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IS PSYCHOTHERAPY OR NOUTHETIC COUNSELING MORE EFFECTIVE?

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Is Psychotherapy or Nouthetic Counseling More Effective?

By: Conner Truitt

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Abstract

There are a variety of differences between psychotherapy and Nouthetic counseling. These are two forms of counseling that have stemmed from various different schools of thought. In psychotherapy there are many different techniques to use, however, one of the underlying premises is the idea that a relationship between the counselee and counselor is necessary. Nouthetic, on the other hand, does not value that. Nouthetic, also known as biblical counseling, believes that the behaviors of an individual are what will directly affect actual change in a person.

Psychotherapy began with Mesmer, Breuer and Freud. The basis for the psychotherapy we have today is from the original talk therapy between Breuer and Anna O. This demonstrated that an ability to simply discuss issues one is dealing with supplies relief. Without a vulnerable and trusting relationship between the two this relief cannot happen. Nouthetic counseling began with Jay Adams in 1970 when he published his book "Competent to Counsel." The driving ideas behind this new theory were the idea that counseling should be scripture centered, and as behavior changes the thoughts and inner person change.

Which one of these is superior? While the idea of Nouthetic is noble in the aspect that it attempts to be Scripture focused, it has a couple issues. It treats every patient the same and applies the same form of treatment to each individual. Along with that the belief that behavior is what is the key to change in an individual is not the best way to counsel. Ultimately, psychotherapy provides genuine counseling that provides lasting change while Nouthetic counseling can have some positive effects but doesn't perform as consistently as psychotherapy.

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Is Psychotherapy or Nouthetic Counseling More Effective?

For the past two years, I have participated in the Biblical Counseling Training Conference held in Lafayette Indiana. At this conference, pastors who are certified biblical counselors lecture on various issues surrounding biblical counseling. One of the ideas always addressed at this conference is the value of biblical counseling versus clinical counseling. Obviously, because the speakers are biblical counselors, the addressing of this issue leans heavily in favor of biblical counseling over clinical counseling. The reasoning provided is quite noble; however it is also the issue I want to delve into most throughout this paper.

As presented at the conference biblical counseling is the most effective way to lead people toward Christianity and true inner healing. As a Christian, this idea is the true goal of any profession. Whether biblical counseling or clinical counseling will better promote true change is the primary consideration when determining the effectiveness of each. In order to clearly understand which form of counseling is more effective, we will first explore the background of each. Then we will dive into an overview of both clinical and biblical counseling focusing heavily on the differences. Finally, a study looking into the effectiveness of the separate counseling methods will be made.

Section 1. Background

What is clinical counseling (also known as psychotherapy) and how did it originate?

According to medicinenet.com

“Psychotherapy is also called talk therapy and can help treat challenges and symptoms associated with mental health and emotional conditions by helping a person understand their repressed feelings, hence equipping them to face new challenges both in the present and future. Psychotherapists are nonjudgmental and compassionate. They are specifically trained to carefully listen and analyze the psychological needs of their patients and help them accordingly.” (Radhakrishnan 1)

Psychotherapy began with psychoanalysis and was founded by, most notably, Franz Anton Mesmer, Sigmund Freud and Joseph Breuer. These three began the approach to psychoanalysis which led to psychotherapy. Born in 1734 and dying in 1815, Franz Anton Mesmer was the founder of Mesmerism and created various techniques to help patients (Brittanica 1). When he began treating patients, one of his primary methods of healing was what he called animal gravitation. This method was founded on the belief that invisible liquids in your mind were affected by the gravitational pull of planets, and his therapy was designed around realigning and understanding the movement of this invisible liquid. After animal gravitation, he moved toward the idea of animal magnetism. Under this view, the invisible liquid in one’s brain was still important, however, he now believed that with magnets he could move the liquid.

While using animal gravitation he had his patients in a state of relaxation through

hypnosis, or “mesmerism”. In animal magnetism he did the same, while using magnets to maneuver the invisible liquid. Regardless of how outlandish his methods were, many of his patients reported positive results and felt as if they had benefited from visiting Mesmer. This success is most likely correlated to his discussion with his patients rather than his forms of hypnosis, but either way, his impact on psychoanalysis and psychotherapy has been great.

Following Mesmer and using a significant portion of Mesmer’s techniques and ideas, was Joseph Breuer. Breuer was born in 1842 and died in 1925. Over the course of his life, he worked frequently with Sigmund Freud and was Freud’s mentor for many years. Breuer was a well educated gentleman and had knowledge and experience in many different fields of medicine and healing. Breuer was heavily influenced by Mesmer and began taking on individual patients to treat with methods similar to Mesmer’s. Not as convinced as Mesmer was of animal magnetism, Breuer eventually leaned toward simple talk therapy and understanding his subjects’ life.

The most influential and well known case Breuer had was with a patient referred to as Anna O. Anna’s real name was Bertha Pappenheim; however, for the sake of Bertha’s privacy, in academics she is referenced as Anna O. The significance of this particular case of counseling involves the simple ways Breuer helped Anna find relief from her symptoms. Anna had hysteria and would break down in various different types of episodes including hallucinations. From 1880 to 1882, Breuer treated Anna with various techniques, some derived from Mesmer, others of his own devices, but the method that provided the most relief was through simple discussion with Anna (goodtherapy.org).

As Breuer began to question Anna about her various symptoms, she would begin to remember more about them and the causes of the episodes. As Anna recognized the root issues in

each one of her symptoms, the relief that came was astounding. Her hallucinations were not nearly as strong as they were before visiting Breuer, and the threat of additional psychological breakdowns was significantly reduced. What Breuer concluded from this was something quite simple in premise, but difficult to understand in practice. He determined that anxiousness, depression, and vulnerability to stress and irritability were all the result of unconscious processes. This meant discussion and probing of one's struggles could likely lead to a cure in those issues. The key to healing was determining the original occurrence of the symptom so that the symptom as a whole could be understood and overcome.

After Anna O. stopped seeing Breuer in 1882, Breuer refused to take any more patients. The reasoning for this was that Breuer had developed a relationship unlike any other with Anna and was not sure that it was healthy. Because of the intimacy and vulnerability shared within their discussion sessions, they naturally had formed a bond which led to sexual desires for the other from both parties. Breuer had achieved something incredible in helping Anna O., but was unsure of how to use the knowledge he gained. After ceasing the visitations, Breuer discussed the case with Sigmund Freud and together they published two works on psychoanalysis. The first was "On the Psychic Mechanisms of Hysterical Phenomena" and the second was "Studies on Hysteria." This collaboration between Breuer and Freud led to many accomplishments in the world of psychology.

After Breuer, the final great leap toward modern psychotherapy was made by Sigmund Freud, born in 1856 and living until 1939. His accomplishments completed the foundation for psychoanalysis and psychotherapy. Before exploring his direct impacts on the world of psychology, an understanding of his beliefs would be beneficial. Freud was a well educated man

who enjoyed learning about many different topics. Some of his favorites were culture and religion. He respected Darwin's ideas and attempted to contribute some of his own thoughts to society as well. However, the most impactful concepts we got from Freud were simply his psychoanalysis conclusions.

R.C. Sproul states in "The Consequences of Ideas": "religion, says Freud, has a threefold task: 1) to exorcise the terrors of nature; 2) to reconcile us to the cruelty of fate; and 3) to compensate us for the sufferings and privations civilization has imposed" (Sproul 195). This, being a foundation of Freud's beliefs, led him to believe that religion, while it was not true, had a place in society. By accepting Darwin's theories, Freud had to find a way to deny religion, so he determined to treat it as a coping mechanism people used to deal with issues out of their control. Understanding that Freud's views on religion were purely "scientific" is helpful in analyzing his progress made in the field of psychology.

As one who enjoyed learning, Freud studied many different fields of medicine and ways to relieve ailments. Similar to Breuer, Freud began with some faith in Mesmer's hypnosis techniques but ultimately found them to be ineffective. Having discussed with Breuer the case of Anna O., Freud began to develop a new theory referred to as free association. Freud's idea was based on the fact that Anna found relief when she could verbalize the origination of the problem. Freud determined that to help a patient achieve the ability to recall and understand the beginning of an issue the patient must express every random thought that occurred. By doing this, Freud found logical links between random bits of information and the patient's story could begin to be put together by the psychoanalyst. Freud also concluded that stuttering or resistance to saying anything was a sign that the idea being resisted was of great importance.

This belief that the patient could sometimes realize more about a particular issue by simply expressing random thoughts related to it led Freud to delve into the realm of the subconscious. He felt that the ideas popping into the minds of his patients that were then expressed through free association were slowly traveling to the conscious from the subconscious. With a deep interest in the subconscious, Freud began to put heavy emphasis on the importance of dreams as he believed they were the purest form of subconscious one could grasp and the path to understanding the subconscious (Brittanica 1).

As many know, Freud also believed various sexual behaviors to be influencers of how one acted. He concluded that when a thought was being repressed by a patient, meaning one of the thoughts an individual was stuttering over or could not express, that thought was more often than not sexual in nature. According to brittanica.com, “sexuality, Freud concluded, is the prime mover in a great deal of human behavior” (Brittanica 1). While these beliefs were a central aspect of Freud’s psychoanalysis methods, they are not necessary to his impact on modern psychotherapy. The development of free association and the continuation of the “talk therapy” method, was all that was needed for substantial growth throughout the past and into psychology today.

After Mesmer, Breuer and Freud laid the foundation for psychology, the use of various therapy methods has only continued to increase throughout time. Between the 40s and 50s a man named Carl Rogers developed the interpersonal therapy theory (Haggerty 1). This idea promotes an intimate and vulnerable relationship between the therapist and the patient. By building a trusting relationship between the two, thoughts the patient would not normally be comfortable to share begin to be shared through the therapist’s trusting and vulnerable posture. By the 1960s

there were approximately 60 different types of psychotherapy and the field has only continued to grow. The majority of therapists use eclectic counseling, which is simply a conglomeration of various methods of therapy. Throughout this thesis, the primary forms compared will be interpersonal and eclectic as those are the most frequently used and the most universally helpful forms of therapy.

With an understanding of the history of psychoanalysis, psychotherapy and talk therapy, let's look at the history of biblical counseling. Biblical counseling, also known as Nouthetic counseling, began in the 60s when Jay Adams taught various lectures on counseling. Adams, born in 1929 and passing away in 2020, moved to New Jersey in 1963 and began pastoring an Orthodox Presbyterian church (Arms 1). While pastoring here, Adams was required to teach several lectures on counseling. In doing so he used the previous pastor's notes. He did not agree with everything in these notes and decided to invest more research into the topic of counseling for future lectures. This research was a catalyst for the origination of the process of Nouthetic counseling. In 1970, Adams published "Competent to Counsel" as his first work on biblical counseling.

Before publishing his book, Adams researched the intersection of psychology and biblical counseling. After many hours of research, Adams concluded that integration of science and faith was not correct in terms of counseling. He stated: "all the other seminaries were able to integrate these secular, pagan concepts in their curriculum, but I could not see how to do it" (Arms 1). In 1968 Adams formed the Christian Counseling and Education Foundation (CCEF). From then on his influence as a Nouthetic counselor continued to increase.

As Adams began to develop his theory of biblical counseling, he recognized that it had potential to become a new form of counseling entirely, and he did not want his name associated with it. Because of this, he developed a name with more purpose behind it than “Christian counseling” or “biblical counseling.” Adams ultimately landed on the title “Nouthetic counseling”. According to John D. Carter: “Adams takes the Greek word *noutheteo* as his model of counseling, though together in its verb and noun form occurs only 13 times in the new testament. The word is translated “admonish” or “warn” in the King James Version” (Carter 146). According to lexico.com, Nouthetic is defined as “designating a type of counseling in use among certain Christian groups, in which the subjects are instructed to amend sinful behavior and attitudes in accordance with biblical doctrine” (Lexico 1).

What does Nouthetic counseling look like in practice? According to Dale Johnson and Samuel Stephens on a podcast titled “Truth in Love 270” they defined biblical counseling as:

“The personal discipleship ministry of God’s people to others under the oversight of God’s church, dependent upon the authority and sufficiency of God’s Word through the work of the Holy Spirit. Biblical counseling seeks to reorient disordered desires, affections, and behaviors toward a God-designed anthropology in an effort to restore true worship of God and right fellowship with others. This is accomplished by speaking the truth in love and applying Scripture to the need of the moment by comforting the suffering and calling sinners to repentance thus working to make them mature as they abide in Jesus Christ.” (Johnson, Stephens 1)

With this definition in mind, the genuine application of Nouthetic counseling to the real world can be understood. It is important to note that the definition supplied has been created quite recently relative to the origination of the concept with Jay Adams. Some of the concepts in the definition have been added or exaggerated from the original intent, however the general idea is the same. Two key attributes that truly define Nouthetic counseling are the reliance on scripture to approach problems and the idea of attacking behavior specific issues.

In John D. Carter's article "Adams' Theory of Nouthetic Counseling", he states "Nouthetic counselors spend less time finding out how clients feel than they do in seeing how clients behave" (Carter 144). In one of Adams' writings, he states "Nouthetic counseling assumes that the feelings are not the most profound level of human relationship with which one must be concerned in counseling" (Carter 143). This idea is the key difference between scientific counseling and Nouthetic counseling. Adams was strongly convicted that feelings were based on how one acted and by acting properly negative feelings could be dampened. He stated that "people feel bad because of bad behavior; feelings flow from actions" (Adams p). Adams seems to have had a foundational belief that desire was naturally evil. He believed that all sins originated from desires that we should try and suppress, simply because they were the root of sin.

Ultimately, Nouthetic counseling is based on two principles: behavior is the root issue, and the way to solve that behavior is to use Scripture to determine how God would want us to act. In his book "The Christian Counselor's Manual: The Practice of Nouthetic Counseling" Jay Adams states,

“Feelings are up and down, they have peaks and troughs. Often, feelings generated by other causes get tangled up with a decision and color one’s vision. Nothing short of commandment living (often in spite of feelings) can keep life stable. The peaks and troughs grow larger as they are allowed to become the life motivating force; however, on the other hand, they tend to flatten out as life becomes commandment oriented” (Adams 21)

Jay Adams put a structured, behavior oriented life above all desires. Adams once stated “in short, Nouthetic confrontation arises out of a condition in the counselee that God wants changed” (Adams as qtd. in Carter 147). The view that Adams ends up assuming about counselees is that their mental struggles are simply an issue of sin and that these problems can end with the correct behavior change. If mental issues are always viewed like this, true understanding of oneself can never come from therapy. It is absolutely necessary to recognize mental struggles as they are and approach them with the knowledge that they exist.

Section 2. Comparison

With an understanding of both psychotherapy and Nouthetic counseling, a comparison of the two can be made. First, the key components of psychotherapy need to be restated. As previously mentioned, there is a significant variety of psychotherapy practices, however the interpersonal method is widely used in today’s society and the most similar to Nouthetic counseling in the sense that it is strictly discussion. With that said, interpersonal psychotherapy

will be the primary focus of comparison. One of the key aspects is the necessity of a trusting and vulnerable relationship with the client.

Throughout the counseling process, a certain level of trust needs to be built for the patient to be healed. In order for the effective talk therapy to occur that Breuer and Freud saw in Anna O., the patient needs to be able to share vulnerable details with the counselor. Psychotherapy believes that the way to best achieve that necessary relationship is by building trust and an understanding of emotions. Throughout counseling, a counselor will strive to demonstrate trust and empathy with the patient in order to recognize the emotions a patient is feeling. By promoting an atmosphere of empathy, care, and acceptance, a psychotherapist has achieved that relationship necessary and can begin understanding the root issues as the vulnerable topics are able to be shared.

When compared to Nouthetic counseling, a variety of key differences between the two are noted. Again, Nouthetic counseling is founded on those two key principles of behavior and Scripture. As a Nouthetic counselor goes about his counseling process, the primary goal is to recognize key behavioral traits in a person. Once that is done, then Scripture pertaining to those traits can be applied. In the definition of biblical counseling supplied by Dale Johnson and Samuel Stephens, it is clear that the ultimate purpose is to create a disciple of God. Whether that is through strengthening an already existing faith, or by building a new one, Nouthetic counseling has succeeded if there is faith in God after the process. The path to this goal is to assign Scripture to behavior patterns individuals have.

What are the main differences in the two methods? One of the most prominent is the difference in emotional value. Psychotherapy finds the emotions to be an excellent way to begin

change in a person as it truly represents what struggles the patient has. Noel B. Woodbridge said in an article titled “Psychotherapy: Science or Religion? Some Implications for Today's Church”, “The contemporary climate of counseling is therapeutic, and not religious. People today do not hunger for a personal salvation, but for a sense of “feeling good” (Woodbridge 83). This is a view many proponents of Nouthetic counseling hold. However, when observing the methods Freud and Breuer began, it is clear that they wanted a lasting change by discovering foundational insecurities.

On the other hand, Nouthetic counseling values the behavior of an individual over the emotions. As Jay Adams makes clear, he believes that feelings of an individual lead to sin. If one could eliminate the desires created by feelings and live under the commandments, then sin could be mitigated. Nouthetic counseling does not value a relationship between the counselor and counselee and only needs the minimum information regarding one’s behavior in order to apply Scripture to one’s life. Both methods value a change in the foundation of the person.

The second key difference is the way in which issues are handled once they arise. In psychotherapy, as a patient and counselor build a relationship and begin to approach various issues in the counselee’s life, the methods applied to solving those issues involve the science of psychology. Sam Menahem and Melanie Love in their article “Forgiveness in Psychotherapy: The Key to Healing” they say

“But genuine forgiveness is wholly intrapersonal and involves the injured person choosing to abandon a sense of blame and replacing that feeling with compassion; it is unconditional and does not rely on the offender’s response. The process of

releasing the chronic anger, fear, and guilt associated with maintaining past resentment toward self or others and fostering feelings of empathy in their place is the key to successful therapy; such healing is ultimately transformative for the patient” (Menahem and Love 829).

As understood by this quote, it is clear that a counselor's job is to use their knowledge of the human psyche and attempt to have their clients forgive. Obviously, for every individual this task looks different, which is why a broad knowledge of scientific psychology is so important for these counselors so they can apply their knowledge to all of their patients. Ultimately, as a psychotherapist approaches an issue in their counselee, they attempt to seek healing within the patient, not a momentary feeling of positivity. They do this by empathizing with and understanding their client and then showing them a route to lead them towards healing.

Nouthetic counseling strives for the same result but through different means. After locating where the behavior change needs to occur in an individual, then the proper Scripture is supplied. As Yvonne Campbell-Lane & George A. Lotter stated in their study “Biblical counseling regarding inner change”

“most people cope with life by rearranging what they do. If a believer ignores that which is happening in the inner person, he or she will be unable to effectively change what is happening to his/her overt behaviour. The inner Biblical change and spiritual growth the believer strives for, is not only effected through

dehabitation, but also entails rehabilitation, while focusing on what God demands in His Word.” (Campbell-Lane and Lotter 101).

Nouthetic counseling searches to change the inner-person, but does so by “rehabitation” through what the word of God commands us to do. These two aspects, the emotional versus behavioral and the way issues are solved, are the key differences in the two forms of counseling. While these both seem like helpful and effective ways to assist in healing, which one is more effective?

Section 3. The Case for Psychotherapy

Before a depth of analysis can be provided there are a few variables involved given the fluctuating nature of this topic. Each counselor, whether a psychotherapist or a Nouthetic counselor, is going to be different from another one. There are both good and bad counselors in every area. What then can we use to judge the effectiveness of each? Each genre has to be looked at through the scope of what it was meant to do. Essentially, we need to look at the founding principles of psychotherapy and talk therapy, see how that is applied frequently today and discuss the idea rather than the session. The same thing must be done with Nouthetic counseling. Adams’ ideas need to be understood on a theory level to see what it is that true Nouthetic counseling looks like.

The founding principle of psychotherapy originates in that first talk therapy client, Anna O. We see from that a necessity of discussion with the client and a relationship between the client and counselor. Without either of those Anna would not have been able to share vulnerable topics

and be helped. How are these ideas applied in today's world? The same exact methods used in the early 1900s are still used now. Most modern psychotherapists use an eclectic method with various forms incorporated into their practice, however those two concepts remain the same. All psychotherapists value a relationship with the counselee and believe discussion is necessary to solve issues the counselee is struggling with.

What are the pillars of modern Nouthetic counseling? As has been seen, Nouthetic counseling places a heavy emphasis on the behavioral aspect of individuals. With the belief that feelings flow from behavior, there is no room for relationship. As a Nouthetic counselor does his job effectively, the counselee expresses her actions and then receives advice from the Bible regarding how God would have her act. There is not a place for a relationship inside the Nouthetic counseling room, because a relationship simply detracts from the client's ability to focus on the task at hand. Ultimately, the key differences are in relationship building and conversation. Which of these methods is more effective?

The best way to help an individual who is struggling is through the relationship building process combined with discussion. According to Kottler, a professor of counseling at California state, Fullerton,

“I can recall few instances, either from research studies or my own practice, in which clients reported that it was some singular technique or intervention that was most helpful to them. Instead, they so often say that they felt heard and understood and valued by their counselor. They talk a lot about the power of the relationship” (Kottler as qtd. in Meyers 1)

In his experience, Kottler recognized that without this relationship, nothing can change. He later stated, “Yet without the foundation of a constructive relationship, anything else that we do isn’t going to work very well or last very long” (Kottler as qtd. in Meyers 1). Ultimately, a trusting and vulnerable relationship is necessary to solve any root issue in a client. Without it, the counselee will be unable to have any lasting change due to the lack of faith in the procedures applied. According to The American Psychological Association (APA)

“in studies measuring psychotherapy effectiveness, clients often report the benefits of treatment not only endure, but continue to improve following therapy completion as seen in larger effect sizes found at follow-up (APA 1).”

Not only is there no lasting effect from counseling without a relationship, but there is also push-back due to a lack of relationship. According to Laurie Meyers, an author for counseling today, “When counselors diagnose the problem and launch into a prescribed method of treatment without first discussing the client’s concerns and goals, they are likely to be met with resistance, explains Guterman, a licensed mental health counselor (LMHC) in Fort Lauderdale, Florida, and the author of *Mastering the Art of Solution-Focused Counseling*, published by ACA” (Meyers 1). It is clear that without some level of relationship between the counselor and the counselee, the change will most likely be momentary and ineffective. The most valuable methods of counseling come in the form of relationship and discussion and those are found in modern psychotherapy, not in Nouthetic counseling.

Additionally, Nouthetic counseling fails to demonstrate continually effective methodology. According to Doctor Stephen Farra, director of the psychology program at Columbia International University,

“...the biblical counseling movement has been better at critique than positive creation, however. Whenever I seek for an answer as to whether Biblical Counseling has developed clinically powerful counseling methods to help meet the needs of most of those suffering from severe psychological disorders, all I find are a few anecdotal accounts of counselor-reported recoveries for a few individuals... To “get it right,” we do need to move from “integration” to biblical consistency, but we must also move from anecdote to evidence. The Biblical Counseling movement needs to squarely face up to its need to provide solid, empirical evidence of effectiveness and efficiency. Without a solid evidence-based, “best practices” approach, Biblical Counseling will continue to be seen by most Christian counselors in the country as primarily a theological-critique society, making some interesting and valuable points along the way, but without practical means for helping many of the suffering souls who come to us seeking help.

Theological consistency and doctrinal purity is vital, but it is half the battle. The other half is showing that the recommended procedures really work for most people suffering with particular disorders (Farra as qtd. in Monroe 1).”

On the other hand there are countless studies displaying the efficacy of psychotherapy. The American Psychology Association (APA) conducted research from a multitude of different studies and found that across the board, psychotherapy provides increased well-being. They stated

“for most psychological disorders, the evidence from rigorous clinical research studies has shown that a variety of psychotherapies are effective with children, adults, and older adults. Generally, these studies show what experts in the field consider large beneficial effects for psychotherapy in comparison to no treatment, confirming the efficacy of psychotherapy across diverse conditions and settings (Beutler, 2009; Beutler, et al., 2003; Lambert & Ogles, 2004; McMain & Pos, 2007; Shedler, 2010; Thomas & Zimmer-Gembeck, 2007; Verheul & Herbrink, 2007; Wampold, 2001) (APA 1).”

While Nouthetic counseling may provide assistance to many in need, we see continual support for psychotherapy and the ability it has to help people. Because of the relationship focus of psychotherapy, there are natural healing tendencies that come about with any psychotherapeutic patient. Nouthetic counseling simply does not have the continual support nor the proper methodology to solve the needs of individuals today.

Section 4. Conclusion

While on the most simple level, psychotherapy provides more than Nouthetic counseling, there is nothing inherently wrong in either. Much of the impact of therapy is due to how the

therapist treats the counselee and the sessions. There can be both good and bad therapists in psychotherapy and Nouthetic counseling. Based on the research I have done, psychotherapy foundations provide a better method to recovery and inner change for individuals. However, the best form of therapy would be psychotherapy from a counselor holding strong Christian beliefs. Through this, a deep change can be made in the client through relationship and discussion, and a route is opened to lead the client towards biblical truth through the counselor.

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