

I. EARTHLY SHADOWS REFLECT HEAVENLY REALITIES

- A. HEBREWS COUNSELING MODEL OF REMOVING THE ATTRACTION/IDOLATRY OF SHADOWS → REPENTANCE → SET AFFECTION, FAITH & HOPE ON ETERNAL REALITIES God-commanded shadows & symbolisms of OT people, covenant, worship & theocracy to prepare for the meaning of salvation: NOTE HEBREWS phrases: *true vs. copy* (8:2; 9:24; 10:1); *better vs. original* (7:19; 8:6); *realities vs. shadows* (8:5; 10:1); *unshakeable vs. shakable* (12:28); *superior vs. inferior* (1:4; 7:7) BETTER . . .
1. angel (1:4-13; 2:2-9),
 2. prophet (3:1-6)
 3. priest (2:14-18; 3:1; 4:14-5:10; 6:20-8:4; 12:24),
 4. Sabbath (4:8-11),
 5. tent/tabernacle/temple 8:5-7; 9:1-14),
 6. covenant promises and assurance of faith 6:13-20; 8:8-13; 10:2, 10, 14-22; 12:24),
 7. blood sacrifice (2:14-15; 9:12, 14 23-24; 10:1; 12:24),
 8. kingdom/homeland/city (10:34; 11:13-16; 12:22-24; 12:28; 13:14),
 9. mountain (12:18-22),
 10. gathering of angels in festal assembly (12:22),
 11. assembly of the people of God (*faith & patience inherit promises* 6:12; *love & good deeds* 10:24-25; 13:1-6, 16; *praise* 13:15; *submit to leaders* 13:7, 17; *various general texts on the people*: 3:7-4:7; 6:9-20; 10:32-12:17, 23; 13:1-25)
- B. Expansion of the theme to language, physical objects, creatures, human roles & relationships based on Rom 1:20 & Acts 17:24-27; 14:26
1. Language is a shadow of reality
 2. The Word of God is a shadow of the incarnate Christ
 3. Inanimate objects: rock, mountain, tree, stump, branches, water
 - i. Applications of light:
 1. As a revelation of the nature & character of God (sun shows his mercy to the unjust).
 2. As a metaphor of the salvation of Christ “light of the world”
 3. As a temporal image of the eternal light of God in heaven
 4. As a contrast to the metaphor of darkness (living in sin, ignorance and hopelessness Isa 9:1-2; John 1:5; 3:19-21)
 4. Land boundaries & people groups, economics
 5. Animals: Lion, lamb, sheep, goat
 6. Man created in God’s image (but life as a breath or vapor or grass, flower)
 7. Human roles: shepherd, tenant farmer, land owner, father-son-adopted, husband-wife (engaged, married, adultery, divorce, remarried), birthright-inheritance

II. ANOTHER SHADOW EXTENDING FROM MORDOR

- A. DISTORTION OF SHADOWS AFTER SIN
1. language distorts the interpretive meanings of shadows
 2. true religious shadows worshiped instead of worshiping God (Rom 10:1-3; Heb 10:1; 8:5; John 5:39)
 - i. Heresies: Trusting human effort for salvation rather than the work of Christ (Acts 15:1; Gal 1:6-9; 3:1-5; 5:1-4)
 - ii. Heresies: Using the grace of God as an excuse for sin (Jude 1:3-4)
 3. Distorted shadows worshiped in false religions
 4. Distorted shadows worshiped (atheism, worship of created things Rom 1:18-32; Acts 17)
 5. sin

6. suffering
7. evil committed against us
8. death
9. demonic activity

III. THE NATURE OF SALVATION: DELIVERED FROM SHADOW-WORSHIP INTO REALITIES

- A. Forgiven for shadow worship through the cross
- B. Union with Christ by the Spirit
 1. Justification declares that a derivative aspect of all true-realities have become ours by faith in God raising Christ from the dead by the Spirit
 - i. Christ's Trinitarian communion & attributes
 - ii. Christ's perfections in relation to the world
 2. Raised with Christ to God's right hand
- C. Earthly images take true shape of realities
 1. Heavenly communion imaged in Christian relationship (family, church, workplace, neighborhood)
 2. Christ's relationship to created things imaged in the Christian and the church's earthly relationships
- D. The Renewal of the New Man as True Shadows Illuminate True Realities
- E. The Struggle in the Christian Life Against indwelling true & distorted shadow worship
 1. Sinful legalism ('touch not taste not' Col 2)
 2. Antinomianism
 3. Best pleasures to enjoy on earth: receive the shadows with thanksgiving within the commands (1 Tim 4:3-5; Eccles 5:18-20)

IV. SIGNIFICANCE FOR BIBLICAL COUNSELING

- A. Everything in counseling has reciprocal morally imperfect earthly image → ← morally perfect heavenly reality as defined by Scripture
- B. The greatest heavenly realities are found in the persons, mutual relations and work of the Father, Son and the Holy Spirit that he might receive all glory and honor and praise (Rom 11:36; Col 1:18, 3:1-4; John 17:3).
- C. Biblical counseling must be shaped by a proper knowledge of Christ (his character/attributes, the social Trinity) as the image reflected in all the works of the Trinity, AND the image to which we must conform in the change process (Gal 4:19; Col 1:28; Eph 4:11-13, 24)! All counseling should lead back and forth between God and earthly experience.
- D. We are told to seek the heavenly realities through the earthly images (Gal 3:22-25; Col 2:17; 3:1-4). The Shadow of GOOD things to come: the promise of pleasure in the future disaffects the shadow invaded heart (Heb 10:1; Col 3:1-4).
 1. C.S. Lewis' *Weight of Glory* and the *torrens voluptatis*
 2. John Piper's *Future Grace*, Richard Baxter's *Saints Everlasting Rest*, John Owen *The Glory of Christ*
- E. Counseling is a comparative/instructive process of the counselor leading the counselee to believe and have spiritual affections shaped by the character and social-Trinitarian relations of God reflected in created things and relationships, reflected in the work of God shown in history, realized in future glory, and to be strengthened/encouraged and corrected/rebuked (2 Tim 3:17) in order to be
 1. Gratefulness for the electing grace of God that began the restoration process by an effectual call to faith in Christ.

2. Repentance (from a hatred for sin) where unlike Christ or out of conformity with his will to be forgiven for failure to image the reality.
3. Faith in God the Father raising Christ from the dead to receive the credited image of the reality.
4. Faithful imaging of the reality of Christ's spiritual affections & attributes by the power of the Word and the Spirit in both times of comfort & abundance and times of suffering and difficulty.
5. Use of gifts to enable others to more faithfully image the reality
6. Use of influence in the world to limit the expansion of evil, or the moral degradation of the proper image of things.
7. Hope for the return of Christ when the imperfect moral image shall become perfect eternal reality (1 Cor 15:49-58)

F. Published examples of the principle:

1. Gary Thomas' books on *Sacred Parenting* and *Sacred Marriage* are both reflecting on the earth-imaging relationships of parenting and marriage as teaching us more about the God of heaven. He starts with the earthly to better know the heavenly.
2. Augustine's principles *On Christian Doctrine* for seeing the world as reflections of God.
3. James Jordan's book *With New Eyes* illustrates the numerous earthly image and heavenly reality parallels.
4. *Earth Crammed with Heaven* by Elizabeth Dreyer shows similar parallels
5. The conclusion to Jonathan Edwards' *Dissertation on the End for which God Created the World* shows everything God does reflects and emanates the knowledge, love and joy of God.
6. Piper's first two chapters in *Sex and the Supremacy of Christ* show how sexual relations are an image of the love God has for the church.
7. Similar to Plato's *Allegory of the Cave* with the difference that human philosophy cannot escape being chained in the cave and observing only shadows of images crossing in front of a great fire. He incorrectly supposes that one can escape the chains by higher contemplation of forms/ideas=true knowledge, and that the images we see/sense are lesser. Only the Gospel and biblical truth can renew the heart and lead men to see heavenly realities and earthly shadows in their proper interpretations, and further, earthly shadows are created for us to enjoy, so that we do not despise these shadows as lower/lesser than forms.

E. Why this is a better model for biblical counseling . . .

1. Counseling paradigm shifts to focusing on God comparisons and incorruptible gospel realities
2. Model is able to incorporate other Christian counseling models like *new identity in Christ* as it expands to a fuller use of all theological themes for counseling.
3. There is no one-to-one correspondence between Bible texts and specific problems, since every text reveals the glory of God and is able to change us more into his likeness. However, counselors more familiar with the Bible can often choose texts with metaphors and images more quickly understood and applied to their counselee's problems (eg. Nathan's rebuke of David's adultery and murder came through a parable about stolen sheep, an imagery sure to move a former shepherd of sheep 2 Sam 12).