

NOUTHETIC COUNSELING FOR PRISON INMATES; SUGGESTIONS FOR INDONESIAN INMATE COUNSELORS

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Abstract

Counseling is a field that is rapidly developing as the importance of the individual is recognized by society in the modern era. Counseling is also developing in Christian society, and the spectrum of theories and techniques is very wide depending on the perception of human beings and the perspectives of each party. Among them, there has already been a lot of approbation and criticism for Jay Adams, who opened a new horizon of biblical counseling through nouthetic counseling. However, no one can deny the contribution and influence of his counseling studies. In particular, a bigger effect can be expected for groups in special circumstances. One of those special groups is the prison inmates. They have their own peculiarities such as the isolated environment, psychological and physical stress, and heavy guilt, unlike the other groups of counselees. Indonesia is a country with a large population, but there is still insufficient interest in prison inmates. In addition to this, it is unfortunate that, like in most other countries, there are not many scholars who have studied this field until now. Now in Indonesia, outside volunteers are in charge of many parts of the ministry for inmates counseling and edification of inmates. However, the reality is that these volunteers lack professional counseling education and training. And most Christian volunteers use prayer and the Bible as their primary counseling tools.

Keywords: *Biblical Counseling, Nouthetic Counseling, Inmate Counseling, Indonesia, Prison, Jay Adams, Inmates, Prisoner, Convicts.*

INTRODUCTION

When the field of counseling was still unfamiliar to the Christian world, Christian counseling was first based on psychiatric counseling and psychology. However, two scholars who were conscious of the problem of losing the roots of theology in counseling emerged due to the excessive influence of psychology. They were Thomas Oden and Jay Adams. Thomas Oden argued

that because good theories for counseling were abundant in the church tradition, Christian counseling that relies on psychiatry and psychology should be changed by rediscovering the rich heritage of pastoral care within the church tradition.¹ The other was Jay Adams, who opened his first pastoral counseling course and proposed nouthetic counseling

at Westminster Theological Seminary, insisting that counseling should be biblical-oriented. He argued that the theories of biblical and Christian haters, such as Freud, Rogers, or Skinner, were fundamentally wrong, and emphasized the role of counselors in helping counselees confess and repent their sins in the counseling process because all human problems were caused by sin. Jay Adams did not overlook the threat of theology becoming a maid of psychology or biblical counseling being threatened with losing its identity in front of general psychology.² The study of biblical counseling, which began with Jay Adams' nouthetic counseling, has been developed by second-generation biblical counselors such as David Paulison, Edward Welch, and Paul Tripp. The research of second-generation biblical counselors has developed areas beyond the limitations of Jay Adams' behavioral counseling theory to internal changes. However, Jay Adams' nouthetic counseling, which is thoroughly Bible-centered in counseling and built on Christian faith, is very meaningful and has had many effects in the field of counseling, so it cannot be denied that it is an important achievement of biblical counseling.

Indonesia is the fourth most populous country in the world. The Indonesian Ministry of Interior's Population and Citizenship Office (DUKCAPIL) reported

Indonesia's population reached 275.36 million in June 2022. As Indonesia has a large population, various social problems and crimes are also occurring in proportion to this. According to a World Prison Brief (WPB) report, the number of prisoners in Indonesia has continued to increase over the past decade. The WPB noted that Indonesia's prison population reached about 249,000 in 2020, while the national prison capacity was only about 132,000. The WPB said Indonesia's prison acceptance rate reached 208 percent by May 3, 2022, ranking 21st among 207 countries around the world.^a This statistical data alone shows that there is still a lot of lack of infrastructure for inmates. Moreover, it can be easily guessed that the prison service and the custody system are difficult to reach even the edification of prisoners and their psychological counseling work. Many of the counseling and edification services of prisoners in prisons are conducted by outside volunteers. This article aims to diagnose biblical counseling ministry for inmates based on Jay Adams' theory of nouthetic counseling and present related biblical perspectives and models.

RESEARCH METHOD

Judging from the type of research, the type of research used in this research is library research, namely research carried

out through collecting data or scientific writings aimed at the object of research or data collection that is a library in nature, or studies carried out to solve a problem. problems that are basically focused on a critical and in-depth study of relevant library materials.

Before conducting a review of library materials, researchers must first know for sure about the source from which the scientific information will be obtained. The sources used include; textbooks, scientific journals, statistical references, research results in the form of theses, dissertations, and the internet, as well as other sources relevant.

RESULTS AND DISCUSSION

Nouthetic Counseling Of Jay E. Adams

Jay E. Adams (Jay E. Adams, 1929-2020), who has a reformist theological background, has a theoretical basis for the Bible. He said that the Bible is the only criterion for judging human life and religious behavior. In addition, his judgment on human existence is bound to be biblical, and it is especially based on the reformist faith. First, Jay Adams presents a perspective on human beings based on window 1:28.² He saw that the control given to humans was essential, focusing on authority and domination, one of the characteristics of God that humans were

given, but that humans lost control due to Adam's sin. It was argued that the world was destroyed and polluted by distorting the control of the Creator God, but God's grace paved the way for the restoration of man and the world by the redemption of Jesus Christ. Adams claims that Jesus Christ and those who recovered from Christ were called back to be masters of the world that restored and preserved this destroyed world. Therefore, the second birth within Jesus Christ can reflect the image of God by restoring, preserving, and governing the destroyed world with the control that God gave them again. Second, Jay Adams saw humans as responsible.² He said responsibility is the ability given by God to respond by God's commandments in any living environment, and the ability to Biblely respond to anything human words and actions in front of God. In addition, responsibility is the ability of each person to achieve good and virtue that pleases God and his neighbors, and to do good to those who treat them with hatred." Adams also saw a man from the perspective of a sinner.² "Hiding sin brings misery, defeat, and destruction, but confessing sin and leaving sin brings generous forgiveness and salvation," he said. And he claims, "there is no doubt that James taught that disease may result from sin in James 5:14." In summary, Adams' perspective on human beings is set in

reformist theology, and understands humans from the perspective of God's creation, corruption, and Christ's redemption, and says that humans are given control in the concept of God's image and are responsible for nature and neighbors. In addition, humans were viewed from the perspective of sinners, and diseases were also likely to be caused by sin. Jay Adams' nouthetic counseling is a theory based on the Bible and biblical perspective on human beings. Therefore, he insists that the counselor can expect the problem to be solved through the process of nouthetic counseling, and can change in thoughts and actions, character, personality, and habits of counselees, that is, a holistic change.

Background of Nouthetic Counseling

Historically, there have been significant challenges faced by biblical counseling. First, in the 1700s, the assembly-oriented Christianity gathered people due to the revival movement and moved away from understanding individual life and was not interested in the importance of the gradual ministry pursued by biblical counseling after focusing only on conversion and instantaneous life. The second was the fundamental challenge of liberal biblical interpretation, influenced by "Modernism" at the end of the 19th century. And the third was the psychological revolution. The

culture outside the church responded to modernism, resulting in a revolution in the field of psychology, and psychology emerged and developed in the overall culture. However, the church's ministers did not dwell on the subject for long. Finally, large and small wars, including World War I and II, resulted in the church's failure to properly deal with the psychological pain of individuals, and the absence of counseling techniques and biblical counseling was already dominated by liberal theories and relied on Carl Rogers' theory.³ In this situation, the movement of awakening began to take place, and the beginning was Jay Adams. Adams talks about the indiscriminate acceptance of psychological and psychiatric theories in Christian counseling. "The idea that the cause of the mistake is not oneself, but others, transfers the cause to others or society, and eventually, others or society avoid responsibility, resulting in moral hazard that no one is responsible for."² This problem consciousness became the opportunity for him to open a new genre of counseling within the Christian faith of counseling.

Characteristics of Jay Adams' Nouthetic Counseling

The word 'nouthetic' is the word that was used by Jay Adams at first. And it means 'admonish', the adjective form of

translation of in Col. 3:16 and Rom. 15:14 (NAS version).² And Jay Adams's nouthetic counseling is based on these verses. It is said that the practice of "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God." (NAS) is the basic spirit of counseling. He holds the Bible, prayer, and the work of the Holy Spirit as essential factors for nouthetic counseling. "God speaks of all human problems through the Bible," Adams says. It is argued that true biblical counseling is to find its motive in the Bible, to use the Bible as a prerequisite, and systematically develop it according to the principles and practices given and commanded as a model of the Bible. In addition, prayer occupies a central position for both counselors and counsees in the counseling process. This is because praying acknowledges the fact that "God can change a man." Therefore, prayer occupies a very important position in counseling because both counselors and counsees must rely on God to help and ask for God's help. Adams says that biblical counseling belongs to the ministry of the Holy Spirit and that it is impossible to leave the Holy Spirit and provide counseling because the Holy Spirit insists on the human mind and behavior and enables successful counseling through his

work. As such, Adams' theory actively rejects the arguments of the thoroughly atheistic and human-centered Rogerian and Freudian, which have no effect. And he convicts that counseling based on Bible can change people and their lives.

Adams's nouthetic counseling method is biblical-centered counseling that finds its motive in the Bible, uses the Bible as a fundamental means, and systematically develops it according to the principles and practices ordered by the Bible. However, his counseling is criticized for being dogmatic because he believes that the Bible is the only divine authority, applies it as the only law of faith and life, and considers it the only textbook for counselors, rejecting all insights learned in general counseling theory as non-biblical. It is worth noting that because of these characteristics, the counselor's position may feel too authoritative and strict, and the counselee may feel rejected or, conversely, show dependence on the individual counselor.²

Jay Adams is seriously dealing with the issue of sin in counseling. And his view of sin begins with Adam and Eve's original sin problem and expresses that it leads to a desire-oriented life in human nature. The important point here is that humans' obsession with such emotions made them unable to obey God's commands. And externally, humans felt God's judgment, the

curse of the earth, the expulsion of Eden, the deterioration of marital relations, the degradation of human nature, and a painful emotional reaction. And humans ran away, hid, avoided, and began to shift responsibility and blamed each other's relationships. So, he insists that the counselees tried to cover themselves with fig leaves called intellectualism (counseling, secularism) by this sin.

For Adams, he thought sin was a life driven by emotions, and the idea of sin was seen as an emotional life, and an imperative-centered life leads toward God through obedient behavior. In other words, Adams saw that emotion-oriented counseling was counseling that the theory itself was conducted by Satan's hand to the Rogerian. Adams emphasizes that 'behavior' must be taken to change to biblical counseling from those counseling, which is driven by sinful emotions.² Behavior is one of the most important factors in Adams's nouthetic counseling.

Application of Nouthetic Counseling

Nouthetic counseling starts with the principle that counselees should solve the problem rather than compromise the problem. In this respect, nouthetic counseling has a fundamental difference from Rogerian or Prussian theory. Adams explains the purpose of nouthetic

counseling in two ways. The first one is soul redemption and the other is mature personality and sanctification. For a counselor to be able to consult well in the counseling process, he or she must first understand, analyze, and solve problems. And Adams suggests the following steps to solve the problem. The first step is listening. When a counselee confesses his or her problem, the counselor should listen to the confession. Listening means listening to what others say with interest and answering appropriately which is a fundamental element of interest to the counselee. Confession of a counselee means acknowledging one's wrongdoings and speaking publicly in front of people.² The second step is understanding. When a counselee confesses his or her problem, the counselor must understand it. Understanding is based on its premise and motivation of love. This love is not blind, but love based on the word of God. The third step is analysis. If the counselor listens to and understands the counselee's problem, he or she should ask and classify his or her problem. The standard of analysis should be based on the Bible, the word of God, as in the words of 2Tim 3:16. An analysis based on the Bible should be fair and accurate. At this stage, the counselor must set the purpose of the counseling and establish a specific counseling strategy. The fourth

stage is the stage of admonishing. It is a general view of counseling not to intervene in depth against the counselor, but privileged counseling must embody the deepest kind of intervention. There should be active intervention in teaching, admonishing, exhorting, and reproving by the word of God with the purpose of the counselee's new life and sanctification. In particular, the Bible should be used in the stage of intervention, so it should be possible to accurately understand the Bible, which is God's word, and apply it specifically to the problem of the counselee. Finally, it is a step toward a solution. Solving a problem depends on the counselee's problem. However, repeated counseling and a certain period are needed to solve the problem. Adams argues that the believers' sanctification level should move toward 'dis-habitation' and 're-habitation'.⁴ In the process of change by taking off the old and wearing new people, the counselee realizes his sins in front of God and people, corrects his past wrongdoings, takes off his sinful acts, and seeks God's help in addition to righteous acts.

Nouthetic Counseling For Prison Inmates

The Bible declares that all men are sinners in front of God. However, the prisoners are those who have been officially

convicted by the government and society in violation of state-imposed laws. And they are isolated from society and in the process of serving the punishment imposed on them. In essence, everyone is not different from others in that they are sinners from a religious point of view, but their psychological state as well as the external conditions under which they are isolated are bound to be special conditions. Therefore, it is self-evident that there are special circumstances for inmates, which are quite different conditions from those who are receiving counseling from pastors. In such a special situation, is it suitable for nouthetic counseling for inmates, and what is an effective nouthetic counseling method for inmates?

Specificity of Counseling for Inmates

The biggest characteristic of prison inmates in terms of counseling is that they are people branded as sinners by society, even though everyone is a sinner in front of God. This condition not only can cause deep guilt to the person but also adds to the guilt in the form of depression or self-loathing. The imprisoned environment can add regret and remorse for the sins committed, but on the contrary, it can also be expressed as anger due to hostility or dissatisfaction with the judgment. Simplifying the prison environment that is blocked from the

outside world can be described as a disconnection from family and outside society. Of course, there will be a difference personally, but this will be a peculiarity that only inmates have as counselees. This specificity in counseling can come as the first barrier that the counselor encounters in conducting counseling. The general reactions, attitudes, and most frequent counseling topics shown by inmates during the writer's four-year counseling service in 2012 are as follows. First, the same is true in general, but most prisoners show a self-defensive attitude when counseling. This particularity in counseling may come as the first barrier encountered by the counselor while counseling. Second, the idea that he has a sense of the damage that the judgment he received is excessive or that the judgment itself is wrong appears as a question of God's righteousness. Such doubts can be a great obstacle to counseling if they develop into distrust of God's Word, the most important tool of biblical counseling. Third, there is a thirst for being convinced that many people will be forgiven. Therefore, there are many inquiries about unforgivable sins, such as Luke. 12:10. Fourth, most inmate counselees are often seized with great despair, so it is desperately necessary for them to restore their ultimate wishes through sincere repentance and faith in Christ Jesus. Finally, thorough reflection on

the crimes committed through such recovered wishes and holistic healing as true children of God is the final goal.

Appropriateness of Nouthetic Counseling for Inmates

In his book, *Competent to Counsel*, Jay Adams mentions how important it is for a Christian school teacher to take on the role of a nouthetic counselor. I have no choice but to agree with Adams on how well Christian schools have a very good environment and conditions to apply nouthetic counseling. In that sense, the special condition of prison is a special case that is somewhat different from that of schools, but it is an area where counseling is essential.

A key task in edification administration in each country's government is to restore prisoners to their role as normal members of society without ever committing crimes again. However, we cannot help but be skeptical about whether a man-made system can bring about a person's personality, values, and holistic change. Jay E. Adams said, "Counseling is the ministry of the Holy Spirit. A competent counselor cannot consult outside the Holy Spirit. For Christians, counseling must be done in harmony with the ministry that brings the Holy Spirit to life."² Through the resources of the Bible and prayer, the presence and

absence of the Holy Spirit's ministry to complete the soul is the difference between psychological counseling and a distinct feature from them. What is expected through nouthetic counseling is "for teaching, for reproof, for correction, for training in righteousness" (2Tim. 3:16). As such, counseling in the area is not only to reduce the recidivism rate but is suitable for counseling on inmates because it is the treatment of the soul through the words of God, prayers, and the ministry of the Holy Spirit.

Defense Mechanism or Sinful Nature

Although inmates have different attitudes towards their mistakes or crimes, they try to solve the problem in some way. The Freudians would interpret it as a self-defense mechanism. However, while such an approach may result in momentary relief, it cannot fundamentally solve the problem. According to Freudians, defense mechanisms are psychological processes that protect the individual by the methods the ego uses to deal with anxiety when anxiety arises in the face of internal conflicts in the mental structure or the demands of the external environment. Anna Freud (1936), who succeeded in Freud's position, viewed defense as a mental process that proceeds unconsciously and defense mechanisms as well, and systematic

techniques and explanations for 10 defense mechanisms are attempted, and all humans unconsciously and automatically use various defense mechanisms, and neurotic people tend to use either one of them intensively or more frequently overall.⁵ And these expressions of self-defense equipment include projection, denial, repression, rationalization, intellectualization, sublimation, reaction formation, displacement, regression, identification, humor, evasion, altruism, acting out, distortion, show-off, passive-aggressive behavior, controlling, anticipation, dissociation, somatization. However, can the problem of the counselee be solved by analyzing these expressed symptoms?

The actions that Adam and Eve showed after they sinned may be called denial or distortion or evasion. However, Adams argues that the approach to the cause of conflict is more important than the person's reaction to internal and external conflicts. In other words, Adams' point of view is that the essential solution is to face the sin honestly and find a way to solve it, not the problem of how the counselee reacts and responds to it.

It is not easy for a counselee to be able to look honestly at his sin in its essence. It might be guessed that it will be easy for inmates, but in fact, it is not so easy in

counseling practice. Nevertheless, there is no doubt that the counselor's guidance to the inmate counselee to bring up the problem of his sin is the first step to successful counseling. The counselor needs to guide the counselee for a personal encounter between him and Christ, such as Peter realizing the divinity of the Lord and finding himself before him (Luke. 5:8). This process will be the first step in opening the door to counseling, and it will be the beginning of the recovery and change of the counselee.

Doubts about God's Righteousness

Some inmate counselees find themselves obsessed with questions like this. "Why did I get this unfair judgment?" "I did wrong, but the judgment is too much." Or even more, "How can I be rewarded for the unfair life I'm going through?" And the endpoint to these questions is, "Is God righteous?" These thoughts bring frustration, defeat, and depression to the counselee, and more importantly, bring skepticism about faith. It is not difficult to find that the Bible declares that God is righteous, but in another part, it is also not difficult to find a man complaining about the unfairness that God has done. Such was the ordeal Job experienced, and so was Habakkuk, who complained of unfairness in disciplining Judas through the wicked,

Chaldeans, as in Hab. 1:13. Counselors should help them understand these topics along with biblical answers. Therefore, the counselor is responsible for breaking down the mental wall of moving away from God.

Jesus explains this problem through the parable of Matthew chapter 20. Regarding the dissatisfaction of the laborers who had worked in the vineyard since morning, in Matthew 20:13-14, The landowner answered one of them and said, "But he answered and said to one of them, 'Friend, I am doing you no wrong; did you not agree with me for a denarius? Take what is yours and go your way, but I wish to give to this last man the same as to you.'" From God's point of view, God is righteous enough. To deceive our eyes is to think that the grace he has bestowed upon us is a right we deserve. Man cannot complain that it is unfair to him for his mercy and tolerance. And sometimes man also tends to take lightly the sovereignty of God and often commit the folly of being judges ourselves and convicting God's decisions. From Job chapters 38 to 41, God's intention to ask Job, "Do you know?" is clear. It is not logical to judge the right or wrong of God's works with our narrow perspective and incomparable wisdom with God. Such an explanation may be effective in shutting the counselee's mouth, but it may not be enough to lead him to trust God. The counselor

should help the counselee escape frustration, depression, and distrust by expanding the scope of his narrow space-time understanding so that he can understand God's time and space and draw his future that will grow after the ordeal. In Ezekiel 18:25 God says: "Yet you say, 'The way of the Lord is not right.' Hear now, O house of Israel! Is My way not, right? Is it not your ways that are not, right?" And then continued in verse 27 such as "when a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life. " (NAS) The counselor is responsible for admonishing the counselee to preserve his soul in front of God.

An Unforgivable Sin

Adams points out that the root of the client's problems is the problem of sin. And one of the most frequently discussed topics in counseling with inmates is also the issue of sin. But the focus of their questions is not on repentance for their sins and on their ability to overcome the temptations of sin, but rather on the fear that their sins may not be forgiven. Many inmates have a fear that their sins may be of the unforgivable kind. The underlined verses that they brought are such as Matthew 12:32, Mark 3:29, and Luke 12:10.

"And everyone who will speak a word

against the Son of Man, it shall be forgiven him; but he who blasphemes against the Holy Spirit, it shall not be forgiven him" (Luke. 12:10).

Unlike ordinary counselees, inmates have a strong burden of being declared a sinner socially in addition to the self-awareness that they are a sinner through a religious worldview. It may not be surprising at all in such a condition that the verse like "you will not be forgiven" in the Bible is bound to be pierced in their chest like a dagger. Through this reality, we can find important facts that we can infer and reflect on in inmate counseling. First, counselors need to recognize that many inmates lack an understanding of the Bible. Therefore, for the counselor to successfully conduct counseling with the counselee, the knowledge of the gospel and the Bible should inevitably be delivered well. Explaining that what the sin of blasphemy against the Holy Spirit means is the same as not receiving Jesus Christ as Lord and Savior is not just for the transmission of biblical knowledge, but for relieving the unnecessary burden on the client and leading them to a deeper faith. This is a necessary process to bring about true repentance and change. Second, for this reason, the counselor must take on the role of an evangelist and caregiver in counseling inmates. If other ministers help inmate

counselees with their faith, it would be a good model to discuss the progress of counseling together through they share information about the faith growth of counselees.

Recovery of Hope in Lost Time

For inmates, time in prison can be considered a deleted part of their lives. And the longer the time, the more depressed and helpless they feel. The greatest comfort that biblical counselors can give when they feel there is no hope in the world is to deliver a message of hope to them. It is a very special role that can never be given through other methods such as psychological and psychiatric counseling.

Counselors can provide an escape route to recover from mental depression through the Bible for the pessimistic counselee in the imprisoned environment. First, it can help inmate counselees discover the meaning of their lives. Although they are in a disconnected world, finding and encountering God is not constrained by space. There is also no problem in finding themselves in front of God. Furthermore, restoring and building a perfect relationship with God will be a path for the counselees to move from despair and depression to a new world. As in Romans 5:1-5, to enjoy peace with God through Jesus Christ is to enter into wonderful grace. Such a person

can rejoice even in tribulation. Second, they can realize that human's short life is only a particle of dust in eternity and can find true freedom through the truth of God's Word. Man comes from dust and returns only to dust, and in the sight of God, a thousand years is like a day and only a moment. Life is like grass sprouts in the morning and withers away in the evening (Ps. 90:3-6). However, such a perspective to lay aside the greed of the world and contemplate life is only possible by the grace of God. True freedom does not come from fulfilling one's desires. In this way, the recovered counselee is no longer oppressed by the environment, has a good influence on the surrounding brothers, and can live each day preciously. The brothers who were changed through the inmate's counseling ministry gathered in their cells and had daily prayer meetings and experienced a good influence on other brothers. One of the goals of inmate counseling is to restore the counselee as a healthy member of society by minimizing the possibility of committing a crime again through holistic change and recovery, but successful biblical counseling goes beyond that goal. It allows them to expect to the level where they can help others.

Holistic Healing

It is written in Genesis 1:27, "And God created man in His own image, in the image of God He created him; male and female He created them" (NAS). The word ' created three times in this verse, has a special meaning which means 'divine creation'. In other words, it implies that human beings were created through the divine creation of God. Adams asserts that man was created in the image of God and that the image of God damaged by human sin can only be restored through Jesus Christ. Adams saw Christ as the motivator for change. Adams says that following Christ through his self-denial is the way to be a true human being. It is described as "taking the cross" (Matt. 10:38, Matt. 16:24, Mark. 8:34, Luke. 9:23, Luke. 14:27). He calls this sanctification or self-sacrifice which demands that one's own desires be crucified daily. That is why change is bound to be very difficult. So, the motive that can bring about this change must be focused on Christ alone. In other words, union with Christ was seen as a potential factor for the Holy Spirit to bring about change.²

Man is also a being of morals, and Ephesians 4:24 says that man should possess righteousness, truth, and holiness. This is the best expression of the original perfection of human beings, and it means that humans also possess the moral characteristics of God: love, mercy, justice,

truth, purity, and holiness. Jesus healed ten lepers and said to a man who returned to give thanks, "Where are the other nine?" (Luke. 17:11-19). This shows that Jesus' understanding of human beings was not only viewed as necessary to restore physical function but also as a holistic one that had to be fully restored to the ethical level. Paul said to the Thessalonians, that your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ (1Thess. 5:23). Here, we can see that Paul's perspective on human beings viewed man as a holistic being is composed of spirit, soul, and body. At the time of Jesus, the Greeks regarded the body as a prison of the mind, but Jesus regarded both the body and the mind as integral components of the person. Therefore, even in the healing ministry, Jesus did not only cure the body or only save the soul but to heal the whole. Human beings are physical, mental, spiritual, and social beings, so when one of these factors is affected, the other factors are affected. Therefore, nouthetic counseling should be conducted with the conviction that the recovery of the counselee's soul can affect mental and physical recovery.

CONCLUSION

Inmate counseling has been regarded as a special ministry. And there is no doubt that it is one of the very necessary ministries in

the Indonesian situation. In many respects, the nouthetic counseling of Jay Adams is appropriate for inmate counseling rather than other counseling theories. It can be said that the effect of nouthetic counseling on inmates' problems in their special situations and their psychological conditions is very promising. If biblical counselors continue to ponder and research inmate counseling more, a great effect on their edification could be expected later. The effect of nouthetic counseling can be maximized when both the counselor and the counselee agree on the authority of God's Word, but in case not, the power of God's Word is still working as Adams commented. It just takes a little more advice and patience from a counselor. Nouthetic counseling is not an activity that takes place between only two parties, a counselor and a counselee. It can be said that it is an activity that takes place between three parties because the Holy Spirit, who teaches through prayer and the Bible, participates together. Therefore, holistic changes in the counselee can be expected, different from the counseling method that is based on psychological and psychiatric theories. The reason why nouthetic counseling cannot be disparaged as old-fashioned is that God's Word is the main tool and God's help as a designer and creator who can understand and restore God's creation. In addition, the nouthetic

counseling for inmates is the ministry of restoring faithful children of God, beyond just restoring them from prisoners to wholesome members of society.

The Indonesian government needs more outside volunteers to participate and contribute because it is not yet sufficient in terms of manpower and facilities for edification institutions. Jesus said to the righteous who asked, 'when we saw the Lord in prison?' and He said, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me (Matt. 25:40). And Biblical counseling, especially nouthetic counseling might help to keep Indonesian society brighter and healthier through inmate ministry. It is no doubt to be needed for more research, participation, and commitment from Christian ministers and biblical counselors in the situation of Indonesia.

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