for the house of David’. When Christ came he brought this forgiveness and cleansing to men and women with whom he dealt—no doubt in the light of the coming Cross. A sinful woman was purged of her past; a man who was paralysed had his sins forgiven and so was healed; a woman at a well was released from her past and had a fountain of life opened up in her; a tax gatherer became an apostle; another tax gatherer, a love)• of God; and so on. In the very hour of his death a bandit became a candidate for heaven. Men and women repented—some of them with tears.

#### **The Action of the Atonement Which Purged Men and Women Forever**

It is on the Cross we see the action which brought about the purging of the past, gave life in the present and hope for the future. Scriptures which deal with cleansing—and their import—

which we should press, are: Acts 15:9; 22:16; 1 Corinthians 6:1 Ephesians 5:26; Titus 3:5; Hebrews 1:3; 9:14; 10:22; 1 Peter 1:22; 3:21; 1 John 1:9; Revelation 7:14. Jeremiah 33:8 (cf. Psalm 32:5) says, ‘I will cleanse them from all the guilt of their sin against me, and I will forgive all the guilt of their sin and rebellion against me’. The utterness of Isaiah 1:18 should also be pressed. as also of Jeremiah 31:34. The person should know that the past is completely finished., and that this obtains for every moment of life. The new is always opening up. The assurance of ultimate impeccability (faultlessness) gives pure hope to the oppressed person. This is because Christ took all the impurity of the human race into himself, encapsulated it in his pure self, his impeccable conscience, and immolated (killed as a sacrificial victim) it in his utter holiness, like some powerful detergent in which ‘the enzymes eat the dirt’.

### **CONCLUSION: THE PAST IS PURE, THE PRESENT IS BEING PURIFIED, AND HOPE IS OF PEERLESS PURITY**

Provided the principle of constant warfare with evil is recognised and the person is also aware of being in the tension of two ages, so that he realises nothing will be flawlessly perfect in this life, the person being counselled can be delivered from a difficult past, find a rich present, and look forward with hope to a wonderful future. The old process of digging up the past, opening up the human can of worms, distributing sympathy for past hurts, traumas and wounds, is one we must abandon. God’s forgiveness and cleansing is not by instalments. The past has been transformed. A person may now genuinely live in the present tense.

#### **Recommended NCPI Reading:**

Geoffrey C. Bingham, *The Cleansing of the Memories*  
 Geoffrey C. Bingham, *If We Say We Have No Sin . . .*  
 Geoffrey C. Bingham, *The Wounding and the Healing*  
 Geoffrey C. Bingham, *Hope without Shame*

ASSIGNMENT: STUDY METHOD I

The Person and the Past

Study 6

Cassette SCH 24:3b

Choose between the following two assignments and write one essay only:

1. On page 46 there is a section entitled 'God's Solution to Man's Past'. One person mentioned under this heading is the woman at the well (John 4:1–42).

Write an essay on how she is confronted by Jesus, faces her past and repents, along with the outcome.

For further reference see page 46: It is on the Cross we see the action which brought about the purging of the past, gave life in the present and hope for the future'. Then turn to Hebrews 10:19–25 in your Bible, noting five exhortations that spring from Jesus' provision for our reconciliation with God the Father:

- (a) Let us draw near to God.
- (b) Let us hold unswervingly to our hope.
- (c) Let us consider how to spur one another on.
- (d) Let us keep meeting.
- (e) Let us encourage one another.

Do any of these fit the woman's situation in John 4? If you believe so, include them in your essay.

2. The past is significant with Man's consideration of his future, and cannot be overlooked, but must be accepted and dealt with for peace of mind. (See Ecclesiastes 3:14–15).

In 2 Samuel 12, David has to face the consequences of his past actions, recognising his sin against God. But, in repentance, receives forgiveness, so that there is no more guilt concerning this matter. Refer to Psalms 32 and 51. (Notice the contrast between David's confession and that of Saul in I Samuel 15:24.)

With the above in view, write an essay about the confrontation between Nathan–God's prophet–and David, with his response, acceptance and hope.

Include how Hebrews 9:14–15 applies to David's case.

QUESTIONS: STUDY METHOD 2

The Person and the Past

Study 6

Cassette SCH 24:3b

1. God's disobedient and rebellious chosen people refused to worship only Him. He judged them because of their stubborn rebellion and sent them away from the Promised Land into exile in Babylon. Their past relationship with God deserved death. How does God speak to His people in Jeremiah 29:10–12 while they are in exile?
2. Why does Man dread the future (Hebrews 2:15)?
3. (a) In Ecclesiastes 3:14–15, what is the writer saying?  
(b) What might be Man's response to the above (3a)?  
(c) Since Man is full of guilt, is he able to destroy any of the wrongs in his past?
4. Read Psalm 25:7, 51:1, Jeremiah 3:24–25, and Job 13:23–26. How did all these men view their lives and what did they do about it?
5. (a) In 1 Kings 17:17–24, what did the woman think regarding the sickness and death of her son?  
(b) What was her response to the resurrection of her son?

6. From Psalm 32:3–4 and 38:3–4, describe David's state of unconfessed sin and what he experienced.
7. (a) What did God promise to Israel in exile that He would do in Ezekiel 36:24–28?  
(b) What was the outworking of this promise in their lives (verse 31)?
8. Luke 7:36—50 tells of an event that happened in Jesus' life with a sinful woman in a Pharisee's house:  
(a) How is the woman described, what was her state and what did she believe?  
(b) What did Jesus say regarding her?  
(c) What does Jesus reveal about himself?
9. (a) Where will the person with the disturbed conscience, ongoing anger, purposelessness and awful memories need to go to find peace and wholeness?  
(b) What has Christ accomplished for us in His death on the Cross and His Resurrection (1 Corinthians 6:11; Titus 3:5; Hebrews 9:14; 10:22)?
10. In what way does knowing the truth of Question 9 affect the way we 'counsel' others?

## STUDY SEVEN

## The Person and Sexuality

### Man and Woman out of Focus with God and Themselves

Note: This study should be read only after reading Appendix 2, 'The Liberating Truth of God and Man, Male and Female'.

#### SEXUALITY AND LOVE

The theological understanding that God is love, Man has been created in love, and that love is the understood commandment from the beginning' (cf. Genesis 1:1; John 1:1; 13:34; 15:12; 1 John 1:1; 2:7-8; 3:10—1 I) arises from a revelation of the true nature of God, and so the true nature of Man, that is, Man made in the image of God. Whilst it is often supposed that sexual love is of another order than that of human affection and love to one's neighbour, yet the essential love of God—known in the New Testament as agape and sometimes called 'divine love'—is in fact that which ought to be reflected in all relationships.

#### MAN'S ORIGINAL LOVE

In creation the man and the woman were 'one flesh', and came together in that 'one-flesh' union. The children that would have

issued from so pure a union would have had a great advantage, for their parents in the 'one-flesh' union would have reflected the full image of God. It is sometimes said that although God is not sexually masculine since He is spirit, yet the male human and the female human reflect elements of masculinity and femininity in God, and in God these are included under the masculine terms 'He', 'Him' and 'His'. Man is male-female as a race, for the man and woman together reflect the full image of God.

When woman was taken from man's side, the man said, '[she] is bone of my bones and flesh of my flesh'. So they were one, in love, but their love was not only sexual. Sexuality was related to their love, and expressed in their love, but love was not limited to biologically active sex. Sexuality is a term which should cover the whole of the man-woman relationship, and not be limited to the act of sexual intercourse. It can be a term which covers the whole range and matter of family and its relationships.

Note: Christians often think in terms of 'the family of God', and not generally of 'the family of Man'. Both need to be taken into consideration. In Adam all are brethren. Those who are in Christ are brethren in a richer sense. Even so, we must remember all are brethren even if not in the richer way of being members of Christ's body, the church.

#### ALL FAMILY RELATIONSHIPS DERIVE FROM GOD THE FATHER

Ephesians 3:14-15 says, 'the Father, from whom every family in heaven and on earth is named'. This is capable of meaning, 'the Father from whom every family, whether spiritual or natural, takes its name' (NEB), 'his whole family in heaven and on earth derives its name' (NI V), or 'all fatherhood everywhere derives its name'.<sup>2</sup> It really means that wherever family (patria)

<sup>2</sup> A. Robinson, *St Paul's Epistle to the Ephesians*, MacMillan & Co.,

or fatherhood (pater) is found it derives from God the Father. This is reinforced in Ephesians 4:6, ‘one God and Father of us all, who is above all and through all and in all’. When God created Man He gave true family relationship out of His Father-hood. In redemption He renews this (John 14:6; Galatians 4:4–6).

In 1 John 3:10–11 and 4:19–21 it is clear that not to love God is sin, and not to love one’s brother is not to love God. To hate a person equals murder.

### **THE BREACH OF TRUE LOVE AT THE FALL**

The account of the Fall involves God and Man. Man in innocence trusted God, had a sense of telos, and lived in genuine vocation. The man and the woman were one. This state was strong, but depended upon their trust in God’s character, and so His Word. Eve chose to distrust the Word of God, trusting the word of the serpent. Adam listened to the word of his wife, and not God’s Word. Hence the relational ‘death’ (cf. 2 Corinthians 5:15), the breach between Man and God.

The bliss was gone, for when Man (male–female entity) breached the relationship with God then the man and the woman broke relationship. This is apparent in Genesis 3:10–19, and the effects of this were seen in the first child (Cain), and the consequent history of relationships throughout the human race.

### **GOD AND SEXUALITY**

Some masculinists think of God only as masculine, and some feminists only as feminine. Some think of Him as Male–Female. This latter is because Genesis 1:27 says, ‘So God created man in his own image, in the image of God he created him; male and female he created them’. What we have to keep in mind is that God does not have sexuality as such, that is, something corresponding to our biological sexuality. This is because: (i) He is Spirit, and not flesh; and (ii) He is Creator and not a procreator. If then in God there are two elements which we would call ‘masculinity’ and ‘femininity’ these can in no way correspond to the two human elements of the same names. God is never like Man, though Man may be like God. We have no criteria by which to assess God, for He often asks, ‘To whom [or, what] will you liken me?’

All we know is that the masculine pronouns are used of God, and not feminine ones. We must conclude that whatever feminine element may be in God it is subsumed (included under a rule or class) under the masculine since He is called ‘He’. This may be why the children of God are called ‘the sons of God’. and why in the new age all will be ‘sons’ that is, not daughters. This is no disparagement of femininity—whether it reside in God or in Man—but only an indication of its ontological being and reality. God’s masculinity is, of course, way beyond the human male’s masculinity.

### **THE MISERY OF ASYMMETRIC SEXUALITY**

When what—in the New Testament—is called ‘divine love’ (agape) is (was) lost to Man through the Fall, then substitute forms of love are (were) required. Hence self–love. The Greeks called altruistic love for others *erōs*, and forms of genuine affection they called *phileos*. The word *agape* was little used but was Christianised by the early church to mean ‘God’s love to us, and that love working in us and through us to others’. Today we talk about *erōs* erotic love—as relating to biological sexuality. The Greeks did not do this, nor should we. *Agape*—rightly exercised—covers all forms of love.

Sexuality is really the whole matter of man–woman relationships, and as such covers all forms of relationships—whether

male to female, male to male, or female to female. That each of us has gender is both a biological and psychological fact. Whilst the question of biological sexual relationships does not always obtain—that is, father with daughter, mother with son, brother with sister—yet the matter of gender is always present.

When our relationship with God is not true, and when a breach is made, then our essential sexuality becomes asymmetric. That is, when a child is out of relationship with one or both parents, it has a deficient relational situation and develops wrong images of father and mother, and so of male and female. These wrong images often develop aberrant and deviant forms of sexuality—approaches such as incest, homosexuality, bisexuality, and transvestite patterns. They can also produce frigidity in sexual intercourse or what has been termed ‘oversexuality’, that is, undue sexual pressure and demand of the partner. Such undue pressure comes from belief in a satisfying sexuality, frustration at not achieving it, and an assertive attempt to do so, all of which may enlarge the frigidity of the other partner.

Whilst we tend to see human (biological) sexuality as a category in itself missing as we do its wider connotation—then we seek to treat sexual problems within the category of biological sexuality, missing its wider framework which is the whole of human relationships. Only when we treat the wider problems of parent to child, child to child, and person to person relationships can we even envisage healing.

What we must see is that Man’s misery is not simply from his failure to achieve ideal or satisfying sexual goal’s, but derives from wrong, twisted, and deficient relationships, first with God and then with his fellow mankind.

### **TOWARDS A HEALTHY SEXUALITY**

Again when we say ‘sexuality’, our emphasis is not primarily upon the biological aspect. All of us have sexuality—whether married or not. We could almost coin a term—‘relationality’.

That would fit. Within relational/ly we may or may not have biological sexual acts. If we are single we may never—and need never—have biological sexual action. If we are married then we will normally have sexual action. However—as we have pointed out—all relationships are affected by our relationship with God, whether good or bad.

The first move towards proper sexuality is to be reconciled to God through the Cross. This destroys our enmity of the past, both with God and others. Reconciled to God, we take the second step because we are reconciled to all others, even though some of those ‘others’ may not accept our new attitude of reconciliation. Sons and daughters of parents will be renewed in all areas of relationships when they are reconciled to parents and to other members of the family, then with friends, neighbours and—so-called—enemies. Our second step, then, is to effect in practice the reconciled relationships, whether this is accepted or not.

The third move is to recognise the ontological—functional nature of true sexuality. If we are angry at not being married—blaming God and others for that fact—then we should recognise that although in God’s (ontological) order biological sexuality is limited to marriage yet basic sexuality—that is, relationality—is not limited to marriage. Outside of marriage the man—woman entity operates in rich relationality as the true race of humanity presses on to fulfil the will of God. The range of operations here is vast, the opportunities many, and all of it most rewarding and fulfilling. For this reason we should see our anger deriving from asymmetric sexuality as borne upon the Cross, and that we are cleansed from it. We are thus free to live in healthy sexuality.

### **THE CLEANSING OF UNHEALTHY SEXUALITY**

Sexual guilt seems to be the most powerful of all in its effects upon the person. Doubtless this is because sexual impurity is one of the deadliest operations humans can undertake. True love

which is directed wrongly brings tragedy. Just as God does not tolerate the worship of idols and calls such ‘fornication’ and idolatry’, so wrongly directed sexuality (biological or otherwise) is attended with deep guilt feelings. Some hide or suppress their guilt feelings, but the damage is going on within the secret heart’. The human spirit is made for true love.

The question is: ‘How can one be rid of such guilt, and so be free to have true relationships?’ The answer is: ‘The blood of Christ cleanses from all sin’, that is, the person who comes to the Cross for cleansing grace can be free forever of the past sins and failures. A grace—chastity is given to the believer—‘Though your sins are like scarlet, they shall be white as snow’. In this new purity marriages can be healed. True marriages can be undertaken. Also the unmarried who have sinned in this area can be free to live richly in the state in which they now are.

### **THE FRUITS OF TRUE SEXUALITY**

Where true human relationships obtain there will be security between husband and wife, parents and children, children and children, as also with others. This of course has to be worked at in this present evil (sinful) age. The powers of evil will still seek to destroy this most powerful human element. Yet the foundation for true sexuality has been laid in the love of God and, so, love to others. Whilst temptations will surely come, yet the drive to wrong sexuality can be overcome by living in the satisfying norm of human sexuality. It is through this—as through the revelation of God in Christ—that the message conies, ‘God is love!’

#### **Recommended NCPI Reading:**

Geoffrey C. Bingham, *Man, Woman, and Sexuality*

Geoffrey C. Bingham, *God, Man and Woman in Today’s World*

Geoffrey C. Bingham, *God’s Glory, Man’s Sexuality*

Geoffrey C. Bingham, *Love and Marriage*

## ASSIGNMENT: STUDY METHOD I

### The Person and Sexuality

#### Study 7

#### Cassette SCH 24:4a

In some of our previous set essays such as ‘David and Bathsheba’ or the Woman at the Well’, the underlying cause of the problem we emphasised was what the author of this book calls ‘asymmetric sexuality’.

The Book of Genesis from chapter 24 onward outlines the development of the family of Abraham and Sarah through the line of Isaac. Taking account of what the tape and this book say concerning sexuality, assess the relationships of the following members of that family and write an essay on your findings of three of the following relationships:

- Genesis 24: Isaac and Rebekah.
- Genesis 25:19–34 and chapter 27: After the birth of the twins Esau and Jacob what becomes of the relationship between them and their parents?
- Genesis 29: Jacob and the four women, Leah, Rachel, Bilhah and Zilpah.
- Genesis 32:22–32 and 35:1–15: Jacob wrestles with God and Jacob/Israel returns to Bethel.
- Genesis 39: Conclude with Joseph and Potiphar’s wife.

QUESTIONS: STUDY METHOD 2

The Person and Sexuality

Study 7

Cassette SCH 24:4a

1. (a) Why is it important to know that love/life is always 'from the beginning' (1 John 2:7-8; 13-14)?  
(b) What is it we are commanded to do 'from the beginning' (1 John 3:10-I I)?  
(c) Whose love are we to reflect?
2. Explain the term 'sexuality'.
3. (a) From where is all family (fatherhood) derived (Ephesians 3:14)?  
(b) By whom was this creational order renewed and where (Galatians 4:4-6)?  
(c) How do we express this family relationship in God (1 John 4:19-21)?
4. Explain what relational death is from 2 Corinthians 5:15 and Romans 14:7.
5. Why does God not have sexuality (Genesis I :27)?
6. What substitute forms of love has Man invented because he has rejected divine love?

7. Describe the consequences of a broken relationship with God as it flows on into broken family relationships.
8. Outline the three steps to restoring true 'realtionality'. Include some Scripture references.

How do we live now in true relationships? Briefly explain this from the following verses:

Hebrews 9:14

1 Corinthians 6:9-1 1 Colossians 3

Matthew 5:43-48

10. Outline the promises made in these verses: Philippians 1:6, I Corinthians 10:13, I Thessalonians 3:3, and 2 Peter 2:9-10.

## STUDY EIGHT

## The Liberation of Grace

**GRACE IS FOR ALL THINGS**

We will have seen in our previous studies that persons with disturbed consciences, with chronic anger, with sexuality problems, and with pasts which hold them oppressed and gripped can only be fully liberated by the work of Christ, and particularly that work which we call 'atonement', that is, the work which was completed at the Cross and in his Resurrection. It may seem strange to continually emphasise the centrality of the Cross, and to appear to bypass other systems which are based on scientific investigation into Man as a psychological creature.

We do not at all argue that this is the case. Man has what we call a psychological aspect to his nature, and this involves the biology and physiology of a person also. These are areas of which many theologians and pastors are largely ignorant, and such areas must not be ignored. Some Christian psychologists, doctors and therapists seek to incorporate all elements in their diagnosis and therapy. At the same time there is a biblical understanding of sickness. It is as follows:

- (a) Man is a creature who, by creation, has an affinity with God; all his personal elements correlate with God in whose image he was made.
- (b) Man, by rejecting God, has set himself against the natural system of creation, and has devised a rationalisation of it

to suit himself He therefore suffers insofar as he rejects the natural order and is out of kilter with it (Romans 1:18–32)•

- (c) He is thus a creature of: (i) his existential guilt; and (ii) his personal guilts from sins of omission and sins of commission. His guilt causes him both psychological and physiological problems.
- (d) Sin is not sickness, but sin can, and often does, cause sicknesses. In Isaiah 1:2—4 Israel is shown as disobedient and sinful, and in 1:5–6 sickness follows as a natural consequence. This is also the order in Isaiah 24:4–6. In Psalm 103 the Lord is said to forgive sins and heal diseases—in that order, that is, the same order. This is sometimes seen to be the case in the New Testament, such as when Christ forgives the sins of the paralysed man prior to actually healing him (Matthew 9:2–7; Mark 2:3–12; Luke 5:18–26).
- (e) The Hebrews generally thought of sickness as coming from one's own sin, the sin of others, and as being a direct judgment from God (Deuteronomy 32:29; 1 Samuel 2:6; Exodus 4:1–7; Amos 3:11; Isaiah 31:2; 45:7). At the same time they thought of health as coming from obedience (Exodus 15:22–26; 23:25; Deuteronomy 7:15; 28:13–14).
- (f) Covenant people have a deeper obligation to obedience than non-covenant people, since grace is upon covenant people, and grace demands greater judgment than where there is ignorance: hence the passages in the law that warn against disobedience and its consequence, that is, visitations of sickness.
- (g) Out of grace God often heals, but such healing requires repentance followed by the resumption of obedience. Christ, coming to Palestine as the King of the Kingdom of God,

did not quite follow this order, although repentance was demanded for entrance into the Kingdom. His healing was gratuitous, having little to do with the attitude of the sick and demon–possessed. That is to say, it was grace.

We see then that Man needs grace in order to be helped and transformed in his state of fallen sinfulness, his covenant–state – where that obtains–and his Christian life where he has already been transformed by grace.

### **LIBERATION OF THE PERSON WITH OR WITHOUT GRACE**

If we think of grace as God’s action towards a person which he does not merit, and to which he has no claim, then it is a special element. In physical and mental healing a human being may be helped by surgery, by the use of medicines, and by valuable knowledge which is accrued from the study of our humanity. We do not directly call this grace, because we are using the gifts God gave to humanity at creation, including the gift of intelligence to utilise all that He has put into the creation. Anything pertaining to redemption we must–of course–call grace. Redemption–amongst other things–is the restoration of what we have lost.

The question is then, Can a Man by elements or means other than grace be liberated from his problems and external oppressive forces which work upon him?’ He certainly cannot be liberated by other than grace from his personal guilt, his moral dilemma, and those forces of evil which have entrance and power by his guilt. His symptoms of sickness, mental distress and similar elements may be partially relieved, but if the cause is the person’s sin then he will need the grace of God.

#### **Liberation without Grace**

Man continually seeks to pursue his life without God, but ontologically this is impossible, and must end in disaster. Even

so, Man has recourse to occultic and psychic powers–whether his own or those of others–in order to stave off the final day of tragedy, that is, judgment. Thus the prophets constantly referred to the false prophets, diviners and occultic workers who claimed to draw upon supernatural resources to heal people. For example, in Deuteronomy chapter 18 the false and the true prophet, the false and true word of the Lord were compared. Likewise in Jeremiah chapter 23. Jeremiah often complains about superficial healing, and cosmetic peace (Jeremiah 6:14–15; 8:1 I; 8 : 1 8 – 9 : 1 ; 14:17f.; 30:13f.; 46:1 I ). There appears, then, to be some kind of liberation without grace, but it cannot bring permanent freedom.

#### **Liberation by Grace**

Our other studies have shown us the liberation which comes with grace. Our first two studies on understanding humanity and its situation, our examination of persons in states of disquiet, anger, asymmetrical sexuality, as also those who have tyranny from the past and no hope for the future, show us that Man’s states arise from guilt, insecurity, anger against God, dread of Him, and fear of judgment, of the future, and of eternity. Whilst these all have psychological elements and are linked with psychosomatic states, aberrant (deviating from the ordinary or normal) human behaviour, and various forms of illness, it is still true that the matter of humanity is basically a spiritual one, that is, of his spirit, and his relation to God who is Spirit. Grace, then, is needed to liberate Man from these various forms of bondage. Even so, grace is not merely one way of liberation. Because of the nature of Man’s case it is the only way.

#### **The Coming of Grace in Christ**

This is a vast teaching in the New Testament. The Word of God became flesh and dwelt amongst us as the Son of God, ‘full

of grace and truth'. The law came by Moses but grace and truth by Jesus Christ.' Also, The grace of God has appeared bringing salvation'. Out of his grace all who met him received something; whether freedom from guilt, demons, or sicknesses—it was all of grace.

His grace promised healing, liberation, and the life of freedom (Luke 4:18–19; 11:20–22; John 8:31–36; cf. Acts 10:38). Man was always bound to justify himself, but then he was justified by God. He sought to deny his sin or expiate it by so-called 'works of righteousness', but he was justified by God's grace as a gift (Romans 3:24; 5:1; Galatians 2:16–21). Thus the need for varied therapies in the states we have described is not a true necessity: all can be healed by God's grace.

We must, however, understand the true nature of grace. It must be seen as total or it is no grace. It must be seen as dealing with all sin—root and branch. It is not grace which deals with Man's needs, as such, but which brings Man also to repentance and faith, and transforms him by forgiveness, cleansing, justification and sanctification. There can be no understanding of this radical action until the work of the Cross and Resurrection is seen in all its power to deliver Man from sin's power; from a disquieted conscience; from anger against God, Man and self; from rebellion against God and misuse of His laws and His creation.

Grace, then, is not grace unless it first brings Man out of all these things; until he is a renewed, moral creature who seeks to fulfil the just requirement of the law' (Romans 8:4). Secondly, grace is necessary for the person's continuing freedom from evil (Romans 6:12–14), so that the person can always live a holy life (Romans 6:15–23). Finally, there is grace in the telos or end-time, which is of a magnificent order, so much so that in the now-time there is no point of comparison (1 Peter 1:13; cf. I Corinthians 2:9). Substantial hope, then, is born of coming grace, and fills out the vocational sense of the person in this present life.

## THE APPLICATION OF LIBERATING GRACE

As in all counselling and ministering we are anxious to know how to apply the knowledge we have. Grace is of course God in His own action, so that we cannot direct Him in any situation. We can work as follows: (i) be humble agents of God's revelation of the truth. This means we must know the truth, live according to it and be under it, that is, subject to it. Such is the way and principle of revelation; and (ii) we must use exhortation in its various forms of rebuking, admonishing, beseeching and encouraging. By this we mean that the truth of God should not be presented in a way which allows people not to make some decision of will. If we do not believe the Word of God (the truth, the wisdom, the speaking of God) then we will have to use human thought, wisdom, brilliance, methods, systems and advice. By nature of the case none of these can be sufficient.

Because Man is wholly against grace—since it does not fit his system of autonomy—the application of grace will, of course, be difficult. Even so, we must persist, knowing that grace can prevail wonderfully.

*Note: In all counselling we must keep in mind that we do not live in the ultimate age, but in the penultimate age. We live in the tension of 'becoming perfect' but being not yet perfect'. We live in this present evil age', but we belong rightly and proleptically (representation of things as existing before it actually does or did so) to the glorious 'age to come'. We seek to help one another with the tension that arises, from being members of the two ages.*

### **Recommended NCPI Reading:**

Relevant sections of Geoffrey C. Bingham, *The Things We Firmly Believe*

Geoffrey C. Bingham, *The Splendour of Holiness*

Geoffrey C. Bingham, *I, The Man!*

Geoffrey C. Bingham, *The Wounding and the Healing*

Geoffrey C. Bingham, *The Cleansing of the Memories*

Geoffrey C. Bingham, *If We Say We Have No Sin ...*  
Geoffrey C. Bingham, *Great and Glorious Grace*  
Geoffrey C. Bingham, *Living Faith Studies*, vol. 2, no. 18, 'Grace and Life in the Scriptures'

ASSIGNMENT: STUDY METHOD I

The Liberation of Grace

Study 8

Cassette SCH 24:4b

'The Coming of Grace in Christ' is the heading found on page 65. One statement under this heading reads, 'Out of his grace all who met him received something: whether freedom from guilt, demons or sickness—it was all of grace'. Then further on it sums up this section with, 'Thus the need for varied therapies in the states we have described is not a true necessity; all can be healed by God's grace'.

Looking in the Gospels at some instances of Jesus operating in the action of grace towards various persons, write an essay covering the occasions below, and then add any further account you feel would suit according to our theme regarding grace:

- (a) In Mark 2:3–12, Matthew 9:2–8, and Luke 5:18–26, Jesus heals a paralytic man.
- (b) In Mark 9:14–28, Matthew 17:14–19, and Luke 9:37–45, the healing of a boy with an evil spirit.
- (c) In John 8:1–11, a woman caught in adultery.

QUESTIONS: STUDY METHOD 2

The Liberation of Grace

Study 8

Cassette SCH 24:4b

1. (a) Where is it that we are healed and restored to God (I Peter 1:3–5; 2:24)?  
(b) Why is Man's guilt not ontological?
2. (a) What were the consequences of Israel's sin and disobedience as recorded in Isaiah 1:2–4, 5–6?  
(b) What New Testament passages that Paul wrote agrees with these happenings?
3. Why is it important to know and understand the action of God in Deuteronomy 32:39, Exodus 4:11, Hosea 6:1, and Lamentations 3:31–33?
4. Why is redemption (restoration to God) only through grace?
5. Describe your observation of Man's efforts to avoid facing the day of death and judgment which he fears.
6. What is the result of all these false words (Jeremiah 23:16–20)?

7. What do these verses tell us about God's gracious action to Man (Luke 4:18–19; John 8:31–36; Acts 10:38; Romans 3:24; 5: I ; Galatians 2:16–21)?
8. Outline the three-fold action of grace described on pages 65 and 66, which deals with our past, present and future.
9. Describe how we should minister to others from pages 66 and 67.
10. Consider the action of grace in your own conversion or some other time when you needed counsel. Share this briefly.

APPENDIX ONE

## The Loss and Recovery of Truth

Truth Essential to True Human Living

### **THE NATURE OF THE TRUTH**

Whilst science must deal with what it sees to be the facts—it is really the phenomenology of things as they can be examined—yet truth is more, and other than, the facts. The only truth we can know comes to us as biblical revelation. Science comes to us as the known facts, including the working and, where possible, the application of them to the human situation.

Romans 1:25 says that Man ‘exchanged the truth about God for a lie and worshipped and served the creature [creation] rather than the Creator’. Romans 1:18 records that God’s wrath is being revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress (hold down) the truth. Man, in rejecting the truth, invented the lie and called it the truth. Since what is true is ontological, Man in following the lie must of necessity be in great distortion of understanding, dislocation of personhood, in great pain from being unnatural, and hopeless in untruthful existence.

The truth is really God Himself, that is, who He is, what He has done, is doing, and will be doing. Man who has lost or

abandoned the truth deliberately does not wish to retain God in his thinking, and compulsively serves the lie (untruth).

### **THE RECOVERY OF TRUTH**

Through the message of creation, God’s revelations through angels and theophanies, through His Word with Man, through prophecy and law, through covenants and other acts such as the creation of Israel, God has continually communicated the truth, though mainly to deliberately deaf ears!

In the incarnation, life, ministry, works, death, resurrection and ascension of Christ, God has in a special revelation declared the truth. Truth is not only something we know, but something we do. Christ came to witness to the truth by being the truth and living the truth (John 1:17; 14:6; 18:37) and hence is called ‘the faithful and true witness’, but even so, the full communication of truth had to be by the Holy Spirit whom Christ sent at Pentecost (John 15:25–26; 16:7–11; 1 John 5:7). The Spirit of truth brought the truth inwardly to Man.

For us today the entire revelation as given by God is found in His Word, the Scriptures. These Scriptures are closed to the natural Man (1 Corinthians 2:14), that is, the one as yet not born again of the Word of God and His Spirit (John 1:12–13; 3:3–6; James 1:18; 1 Peter 1:3, 22—23; 1 John 4:7–10).

### **Coming to the Truth of God, Man, and Creation**

In Study 2 we covered some of this ground. Man regenerated comes to the truth of God and lives in it. Simply speaking, God is revealed as Creator, Father, King, Redeemer, and as the One who renews the heavens and the earth. In His work He creates, sustains, redeems and restores Man, ultimately glorifying him. All of these things are in the mind of Man as he lives before God in the truth. He also recognises that the creation, when fully restored, will be a further revelation of the full truth of God.

Man comes to belief in God by repentance and faith which are occasioned by the revelation of God's love in Christ. Now his eyes are opened. He knows the truth.

### **Seeming Impediments to Knowing the Truth**

Whilst the 'natural Man' cannot know the truth, yet the 'spiritual Man' can know it. First John 2:20–27 speaks of an anointing by which the believer knows all the truth, that is, is able to recognise what is true and what is not true, though he may be short on knowing all the details of the truth.

Whilst the regenerate Man knows this truth he is not yet in 'the age to come', and can still be influenced in his thinking by deceitful sins, lusts, sinful humanity, Satan and evil powers, especially if he—even temporarily—reverts to his own (former) ways of thinking. He is always in danger of that (1 Corinthians 10:13; cf. Romans 12:2; Ephesians 4:17–24). Only when Man walks in the Spirit of God can he fully know the truth. Even the regenerate Man is tempted to evade the direct truth, watering it down so that there is not strong confrontation. Truth makes tremendous demands, especially in the area of relationships.

## **MAN IS A RELATIONAL CREATURE AND PERSON, SEEKING PERFECTION**

### **Man's Being Essentially Relational**

Man is a child, subject, and creature of God. He correlates with God as Father, King, and Creator. To know the true God and His Son relationally is eternal life (John 17:3; 1 John 5:20). Ephesians 4:15 and context shows Man lives in the truth in a relational context (see also 1 Peter 1:21; 1 John 1:1–7; 2:7ff.; 3: 10ff.; 4:7 – 5:3). This relational living is God with Man, Man with God, Man with others, and Man with himself. If Man were confronted with what Man truly was as created, is now (as

redeemed), and will be (as glorified), then he would be strongly confronted regarding his present way of living in love, faith, and hope.

Whilst this confrontation might prove to be painful, it would also prove to be gloriously liberating.

### **Relational Inadequacy is Intensified by Existential Guilt**

Because of what Man (man and woman) is ontologically and through redemption, he carries with him existentially a guilt which he cannot eliminate. He thinks, 'This is what I ought to be as a person, and I am not'. This guilt drives him in one or more directions. It drives him to despair of himself, and to a sense of inferiority. It drives him to hate the God who created him, and to hate himself. Such hatred necessarily interferes with his relationships with others. He spends much time trying to justify and prove himself, endeavouring to be as he ought to be, or at least to take up the pose that he is perfect. Hence everything about him seems threatening for he fails in his perfectionist endeavour but dares not admit it to himself.

### **Guilt Leads to Compensatory Endeavours and Living**

Existential guilt drives Man to compensatory actions such as finding security in things other than God, who Himself is always seen as threatening, moralistic, demanding impossible things, and judgmental where we do not comply. The love, joy, and peace which are part of true human living are sought in the idols, in drug dependencies, in sexual pleasure, and in pleasures of other kinds. Objective guilts for obvious—and even hidden—sins, breed guilt—feelings of pain, defilement, shame, loneliness, confusion, heaviness, rebellion, anger, fear of judgment, and other suffering. Such feelings compound the acts of further sins so that the person is unable to halt the avalanche that is happening. Romans 1:18 describes this process as God's wrath, going on to say in verses 24, 26, and 28 that wrath is

God giving us up to our sins and their consequent guilt experiences.

Something must happen to Man to relieve him or liberate him from his predicament. The matter is not merely psychological. It is spiritual and moral, and reaches into the most sensitive depths of our—now fallen—humanity.

### **THE TRUTH DYNAMICALLY LIBERATES AND RENEWS**

Jesus said that if we continued in his Word, the truth which he had heard from God (John 8:40), then we would become free (John 8:31–32). Speaking of the power of sin—which we have just described above—he announced, ‘If the Son shall make you free, you shall be free indeed’. This truth is: (i) the liberating power of the Gospel and Christ himself who works in it; and (ii) life as it is lived in the truth, that is, godly living is the way of liberty, and the very form of freedom itself. This is because we come back to what is ontological through what is redemptional, and so we are ‘new creations’, and live in that way, that is, the way of existential truthfulness.

We are now ready to look at that liberating truth, the means and wisdom by which we help others. This is God’s wisdom which He chooses to communicate through us.

#### **Recommended NCPI Reading:**

Geoffrey C. Bingham, *Truth—The Golden Girdle*

Relevant sections of Geoffrey C. Bingham, *The Things We Firmly Believe*

### APPENDIX TWO

## The Liberating Truth of God and Man, Male and Female

### **God, Man and Creation Are Good**

#### **GOD IS GOOD**

God is Old English for good. It is axiomatic that God is good, otherwise there is no true reality. All that God created was good (Genesis 1: 10, 12, 18, 21, 25) and when creation was completed it was very good (Genesis 1:31). Since good means ‘of excellent quality, complete and full’, good above then means ‘functional and appropriate’.

#### **CREATION IS GOOD**

If God is good then creation must be good. We note that because of the curse, the appearance and action of creation was not wholly as it was at creation (Genesis 3:14–19; Romans 8:19–23). Even so, its essential nature has not altered and will one day be revealed, that is, in the new (renewed) creation (Revelation 21:1–3; cf. Matthew 19:28).

## **MAN IS GOOD**

Man, too, must be essentially good for it was when he was created that God said, of all creation, 'It is very good'. Man is responsible for his own fall, and yet he too is essentially good, and that shall be apparent in his regeneration in the new age of the new heavens and earth (Matthew 19:28; Revelation 21:1–3).

## **DISTINGUISHING BETWEEN GOOD AND EVIL**

The primal temptation to Man was that he would be as God (i.e. innately good) and would truly know good and evil. This he could not do since, by his rebellion, his heart became evil (Jeremiah 17:9), The only way to know what is good and what is evil is through God's Word, for there the truth is made known. Man has to be regenerated, anointed by the Spirit, and given spiritual sight, so that he can derive the truth from the Word of God (2 Timothy 3:15–17).

## **LEARNING FROM THE END TO THE BEGINNING AND THE BEGINNING TO THE END**

We would expect the truth as found in the Scriptures to begin at the beginning and end at the end, that is, from Genesis to the Revelation, in which case we would be surprised to know that more is spoken in Isaiah concerning creation than in Genesis. Even so, the end or telos (climax) helps us to see what the beginning was about because we come to know its goal—having seen the movements of history.

If we use this method we will discover at the end that God is a faithful Creator, that His creation has been brought to fulfilment, that Man (man and woman) has come to his good end and

## **Male & Female**

fulfilment, and that the wisdom of God by which he planned all things is authentic. With this useful conclusion we can see 'God is good', that is, a 'faithful Creator', and in this knowledge and experience we then come to good health.

## **THE TRUE REVELATION OF MAN, AND (SO) OF MAN AND WOMAN**

Note: To understand man and woman is to have that wisdom which can help us to aid (counsel) persons—male and female—in their problems and sufferings.

As we begin thinking of created Man, note that we use the generic term for Man (man and woman) with a capital: so 'Man'. We will use 'man' for the male person and 'woman' for the female person. In Genesis 1:26–30 and 5:2 we come to the conclusion that Man was made in the image of God, and that entity—that is, the male–female entity—was called 'Man'. In Genesis 2:18–25 we see that man the male was first created, and woman was created by God from his side, and that together they are Man as a 'one–flesh' entity.

In Ephesians 5:21–32 Christ speaks of the nature of marriage of the bride and bridegroom. He reveals, however, that he is not primarily speaking of man and woman as husband and wife, but of himself as the Bridegroom and the church as his Bride (cf. Revelation 19:7–8; 21:1–3, 9ff.). This is sometimes said to be the archetypal truth of which human marriage is an ectype, that is, a derived product or copy, working on the same principles as the archetype. The True Marriage then is the ontological reality of which human marriage ought to be a copy and so—for the human scene—truly ontological. He makes it clear that he is not likening the marriage of the Bride and the Lamb to human marriage, but—to the contrary—is likening human marriage to that of the Bride and the Lamb.

### **The Revelation of Woman as True Femininity**

On this basis, if we can understand Christ's Woman, the True Bride, then also we can understand the truth of archetypal Femininity, and so of human femininity. In Revelation 12:4–6, 14–17 she is depicted as the Woman who brought forth the Christ-child, brought forth other children (the members of the Church) and was consequently persecuted by the Dragon, so significant she was and is in her work and effects.

In Revelation 19:7–8 and 21:1–3, 9ff. (cf. Ephesians 5:23) we have the Bride who in Galatians 4:26 is 'the Jerusalem above', depicted as 'the mother of us all' (AV), thus linking with Eve the mother of all living' (Genesis 3:20) and even Sarah the 'mother of nations' (Genesis 17:16). This shows in principle the vastness and power of femininity. Again the True Woman is depicted under the figures or realities of the Body of Christ, the Church and the Holy City. The Holy City has its gates open day and night and the nations pour into it, for in it is the river of life, the holy throne of God, and the tree of life for the healing of the nations. What dignity and power she has then, 'having the glory of God', and what holiness as she is 'clothed with fine linen, bright and pure . . . the righteous deeds of the saints'. This is the archetypal Femininity.

This Femininity is better understood by contrast with the unholy city, Babylon, who is 'mother of harlots', rides upon the Beast, kills the prophets and saints, and seduces the nations. Hers is a false femininity, dominating, lecherous, bitter, angry and ambitious. If she is a 'helpmeet' to the Beast, then it is only to be devoured by him!

### **The Revelation of Man as True Masculinity**

The True Man is Messiah, the Son of God, the Warrior King of all ages, the great Redeemer, Judge and Victor-King to whom is to be 'the obedience of the nations' (Genesis 49:10; Psalm 2:6–7; Isaiah 9:6–7; Daniel 7:13ff.). This Crusher of the

head of Satan (Genesis 3:15), this Great Prophet of Deuteronomy 18:18–22, and the Son of David, is the Bridegroom, the Husband of the Bride, the Head of his Church, the Lamb on the throne with God in the Holy City. He is the one who, having crushed his enemies, gives the Kingdom to the Father, and is reigning at His right hand.

### **The True Man and the True Woman Together**

This one's Masculinity is highlighted by the Bride's Femininity. As her Head he has cleansed her by the washing of the water and the word', aided her in the preparation of her white garments ('the righteous deeds of the saints'), and his love is such that nothing can separate her from that love. There can be no expectation of eternity without the Bridegroom and the Bride for they are one in their vocation.

We conclude that her Femininity is outlined by his Masculinity, and his Masculinity by her Femininity. Their utter 'one-flesh' union tells us of the oneness of Man, the true humanity. When we see the archetypal Man and Woman, and understand their union-in-vocation, then we can go back to the creational accounts of Man-man and woman as a 'one-flesh' entity—and know what it is to be a man and a woman, and to be Man as one.

### **Recommended NCPI Reading:**

Geoffrey C. Bingham, *Man, Woman and Sexuality*

Geoffrey C. Bingham, *God, Man and Woman in Today's World*

Geoffrey C. Bingham, *God's Glory' Man 's Sexuality*

Geoffrey C. Bingham, *Love and Marriage*

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**Recommended NCPI Reading:**

Geoffrey C. Bingham, *The Things We Firmly Believe*

Geoffrey C. Bingham, *I, The Man!*

Recommended NCPI Reading:

Geoffrey C. Bingham, *The Grace of Counselling*

Geoffrey C. Bingham, *The Wisdom of God and the Healing of Man* ('Foreword', pp. xv-xxv; and 'An Introduction to a Biblical Way of Counselling', pp. 5-72)

**Suggested NCTM Listening:**

Tape SCH 1 1:1a—'What, Then, Is Biblical Counselling?' by Geoffrey Bingham.

STUDY TWO

**Recommended NCPI Reading:**

Geoffrey C. Bingham, *The Things We Firmly Believe*

Geoffrey C. Bingham, *I, The Man!*

**Recommended NCPI Reading:**

*The Wisdom of God and the Healing of Man*, 'An Introduction to a Biblical Way of Counselling'.

Recommended NCPI Listening:

Tape SCH 1 1:1 b, 'Coming to Know Man, through, God', by Geoffrey C. Bingham.

STUDY THREE

**Recommended NCPI Reading:**

Geoffrey C. Bingham, *The Conscience—Conquering or Conquered?*

Geoffrey C. Bingham, *The Cleansing of the Memories*

Geoffrey C. Bingham, *If We Say We Have No Sin ...*

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**Recommended NCPI Reading:**

Geoffrey C. Bingham, *The Cleansing of the Memories*  
Geoffrey C. Bingham, *If We Say We Have No Sin . . .*  
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Geoffrey C. Bingham, *God's Glory, Man's Sexuality*  
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STUDY EIGHT

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APPENDIX ONE

Geoffrey C. Bingham, *Truth—The Golden Girdle*  
Relevant sections of Geoffrey C. Bingham, *The Things We Firmly Believe*

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