

*Editorial*

# The God of All Comfort



by DAVID POWLISON

---

The words of 2 Corinthians 1:3–4 are rightly prized for the radical way they orient counseling ministry:

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.

In other words, a wise and effective counselor is primarily oriented by two realities. You are an honest fellow struggler in life, and you are personally sustained by God's relevant mercies. So you bring life-lived wisdom—humility, sympathy, insight, care, patience, confidence, relevance, hope—to the struggles of others. You bring yourself and your life experience with the living God whose love changes the meaning of everything that afflicts us.

This fundamental orientation plays out into each of the innumerable micro-skills of a constructive conversation. It shapes every aspect of the case wisdom you acquire as you get to know different strugglers and struggles. I'll say it again. You become truly helpful to someone else by finding for yourself the kinds of comfort that every other struggler actually needs. This fundamental identification between the helper and the helped informs

*David Powlison (MDiv, PhD) is the executive director of CCEF and edits the Journal of Biblical Counseling.*

every aspect of counseling ministry. True skillfulness intimately knows the common language of human experience. True skillfulness intimately knows the relevant language of God's mercies.

By holding the God and Father of Jesus Christ in view, a wise counselor can patiently enter every person's uniquely complex afflictions. In good conscience, you care too much for others to ever omit the source of mercies and all comfort. May God be praised for the in-person immediacy of his mercies, and for how his comforts cascade from him to us, from us to each other.

I will unpack three facets of 2 Corinthians 1:3–4: what afflicts us, what it means to be comforted, and how God comforts us.

First, “all our affliction” and “any affliction” point to human troubles without specifying any details. Affliction (*thlipsis*) is a catch-all. So 2 Corinthians 1:4 invites you to read into it whatever presses you or distresses you, tests you or troubles you, hurts you or burdens you.

The invitation to personalize these words has astonishing implications for counseling. We humankind share a deep common bond, though our troubles will differ in degree and in kind. The human experience of fallenness—the innumerable varieties of sin and suffering—create a fellowship. This is why the Psalms relevantly embrace every human experience, and why Paul can generalize here in this letter. We can pour our lives into this passage.

We are afflicted by many kinds of suffering. In the course of 2 Corinthians, Paul gives specific examples of “weaknesses, insults, hardships, persecutions, and calamities” (12:10):

- imminent danger of being killed, and often near death
- Satan's purposes to corrupt, divide, and discourage
- hard, toilsome work
- unrelenting stress
- the beguiling power of those who teach false ideas
- betrayal by false friends
- persecution by committed enemies
- a variety of painful physical sufferings
- many sleepless nights
- out in the cold without adequate clothing

- hunger and thirst, often going without food
- whippings, beatings, and stonings
- in the middle of riots
- shipwrecked and adrift on the open ocean
- attacked by armed robbers
- multiple imprisonments
- frequent travel in dangerous places
- extreme poverty
- a humiliating escape
- a painful thorn in the flesh
- an abiding awareness of mortality.<sup>1</sup>

None of us will face all the difficulties that Paul faced—thankfully! And the degree of difficulty of any affliction can range from mild to extreme. But whatever tests and trials come our way, we can locate ourselves, each other, and what we each face within 2 Corinthians 1:4.

As fallen creatures we are also afflicted by many varieties of moral evil. Throughout 2 Corinthians, Paul names examples of drift, defection, and deviance:

- self-reliance
- the instinctively foolish “wisdom” of our flesh
- vacillation
- lording it over other people
- money-loving motivation that corrupts ministry
- a hardened mind and a veiled understanding
- boasting about outward appearances
- living for yourself
- lawlessness and moral darkness
- defilements of both body and spirit
- manipulative motives and truth-bending
- wronging, corrupting, and taking advantage of people
- living out the desires of fallen flesh
- comparing yourself with others, commending yourself

<sup>1</sup> 2 Corinthians 1:8–10; 2:11; 4:7–12; 5:1–4; 6:4–5, 8–10; 7:5; 8:2; 11:3–5, 12–15, 23–27, 32–33

- hypocrisy, deceit, and disguise in false teachers
- boasting in the flesh
- enslaving, devouring, and taking advantage of others
- putting on airs and hitting people
- becoming conceited
- all sorts of quarreling and interpersonal conflict
- sexual immoralities
- sinning.<sup>2</sup>

That is quite a list of sins, and Paul does use the word “sin”—eventually. But he is not content with the shorthand, three-letter word to capture the reality of the many particular ways we go astray. Sin afflicts us. Our instinctive desires and tendencies bid to enslave us and others, and to destroy us and each other.

So 2 Corinthians presents an astonishing and surprising catalogue of “any and all” afflictions. Paul *knows* what lands on our heads, and he *knows* what arises from our hearts. But there is still another facet of suffering that we have not yet mentioned. Paul experienced “much affliction, anguish of heart, many tears, daily anxiety, and indignation” because *he cared so intensely for people*. He was deeply concerned when people he loved either sinned or were sinned against. When someone you love suffers or strays, you feel it (2:3–4; 11:28). Caring brought responsibility, and that meant feeling stress and distress when others were floundering. Caring presses you to do something to help. Because Paul held the Corinthians in his heart as beloved children (6:13; 12:14), he stayed involved. God cares in the same way (6:18). The Son of God was afflicted to bring “mercies and all comfort” to God’s children when they suffer and when they stray. To follow Jesus creates a willingness to love others.

That raises a question. What makes *you* willing to bear the cost of bringing mercies and comforts to troubled and troublesome people? Faith in Christ performs a highly unusual cost-benefit analysis. “This light momentary affliction is preparing for us an eternal weight of glory beyond all comparison” (4:17). God gives shining reasons—true grace and peace,

<sup>2</sup> 2 Corinthians 1:9, 12, 17, 24; 2:17; 3:14; 4:2; 5:12, 15; 6:14; 7:1–2; 10:2–4, 12, 18; 11:12–15, 18, 20; 12:7, 16, 20–21; 13:2

the resurrection, the promise of life, the inexpressible gift—that change the weight and duration of afflictions. These reasons make you willing to suffer in order to care for brothers and sisters in whom love will triumph over sin, and life will triumph over death. When God shines the light of the glory of Jesus Christ into your heart, it changes the scale on which you weigh all the difficulties of the fight against sin and misery. Temporal hardships cannot threaten what most matters to you.

Second, what does it mean to be *comforted* in your troubles? Paul speaks of receiving and giving comfort ten times in four sentences (2 Cor 1:3–7)! In everyday language, “comfort” has a narrow meaning. A life of comfort is an easy life. Paul certainly does not mean that! In fact, he led a hard life. A little closer to the point, to be comforted in your troubles means someone provides relief by easing your grief, pain, or distress. You receive this type of comfort passively: an arm around your shoulder, post-surgical morphine, someone saying, “You’ll be OK.” But that doesn’t capture the comfort from God that 2 Corinthians 1:4 promises. God’s comfort is not a passive experience and it does not remove painful struggle. His comfort transforms the meaning of what is hard, and creates a different kind of struggle as he gives you purpose, strengthens trust, energizes caring, and teaches wisdom.

God’s comfort is unusual. He doesn’t make life easy. He doesn’t take struggle and hardship away. He even adds the pain of caring. But our Father’s comfort actively strengthens you in the midst of weakness, pain, and need—so you can take heart and take action. We have very good reasons for feeling vulnerable and overwhelmed. But God’s forms of comfort give better reasons to live with courage, humility, and purpose. “The Father of mercies and God of all comfort” heartens us when we feel disheartened. He encourages us so we become able to encourage others. To be truly comforted deepens your faith, anchors your hope, nourishes your love, and elicits your joy. To be comforted in the biblical sense brings forth the fruit of the Spirit in your life.

Affliction is where God develops you as a person so that your trust and your love come into fruition. It’s no accident that Paul begins this letter by bearing witness to this dynamic. His afflictions—and yours—are the door through which God’s love enters. His afflictions disciple him—and

yours disciple you—into compassion for others. The afflictions of others are the door through which Paul—and you—express genuine love and bear eloquent witness to the love of God. This dynamic is so essential to understanding how life actually works that Paul revisits this interplay of affliction and grace throughout 2 Corinthians.

Third, *how* does God actually comfort us? And how does God comfort others through us? I suspect that when most of us read 2 Corinthians 1:3–4 we think first of the message of Jesus Christ. We are right to think first about what God has promised and how he has acted on his own words. He delivered us from sin and death. Jesus embodied the Father’s mercies. And God’s message and action are not only about what happened 2000 years ago. He continually delivers real-time mercies through the presence, strength, voice, and hand of the life-giving Spirit. And he will deliver nothing less than resurrection. If you live in him, you will never die; if you die in him, yet you will live. The inexpressible gift of Christ—past, present, and future mercies—is the heart of God’s comfort. But as we dig into how Paul experienced comfort and what he points out as comforting, the reality gets even richer. Here are eight complementary ways that Paul’s letter describes what proves comforting. I suspect that some of these may surprise you at first, though I think in the end you will find them self-evident.

1. *God comforts us by how he communicates his care in words.* In essence, he says “I love you” in many different ways. Listen to some of how 2 Corinthians tells us that we are beloved:

- The letter opens by revealing God’s heart for us. He is our Father, and he communicates grace and peace to us. He is our Savior. Mercies and all comfort come embodied in a person.
- In Jesus, all God’s promises of good—his self-revelation in Exodus 34:6–7, his personal blessing in Numbers 6:24–26—become Yes. The Lord’s blessing came in person and walked among us.
- Jesus died for us to free us from living for ourselves.
- He will save us from all that is wrong and destructive in life: “I listened to you and I helped you.”
- He is a tender parent: “I will be a father to you, and you shall be sons and daughters to me.”

- Because of all these promises, your essential identity is “beloved.”
- The letter closes “May the love of God be with you.”<sup>3</sup>

It is profoundly encouraging to know that God loves you in person. When you are counseling with someone, don’t just talk *about* the love of God as a topic. In an uncomfortable world, speak comfortable words directly. For example, “God speaks personally to you. He says, ‘I am a father to you, and you are my beloved child. I am listening to your need for my help, and I will help you.’”

2. *God comforts us by what he does.* He demonstrates “I love you” by actions: what he did, what he is doing, what he will do. He kept, keeps, and will keep his promises. His love is not a sentiment, an idea, a good intention, or a theological theory. It is tangible reality. The way he chooses to love you accomplishes the most dramatic good imaginable.

- Christ loved you by dying in your place, taking your sin on himself as a sin offering. What he did truly forgives sins and reconciles you to God.
- Jesus was rich and became poor for your sake, so that by his poverty you might become rich.
- When Paul was about to be killed, God worked to increase his trust in the resurrection and then immediately rescued him.
- God actively comforts you, changing you so you become able to comfort others.
- By the same creative power that made light shine in darkness, God shines into your heart so that you know Jesus Christ.
- Though your body will age, weaken, and die, God renews your inner self unto eternal glory.
- He freely gives what you need and more, so you have something to give to others in need—an overflow of gratitude for the Gift of gifts that is beyond words.
- Even when you find no relief from weakness, he teaches you to trust in his strength.

<sup>3</sup> 2 Corinthians 1:2, 20; 5:14–15; 6:2, 18; 7:1; 13:14

- You will die, but what is mortal will be swallowed up by life.<sup>4</sup>

His kindness never grows old.

We have no idea what the outcome of any difficult situation will be. Will I find relief and deliverance? Then “Thanks be to God!” Will I continue to suffer, but in the midst of that my faith and my love grow wiser? Then “I will glory in my weakness, because God’s power is perfected in my dependency and need.” The men, women, and children whom you counsel can learn to find profound comfort in the reality that God is working true good, though we can never guarantee a specific temporal outcome.

3. *God comforts us by his loving presence.* The one who says he loves you, the one who shows his love by actions, the one who best loves you—he sticks with you. Your Savior never leaves your side. He will never abandon you. Never. He remains up close, personal, involved, on task.

- He gives you his Spirit.
- Everything you do is done in his presence.
- By the Spirit, you see the Lord with an unveiled face.
- We are God’s dwelling place and he walks among us.
- The power of the Lord is demonstrated in our weaknesses, because in weakness we are taught to depend on a helper outside ourselves.
- Jesus Christ is in you.
- The God of love and peace will be with us.<sup>5</sup>

The crowning joy of being loved by Father, Son, and Holy Spirit is that our God is with us and will be with us. Both you and those you counsel can find indomitable strength in this reality. Our first instinct in trouble is to feel all alone. Our instinctive reactions are fight, flight, fright, or freeze. But when you are not alone, troubles fundamentally change. In every situation, you have reasons to stand firm. You have something to say that is worth saying. He gives the courage to do what is right and loving, however seemingly small. The people you counsel need to know this.

<sup>4</sup> 2 Corinthians 5:14–21; 8:9; 1:10; 1:4–7; 4:6; 4:7–18; 9:8–9, 15; 6:4–10; 11:23–29; 11:30–12:10; 5:1–5

<sup>5</sup> 2 Corinthians 1:4; 1:11; 2:10; 3:18; 6:16; 12:9; 13:5, 11

4. *God comforts us by how other people communicate their care in words.*

This entire letter is premised on the reality that our words can affect each other for good. In various ways, we are heartened when another person says and demonstrates “I love you,” and “You matter to me,” and “I’m proud of you and confident about you.” God does not comfort us with a bare message about something Jesus did 2000 years ago. Comfort also comes embodied in the personal care and concern of others who are in Christ.

- From beginning to end, Paul’s letter speaks words of comfort to people facing any and every affliction—including to us today.
- Hearing of Paul’s tears, anguish of heart, and willingness to speak honestly, we feel the intensity and depth of his love.
- “Comfort the brother who caused pain by forgiving him and reaffirming your love for him.”
- “You are beloved, and you are in our hearts.”
- “I am speaking freely to you; my heart is wide open!”
- “Do you think I don’t love you? God knows I do!”<sup>6</sup>

We do not have to choose between openly showing our care and openly speaking of God’s care. Just as we need to hear God saying, “I love you,” we need to hear each other saying, “I love you.” Do the people you counsel feel something of the depth and intensity of your care?

5. *God comforts us by what other people do for us.* Like God, people show their love not only by their words but by their actions. We see throughout 2 Corinthians that what God does for us, we then also do for each other. So Paul never loses awareness of God as the source of all fruitfulness and good. But he never spiritualizes life in ways that minimize the significance of the fruitfulness and good that our care expresses for each other.

- People prayed for Paul in his need, which brought blessing, deliverance, and comfort from God, which led to gratitude and joy for many.
- God had put in Titus’s heart the same growing affection that Paul had, so Titus showed the same earnest care as Paul. Both willingly put in the effort of caring. They didn’t give up.

<sup>6</sup> 2 Corinthians 2:4; 2:7–8, 10; 7:1, 3; 7:6–7; 7:15; 11:11

- Christians in Jerusalem were suffering poverty and famine. Christians in Macedonia had given generously, and the Corinthians were planning to join in providing relief. Money comforts financial strugglers in very practical ways, and such gifts led to great thanksgiving, earnest prayer, and a longing for friendship and fellowship.<sup>7</sup>

God shows his care by what he does. It's the same with us. Does your affection, care, prayer, and generosity come through in consequential conversations with others?

6. *God comforts us by the loving presence of other people.* All the mercies of God are intended to bring the Lord near to enjoy peace with his people. All the mercies of God are intended to bring his people near to enjoy peace with each other. We are meant to know and be known by each other. Joy is the emotion of being with people you love.

- Paul repeatedly expresses his desire to spend constructive and mutually joyous time with the Corinthians, while candidly mentioning the discomfoting factors that are making their relationship uncomfortable.
- God who comforts the downcast comforted Paul by the coming of Titus. And Paul was also comforted by the comfort Titus experienced when he was with the Corinthians.
- To greet one another with a “holy kiss” is to physically express genuine, heartfelt kindness and mutual care. It is the fruit of restoring the alienated, comforting the afflicted, coming to one mind where there has been division, and living at peace where conflict has ruled. When we live well *with* each other, it gives evidence that the God of love and peace is living *with* us.<sup>8</sup>

What God does, we do. Christ walks with us as we walk with each other.

7. *God comforts us when we witness how other people respond to him.* Seeing someone else's responsiveness nourishes our joy. This fascinating form of encouragement is a privilege you get when you involve yourself in

<sup>7</sup> 2 Corinthians 1:11; 8:16; 8:1–15; 8:24–9:15

<sup>8</sup> 2 Corinthians 1:15–16; 2:1–4; 7:2–7; 13:11–12

ministry. Of course, caring for others also brings many disappointments, frustration, discouragement, and heartache. All of life and all of Scripture (including 2 Corinthians) bear witness to that. But life and Scripture (including 2 Corinthians) also bear witness to the joy of seeing others do well. Seeing another person grow strengthens you. Seeing someone else growing up in wisdom and grace gives you hope.

- My hope for you grows firm as I see you finding comfort while you patiently endure sufferings.
- I have great pride in you. I am filled with comfort and overflowing with joy as I see all the ways that you are responding. Your godly grief, your honest repentance, your earnestness to do what is right, your longing for us—seeing you, I am comforted.
- The boasts I made about you proved true, and I feel joy seeing how joyful Titus is after visiting with you.
- Comfort one another.<sup>9</sup>

When you witness hope, wisdom, and courage emerging in someone else, your own faith becomes more firm and more fruitful. Paul uses unusual and vigorous words to describe his responses to the growth he saw in the Corinthians: pride, hope, confidence, boasting, and overflowing joy. These words ought to be part of the vocabulary of your counseling ministry. When you witness God comforting someone else, you are witnessing an awesome demonstration of the power that creates light in darkness.

8. *God comforts us as we see a growing stability of faith in ourselves.* God has made us in his image to be self-reflective and self-aware. He anchors our hope, in part, because we see ourselves growing. Your faith becomes more durable—and you know it. An honest sense of need for Christ's mercies becomes intrinsic to who you are, to how you think, to what you say, to how you treat others, and to the decisions you make. Your relationship with Christ increasingly becomes a character quality. The reality of Christ increasingly becomes the enduring reality in which you live. Your foolish self-confidence (or preoccupation with your lack of self-confidence!) is being supplanted by confidence in the love of your Father. So when you sin, you repent and trust

<sup>9</sup> 2 Corinthians 1:6–7; 7:4–13; 7:14; 13:11

more honestly. When you suffer, you set your hope more firmly in what is indestructible. When your life is blessed, you worship more easily. When you do what is right and wise, you take less credit and give more thanks. When you are dying, you are less afraid—and more joyful at the reality that you will see the face of the person who best loves you, the person you most love, the person to whom you owe your life.

- Your ability to be patient and to endure hardship becomes less about grit, and more about joy, hope, comfort, and purpose.
- You learn to rely on God, not yourself.
- Your motives and behavior grow increasingly simple, sincere, transparent, and uncomplicated.
- Your faith is becoming more firm, and less wavering or distracted.
- You are increasingly honest about affliction, anguish of heart, and tears. Painful candor does not need to contradict faith and love. Instead, faith and love are expressed in a growing awareness of all that is wrong and painful—while still going forward with purpose.
- Amid weakness, perplexity, pain, and death, you more deeply trust that he who raised the Lord Jesus will raise you also.
- An inward renewal is evidently taking place—because someone else has his hand on you.
- Amid many painful experiences, the first fruits of goodness are coming forth.
- The genuineness and earnestness of your faith is being revealed to you in the sight of God.
- As you face hard experiences and as you grow in awareness of your elemental weakness, your faith and your love are being formed.<sup>10</sup>

Notice that every one of those bullet points speaks of a work in progress, not a finished product. This road is hard but good. It is the only road leading to life and joy. No doubt, Paul was further down the road than you and I, but it is the same road. His clarity of faith and simplicity of purpose are exactly what we aspire to. And we should not miss how he gives candid voice to his anguish, his tears, his anxious moments. Growing up in faith is not an easy

<sup>10</sup> 2 Corinthians 1:3–7, 9, 12, 24; 2:4; 4:7–14; 4:16; 6:4–11; 7:12; 11:23–12:10

street. The rehab of our lives is often slow and halting, with many twists and turns. But the Spirit will work his fruit. May he grant each of us to know that our faith is deepening in stability, clarity, and honesty.

What is good for us is good for others, too. As you seek to comfort, to counsel, to pastor, to parent, and to encourage others in their afflictions and struggles, look for the good fruit in them. Help others see and better know themselves. Help them see what the Vinedresser is doing in them. They may not notice that they are growing. They, like you, will find your encouragement to be one more way that the one who loves us comforts us.

Each of these eight factors comforts us in any affliction by strengthening our faith, strengthening our hope, and strengthening our love. And the opposite of each of these eight factors is itself another uncomfortable affliction. We rightly feel discomfort—discouragement, frustration, despair, anxiety, fear—when we are at odds with God, or with others, or with ourselves. Ministry then brings comfort by addressing all that is uncomfortable.

*Uniting love and truth.* Let me close with a comment on two common tendencies among Christians who counsel.

On the one hand, does your counsel focus almost exclusively on the divine message that you seek to speak to struggling people? Do you orient to Scripture, but have a hard time validating the significance of communicating your welcome, your care, your joy, your concern, the struggle you have in common with those you seek to help? Do you have a hard time seeing the significance of personally embodying a sense of need for the grace and wisdom that you see others need? You speak of the deep comfort in what God says. But do you also understand how the open-hearted comfort we offer each other works hand in hand with our explicit message? Is your counseling so Word-driven that you overlook the genuine affection for others that is the Lord's finest fruit?

On the other hand, does your counseling focus almost exclusively on the personal care and the interpersonal relationship that you seek to establish with struggling people? Do you orient to human experience, but have a hard time saying the words that point a person toward explicitly biblical self-understanding? Do you have a hard time pointing toward Jesus

Christ as the most important person in the room? Do you have a hard time initiating heartfelt, honest prayer? Do you have a hard time seeing how each person's truest need today is for something only God can give? You know the deep comfort that human care and understanding provide. But do you also understand how Christ's explicit message works hand in hand with the open-hearted comfort we offer others? Is your counseling so relationship-driven that you overlook the truth that the true Savior is named Jesus?

I believe that honest reckoning with what we have considered from 2 Corinthians will change the way each of us counsels. Counselor and counseled share alike in afflictions. The comfort God brings causes faith, love, and wisdom to flourish in both. Our Father and our Lord comforts us in all eight ways that we have witnessed throughout 2 Corinthians—so that we can comfort others wherever they struggle.

\* \* \*

Ministry and affliction are travel companions, as you have just read. In the first article of this issue, Mike Emlet picks up that theme. In "Persevering in Ministry," he describes how your spiritual life can erode even when you work with the Gospel and the Scriptures every day. He identifies the warning signs and describes the pressures that lead to ministry burn-out. And then he offers help. He guides you into practical ways you can cultivate your spiritual life and health in the midst of serving others.

In Helen Thorne's counseling ministry, she has found an increasing number of women who secretly watch pornography online. "Women and Pornography" offers an understanding of why this is occurring. She calls both counselors and churches to become aware of the problem in order to minister to strugglers.

The next article addresses the question: What does confidentiality mean in the church? Pastors and other church leaders become aware of all kinds of sensitive personal details as they get to know people. How should this information be handled? It is not as simple as keeping everything exclusively private, like a patient expects a doctor to do. Steve Midgley gives both a framework for understanding the issue of confidentiality and

practical guidance in his article “A Familial Approach to Confidentiality in the Church.”

Julie Lowe offers a word to parents. “Reflections on Parenting a Difficult Child” is a brief but thoughtful essay based on her own experience. It’s wise, practical, and brings a godly hope to the challenging calling of loving well. Even if you do not have children you will benefit, because the implications extend to any difficult relationship.

Ed Welch has written a new book on anger. In his article, “Let’s Talk about How We Talk about Anger,” he takes us behind the scenes to explain the biblical rationale he used to put the book together. The sequence and pacing of truths expresses a rich understanding both of angry people and of how God works his truth into a person’s heart.

We move from a new book to the writings of the medieval church. The “seven deadly sins” provide a classic way to organize our understanding of human fallenness. Michael Gembola’s “A Life-Giving Look at the Seven Deadly Sins” reflects on Dennis Okholm’s *Dangerous Passions, Deadly Sins*. He affirms Okholm’s fine insights on the interlocking character of different sins, and the implications of this for counseling ministry. Gembola then notes biblical riches that further deepen and widen our understanding.

To complete our issue, we have a More Than a Proof Text article from Lauren Whitman. She brings fresh applications to a familiar biblical text, John 16:33. Jesus is preparing his disciples—including us—to face life’s struggles when he is not physically present. Jesus carefully leads us into hope and confidence as we face the troubles in our lives.

*The Journal of Biblical Counseling*

(ISSN: 1063-2166) is published by:

Christian Counseling & Educational Foundation

1803 East Willow Grove Avenue

Glenside, PA 19038

[www.ccef.org](http://www.ccef.org)

Copyright © 2017 CCEF

All rights reserved.

For permission to copy or distribute JBC articles, please go to:

[ccef.org/copyright-permissions](http://ccef.org/copyright-permissions).