

## Letter from the Editor



Dear *JBC* readers,

This past June marked three years since our longtime senior editor, David Powlison, passed away. Oh, how we miss David! His kindness, his wisdom, his love. We think of him all the time—and one of us brings him up in some way at almost every journal meeting. David’s keen intellect and careful editorial hand permeated each issue of the *JBC*. Since his passing, the *JBC* editorial team has been doggedly committed to continuing to publish this journal that David so loved and labored for. By God’s grace, the *JBC* has continued. But naturally, some things have changed too. For one, we’ve had to learn to operate differently as an editing team. And our team has grown: Brandon Peterson joined us as an assistant editor eighteen months ago. Our content oversight has also changed: the CCEF senior faculty now serve in that advisory role. What hasn’t changed though is our commitment to providing a high standard of content for the church that is both timely and timeless.

With shifts like these, we have also reconsidered the purpose of the *JBC*’s editorial, and we’d like to share an update and describe what you can expect moving forward.

First, some history of the editorial. Back when the *JBC* was known as the *Journal of Pastoral Practice*, the editorial was often 2–4 pages and offered a commentary on a current idea or event. Other times, it was a simple introduction to the content. However, when David became the

senior editor in 1992, he opted for a non-traditional editorial. In reality, his editorials were short articles! In some cases, even full-length articles were presented under the heading of “editorial.” David was prolific and loved to utilize the editorial space to write more.

Second, some recent history. When the senior faculty stepped in to advise us after David passed away, they adopted David’s preference to use the editorial space for a short article. But in the past year, our team brainstormed with the senior faculty about what we’d like the editorial to be in the coming years. In that process, we researched the approach other journals take and learned that the majority adhere to what is a more traditional editorial: a brief summary of the articles in the issue with a few framing remarks for the content.

Third, the decision. Through our discussions, we have decided to write the *JBC* editorial in a more traditional way. Moving forward, this means you can expect to hear briefly from one of the editors or senior faculty in these opening pages. We will continue to provide summaries of the issue’s articles so that you have a preview of the content. And rest assured that any article that the senior faculty would have written for an editorial will now just find its way into an issue!

Readers, we are thankful for your support and ongoing interest in the *JBC*. We write for you. We work for the edification of the church. And we look forward to doing so for many years to come.

On behalf of the editorial team,

Lauren Whitman

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Let’s now turn to the resources you will find in this issue. In 2020, Alasdair Groves, CCEF’s newly-appointed executive director, shared his hopes for the *JBC*.<sup>1</sup> He spoke of breaking new ground by both expanding the scope of content and digging deeper into more familiar problems. This issue meets both goals.

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1. J. Alasdair Groves, “The Field Before Us,” *Journal of Biblical Counseling* 34:1 (2020): 2–6.

Our first article breaks new ground by offering a novel framework for evaluating secular ideas. In “Meat, Metacognition, and Mindfulness,” Todd Stryd repurposes the apostle Paul’s thinking about meat sacrificed to idols (1 Cor 8–10) and applies it to mindfulness, a prevalent practice in both therapy and culture with its own spiritual underpinnings. He shows how Scripture guides us to reclaim what God has created and use it as he intends.

Next, Darby Strickland’s article “Foundations of Trauma Care for Biblical Counselors” provides what the title promises. Readers will gain an understanding of what trauma is and how to prepare yourself to provide wise biblical care. She explains why our care of trauma victims needs to be carefully structured from the outset and provides counseling illustrations and tools you can replicate in your counseling work.

Theological concepts are foundational to biblical counseling, but they are sometimes hard to make relevant in a person’s life. Counselor Kristin Silva gives us the benefit of her experience in bringing *the name of the Lord* into counseling in pertinent ways. Using Proverbs 18:10—“the name of the LORD is a strong tower”—she provides ideas for helping counselees consider and benefit from God’s nearness and protection.

Our next two articles address matters of daily life.

The first is from Ed Welch and opens up the topic of manliness for Christian husbands. He notes the typical cultural qualities assumed to describe a manly husband and asks the question: Does Scripture offer anything different? To answer, he looks at the roles given to men in the Old Testament and those that succeed them in the New Testament. Welch closes with practical suggestions, and his conclusions might not be what you expect!

Another aspect of daily life is bearing children, but this experience is not straightforward for all women. We have long sought to provide additional resources on the topic of miscarriage, and a testimony is a very fine starting place. Here, Amanda Forbes shares her story of miscarriage and infertility and describes the comfort God gave, particularly through insights in her study of the book of Genesis. Even if you have not personally experienced the grief of miscarriage, we commend Amanda’s testimony to all readers so that we can grow in compassion and understanding for families who have suffered this terrible loss.

Finally, in the Counselor's Toolbox, we offer a "More Than a Proof Text" on Zechariah 3. CCEF counselor Janet Nygren describes how she uses the exchange between Satan and the angel of the Lord to help a guilt-ridden counselee. Joshua, the high priest, represents his sinful people as they return to Israel from exile. But instead of condemnation, the angel commands that Joshua's filthy clothes be replaced with "fine garments" and a clean turban be placed on his head. This vividly puts God's forgiveness on display, and Janet describes ways to help counselees receive God's cleansing grace to them.

We hope and pray that these articles are a blessing to you and your ministry.

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