PROCESS OF CHANGE

Teacher’s Manual

Contents

[Session 1 – TRUTH 3](#_Toc461008036)

[Session 2 – REPENTANCE 7](#_Toc461008037)

[Session 3 – FAITH 17](#_Toc461008038)

**Helpful Headings in this Teacher’s Manual**

### OBJECTIVES

### OVERVIEW

### INTRODUCTION

### BACKGROUND

### TEACHING TIP

### EXPLANATION

### APPLICATION

### assignment

### OBJECTIVES

At the end of this course, the participants should:

• re-examine the model of truth, repentance, and faith for the purpose of helping others as they go through the process of change

• develop the skills of listening, confrontation, and formulating an action plan

• have a willingness to be used by God so others may experience this process of change

**OVERVIEW**

Session 1: **Truth**

Session 2: **Repentance**

Session 3: **Faith**

# THINGS TO KNOW

[Important notes for the teacher/s of this course]

*Process of Change* is a one-day course that has a total of three sessions of 60 minutes (maximum) per session.

In this teacher's manual, students' notes are enclosed in boxes for easy reference. The blanks in the students' manual have been filled in this manual. However, spaces for notes in the students' manual have been removed from this teacher's manual. Also, notes enclosed in brackets in this manual are guidelines or recommendations for teachers.

The general structure to be followed for each session includes: teaching, application (through discussion questions), class processing, and activity (when applicable). Please note that the discussions and activities may be revised based on context and location. More time may be allotted for the activity. Most discussions and activities are done in small groups. Removing the application and activities to give way for a longer teaching session is not recommended. Class processing is done at the end of the application (discussion questions) to gauge individual learnings and possibly answer questions the participants might have. A ten-minute break should be given after every session.

The goal is to be engaging and dynamic by creating variety in content delivery during teaching.

Deviation from teaching notes comes with preparation and mastery. All teachers are encouraged to vary the methods of teaching, but not at the expense of omitting content by adding extra-biblical material. Allow for participants to interact with the material and with the other participants, thus giving way to discussion, activities, and application.

As a teacher, focus your preparation time on communicating the key points of each session and giving examples or illustrations that will inspire and encourage the participants. Not all the provided illustrations from the teacher's notes have to be used, and others may be substituted for more relevant or personal illustrations.

It is highly recommended that Scripture narratives used in explaining points be delivered by storytelling, whereas short verses may simply be read verbatim to support the validity of key thoughts. Please note that the students' manual uses the ESV Bible translation.

Also, a list of logistical needs is provided for some sessions so the teacher and administrative staff or volunteer can adequately prepare all videos, supplies, and materials ahead of time.

Lastly, a simple evaluation form is provided at the end of this course. Please allow for participants to fill this out and submit by the end of the final session. This will help provide feedback for improvement and future implementation of the course.

### SUGGESTED TIME ALLOTMENT PER TOPIC

*[Please allow for flexibility in the time allotment.]*

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| **ONE-DAY COURSE** | | |
| SESSION 1 | DURATION | TOPIC |
| **Truth** | 5 minutes | Welcome and Introduction |
| 10 minutes | Activity (Pass the Message) |
| 25 minutes | Lecture |
| 5 minutes | Application |
| 10 minutes | Break |
| SESSION 2 |  |  |
| **Repentance** | 25 minutes | Lecture |
| 15 minutes | Activity (Role Play: A.C.E. Model) |
| 10 minutes | Class Processing |
| 10 minutes | Break |
| SESSION 3 |  |  |
| **Faith** | 25 minutes | Lecture |
| 20 minutes | Activity (Case Studies) |
| 10 minutes | Class Processing |
| 5 minutes | End of Process of Change |

# Session 1 – TRUTH

### welcome and introduction (5 minutes)

[Welcome the participants to this course. Begin with a time of prayer and invite the Holy Spirit to be with you. Then briefly introduce the course objectives and an overview of each session.]

### PRE-SESSION ACTIVITY (10 minutes)

**Pass the Message**

This activity will serve as a springboard for discussing the importance of listening as a skill which will be discussed in this first session.

**Mechanics**

The participants are divided into groups and each group forms a line. The person in front will be given a message and must pass it correctly to the next person. The goal is to get the message relayed to the last person intact and without any changes.

**Suggested message to be passed:**

*God gave us two ears and one mouth, so we need to listen more and talk less.*

### LECTURE (25 MINUTES)

Philip: “If anything is certain, it is that change is certain.”

Unknown: “The only lasting trauma is the one we suffer without positive change.”

Reinhold Niebuhr: “Lord, grant me the serenity to accept the things I cannot change, the

courage to change the things I can, and the wisdom to know the difference.”

As we follow Christ and help others follow Christ, one thing that will be constant is change. We will be confronted with the change that needs to happen in our lives and at the same time we will also be used by God to help others as they are confronted with the need to change. Though justification happens in a moment (Jesus dying on the Cross for our sins), sanctification lasts a lifetime. Simply put, change is the by-product of our response to the sanctification process of God.

In this course, we will take a look at this process. Let us look into the very foundation why change is necessary and how do we go about it.

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| **The Process of Change**  1. The purpose of change is for us to be more Christ-like. (1) |

### explanation

Before going through the process, it is important that we understand the purpose of change. The purpose of change is not just for us to live happily or be morally upright but also for us to be more Christ-like.

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| *And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.*    2 Corinthians 3:18 |

### explanation

Being Christ-like entails **transformation** and transformation entails **change**.

During Victory Weekend we learned that:

-The goal of Christianity is Christlikeness. To the degree that we are not Christ-like in our attitudes, motives, actions, or speech, means ­— we need to change. In other words, we all need to change.

-The goal is not to be a Bible scholar, a super saint, or a hyper-spiritual person. His goal for us is Christlikeness.

If the purpose of change is Christlikeness, what does it produce then?

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| 2. The product of a change is a healthy relationship (2) with God and others.  *And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.”*  Luke 10:27  3. The process of change is walking in truth (3), repentance, and faith.  *20. . . how I did not shrink from declaring to you anything that was profitable, and teaching you in public and from house to house, 21testifying both to Jews and to Greeks of repentance toward God and of faith in our Lord Jesus Christ.*  Acts 20:20,21 |

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| 4. The first step in the process of change is a truth encounter (4). |

### explanation

*Send out your light and your truth; let them lead me . . .*

Psalm 43:3

“The power of a lie is such that if we believe it to be the truth, it will play itself out in our lives as though it were true. Our belief dictates much of our reality. Therefore, as my thinking changes, so does my reality.” [[1]](#footnote-1)

Discipleship is a process of leading people from lies to truth.

There are only two kinds of beliefs: truth or lies.

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| • Jesus (5) is the source of truth. (John 14:6) |

### explanation

*Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me.”*

John 14:6

The truth that changes us is not accumulated intellectual facts. The truth that changes us is an encounter with God. Therefore, we seek revelation, not simply information.

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| • Demons are the source of lies (6). (John 8:44; 1 Timothy 4:1,2) |

### explanation

*“You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.”*

John 8:44

*1Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, 2through the insincerity of liars whose consciences are seared . . .*

1 Timothy 4:1,2

Demonic lies reinterpret circumstances is such a way as to get us to rebel against God and sin.

When we believe Satan’s lies, we act sinfully, and when we believe God’s truth, we act righteously.

Truth leads to reconciliation as much as lies lead to alienation. Therefore, we can discern a truth from a lie by seeing where that belief leads us: toward or away from a relationship with God and others.

Most people’s sins and problems are rooted in lies.

The first step in the Process of Change is to help people identify the lies in their lives and replace them with truth.

This also implies that people do not need to hear our advice as much as they need to encounter God’s truth. Discipleship is not about them laying down their opinion for ours; it is about us all laying down our agendas to hear God’s truth.

This avoids the “Pig-in-the-middle” form of discipleship, where we are caught between the person and God. Rather than facilitating the person’s interaction with God, we end up arguing with them, trying to convince them that we are right and they are wrong. Instead, we are to hold up God's Word as a mirror through which they can rightly evaluate their thoughts and actions. Therefore, the goal of discipleship is to lead a person to discover God’s wisdom and power in their area of struggle. We are there simply to facilitate that interaction.

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| **Truth Skill: Listening**  1. We provide a context (7) for people to see the lies and hear the truth through careful listening.  *Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger . . .*  James 1:19  2. People need to admit (8) what they presently believe before the truth can truly affect them. Listening helps people be honest about their faulty beliefs.  Careful listening builds trust, encourages transparency, and uncovers lies. |

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| 3. How to Listen:   |  |  | | --- | --- | | **GOOD LISTENING SKILLS** | **POOR LISTENING SKILLS** | | **Listen:** Listen with your whole heart. | Closed posture, getting distracted, and interrupting | | **Empathize:** Express empathy, genuine care. | Giving advice, labeling, and accusing | | **Ask:** Ask questions to understand their point of view. | Interrogating or getting facts | | **Reflect:** Reflect back what you hear them saying. | Assuming you understand | | **Needs:** Help them clarify the underlying lies. | Listening forever or giving lists of changes | |

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| **Summary**  The goal of truth in the process of change is to help a person:  • Build trust  • Identify the lies  • Identify God’s truths  • Verbally agree with the truth at a heart level |

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| application (5 minutes) [The teacher may choose just one question and ask the participants to answer by discussing within their groups. Class processing will be done after their discussion.]   1. People are often unable to find victory because they focus on changing their circumstances, feelings, or behavior. As an example, take the issue of anger or lust. How do people try to change their circumstances, feelings, and behaviors, in an effort to overcome their problem? 2. People are often unimpressed when we quote a Bible verse or tell them that God loves them because they hear those truths as mere information, not as spiritual revelation. How do we help people receive God’s truth in a way that can speak to their hearts? |

### class processing (5 minutes)

### [At this point, the teacher will ask two to three participants to share what they have discussed in the group discussion during the application.]

### break (10 minutes)

# Session 2 – REPENTANCE

### lecture (25 minutes)

Identifying the lies and recognizing the truth is just the start of the process of change. However, recognizing does not imply repentance. There are three responses when people encounter God’s truth, two of which are unhealthy: "rebellion" and "religion." The third response is the response that we want everyone to embrace and walk into.

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| 1. Repentance is a decision (1) to follow God’s truth.  *“. . . that they should repent and turn to God, performing deeds in keeping with their repentance.”*  Acts 26:20 |

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| 2. People avoid (2) repentance by doing the “pendulum swing.”  Rebellion  (I Can’t/Won’t)  Religion  (I Must)  3. There are two unhealthy (3) responses to God’s truth: rebellion and religion.  • Rebellion says, “I can’t.” |

### explanation

*“‘. . . so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’”*

Matthew 25:25

*But be doers of the word, and not hearers only, deceiving yourselves.*

James 1:22

When people resist change, they often present that as “I Can’t” - meaning that they convince themselves that they are unable to obey God. They see themselves as victims of their circumstances or their sin nature. But underneath that needy exterior is a rebellious heart that is actually unwilling to change.

After awhile, the guilt of resisting God drives people over to the “I must” of the pendulum where they try to obey God through human effort. There is an underlying belief that God is not only unwilling to help, He is judging them on their performance. Eventually, they fail or become overwhelmed by the pressure and rebel by switching to “I can’t/won’t,” and so the pendulum swings.

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| • Religion says, “I must.” |

### explanation

This is trying to obey God’s truth without faith.

*Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?*

Galatians 3:3

*These have indeed an appearance of wisdom in promoting self-made religion and asceticism and severity to the body, but they are of no value in stopping the indulgence of the flesh.*

Colossians 2:23

Let’s give an example of the pendulum swing in the area of lust. Let’s say that we decide not to act immorally anymore. That night we read our Bible with renewed vigor and then have an extra long devotional the next morning. We refuse to go to the beach party that day to avoid temptation. We read books on sexual purity and listen to some inspiring tapes. Soon we start telling other people about our victory and that we will never sin again.

Then something shocking happens. A temptation comes our way and we give in! We cannot understand why we fell. We were so obedient, so devoted, and so righteous. We become angry with God and blame Him for our lack of success. In defiance, we watch pornography on the Internet and confirm to ourselves that we really are hopeless and that God doesn’t care. Condemnation drives us even further into the loneliness that feeds our addiction, and we find ourselves firmly in “I can’t/I won’t.”

Then one day we decide again that we can’t stand it anymore. We hate the sin we do, and we hate ourselves. So that next Sunday we walk down the aisle to confess our sin, and in doing so, swing back to the “I must” side of the pendulum – trying our very best to please God and walk in victory.

What is the problem with this cycle? The “I must” side seems so right. The problem is that the solution to rebellion is not legalism. In fact, the Pharisees may have had a harder time repenting than the “sinners” (Matthew 23:27, 28), and the apostle Paul seemed just as upset with the legalistic Galatians as he did with the shameless Corinthians.

The pendulum is a swing between lawlessness and legalism, rebellion and religion.

Have you ever tried to follow God in your own strength? It is exhausting – not to mention unsuccessful! The reason for our lack of success is that self-effort can’t defeat self-indulgence. They are other sides of the same coin — both are rooted in self (Matthew 12:25,26). Lasting repentance is rooted in humility, not bravado. It is rooted in a desperate need for God to save us and in an even deeper conviction that He will. It is when we abandon both self-indulgence and self-pride that we walk out of the Pendulum Swing and begin to experience the practical reality Christ’s salvation.

The problem is, that as disciple-makers, we can actually aid in people’s participation in the Pendulum Swing. We do this by reducing repentance to obeying a long list of obligations and duties we prescribe: have daily devotions, memorize these verses, use these confession sheets, meet with me twice a week, attend every church function, go through deliverance ministry . . . When they fail at meeting all our expectations, we criticize them for not having enough faith or self-discipline, or for not hating their sin enough. Certainly, all these activities are not only good, they are also very helpful, but we must not have people mistake the wineskin for the wine. These activities are only “forms” that are intended to be “filled” with faith in God’s power to deliver them from evil. It is critical that we lead people to need and believe in Christ, and only then prescribe activities that help them express that belief. True and lasting victory comes when we lead people away from rebellion and religion, lawlessness and legalism.

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| 4. What is the answer to the pendulum swing?  • The answer for “I can’t” is taking responsibility for our actions. (Luke 19:8,9) |

### explanation

THE ANSWER: The answer for “I can’t” (rebellion) is taking responsibility for our actions. (Luke 19:8,9)

*8And Zacchaeus stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold.” 9And Jesus said to him, “Today salvation has come to this house, since he also is a son of Abraham.”*

Luke 19:8,9

We cannot let people hide behind a “victim” mentality; they must admit when they have willfully chosen to sin against God and others. If they do not take responsibility for what is wrong, they cannot take responsibility for making things right.

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| • The answer for “I must” is trusting God for forgiveness and for the power to obey. (Luke 18:9-14) |

### explanation

THE ANSWER: The answer for “I must” (religion) is trusting God for forgiveness and for the power to obey. (Luke 18:9-14)

*9He also told this parable to some who trusted din themselves that they were righteous, and treated others with contempt: 10“Two men went up into the temple to pray, one a Pharisee and the other a tax collector. 11The Pharisee, standing by himself, prayed thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. 12I fast twice a week; I give tithes of all that I get.’ 13But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ 14I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”*

Luke 18:9-14

Once people admit their sin, then we must encourage them to believe in God for their salvation. We must help them believe that God will fill their repentance with His divine mercy and grace

Underlying the call to repentance is the conviction that people can change. While some believe that man is not responsible for his actions, the Bible teaches that people are able to obey God through faith in Jesus Christ.[[2]](#footnote-2)1

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| 5. The alternative (4) to the pendulum swing is repentance and faith. |

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| **Biblical Repentance**  1. Repentance is a two-part process (5) of turning from sin and to God.  *For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God . . .*  1 Thessalonians 1:9    2. Turning from sin (6) requires confessing and forsaking it. (Proverbs 28:13).  • Confessing requires that we can describe our sin clearly and understand why it is evil without excusing or minimizing it. |

### explanation

Many factors contribute to difficulties in people’s lives, but there is only one factor that inhibits God’s intervention: sin.

*1Behold, the Lord's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; 2but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.*

Isaiah 59:1,2

Therefore, we must help people take responsibility for their sin. If they reduce their crimes to accidents or justify their sin through excuses, then God cannot offer His forgiveness and power to change.

*If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*

1 John 1:9

Life’s problems are not all our fault. But when we take responsibility for the parts that are, we give God room to be our Lord and Savior.

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| • Forsaking requires that we break off our friendship with sin. |

### explanation

We sin because we like it. While we do not like the consequences of our sin, there have been enough rewards in our sin that keep us doing it.

For example, there are a great many benefits to angry outbursts. They help us control our circumstances and keep everyone afraid of us. We like that. Anger is our friend. Sure, there are also many negative side effects to anger as well, but that is not what we focus on. To forsake anger means to “renounce” or “deny” it.[[3]](#footnote-3) We aren’t renouncing or denying the negative consequences of our sin – we already hate those. We have to deny the benefits and rewards.

*For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death.*

2 Corinthians 7:10

To forsake sin means to hate it. It is not hard to tell when someone hasn’t truly repented over his or her sin: there is still a twinkle in their eye when they talk about it, almost a romantic dreaminess: “Yeah, I used to be quite the lady’s man. Anytime I wanted a woman, I could get one. But those days are gone now [sigh]. God has made me content with just one wife.” When a person truly renounces their friendship with their sin, there is remorse and humility in their voice: “I can’t believe how I used to treat women, but now I am so grateful that God has given me a new heart. Amazingly, He also gave me my wife, and the love we share is truly from Him.”

There is a story about how Eskimos once killed wolves, which gives us some insight into how sin affects us. They took a freshly killed seal, dipped the blade of a sharp knife into the seal blood, and let it freeze, repeating the process until they made a “popsicle” of seal blood. They then took this popsicle, secured it blade up in the snow and went away. As the sun would begin to melt the blood, the wolves would catch the scent. Once they found the popsicle and began licking, the taste and smell of the blood would send them into a frenzy. In their excitement, their own tongues were being cut on the knife blade so that it became the taste and smell of their own blood that was overpowering them. Eventually, they bleed to death. We too find ourselves being wounded and destroyed by the very things that give us so much delight. What first gives us feelings of pleasure or self-sufficiency turn on us and they become our master, as we see plainly in an alcoholic who becomes consumed by his addiction. Demons, too, take us down a similar path of delight and power until the tables turn and we now have sold our free will into their captivity. The bottom line is, sin is never our friend.

It is usually through discomfort that people change. We need to create enough tension to make them want to change, but not too much tension so as to discourage them. Use a “bump” level of creating tension–keep upping the ante until they see their need.

This is where counseling takes a great amount of security and confidence. We must have the courage to bring conviction into their lives, for if they don’t hate their sin, they will never change—and it is not loving to let people stay in their sin. (Galatians 6:1-2)

*1Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. 2Bear one another's burdens, and so fulfill the law of Christ.*

Galatians 6:1,2

If we are not secure in Christ and confident in our love for them, we will either over-challenge or people-please. Confidence in God enables us to “speak the truth in love.” (Ephesians 4:15)

We help people forsake their sin by linking their actions to their beliefs: “What do you believe about God, yourself, or your circumstances when you sin?”

When a person can clearly articulate why their crime was evil and how they will turn from it, lasting change can occur. We help them do this by speaking the truth in love.

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| 3. Turning to God requires committing to a new direction (7) of faith and obedience toward God. |

### explanation

Repentance is about a heart change, but it always manifests in a new set of behaviors. *“. . . that they should repent and turn to God, performing deeds in keeping with their repentance.”* (Acts 26:20) Therefore, people must articulate what new righteous actions will replace their old sinful actions.

This is just as critical as having people articulate their sin. If they are clear about their sin and vague about their righteousness, they are in an even more discouraging state. We need to help them have a clear enough picture of righteousness so that their faith has something to which it can attach itself.

*Now faith is the assurance of things hoped for, the conviction of things not seen*.

Hebrews 11:1

They must verbalize what their obedience will look like. (Romans 10:9,10)

*9because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10For with the heart one believes and is justified, and with the mouth one confesses and is saved.*

Romans 10:9,10

Often, it is when we ask someone to confess their new obedience that their excuses begin to come out, or their lack of clarity is revealed. As we address those issues, the strength of their repentance is deepened.

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| **Repentance Skill: Confrontation**  *Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ . . .*  Ephesians 4:15  1. Confrontation is necessary (8) if the person does not understand his sin or if he makes excuses for why he sins. |

### explanation

In a confrontation, we invite the person to address two issues: lies and unrepented sin. The goal of confrontation is to restore them to a right relationship with God and others. We are not trying to alienate them further. Therefore, if you are frustrated or angry with someone, don’t confront them until you have a better motive.

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| 2. Step one: Affirm (9) them and your relationship. |

### explanation

2 Corinthians 10:8 says that as leaders, God has only given us authority to build up, not tear down. Therefore, our motive must be encouragement, even in correction.

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| • Did you first ask about the issue and listen? |

### explanation

I have gotten into trouble so many times by assuming someone’s guilt before I heard his or her side of the story. Even if I am right in my assessment, I become more compassionate and clear when I hear individual perspectives on things.

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| • Are you motivated by love? |

### explanation

The opposite attitude would be a blaming, punishing, or threatening attitude.

We do not “force-feed” medicine. The degree of help we offer is often limited by the willingness and ability to receive it. Therefore, it is helpful to ask for permission before we bring a confrontation: “Can we discuss your relationship with your girlfriend?” When we ask for permission first, it helps the person to have a receiving heart.

When we are confronting people we know well, we don’t have to ask for permission every time. Also, church discipline does not require permission, but that is a different level of confrontation done by elders.

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| • Is this an appropriate time? (Proverbs 25:11) |

### explanation

*“Like apples of gold in settings of silver is a word spoken in right circumstances.”* (Proverbs 25:11, NASB)

Confrontation is a vulnerable thing for people. Do not confront in public places, or where you or they will be distracted, or when there is not enough time.

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| 3. Step two: Correct (10) one issue. |

### explanation

In parenting, we talk about “picking your fights.” Pick one issue per confrontation. It forces you to choose what the most critical issue to discuss is, and it does not overwhelm them with lists of how they have failed.

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| • Did you provide biblical support? |

### explanation

Your personal annoyance is not a sufficient reason to confront something in a person’s life. Having biblical support forces us to confront issues that are central to God, and it lets the individual see the seriousness of the issue.

You may not always read out a Bible verse during a confrontation, but you should always have it in the back of your mind.

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| • Did you give specific examples? |

### explanation

Make observations (about behavior) versus accusations (about motives). Accusations assume we know someone’s motives, “You have a spirit of pride,” but observations speak about their behavior: “You are often the first one to give your opinion in a discussion rather than letting other people speak first.”

Represent facts as facts and hunches as hunches.

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| • Did you give an opportunity to repent? |

### explanation

While we never demand repentance, we invite them to repent. Sometimes it is best to give them room to work it through before they repent, but whether they do it now or later, ensure they have an opportunity to get right with God, and not let their sin and guilt linger on.

When they do repent, pray God’s forgiveness upon them. (John 20:23; Ephesians 4:32)

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| 4. Step three: Encourage (11) their faith and obedience. (2 Corinthians 2:7,8). |

*7. . . so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. 8So I beg you to reaffirm your love for him.*

2 Corinthians 2:7,8

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| • Do they know what to believe and what to do differently? |

They must have a clear alternative to their sin and lies: new truths to believe and new acts of righteousness to do.

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| • When will you follow-up? |

Our focus is not so much on an act of repentance but on a lifestyle of obedience. Therefore, spend enough time with them to translate their moment of change into a pattern of faith and victory.

And don’t ever say, “I told you so” or, “Well I hope you learned your lesson!” Don’t let your pride stain their moment of victory, for we are just like them. Instead, be humbled by their courage and inspired by their faith.

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| **Summary**  The goal of repentance in the process of change is to help a person confess and renounce their sin and commit to obedience in that area. |

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| activity (15 minutes) **Role Play**  In groups of three,  1. assign one person to be the one who will “confess a sin” (he or she will justify why it was done or minimize the sin)  2. another person who will be the listener and confront the issue (using the A.C.E. model)  3. and the third person will give feedback |

### class processing (10 minutes)

### [At this point, the teacher will ask two to three participants to share what they have discussed during the activity.]

### BREAK (10 MINUTES)

# Session 3 – FAITH

### LOGISTICAL NEEDS

* meta cards for the case studies to be distributed in the activity part of this session

### lecture (25 minutes)

In session 1 (Truth), we help people acknowledge the problem and the answer. In session 2 (Repentance), they turn from their sin and lies and surrender to God’s will. Here in session 3 (Faith), we help them receive what they need from God to walk in victory.

This is the most exciting part of the journey, for this is about understanding how Jesus saves our marriage, career, thought, emotion, past, and future.

For many Christians, there is a gap between their faith and their daily lives. Businessmen look to secular business gurus, counselors “Christianize” secular psychology, couples turn to popular marriage techniques, and addicts join “anonymous” groups. While all of these are clearly beneficial, there must be something that is uniquely found in Jesus Christ that truly saves.

How is Jesus practically our Savior? If He can save us from eternal judgment, then surely He can save us from our tempers or marriage struggles. In fact, the word “salvation” has a biblical meaning that is far more practical and immediate than many present-day Christians would suppose. The term salvation is used “to sum up all the blessings bestowed by God on men in Christ through the Holy Spirit.” (Vine’s Expository Dictionary of Biblical Words.) Therefore, the question we want to address in this section is, “How does the cross of Christ impact our lives?”

A place to begin understanding Christ’s salvation is to understand our basic needs.

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| **Our Core Needs**  1. The two essential needs (1) that drive us are security and significance.  • Security is our longing for unconditional love (relationships).  *What is desired in a man is steadfast love . . .*  Proverbs 19:22  • Significance is our pursuit of meaningful purpose (responsibilities).  *For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.*  Ephesians 2:10 |

### explanation

Our pursuit of security and significance (relationships and responsibilities) motivate why we work, who we marry, who we befriend, and who we worship. These God-given needs are universal in their scope and pervasive in how they shape our lives. This means that when someone comes to us with a problem, it is probably tied to trying to have these two needs met outside of Jesus Christ.

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| 2. Sin is seeking to meet a legitimate need illegitimately (2). |

### explanation

Let us look at some examples of issues for which people come to us for counseling and how they are tied to trying to find security and significance outside of Christ.

1. Sex outside of marriage. If we are not secure in Christ, then we will seek the affection and approval of the opposite sex in an unhealthy manner.

2. Lying. We lie when we believe that the only way we will be accepted or loved is if we hide who we really are. Or, we lie when we think that the only way to be successful is if we manipulate the truth.

3. Striving. If we believe we are not loved, we will try to earn the favor of others through performing well. Or, if we believe we are not significant, we will do whatever it takes to become successful.

4. Discouragement. We get discouraged when we have expectations of how we should be successful (significant) or how we should be loved by God or others (secure). Letting God define how our needs are truly met frees us from discouragement.

“The primary problem with people today is misplaced dependency. We depend on everything, but God to meet our fundamental needs.” “Simply stated, sin is failure to let God be God and placing something or someone in God’s rightful place of supremacy.” (Erickson, p. 579)

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| 3. In other words, at the root of sin is idolatry (3). |

### explanation

Idolatry is about looking to false gods to bless our relationships and careers, to meet our needs, and to give us guidance. This is seeking false saviors. God is glorified when we find salvation in Him, when we find security and significance in Him.

“This is a revolutionary insight in relation to God. Here is what it means: God is most glorified in you when you are most satisfied in Him. It means that the pursuit of God’s glory and the pursuit of your joy are not at odds.”[[4]](#footnote-4)1

“God seems perfectly content with people turning to Him out of the seemingly selfish motives of personal need, for in their acknowledgement that they need a loving, powerful God to lead their lives, they bring Him honor and glory. All this implies that His honor is involved in our victory.”[[5]](#footnote-5)2

We make Jesus Christ the Lord and Savior of our lives when we find our security and significance in Him.

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| **Our Salvation**  1. God meets our deepest needs by giving us two gifts (4): forgiveness (for security) and the Holy Spirit (for significance). |

### explanation

*And Peter said to them, “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.”*

Acts 2:38

We will examine these gifts in terms of God’s mercy and grace.

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| **Our Salvation**  2. Mercy (5) (1 Peter 1:3,4)  *3Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you . . .*  1 Peter 1:3,4 |

### explanation

The security we need is not found in a good job or pension plan. It is not found in human love or personal performance. Eternal security is found solely in God’s mercy.

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| • God’s mercy is expressed through Christ’s death on the cross. (Romans 5:8)  *. . . but God shows his love for us in that while we were still sinners, Christ died for us.*  Romans 5:8 |

### explanation

Mercy means to “forgive” or “blot out” our sin.[[6]](#footnote-6) Because Christ’s death satisfied God’s justice, we are eternally secure in Him. True security is a gift; we cannot earn it. If we earn someone’s love, then we can just as easily “un-earn” his or her love through our poor performance.

Mercy removes the penalty and power of our sin and of those who have sinned against us. In many schools of psychology, people walk into their futures looking backward. It is no wonder people trip over so many obstacles when their gaze is fixed on what is behind them! Christ frees us from the past and enables us to look forward to our future.

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| • God’s mercy frees us from looking to past problems to define us, and it enables us to look forward to God’s plans for us. (1 Corinthians 6:11) |

### explanation

*. . . looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.*

Hebrews 12:2

*. . . as we look not to the things that are seen [including our past sins and hurts] but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.*

2 Corinthians 4:18

God has effectively delivered us from our past. By His mercy, we can have a “were” in our testimony.

*And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.*

1 Corinthians 6:11

Does this mean that we should never look at how our past affects us? No! It means that the way we look at our past is through faith, insisting that Jesus, instead of those issues, defines who we are and what we do.

Does it mean we live in denial of what happened in the past? No! It means we offer our sins and the sins of others to Jesus, so He can deliver us from evil. Therefore, when a past issue comes to haunt us, our response is neither to fix the past nor to ignore it. We place our past under God’s mercy, which frees us from its power.

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| 3. Grace (6) (John 1:16)  *For from his fullness we have all received, grace upon grace.*  John 1:16   * God’s grace answers our need for significance by empowering us to love God and others. * God’s grace is a gift that enables us to obey Him and fulfill the works He destined us to do. |

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| **Our Faith**  1. Faith is trusting God to fill our repentance (7) with His mercy and grace. |

### explanation

Repentance is our decision to turn from sin and obey God. Faith is how we receive the mercy and grace to succeed.

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| 2. We receive God’s mercy by faith when we refuse to live on the “I must” (religious) side of the pendulum. |

### explanation

It can sound so easy to believe that we are unconditionally loved. However, it takes faith to rest in God’s love. Religion is so popular because people are more comfortable with trusting in their good works than in God’s mercy. For example, why do we serve at the church? Is it to express love or to earn it? Why do we tithe? Is it to get a reward or to express gratitude? Why do we try to please God? Is it to lessen our need for forgiveness, or genuinely love Him? When we believe that mercy is a gift, we no longer have to strive for acceptance. This makes our acts of service genuine expressions of love for we are not serving to get, but to give.

*40And Jesus answering said to him, “Simon, I have something to say to you.” And he answered, “Say it, Teacher.” 41“A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. 42When they could not pay, he cancelled the debt of both. Now which of them will love him more?” 43Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.” 44Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. 45You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. 46You did not anoint my head with oil, but she has anointed my feet with ointment. 47Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.”*

Luke 7:40-47

If you are counseling someone who is on the “I must” side of the pendulum, emphasize God’s amazing mercy. You will know that they have received that mercy when they walk in a level of gratitude that expresses itself in loving others.

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| 3. We receive God’s grace by faith when we refuse to live on the “I can’t” (rebellious) side of the pendulum. |

### explanation

A sign that a person has received God’s grace is a conviction that he will never have to do that sin again, that he can obey and succeed.

Grace restores to people the ability to choose righteousness. If you are counseling someone who is on the “I can’t” side of the pendulum, emphasize God’s amazing grace. You will know that they have received God’s grace when they have more faith in God’s power than in their old habits. Of course, this does not mean that they are committing to be perfect, but it does mean that they truly believe in God’s power to deliver them from sin.

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| **Faith Skill: Action Plan** |

### explanation

Faith is a partnership between God and us. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. (1 Corinthians 15:10)

When Jesus healed the blind man in John 9, He gave us an example of partnership. He could have healed the man’s eyes immediately, but instead He smeared some mud in his eyes and told him to wash it off. Why did Jesus have him do this? So that the man would engage his faith in the healing process.

Grace does not remove our responsibility – it enables us to obey. In Ephesians 2:8-10 we see that the salvation described in verses 8 and 9 is for enabling us to do verse 10: the good works that God prepared in advance for us to do. Grace does not just save us from our sin, it also saves us into God’s destiny for our lives.

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| Help them create an “action plan” which allows their faith in God to be practically expressed through:  • **Revelation** is seeing God’s will and power in a particular area of life.  *So faith comes from hearing, and hearing through the word of Christ.*  Romans 10:17 |

### explanation

Faith is grounded in what God has stated as true, concerning a particular issue or circumstance.

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| • **Conviction**  *Now faith is the assurance of things hoped for, the conviction of things not seen.*  Hebrews 11:1 |

### explanation

Conviction is believing that a biblical truth is true for us, right now.

Faith is making the connection between biblical truth and our lives. For example, ask, “What is God’s will for marriage? Is that true for your marriage?” Ask, “What has God said He will do as you obey Him?”

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| • **Action**  Faith is always expressed in actions.  *So also faith by itself, if it does not have works, is dead.*  James 2:17 |

### explanation

Actions must be concrete, accountable, reasonable, and sacrificial.

It is important not to have them think of only a one-time action. Have them think of a series of actions that will lead toward victory. There is a saying, “Elephants are best eaten one bite at a time,” so help them develop a process or path of righteousness in which to walk.

Get them to agree verbally: “I will do it.” Be careful to have them commit to obedience not results – we must have them take responsibility for their part, not God’s. (1 Corinthians 3:6,7)

*6I planted, Apollos watered, but God gave the growth. 7So neither he who plants nor he who waters is anything, but only God who gives the growth.*

1 Corinthians 3:6,7

Be sure they are committing themselves to do something that is realistic. They cannot commit to ask forgiveness from everyone they have hurt in their entire lives.

The actions must stretch them beyond their abilities into needing God’s power. Help them believe for the best.

Sometimes it is also helpful to brainstorm with them how either they or the enemy will try to sabotage their success. Then assist them to develop a counterattack to his plans.

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| **FROM** | **TO** | **SKILL** | **GOAL** |
| Lies | Truth | Listening | 1. Help people acknowledge the problem and the answer.  2. Identify the lies in their lives and replace them with truth. |
| Rebellion | Repentance | Confrontation | 1. Help people turn from their sin and lies and surrender to God’s will.  2. Confess and renounce their sin and commit to obedience in that area. |
| Unbelief | Faith | Action Plan | Help them receive what they need from God to walk in victory:   * Revelation * Conviction * Action |

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| **Summary**  Obedience is an act of faith in God’s mercy and grace. Faith is expressed in an action plan: responding to God’s truth with faith-filled action. |

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| activity (20 MINUTES) **CASE STUDIES**  [Divide the class into smaller groups (5-6 persons per group). Assign a case to each group and allow them to discuss within ten minutes. Afterward, you may ask one or two groups to present their case and their answers in front of the class. Ask the other participants to give their feedback on the presentation.]  **Case 1: Relational Dysfunction**  Janna, a believer for a year, went to ask for an advice regarding her odd relationship with her older sister Jenna. She claimed that their habitual irritations at home (like how to stack up books and organizing personal stuff) would end up in big fights and exchanges of sharp words that would hurt them both. Janna said that that their mom would normally side on Jenna, being the older sister and her mom's favorite. In her distress, feelings of unloved and hurt, Janna would provoke Jenna but she also confesses that her unresolved hurts cause her to respond as such. How will you help Janna?  Q1: Identify lies. What truths will you speak on her life?  Q2: Do you think Janna is truly repentant? Why? Or why not? If not, how will you lead her toward repentance?  **Case 2: Spiritual Error**  Bogart talked with you and asked for your time and help to sort out his issues. His dilemma roots in the fact that he has been a member of *Iglesia ni Cristo* (since his family members are elders in the church) but could not conform to the legalistic approach of the church: from dress code, to diet, relationships, and other matters of life. He knew that something is fundamentally wrong on what the family believes in but he just didn't know what else to believe in. He could not break away because of fear that his family members might forsake him, not to mention that he loves and respect his parents and he does not want to subject them from further scrutiny and shame. How will you help Bogart?  Q1: Identify the issues of Bogart.  Q2: How would you preach the gospel to Bogart?  Q3: What action plans can you suggest to him to prayerfully consider doing?  **Case 3: Purity**  Gerald is a part of your Victory group for a year now. One time you saw him kissing his girlfriend Julie. Being a concerned leader and accountability partner, you asked him about his actions toward Julie. When confronted, he reasoned that there is nothing serious about it and you should just take things lightly—given that there is nothing wrong with it after all, because they love each other and explained that it’s okay with Julie. He also assured you that they are committed to each other for the long haul.  Question: Do you agree with Gerald? Why or why not? Explain your answer.  **Case 4: Freedom**  Melchor sought your help because he is in a deep financial debt. As you continue talking, he admitted that he has been gambling for many years. He could not stop because he is trying to win back his losses.  Q1: How will you preach the gospel?  Q2: Come up with a plan in encouraging repentance. |

### class processing (10 minutes)

### [At this point, the teacher will ask two to three participants to share what they have discussed in the group discussion during the application.]

### end of this course (5 minutes)

[The quiz for this course will be done in the next class before the new course starts.]

1. Edward M. Smith, *Healing Life’s Hurts through Theophostic Prayer*, 31. [↑](#footnote-ref-1)
2. 1 Jay Adams, Shepherding God’s Flock, p. 166. [↑](#footnote-ref-2)
3. *The Random House College Dictionary* (Random House: New York, 1984). [↑](#footnote-ref-3)
4. 1 John Piper, *There Is No Greater Satisfaction*. Jan-Feb 1998 Missions Frontiers Bulletin. p12. [↑](#footnote-ref-4)
5. 2 D. Martin Lloyd-Jones, The Christian Soldier, p. 28, 29 [↑](#footnote-ref-5)
6. Fausset’s Bible Dictionary, s.v. “mercy” [CD-ROM] Biblesoft, 1998. [↑](#footnote-ref-6)