

Editorial
TIME TO CONSTRUCT
Dr. Greg E. Gifford¹

It seems to me that the last edition of the JBSC may be the most-widely read edition to date! As you may recall, we published multiple articles on Clinically-Informed Biblical Counseling and I received many comments and emails about those articles. Comments from both pro-CIBCers and comments for those who are not in agreement with the CIBC perspective. Furthermore, Marshall Adkins and Brad Hambrick hosted a debate with Detroit Baptist Theological Seminary this Spring. The debate was centered around Trauma-Informed Biblical Counseling and Historic Biblical Counseling. Although the debate was long, it is a worthy addition to your arsenal of resources, especially if you're in a leadership position in BC.

It is my individual perspective that enough has been said on CIBC and I commend those articles/debate to you. If you're looking to learn more about the difference between CIBC and genuine biblical counseling, the Fall 2025 JBSC articles, Detroit debate, and Sufficiency Statement would be of help to you.

What lies ahead?

The future of biblical counseling is quite exciting! Here are some things to be looking for on the horizon. First of all, you are on the cusp of watching a movement arise in biblical counseling and missions. Missions agencies are still riddled with integrationists or full-on Christians who counsel with secular methodology. BC is on the cusp of addressing this issue. Biblical Counseling Ministries Worldwide (formerly OIC) is leading the effort, with the help of Andrew Rogers to teach,

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train, and counsel in biblical counseling. The next effort is for God to train up member care in major missions agencies to *actually* counsel from the Scripture. At The Master's University, we are launching an emphasis in biblical counseling and missions for our Master of Arts degree. Furthermore, I've interacted with many through the podcast, *Transformed*, to the end of pursuing biblical counseling training for member care and care of local nationals on the field. The day is coming (very soon, I hope!) where missionaries will be able to receive biblical counseling by their own agencies.

Second, we are seeing a renewed emphasis on the text of Scripture from articles, books, papers, and degrees. Our movement is saturated with methodological resources and also historical theology resources, especially on the field of pastoral care and counseling. The inherent danger of studying methodology is that you don't know your Bible. What the movement has and needs to maintain, is excellence in biblical and theological studies. In fact, if you are working on an exegetical project, I'd love to publish it more in the *JBSC*. If you're a leader reading this, require your students to be exegetical and then theological. Help them to be in the Word, not studying about the Word. Know the Scripture well, and you'll train your future counselors for long-term faithfulness.

Lastly, as we are distanced in time from the leaders who started the BC Movement, the Jay Adams, the George Scipione, the David Powlison, the Wayne Mack, and the John MacArthurs of the world. We must now pivot from "personal influence" to "conviction led." In God's kindness, we had great leaders who personally impacted us by their life and ministry. *However, our fondness for these leaders is not what will keep us faithful.* It is our commitment to the Scripture that will keep us faithful—in other words, our convictions. Over the next few years, we will watch a generation of new biblical counselors that didn't know Powlison and never took a class with Jay Adams. And new counselors don't need to know them per se. (Candidly, I don't know these men—apart from a side-hug that I received from Powlison at an ACBC conference! It was not as awkward as I'm making it sound!) The next generation of counselors need to be convictional. It is the absolute authority, inspiration, inerrancy, and sufficiency of the Bible that we rally around. Our methodology is borne out of conviction, not relationship to the patriarchs of the movement. And this is good.

The more one claims, “I’m of Powlison, I’m of Adams, or I’m of Mack” it sounds a lot like “I’m of Apollos, I’m of Cephas, I’m of Paul.” Our appreciation for faithful leaders will not keep us faithful as a movement. Faithfulness will only come through commitment and unapologetic dedication to the Scripture as the source and authority for all counseling. I actually look forward to the day for when a new biblical counselor has no clue who Jay Adams or David Powlison is but holds to biblical counseling because of what the Bible says. This is no slight on Adams or Powlison, but this will demonstrate that we are now convictional and rally together in light of those faithful convictions. What were Powlison and Adams? “Servants through whom you believed as the Lord gave to each one” (1 Corinthians 3:5). The movement has the potential to become more-and-more convictional as we are distanced in time from these faithful servants.

In this edition, you’ll find another excellent batch of articles.¹² Logan Williams’ paper is exegetically based, applying his exegesis to Marriage Reconciliation. His paper is titled, “Finding Grace in the Depths.” Justin Daugherty has brought to light the concerns that antidepressants are actually encouraging suicidal ideation in his paper, “When Treatment Harms.” Ed Wilde and Sam Stephens are regular authors with the JBSC, and both have provided excellent resources on the dangers of eclecticism (Stephens) and the factors that encourage integrationism (Wilde). I commend these articles to you.

Thank you for reading.

May God give us grace to honor his sufficient word for his glory and the good of our counselees!

²Cf. Ed Wilde’s article, “Why Common Grace is Not Enough for Those Who Counsel?” In *The Journal of Biblical Soul Care* 1, no. 2 (2018).

