



Brad Hambrick, M.Div., Th.M.
Executive Director

**Discussing a Dozen Dreams (Part V of V):
Biblical Counseling Will Be Universal & Multi-Cultural**

*An Extended Conversation with Robert W. Kellemen, Ph.D.
By Bradley Charles Hambrick*

Comparing Synonyms

**Dream Number Eleven:
Biblical Counseling Will Be Universal**

The Apostle Paul insists that all mature, equipped believers are competent to counsel (Romans 15:14). Therefore, Biblical Counseling is universal—it is what lay people do as spiritual friends, what pastors do as soul physicians, and what professional Christian counselors do as caregivers.

Put another way, Biblical Counseling and Christian Counseling are synonymous. That thought is sure to surprise some and raise objections from others. However, Biblical Counseling is a mindset, a perspective, a worldview, a way of looking at life that informs how we understand people, problems, and solutions. It is universal in that it shapes our view of the universe based upon the view revealed by the Creator of the universe.

Sometimes we fail to grasp that all counselors counsel out of some worldview. The Bible provides the worldview out of which Christian counselors minister. It doesn't imply an endless stream of Bible quotes thrown at a counselee or parishioner like a lucky charm from our toolbox of canned verses. Instead, it results in unique, person-specific, situation-specific, naturally-flowing spiritual conversations and appropriate, relevant, shared scriptural explorations built from a comprehensive worldview.

BCH: When it comes to the dream of Biblical Counseling being universal, I think you know the statement I am going to have to ask you to clarify. As you made it, you admitted it will be hard to swallow by both sides. “Biblical Counseling and Christian Counseling are synonymous.” At this point in our conversation, I trust we agree that there is no contradiction between the Bible and Christianity, and, therefore there should be no difference between Biblical Counseling and Christian Counseling. However, historically these categories have been used as headings for parties with distinct views about counseling and often less than commendable views of the other. Ideally the distinction would never be made between what is Christian and what is Biblical. How does your dream deal with the historical and present tense reality that there are contrasts on significant positions between groups that bear these names? Is it that, in your opinion, these groups have come to agree upon the foundations of a common world-view and that it is only the names that still divide? Is it that you are dreaming of a future day (maybe even soon) when these distinct titles are no longer needed? I think there is another parallel qualification that would be instructive to hear you speak



CROSSROADS COUNSELING

emphasizing biblical hope & restoration

Brad Hambrick, M.Div., Th.M.
Executive Director

to in the same answer. Upon what convictions would you say that a particular counseling theory or counselor is not part of the Biblical Counseling fold? What are the core convictions of the “mindset,” “perspective,” or worldview that, in your opinion create that synonymous foundation?

RWK: I count about six or seven separate questions here. I think a book could be written on each one!

While I am not naïve to think there are not significant contrasts between various groups, I will say that I have always used “Biblical Counseling” and “Christian Counseling” synonymously. Just as it is ridiculous to me that putting “Biblical” before “counseling” is seen as pejorative, so it is incredibly sad to me that putting “Christian” before “counseling” is negative for some people. That’s why when we launched our MA at Capital Bible Seminary, I had no problem with calling it an MA in Christian Counseling and Discipleship. I was not joining with a “group” by that choice of names. I was saying, “Our department will strive to be thoroughly Christian in every aspect of our content, character, competence, and community.” And “Christian” was defined as what the Bible says about counseling and what Orthodox, Evangelical Christian history has modeled about counseling. As I said in the original article, “the Bible provides the worldview out of which Christian counselors minister.”

It’s interesting, Brad, that leaders in these various associations often think in terms of “competing counseling groups,” but the vast majority of Christians have no idea what we are talking about. Since I received your questions, I have spoken in several large Evangelical churches and in a couple of Evangelical seminaries. I asked them the “difference between Biblical and Christian Counseling” and they looked at me as if I were crazy. Outside the small circle of proponents of these “models,” most Christians just don’t divide counseling into these competing camps.

That being said, certainly some leaders in the field divide counseling into these groupings. So, do I think the leaders of these groups have come to agree upon the foundations of a common worldview? Unfortunately, no. I’ve not seen too much evidence of such unity. That’s a major reason I wrote the original article as a first attempt to start the very type of conversation that you and I are having.

Yes, I certainly am dreaming of the day when “Christian Counseling” and “Biblical Counseling” are seen as identical. To me, that would require, first, that we all carefully and accurately define our terms. Second, that we truly listen to the definitions that members of each group give, rather than assuming that we know what someone else means. Third, it means that we all have to do some serious work studying the Bible and Christian history to define what these terms mean. Fourth, it would require that we become less concerned about camp building and more concerned about building the Body of Christ by speaking the truth in love. Fifth, it would necessitate that we become willing to learn from one another.

Of course, I have no right to assume that I alone have any warrant to quantify or identify specifically what qualifies someone (everyone) to claim legitimately the mantle of “Biblical/Christian counselor.” In the conclusion to my article, I tried to offer one person’s current best attempt to suggest categories that we need to dialogue about. Biblical/Christian Counseling involves *lay, pastoral, and professional counseling that is scriptural, theological, historical, positive, relational, relevant, transformative, holistic in theory, holistic in methodology, holistic in equipping, universal, and multi-cultural.*



CROSSROADS COUNSELING

emphasizing biblical hope & restoration

Brad Hambrick, M.Div., Th.M.
Executive Director

What I would like to ask your readers to ponder is, “Are these the twelve categories that *you* would use to define Biblical/Christian Counseling? If so, within each category, what makes a model Biblical/Christian? If not, what categories would you add/subtract and within those new categories, what makes a model Biblical/Christian?” In the article, I’ve offered my own seed thoughts and core convictions. In my other writings and teaching, I have offered my more developed answers. But I am just one man. So let the conversation continue . . .

BCH: Counselors trade in questions. I apologize if I get a little carried away with my question clusters. I have had several of the contributors to the “*conversation with*” and “*conversation within*” Biblical Counseling series make the same comment. I will take that to heart and work to restrain my inquisitive compulsion. I agree that majority of Evangelical Christianity could not define the distinctive convictions of Christian Counseling from Biblical Counseling. While I do think many Christians can tell there are varying degrees to which Christian counselors rely upon Scripture in their counseling theory and practice. In light of this, I am considering your five points on what would be required to unite Biblical and Christian Counseling. I wonder what forum(s) you envision these points being realized in? Is it journals, seminaries, publishers, pastors, a new collaborative dictionary of evangelical Christian/Biblical Counseling, a series of 4-views books, or something else? Obviously your willingness to participate in this lengthy series of conversations reveals that these distinctions that exist are important to you. A church in which there is a fragmentation between what carries the title “Biblical” and “Christian” is not as healthy as it ought to be. As we seek to place proper priority on the unity of the church—respecting her titles of the Body of Christ (unity; grace) and Pillar and Buttress of Truth (content; truth)—who do we call on and where do we call on them? That is one question asked three different ways for rhetorical effect.

RWK: Brad, I appreciate, enjoy, and benefit from your intellectual curiosity. Don’t change a thing!

You ask about what forums would be best for carrying out my “five-fold plan” for uniting Biblical and Christian Counseling. I suppose the answer varies for the five different parts of the “plan.” For defining our terms well—I think each of us must do that in all of our writing and speaking. Maybe that’s why Larry Crabb recently described my books as “thick and important.” They are “thick” because I think it takes time to communicate truth in love. Counseling theology is not something we should be flip or flippant about. For listening to definitions of each others’ terms, that should take place whenever we read and comment on another person’s writings. We have to stop taking people out of context. We have to stop thinking that if “they are not *in* my group, they must be heretical.” So, for each of the “plans,” how we do it and where we do it will vary.

For all “five points of the plan,” regardless of where we do them, the *attitude* is central. As you have mentioned earlier, the ABC will be hosting a forum in May 2009 bringing together folks from various “viewpoints.” Will we end up in a shouting match, or a dialogue? Will we end up in a conversation where we listen to each other, or in a monologue where we preach at each other? We can ask the same questions with four-views books. While I find those fascinating at times, most times I find them frustrating. It seems as if no one wants to learn from the other three views. Everyone has one agenda—to teach others what is right. It reminds me of attending major counseling conferences. You rarely see the “big name presenters” showing up at workshops presented by others. That strikes me as lacking a tad in humility. Do we really think we have so cornered the market on truth that we are only teachers and prophets, and not learners and students? Can’t we all hold our views with conviction *and* humility? Sorry, I’ve gone to preachin’ and



CROSSROADS COUNSELING

emphasizing biblical hope & restoration

Brad Hambrick, M.Div., Th.M.
Executive Director

meddlin' now. We all need some of Solomon's meekness to say, "I am but a little child" (2 Kings 3:7). That gentle attitude leads us to ask God for an understanding, wise, discerning heart and mind.

Different Counseling Titles, Different Counseling Objectives

BCH: In your dreams, you speak of three types of counselors: lay people, pastors, and professional counselors. Specifically, in your dream that Biblical Counseling will be universal, you long for the day when each of these groups operates out of the same Biblical worldview. In your opinion what are the distinct challenges to each of these groups as they seek to counsel from a distinctively Christian worldview? For example, there are restrictions placed upon a state-licensed counselor regarding the overtness of Biblical reference, prayer, and church involvement. Similarly, the ability of a pastor to work with other professionals is limited with prevalent views regarding a "credentialed counselor." In light of the distinct challenges you choose to address, what instruction, encouragement, and admonition would you give to each specific group of counselors? In your dream, what does each group distinctively offer and how would the numerical balance of each group shift as your dream became a reality?

RWK: For lay people, the primary challenge is one of equipping. Paul could say to the Roman saints that he was absolutely convinced that they were competent to counsel because they had been equipped by their leadership with godly character and Biblical content in the context of Christian community. Sadly, far too many pastors hoard the shepherd's staff and do not equip their people to do the work of the ministry. Perhaps my greatest passion is equipping equippers who equip lay people (2 Timothy 2:2).

I think it is great that our various counseling organizations host seminars to equip people. But I think it is very sad that our churches and seminaries do so little to equip lay people for counseling. Recently I was in a gathering of counseling professors and when I told them that Capital Bible Seminary requires a course in equipping lay counselors, they were surprised. Frankly, I was surprised that any seminary would fail to require such a course. We must equip our pastors to equip their people for lay counseling.

Lay people have been sold a lie that they are second class citizens, that professionals—be they pastors or psychologists—have cornered the market on care-giving. We need a revolution in awareness and confidence that God has called and will empower every believer to offer one another ministry, spiritual friendship, encouragement, discipleship, soul care, and spiritual direction—Biblical/Christian counseling.

Many pastors face a similar lie—only "licensed professionals" can deal with matters of the soul. The problem becomes worse when you combine this lie with the fact that many seminaries, until recent years, trained pastors for the pulpit ministry of the Word with 93 semester hours of courses, but only offered 3 semester hours of training in counseling (and often that was secular in theory). So you have pastors who have been told they can't counsel and who have been given little to no training in Biblical/Christian Counseling. We must train pastors to counsel confidently and competently and, as I've indicated, to equip others to counsel confidently and competently.

Since many professional Christian counselors work in private practice or in church or para-church settings, they do not face the restrictions you mention against overt Biblical/Christian Counseling. I identify with those who do choose to work in secular settings and attempt to do Biblical/Christian Counseling. While in



CROSSROADS COUNSELING

emphasizing biblical hope & restoration

Brad Hambrick, M.Div., Th.M.
Executive Director

seminary, I worked for four years in a state-run psychiatric inpatient unit. I found several “keys” to effective ministry there. One—love. It is pretty amazing what people will ask (compare 1 Peter 3:15) when they see our love and hope. Second—think and minister holistically. Even in the secular world, theorists and practitioners are recognizing “spirituality” as a legitimate part (some even acknowledge spirituality as *the core* part of the human personality) of multicultural counseling. Given that 95% of Americans acknowledge God, given that 67% of Americans claim to be born again, Biblical/Christian counselors “have a way in.” Plus, our holistic worldview should enable us to engage people at every level and layer of life—spiritually, socially, rationally, volitionally, emotionally, and physically.

I really appreciate your question, “What does each group distinctively offer?” Equipped lay people offer an “**intimate army**.” Lay people live life together with their fellow pilgrims. They more easily identify with their hurts, hopes, sin, need for grace, and longing for change. Their ministry is free, yet priceless. Their numbers are almost inexhaustible. Talk about dreams—I dream of a day when every church is a church *of* Biblical/Christian counselors—a billion Christian spiritual friends ministering God’s truth to one another.

Equipped pastors offer 250,000 “**player-coaches**.” They model consistency between the pulpit ministry of the Word and the personal ministry of the Word by relating God’s truth to human relationships. As lay people observe them and benefit from their ministry, they should ask, “Can you teach me to use God’s Word to change lives the way you do?”

Equipped professional counselors, in my opinion, would best serve the church by seeing themselves as “**co-laborers and co-equippers**.” Rather than only *doing* the work of the ministry, they, like pastors, could have a vision for *training others* to do the work of the ministry. This might require a tsunami change in the thinking of most professional counselors. For me, during the two years when I was in a private practice, clients would leave and I would look over my shelf of books on pastoral ministry, Greek, Hebrew, and commentaries and think, “Yes, I am helping people by God’s grace, but how many more could be helped if I would multiply myself?” So, I started presenting training seminars, writing articles, leading equipping groups, etc. There’s simply no Biblical reason for the professional counselor to be excused from the work of equipping the Body of Christ.

BCH: As one who ministers in the para-church setting as a full-time counselor, I resonate with your vision for the training of lay people. When we first began to offer seminars in our area they were attended almost exclusively by those who wanted help in the subject area of the seminar. It has taken a great deal of (worthwhile) work to communicate the vision that these seminars are both personally instructional and ministry training. I can testify that the fruitfulness of the ministry we do has been greatly enhanced as this vision continues to catch on. So let me echo an “Amen” to your words and a word of encouragement for more pastors/counselors to join in that work. There is a follow up question I would like to ask with regards to the restrictions placed upon licensed counselors. In light of this discussion, I think it would be appropriate to get your perspective. The Code of Ethics for the American Psychological Association reads:

Principle E: Respect for People’s Rights and Dignity Psychologists respect the dignity and worth of all people, and the rights of individuals to privacy, confidentiality, and self-determination. Psychologists are aware that special safeguards may be necessary to protect the rights and welfare of persons or communities whose vulnerabilities impair autonomous decision making. Psychologists are aware of and respect cultural, individual, and role differences, including those based on age, gender,



CROSSROADS COUNSELING

emphasizing biblical hope & restoration

Brad Hambrick, M.Div., Th.M.
Executive Director

gender identity, race, ethnicity, culture, national origin, *religion*, sexual orientation, disability, language, and socioeconomic status and consider these factors when working with members of such groups. *Psychologists try to eliminate the effect on their work of biases based on those factors*, and they do not knowingly participate in or condone activities of others based upon such prejudices (emphasis added).¹

When this statement places religion in the same category of non-discrimination as age, race, socioeconomic status, and ethnicity, how can a member practice distinctively Christian/Biblical counseling? Some say that they do not discriminate because they would say that same thing to someone of any religion. Others say that holding to the exclusivity of Christianity and the authority of the Bible over any other holy book is the type of “discrimination” or “bias” this clause is intended to prohibit. Admittedly, I have had people I respect come down on both sides of the issue. I should add that I respect the character, convictions, and heart for ministry of those on both sides. I have also seen Christian organizations use the same list in their code of ethics and say that no discrimination can be made in a counseling center’s hiring practices (and could not, in good conscience, be a part of those organizations). How would you advise someone who is considering being a professional counselor, but struggles with signing a code of ethics of this nature?

RWK: Brad, it is interesting to me how a code of ethics like that gets “twisted.” I read it to give freedom to Biblical/Christian counselors. Since the vast majority of Americans have a self-professed belief in God, since a majority of Americans have a professed faith in Christ, then it means the secular counselor must not discriminate against the Christian counselee! It means the secular counselor must not harpoon the Christian counselee with a secular, non-God worldview! So first, I urge Christian counselors to use this code of ethics to “go to bat” for Christian clients seeing non-Christian counselors.

For Christian counselors, the vast majority of our clients, based upon statistics alone, will be self-professing people of faith—most of them professing faith in Christ. Of course we want to respect their faith. In a public/governmental agency, part of respecting that faith is drawing out the person’s faith resources and helping the person to identify how their faith system impacts their personal and relational issues. In a private Christian counseling practice, every licensed counselor must have a disclosure statement that includes focus/theory of counseling and areas of expertise. At the outset of every setting the counselor should engage the counselee in discussing the implications of the counselor’s spiritual values. The counselee can accept that area of focus and expertise or they can choose another agency. That’s no different than what should happen when a Christian counselee goes to a secular counselor. *If* the secular counselor has integrity, that counselor will disclose the secular worldview that guides the counseling process. The Christian counselee would then have to decide whether or not they would receive counseling derived from that non-God theoretical perspective.

As you can see, I turn this whole issue around and upside down. For far too long we Christian/Biblical counselors have tiptoed around this. We should lead the way in saying, “Let’s all have the integrity to tell all of our clients exactly what our theoretical perspective is. Let’s all admit that every counselor counsels out of some worldview.”

¹ <http://www.apa.org/ethics/code2002.html>



Many Eyes on One Text

**Dream Number Twelve:
Biblical Counseling Will Be Multi-cultural**

The fact that Biblical Counseling is universal in no way excludes the truth that Biblical Counseling should be and will be multi-cultural—integrating into its universal worldview the unique Christian perspectives of both genders, all races, and all nationalities (Revelation 5:9).

The day of exclusive theory-building by white males (I am one) and of history-making by dead white males, thankfully, is over. Historical and contemporary insights and practices derived from Christian women and men from all people-groups must be integrated into our Biblical Counseling worldview. Otherwise, it is hypocritical to call it a worldview.

BCH: As you dream of multi-cultural counseling, I trust that you are not yearning to write *Male Counselors are Like [Blank]* and *Female Counselors are Like [Blank]*. Although, I would be interested to hear how you fill in the blanks. On a more serious note, I would like to hear what you think gender, ethnic, socio-economic, and other cultural distinctives bring to Biblical Counseling. For the sake of instruction, address the opponent to your dream who would argue that there is only one author's original intent. No cultural, socio-economic, ethnic, or national distinctive changes that. Men, women, rich, poor, all continents, and all races read the same Bible, so the Biblical Counseling they offer should also be the same. How should cultural perspectives be utilized to further develop and enhance Biblical Counseling? As we gain from these added voices and instruments in the Biblical Counseling choir what, if any, cautions do we need to heed?

RWK: I appreciate your playing the “devil’s advocate” and allowing me to address what may be a misperception here. Let me be *very* clear. There is only *one* Authorial (God) intent in the Bible. No cultural, socio-economic, ethnic, or national distinctive *ever* changes that. It is sad to me that we can’t talk about multi-cultural ministry without thinking it is about post-modern deconstruction. There is a multi-culturalism that is Biblical because the Bible is multi-cultural in scope and perspective. There is a multi-culturalism that is *both/and*. There is one Authorial intent *and* we can learn how to apply the Bible from those of other cultures in ways that help us in our culture, and in ways that help others from other cultures.

There are many ways that cultural perspective can be utilized to develop further and enhance Biblical counseling. In terms of theory, the real issue here is not God’s Authorial intent—we should all agree on that. God’s Word is inspired and inerrant. The real issue is *our interpretation*—my interpretation of God’s Word is neither inspired nor inerrant. My interpretative process always arises out of the grid of my own personal history and cultural background. So, it is arrogant of me, or of any one cultural group, to assume a hegemony—a superior ability to interpret, a dominance over the perspectives brought to the interpretive process by those who are different from me. During my research on African American soul care for *Beyond*



CROSSROADS COUNSELING

emphasizing biblical hope & restoration

Brad Hambrick, M.Div., Th.M.
Executive Director

the Suffering, and during my research on women's soul care for *Sacred Friendships*, I have been repeatedly reminded that Church history is not simply the history of a bunch of "dead white guys"!

Practically speaking, I have learned so much from my African American brothers and sisters and from the great cloud of female witnesses. From both, I've learned in deeper ways that "counseling" is not a step-by-step linear process, but an ongoing, spiraling, real life relationship. I can teach about "sustaining, healing, reconciling, and guiding" in a linear way, but I certainly can't practice these relational competencies robotically, or in some rote, soulless, technocratic way—not if I want to follow the Biblical/Christian model from African Americans and women of the faith.

As far as any cautions as we gain from these added voices, we need to understand that history and tradition are *not* inerrant or inspired. Just because a plethora of women in Church history "counseled one way," does not mean that we abdicate our responsibility to be Bereans who examine the Scriptures to see if "their way" is Biblical. While "their way" should open our eyes to possible perspectives we have been blind to, we can't blindly follow anyone.

BCH: I will ask you another "if you were the editor" question, but this time for a book instead of a journal. If you were to edit a book on *Hermeneutics, Culture, & Counseling*, how would you put it together in order to most effectively accomplish this dream? If you were in charge of bringing together the perspectives of men and women from different cultures, backgrounds, and historical periods, how would you orchestrate it in order to facilitate the greatest progress in reversing the Tower of Babel as it pertains to understanding the universal Word of Hope for counseling purposes?

RWK: Wow. Sounds like a fascinating book. Want to co-edit it with me?

The first word in the title would be the place all contributors would have to agree upon: *Hermeneutics*. We would have to agree that the Bible is inspired and inerrant. We would have to agree about the Bible's supremacy, sufficiency, authority, profundity, and relevancy.

Then, you and I as co-editors would look for men and women of diverse backgrounds who had the *hermeneutical training to rightly divide the Word of truth*. In other words, agreement on principle (conviction) is not enough—we would need Biblically competent writers. Let's be honest, this is a major problem/obstacle today. While we see a growing number of people committed to Biblical/Christian Counseling, we see a shrinking number of people competent to exegete the Bible to derive content applied to life. That's why the MA in Christian Counseling and Discipleship at Capital Bible Seminary has a required 30 hours in Bible, theology, and hermeneutics. We want graduates with Biblical conviction and Biblical competence.

Now imagine Brad, a host of diverse writers with Biblical convictions and Biblical competence meeting together to co-author a counseling text. Ah, there you have another "C word"—community. I don't think we would want to have people simply mail in their chapters. We would need to engage one another from our varying cultural perspectives and shape the final draft in community.



CROSSROADS COUNSELING

emphasizing biblical hope & restoration

Brad Hambrick, M.Div., Th.M.
Executive Director

What would be helpful for the readers then would be specific examples where authors would say, “I was going to teach and practice _____ this way, but then with feedback from a diverse community of co-authors, I now realize that it is better to teach and practice _____ this way.”

Final Reflections

BCH: I hope that our conversation has been “a dream come true” for you. As you reflect on your twelve dreams and our five conversations what final charge would you offer the Association of Biblical Counselors? I am sure we have members that agree and disagree with various parts of what they have read, as any other organization that is passionate about their distinctives would. If someone has walked the long journey page by page with us through this conversation and they are now preparing to read the final words that will be their lasting take away, what is your heart for them? To paraphrase from an author who has had quite an impression upon me “How Shall We Now Counsel?”

RWK: Brad, you mean that someone might not see counseling exactly as I do? They had better disagree with me—I disagree already with some of my earlier answers! You never asked, “Is that your final answers?” And you never gave me a “life line” to call people who are a lot smarter than me!

Yes, Brad, this has been a “dream come true.” Your respectful probing questions have stretched me to think much more deeply than my original article. Thank you.

What final charge would I offer the ABC? Again, that seems so arrogant for me to presume that I have any right to “charge” anyone. Truly, we are equals, we are brothers and sisters in Christ. I like your follow-up wording: “What is my heart for them?” My heart for ABC readers is the same as my heart for my students at Capital Bible Seminary and the same as my desire for my own life and ministry: that we would all live Christlike and Christ honoring lives.

What might that look like as Biblical/Christian counselors? To quote myself (is that allowed?) it looks like: *lay, pastoral, and professional counseling that is scriptural, theological, historical, positive, relational, relevant, transformative, holistic in theory, holistic in methodology, holistic in equipping, universal, and multi-cultural.*

Hmm . . . rereading that and rereading your final questions, here’s what I would ask. What if we all asked *together* “How shall we now counsel?” What if we all grappled with these twelve dreams (or another set of Biblical dreams for Biblical Counseling), and what if we did it in love, humility, and unity? What if *in community* we all tried to figure out “Biblical Counseling” together instead of attacking one another. Sure, your readers will disagree with me. God bless them. But once they disagree, how amazing it would be if they lovingly said, “I wonder if what you said here might more accurately look like this instead of like that?”

So, okay, I do have a “charge” after all. Let’s all do “Berean Biblical Counseling” together.

BCH: I am a bit sad. I have thoroughly enjoyed these conversations. I pray that they are not over; not just the conversations between Brad Hambrick and Robert Kellemen, but the challenging, honest, sincere, humble, provocative, theory-building, practice-enhancing, humble conversations amongst those who seek



CROSSROADS COUNSELING

emphasizing biblical hope & restoration

Brad Hambrick, M.Div., Th.M.
Executive Director

to honor Christ, build the church, and depend on Scripture in the counseling they offer. Hopefully we did some of each along the way. Thank you, Dr. Kellemen, for taking the time to share your dreams and allowing them to be examined in such a public forum. Thank you for not turning away a single question in the course of our dialogue. Thank you for your heart for Christ, the Church, and God's Word.

RWK: I want to echo those thanks right back to you, Brad. I've said it before. Your questions have stretched my original "seed thoughts" of a 2,500-word article to dimensions I had never imagined. You and I have tried to practice what we preach. We have learned from each other. We have learned in community. I trust that we have modeled just a little bit of the very way of relating that you and I say we want to see the Biblical/Christian Counseling community do.