

HOPE

the Origin and Offering of Biblical Counseling

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By

Robert G. Froese

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ABSTRACT

In the 20th and 21st Centuries, much counseling has been prescribed, described, and ascribed. Biblical counseling, in which the Bible is used as the all sufficient source of truth, steps beyond the realm of behavioral modification into the individual surrendering to the power of the God of the Bible. It is within the inner man that the Bible, through the power and leading of the Holy Spirit, provokes and evokes change in ones thinking and thus produces a changed life. The God of the Bible, Jesus Christ, Savior and Lord, and the Holy Spirit work in unison to promote and produce encouragement, patience, and ultimately, hope within a surrendered life.

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Chapter 1

HOPE – BIBLE OR PSYCHOLOGY

How is it, that one person can perceive a situation from a hopeful point of view, while another individual, in the same situation, detects hopelessness? How can it be, that certain individuals live their lives flowing out of a hopeful mindset, and yet others are entrapped in a sense of hopelessness? Why is it that some people within the scope of society, appear to live their life standing at the brink of despair, while others persevere with a hearty attitude of cheer? Is there anything that can be done for the person who sees the proverbial glass “half-empty,” or are they simply destined to live immersed in a cauldron of negativity?

Introduction

Man has long been intrigued with the process by which cognitive assessments, such as hopefulness, are made. In 1942, Sir Charles Scott Sherrington described the human brain as “an enchanted loom where millions of flashing shuttles weave a dissolving pattern, always a meaningful pattern though never an abiding one; a shifting harmony of sub-patterns.”¹ Indeed, the human mind performs an incredible number of functions within a person’s life, controlling body temperature, blood pressure, heart rate and even breathing. It receives a wealth of information from the world in which one lives, perceiving incoming data through one’s senses of seeing, hearing, smelling, tasting,

¹ Charles Sherrington, *Man on His Nature* (Cambridge University Press, 1942).

touching, etc., identifying incoming information and projecting their effect. Unique from animals, the human brain gives human beings the power to use data to think, plan, speak, and imagine.

The manner in which one thinks manifests itself in responses, and indeed, there is a plethora of responses to problems faced by people within their lives. One person welcomes a challenging circumstance and another fades into an apathetic state of hopelessness. If relatively no hope is perceived in a given situation, there is a lack of perseverance or willingness to remain under the situation and learn from it, resulting in a lack of proven character - character being the manner in which circumstances, situations, and fundamental expectations are seen, not only amid the problem but also within the outcome.

Scripture's Claim to be the Origin and Offering of Hope

The persuasive words of men have lured many away from God's Holy Scriptures. Within His word, God speaks words of encouragement and love. The richness of full understanding and the treasure of joy are found only in the true almighty God of the Bible. In Colossians chapter two, verse eight, the Apostle Paul warns Christians against being cheated through "philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ." The preceding verses exhort the necessity of having "received Christ Jesus as Lord, walking in Him, being rooted and built up in Him and established in the faith according to Scripture, abounding in faith with thanksgiving." Worldly ways of thinking have consistently been in opposition to the hope of God since the deception of Satan gained a foothold in Genesis chapter three. The Adversary, the devil himself, confronted the woman Eve by casting doubt upon the words that God had spoken, "Has God indeed

said, ‘You shall not eat of every tree of the Garden’?” Then Satan spoke direct denial regarding the Word of God.

As recorded in Genesis chapter two verses sixteen and seventeen, where God is recorded commanding Adam, “Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” The Devils’ response to this commandment of God was one of denial, “You will not surely die.” Not satisfied at casting doubt upon and directly denying God’s word, Satan continued by distorting what God had said, sewing a seed of discontentment in the woman’s mind. “For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”² This is the overarching scheme of the devil. His desire is to cast doubt upon, deny, and ultimately distort the very words of God. The Scriptures proclaim to be sufficient for any circumstance or issue that an individual may face by prescribing hope to the heart of man.³ Herein lies the domain, the essence of the battle, in which Satan has unsuccessfully, for thousands of years, attempted to remove the possibility of hope from mankind by unseating God as Almighty, Sovereign, Ruler of the world.

Biblical Counseling Produces Hope Apart from Psychology

This study pursues the premise that Biblical counseling produces hope, that God “counters hopelessness on every page of Scripture.”⁴ Based on Scriptural indicatives and

² Genesis 2:16-17; 3:1-6

³ Hebrews 4:12-16, 2 Timothy 3:16-17

⁴ Ed Welch, “Words of hope for those who struggle with depression,” *The Journal of Biblical Counseling*, 18, no. 2 (Winter, 2000) 41. Some Christians, such as Gary Collins, see Scripture merely as one useful tool in the hands of psychological counselors. Collins concludes a discussion on stress with the statement that “embracing a religious belief is another healthy way to meet our problems. This is especially true of Christianity” (in *Search for Reality*, II: Key Publishers, 1969). Colossians 2:8 warns against being taken captive by philosophies and principles of the world. It is in light of Scripture’s warning and the deception of some Christians involved in counseling, that it is important to clarify that it is biblical counseling, not psychologically based counseling, in which hope is promoted.

imperatives, hope is defined as being sure that there is a source, reason, and sufficient solution for every present and future negative possibility. The authoritative foundation of the Bible, God's Holy Word, for Biblical counseling necessitates a biblical analysis of hope.⁵ Hope is one of three main elements of Christian character and a core element of biblical doctrine.⁶ Hope is united within Scripture with faith and love, and is antithetical to merely seeing or possessing.⁷ Hope is an essential and fundamental element of Christian life, so fundamentally essential indeed, that, like faith and love, it can itself designate the essence of Christianity.⁸ In hope, the whole glory of the Christian calling is centered.⁹ Christ is the actual object of the believer's hope, because it is in His second coming that the hope of glory will be fulfilled.¹⁰ Hope is spoken of as "lively" within the Bible. For example, it is described as a living hope, a hope that will not fail nor perish but have a perennial life.¹¹ In Romans chapter five, verse two, the "hope" spoken of is objective; "the hope set before us," is namely, eternal life. The Greek word translated "hope" in the New Testament is "*elpes*" which is defined as an expectation, and within the New Testament it is used in a positive sense, being the joyful and confident expectation of eternal salvation.

If indeed hope is defined as hopeful expectation, then what are the implications? Who is it that actually gets to receive and live in this hope? The focus on hope leads to several questions that could be asked in response. First, if hope is available, then why is suicide as prevalent as it is within the world? Secondly, if hope can be found, why are so

⁵ Jay Adams, *How to Help People Change* (Grand Rapids: Zondervan, 1986).

⁶ 1 Corinthians 13:13

⁷ Romans 8:24, 1 John 3:2

⁸ 1 Peter 3:15, Hebrews 10:23

⁹ Ephesians 1:18, 4:4

¹⁰ 1 Timothy 1:1, Colossians 1:27, Titus 2:13

¹¹ 1 Peter 1:3

many people debilitated by mental health problems in rising numbers?¹² The observation to be made, if the Bible offers hope while the world consistently walks farther away from hope, is that the state of the world is in direct contrast to the hope the Bible promises through Jesus Christ.¹³ Romans eight verse twenty four says that “we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?” Those not adhering to the Bible, those without faith in Jesus Christ, are without this hope.¹⁴ The Bible clearly states a direct correlation between salvation found in Jesus Christ, and hope, which is found in the transcendent promise of eternal life.

“For whatever things were written before were written for our learning, that we, through the patience and comfort of the Scriptures might have hope. Now, may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ” (Romans 15:4-5). Hope emanates from the distinct character of God, which is revealed through God’s Holy Word, the Bible, assuring the hope of the resurrection and Second Coming of Jesus Christ. This is the only bedrock upon which any Scriptural claims for hope can be founded. As the realization is attained that God is sovereign, eternal, omniscient, omnipresent, omnipotent, immutable, righteous, just, love, and absolute truth, one is convinced of God’s holiness.¹⁵ The God of the Bible does not conform to any standard because He indeed is the standard.¹⁶ There is nothing that comforts the soul, or is a source of hope, like the understanding when a mind is illuminated by meditating on the subject of the holiness of God and His attributes. The

¹² In 1993, 4.8% of Americans suffered activity limitations due to mental health difficulties, rising to 6.8% in 2007. <http://apps.nccd.cdc.gov/HRQOL/TrendV.asp?State=1andCategory=1andMeasure=8> (accessed June 14, 2009).

¹³ Romans 5:3-5

¹⁴ Ephesians 2:12, 1 Thessalonians 4:13

¹⁵ Ephesians 1:18

¹⁶ Romans 3:23, Isaiah 44:6-8

basis of Biblical counseling is introducing people in a personal way to the God of the Bible and the hope He offers, based on His character as revealed in His Word.

Subsequently, according to such knowledge, it is through Jesus Christ alone that an individual can enter into a personal relationship with God the Father by the redemption found in the forgiving blood of Jesus that he voluntarily shed on the Cross of Calvary.

Problematic Contradictions

There is a vast contrast between the manner in which the concept of hope is addressed and pursued within the fields of psychology and biblical counseling.

Counseling based on psychology contrasts biblical counseling in that the person and work of Jesus Christ, as recorded in God's revelation to man, the Holy Bible, is missing.¹⁷

Psychology is only able to offer partial descriptions of the human experience, since its' work is based on science, namely observation and theory. While the psychological field of psychology can and will provoke further questions in regards to life experiences, it is unable to properly provide prescriptions for living.¹⁸ Without these prescriptions, which are both motivationally and directionally found in the indicatives and imperatives of Scripture, the element of ultimate hope is a missing ingredient in psychological psychology.

Psychological Considerations Regarding Hope

In the psychological disciplines which seek to offer hope, history has revealed a serious lack of consistency within their dealings and teachings regarding hope. Nor has there been any heightened depth of understanding regarding the essence or prescription for hope. Any growth of the science has been splintered, incongruent, and multi

¹⁷ Psychological counseling is based on the work of hundreds of theorists (with theories hypothesized by Adler to Freud to Rogers to Wundt), while the basis of biblical counseling is the Word of God, which teaches that it is the basis and source of hope in Romans 15:4-7, Colossians 2:6-8, John 18:37

¹⁸ Jeremiah 17:9, 1 Samuel 16:7, Hebrews 4:12. The inner man is hidden from self and others, and is only able to be known by God, and exposed and changed by Scripture.

directional, with hundreds of psychological theorists each presenting a varying viewpoint in the literature. An eclectic approach, wherein the counselor selectively combines the ideas of various theorists to develop a personal methodology, is also considered valid. A brief overview of the history of psychology reveals three major theoretical camps among hundreds of variations: psychodynamic approaches, cognitive behavioral approaches, and existential approaches.¹⁹

In psychodynamic approaches, the basic philosophy of human nature is viewed deterministically, based on forces, motivations, stages of growth, and drives. A foundational concept of Sigmund Freud, the father of psychoanalysis, is the three dimensions of personality of which he understood personality to exist: the id, the ego, and the superego.²⁰ The id is the source of the instincts, and as it is ruled by the pleasure principle, it does whatever is necessary to return to a state of non-pain and non-tension without any regard to logic, morals, or consideration of others. The ego governs, checks, controls and regulates the blind impulses of the id. The superego could be viewed as the “judge”, making decisions as to what is right and wrong. Where the id seeks pleasure, the superego seeks perfection, inhibiting the id, and helping the ego to choose realistic goals. The unconscious and levels of consciousness are considered to be keys to understanding behavior and personality problems.

Anxiety is a key concept of psychodynamic approach, which considers anxiety in three factions: reality anxiety, being fear of danger proportionate to threat of danger, neurotic anxiety, being fear that inner instincts will prove harmful, and moral anxiety, being fear of one’s conscience. When the ego cannot control anxiety, ego-defense

¹⁹ Jess Feist, *Theories of Personality* 3rd ed. (Brown and Benchmark Publishers: Holt, Rinehart and Winston, Inc., 1985).

²⁰ Sigmund Freud, *The Ego and the Id*, (NY: W.W.Norton & Co. Inc, 1960 by James Strachey), 11.

mechanisms kick in to control anxiety through denying or distorting reality on the unconscious level. These mechanisms include: repression, denial, projection, displacement, rationalization, sublimation, regression, introjection, identification, and compensation. These mechanisms are not purported as hope, but simply as choices people make instinctively in dealing with anxiety. The goals of psychoanalytic therapy are to reveal the unconscious, and to strengthen the ego to bring about behavior based more on reality than instincts. Hope is projected through the past being probed to bring about self understanding that is anticipated to lead to change in personality and behavior patterns.²¹

Behaviorist approaches are systematic and structured, with explicit statements, empirical testing, and constant revisions based upon observable results. Past history is not viewed with the relevancy given to current situations and factors presently influencing the conditions. Behavior therapy encourages the completion of specific actions aimed at changing the situation for hope.²² More recently, behaviorism is combined with cognitive considerations. The cognitive behavioral approach considers a cooperative partnership between therapist and client as the basis of the working relationship. Cognitive behavior therapy that teaches “proven, effective, emotional self-help skills,” wherein the development of goals plays a significant role, is considered successful.²³ These goals are usually decided upon by the counselee, with the counselor helping to define and formulate a plan of action to reach goals in the attaining of hope. Based on the goals that are determined as priorities, difficulties are overcome by changing the thinking, behavior, and emotional responses of the counselee. Specific skills are taught whereby distorted

²¹ Susan X Day, *Theory and Design in Counseling and Psychotherapy* (Boston NY: Lahaska Press Houghton Mifflin Company, 2004), 68-111.

²² Alfred Bandura, *Self-efficacy: the exercise of control* (IL: R. R. Donnelley & Sons Company, 1997), 240.

²³ Maxie C. Maultsby Jr., *Rational Behavior Therapy* (WI: Rational Self-help Aids, 1990), 11.

thinking is identified, beliefs are modified, new ways of relating to others are taught, and behaviors are changed, based on the goals of the counselee.

Existential approaches differ in that they are not as deterministic, but rather stress that choice is available for the moment, at the moment. This philosophy encourages reflection and the exploration of behavior. The key concepts of existential theorists can be outlined in the following six propositions: 1) People have the capacity for self-awareness and its expansion or restriction, and they are benefited by its increase, 2) People have the freedom and responsibility to choose and shape their destiny, 3) People need to have a sense of self (living from the inside and struggling with that identity, accepting and experiencing aloneness), as well as a sense of connectedness with others (experiencing relatedness), 4) People need to find meaning in life, which can be provided through the framework of existential therapy as they are encouraged to deal with discarding old values, meaninglessness and creating new meaning, 5) People must deal with anxiety, recognizing its value and allowing it to be a positive impetus toward change, and 6) People need to deal with the fact of death and from it learn the significance of life.

The goal of existential therapy is for the counselee to accept the freedom and responsibility to make decisions that will allow for the person to become the best they can be. The recognition and acceptance of the freedom to take responsibility is the goal that is worked towards, with the therapist teaching the client to take initiative in this task. Existentialist counselors show counselees hope through their presence in the process, through support in the anxieties they try to avoid, and through helping them discover meaning and possibilities for their lives from within. This work is done as a shared effort,

with an empathic ‘being there’ for the counselee viewed as more important than the actual counsel of the counselor.²⁴

An ironic consistency can be observed in the many and varied camps of psychological counseling (of which only three have been considered) that there is a lack of consistency and that the theories and research upon which psychological counseling is based are marked by change and revision at the core. It is understandable that change would be the dominating characteristic, as the location of hope is considered as sourcing from within the person being counseled, or from within the counselor, with changing the way people explain their situations purported as the means of hope.²⁵ Conversely, biblical counseling begins with the entrance of sin into creation when God began to counsel Adam in Genesis chapter three, and the message has not changed in the thousands of years that have transpired. The cross of Jesus Christ, the solution for guilt and sin, is the hope of biblical counseling.

Biblical Considerations Regarding Hope

Both psychological counseling and biblical counseling attempt to address the mind, the core desires of an individual. Psychological counseling begins with self focus and fulfillment of personal desires, while biblical counseling begins with God focus and fulfillment of His will. Psychological counseling stems from the dynamic of worshipping and subsequently choosing thought processes and actions that serve self, while Biblical counseling flows out of the dynamic of worshipping and subsequently serving God.²⁶

²⁴ Michael Kahn, *Between Therapist and Client: The New Relationship*, (NY:Henry Holt and Company, 1997), 122.

²⁵ Barry Schwartz, “Pitfalls on the road to a Positive Psychology of Hope,” in *The Science of Optimism and Hope*, ed. J. Gillham (Radnor, PA: Templeton Foundation Press), 405.

²⁶ One’s world view grows out of who or what is held as important, or what is worshipped (Luke 9:23). Actions reflect world view.

Biblical counseling has the one Source of hope, found outside of man, not leaving man to himself and his own devices in seeking hope. In biblical counseling, the goal is to teach counselees to first acknowledge and then confess the sinful desires of the heart, so that the desire becomes the fulfillment of God's given will with the goal of glorifying Him and pleasing Him in thought and performance.²⁷ This is in stark contrast to the aims of psychological counseling, where the desire is to please and fulfill self, with some form of spirituality added as an afterthought rather than the driving force.²⁸ The reality of what the desires of the heart actually are, can only be revealed through Scripture, and as someone agrees with what has been revealed, the desires of the heart can only be changed through a way of thinking that has been renewed through Scripture.²⁹ The process by which hope is given in biblical counseling is not merely a putting off of a former pattern of thinking and lifestyle, and putting on a new pattern of thinking and lifestyle, but rather a foundational renewing of the mind that is only possible through Scripture.

The Book of Proverbs records that "As a man thinks, so is he". It is within the scope of one's worldview, the lens through which life is viewed, that perception is formed. The deception comes upon a man when he believes in his heart, his inner man, that what he thinks is correct and that his own heart would not nor could not betray him. The Bible clearly contradicts this natural way of thinking in Jeremiah chapter seventeen, verses nine and ten, "The heart is deceitful above all things, And desperately wicked; Who can know it? I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings." Isaiah records in chapter fifty-five, verses eight and nine, "For My thoughts are not your thoughts, nor are your

²⁷ 1 Corinthians 10:31, 2 Corinthians 5:9

²⁸ Day, 152.

²⁹ Ephesians 4:23, Romans 12:2

ways my ways,” says the LORD. “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” The process of biblical counseling simply put then, is to convince through Scripture, prayer, and the power of the Holy Spirit that the counselee is not thinking according to how God thinks, that their thinking must be confessed as sinful - subsequently God, in His grace, will grant a new way of thinking leading to deliverance from the deception of sin.³⁰

In practical terms, a wife comes in for counseling, complaining that she feels her husband is no longer working at their marriage relationship. He is not fulfilling her needs and she in no way senses a spirit of love from him anymore. The core problem is that she is looking to her husband as her source of love and in doing so has turned their relationship into a basic relationship of humanism. To be in a relationship the way God intended, she must confess the sin of putting her husband in a position that only God could fill, that of being her Source of love and that she could then respond to her husband in the love that she receives from God, which is unconditional in parameter, and benevolent in action.³¹ It is within these competing desires, that of the natural man and that of the spiritual man which are antithetical and are in a constant state of competition with each other. Man’s sinful flesh is in constant war against the mind of the spirit within a believers’ life.³²

The Apostle Paul faces this dilemma head on when he gives his discourse on the effect of sin on a believers psyche. In Romans chapter seven, Paul points to the battle between the sins of the flesh that each follower of Jesus Christ dwells with the new desires that any new creation in Christ possesses. Although it is the desire of the new

³⁰ 2 Corinthians 7:10,11

³¹ 1 John 4:7-12, 16

³² 1 Corinthians 2:10-16

nature to please God, the sinful body of flesh, wherein one is incarcerated, battles against and consistently takes the believer into captivity. Paul's response is one of apparent hopelessness. "O wretched man that I am. Who will deliver me from this body of death?" is the dilemma that each disciple of Christ finds themselves part of. What about victory over sin? How can one be an over-comer as the Bible promises? Paul's response, which must be the biblical counselor's response, is one of sure victory both here on earth as well as after the earth as we know it has ended. He begins by stating that Jesus Christ will someday deliver him from this sinful fleshly incarceration by freeing him from the earthly body which he is presently sinfully encumbered by.

In the following verses beginning in chapter eight, the Apostle Paul teaches that through the power of the Holy Spirit, any person who is rightly related to Jesus Christ and to the Holy Spirit can live guilt free. What then is the key that opens the door to guilt-free living? How does a person live rightly related to Jesus Christ and the Holy Spirit, and in doing so be an over-comer of the sinful captivity of one's flesh. The Apostle John builds on this teaching in his Epistle of First John. In chapter One, he teaches that we walk in the light, rightly related to Christ and the Holy Spirit when we confess our sin, and the blood of Christ cleanses us of all unrighteousness.³³

If this is not the goal of biblical counseling, a form of Christian behaviorism or salvation by works rather than being saved by grace is the result. Christ came that the knowledge of God would be known.³⁴ Thus biblical counseling is not simply about lifestyle, but rather it is about inner man change of worship-focus, moving from worship of self to worship of God.

³³ 1 John 1:5-10

³⁴ John 18:23

In Biblical counseling, the counseling relationship is not a lifelong relationship; rather it is short term, usually ten to fifteen sessions, in which the individual is enabled, not by the counselor but by the power of the Holy Spirit, to use the truth of God's Word to deal with the dilemmas of life. The area of hope within counseling must be the aim if there is to remain a healthy relationship between the counselee and counselor. If hope is not an ever-present precept, then the temptation for the hurting counselee is to look to the counselor/counselee relationship for hope, and the door is opened for counselee dependency upon the counselor. Biblical counseling offers a window to the spiritual condition of the person and teaches dependence on God through reliance on the Holy Spirit rather than dependence upon a human counselor.

A personal faith in God through Jesus Christ both demands and breeds a hope that transcends time and space.³⁵ If hope is somehow not prescribed in biblical counseling, the process loses its foundation, which is the very nature of Jesus Christ coming to this earth with the explicit and intentional purpose of providing hope to all people of all nations.³⁶ The eternal hope consistently presented within the Scriptures, and therefore in biblical counseling, must at some point in some way intersect life in the here and now, otherwise, "because it exists independently of time and circumstance, eternal hope does not always seem relevant."³⁷ Without the application of life to the truth of Scripture, there is no availing of the graciousness of the Lord God, who thrusts our future hopes, which are founded and grounded in faith, into the present. For one to cling to some temporal hope in defiance of the overwhelming evidence of the truth of the Bible is to believe in one's own hope against all divine hope. Hope must be founded in the rock solid truth of the

³⁵ Hebrews 11:6 (demands hope), Romans 5:1-15, 15:4-7 (breeds hope)

³⁶ John 10:10b, John 3:16

³⁷ Joseph P Lehmann, "Believing in Hope," *The Journal of Biblical Counseling*, 16, no. 2 (Winter 1998): 15.

revelation that God has given to humanity, the Word of God.³⁸ As John MacArthur states, “It was written by the omniscient Spirit of God, who is infinitely more sophisticated than anyone who dares stand in judgment on Scripture’s relevancy for today’s society, and infinitely wiser than all the best philosophers, analysts, and psychologists who pass like a childhood parade into irrelevancy.”³⁹

A Genesis chapter three standoff exists between what the world position is and what Scripture says. The battle to be identified is not simply the Bible versus the psychological counseling; it is Satan attempting to overthrow God’s Word. “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.”⁴⁰ When Christians, or more specifically biblical counselors, get caught up in a battle pitting biblical counseling against other forms of counseling, the core or ultimate issue is not being addressed. The overriding attack is against God’s Word, and the counseling realm is simply another catalyst from which Satan launches his attack.

The Relationship between Guilt and Hope

A biblical example of an individual who deals with guilt in a hope producing manner versus another who does not can be seen in Jesus’ disciples Peter and Judas Iscariot. Both, after spending nearly three years devoted to the cause of Jesus Christ, turned their backs on Him at the time of His greatest need. Judas Iscariot betrayed Jesus by selling Him out for thirty pieces of silver, the price of a normal slave in that day. When he recognized what he had done, Judas perceived a state of hopelessness and ended

³⁸ Howard Eyrich and William Hines, *Curing the Heart* (Christian Focus Publications, 2002) 132-8.

³⁹ John MacArthur, “The Sufficiency of Scripture,” *The Masters Seminary Journal* 15, no. 2 (Fall, 2004): 171.

⁴⁰ Ephesians 6:12

his life by suicide.⁴¹ Yet Peter, who shortly after confidently stating to Christ himself that he would never turn his back on Jesus, also betrayed Him by three times adamantly denying any relationship with Christ.⁴² The contrast lies in the fact that when Peter recognized and acknowledged his sin, he also perceived that forgiveness was found in the person of Jesus Christ alone, he sought out redemption through restoration of their relationship. No longer was the focus simply how evil Peter was, nor how much guilt he sensed, but how forgiveness was found in none other than the Lord Jesus Christ. Therefore, where Judas Iscariot found no hope because he perceived his condemnation apart from the forgiveness of Jesus Christ, Peter found restoration and ensuing hope in freedom from his guilt.

Another example of an individual who lived life focused on hope in the midst of adversity is seen in the life of the Apostle Paul. In writing to the thriving church at Philippi, he is thankful for their desire to share in his sufferings and to reach out to him, both spiritually and in their physical benevolence. The Apostle also takes the opportunity to explain to them that although he has come to be imprisoned for sharing the gospel of Jesus Christ, he is able to see his suffering as an opportunity to magnify His Lord and Savior Jesus Christ. He explains to his dear fellow believers in Philippi, that the reason for his hopeful worldview is that at the core of his being, he is waiting, believing in, and on, the promise that Jesus Christ has provided eternal life for him and that this earth is not his final resting place. Philippians chapter one, verses nineteen to twenty one record the Apostle Paul writing to the Philippian church these words of faithful focus of hope in Jesus Christ's such promise: "For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ, according to my earnest

⁴¹ Matthew 26:14-16, Luke 22:47-53, Matthew 27:3-10

⁴² John 18:15-27, John 21:1-10

expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also Christ will be magnified in my body, whether by life or by death. For to me, to live [is] Christ, and to die [is] gain.” The Apostle Paul’s earnest and hopeful expectation was that although these problems had presented themselves in his life, they were nothing but an opportunity for him to be able to manifest his purpose in life to the entire world, that of glorifying God.

What was it that allowed both the Apostle Peter and Apostle Paul not to fall to hopelessness under their burden of guilt, but rather to maintain within their thinking the focus to see hope? How is it that two men can perceive similar situations and one find it the opportunity to glorify the God who has created them as well as allowed the circumstance in which they find themselves, when others would rather curse the God who created them for allowing the circumstance to rear their ugliness within the realm of their lives?

Since the fall of mankind in the Garden of Eden, man has been trying at all cost to avoid the guilt which God imposes upon humanity through the Holy Spirit conviction due to transgression of His law. The Scriptures record in Genesis chapter two, versus sixteen and seventeen, that God clearly commanded Adam that he was free to eat of any tree except for the tree of the knowledge of good and evil. Up until this point, the Garden and its’ inhabitants were sinless, thus there was no conviction and subsequent shame, guilt or fear. God had, in His sovereignty, promised Adam that on the day that man ate of the fruit of that tree however, he would surely begin the descent to death; and since that fateful event in the history of man, sin has always led to death. When man disobeyed God, according to the next chapter of Genesis, his first response to the guilt that he now knew was to attempt to cover himself since he realized he was naked and was ashamed,

something that he was totally unaware of prior to sin.⁴³ In an attempt to somehow try to recapture his feeling of innocence, apart from any condemnation, Adam sought to personally restore himself, to make things right according to his own viewpoint. As God came walking in the Garden, He asked a question of conviction, “Adam, where are you?” to which God’s creation, the man Adam responded by attempting to hide.⁴⁴ Since this initial response of man to guilt, he has consistently responded to conviction by trying to cover it up, running from God, and trying to justify himself by blaming-shifting. This is the final response of man to the ominous sense of guilt, to blame someone else, even God when it somehow seems appropriate or justifiable to the man. As God calls on Adam, Adam in turn blames the woman whom God had created from him for him, attempting to alleviate his guilt by denial of the role in which God had placed him. To cover, run and hide, and ultimately blame other humans along with God, is man’s natural response to guilt, a mode of operation unchanged over the millennia.

Guilt is the heavy hearted sense that God, through the Holy Spirit uses on the world in direct response to transgressing a law of God. Guilt is God’s way of delivering to created man the knowledge that man has condemned himself by the perpetrating of sin. In the same manner as a man convicted of a crime goes to prison, and a man convicted of sin goes to the prison of his own mind. First John chapter two, the Apostle John reminds followers of Jesus Christ that Jesus Christ forgives sin. One of the fundamental teachings of biblical counseling is that hope resides in the forgiveness of sins found only in the sacrificial atoning blood of Jesus Christ, shed on the cross of Calvary for mankind. Another pillar of biblical counseling is that one does not have to live within the powerful grasp of the guilt of sin. The power of Holy Spirit is the key that unleashes the hope that

⁴³ Genesis 2:25

⁴⁴ Genesis 3:8-11

one does not have to live in the sin that produces the conviction or guilt. Galatians records in chapter five verse sixteen that if an individual walks in the Spirit of God, he will not fulfill the lust of the flesh.

True guilt occurs whenever there is sin. The fact is that the sinner is guilty by virtue of the word of God. Romans chapter three, verse twenty three pronounces that all have sinned and fall short of the glory of God. Another word for true guilt would be blameworthiness before God. This is true of every situation where the response is not reaching the mark of the perfection of God's holiness, where the response is that of falling short of God's glory. Whenever problems arise in a life without response according to the fruit of the Spirit of love, joy, peace, patience, kindness, faithfulness, gentleness, and self-control – there is sin and true guilt.⁴⁵

A form of deception in regard to guilt is in how it is named. Within the world today, sin is no longer referred to as the Bible speaks of it. Men rather use terms such as messing up, not doing their best, a mistake and so forth. This type of deception has become common amid the pursuit to dehumanize sin within our world. Thanks to the Freudian focus on the unconscious that deferred responsibility for behavior by focusing on the unconscious, a popular trend within psychological psychology in desiring to answer dilemmas has been to rename problems. The result has been the renaming of guilt as “false guilt.” This renaming of guilt has become so widely accepted that a psychologically influenced Christian doctor claims “false guilt” to be the root of masochistic tendencies.⁴⁶

⁴⁵ Galatians 5:22-23

⁴⁶ Paul Minerth, *Don't Let Jerks Get the Best of You*. (Nashville, TN: Thomas Nelson, 1993), 14.

It is a wise undertaking to biblically define such freshly minted phrases by considering each word separately.⁴⁷ The word “guilt” is not about feelings, but about blameworthiness before God - guilt always follows sin. The Apostle John wrote in First John chapter one, verses eight and ten, that it is not feelings which dictate guilt, rather the fact that one has violated one of God’s laws. “If we say that we have no sin, (referring to a sin nature) we deceive ourselves, and the truth is not in us....If we say that we have not sinned, (referring to personal sin) we make Him a liar, and His word is not in us.” The word “false” is not applicable as a describer of guilt because whenever the mark of God’s glory has been missed, there is true guilt.⁴⁸ Man has been attempting to manipulate God ever since Adam attempted to blame God for giving him the woman and Cain asked God if he was his brother’s keeper.⁴⁹ It is man’s response to God’s questions of conviction regarding ones guilt that man has constantly sought to somehow justify himself while trying to lay the blame on someone else.

The Book of Judges records in the final verse that the Israelites did not recognize any earthly king and each man did what was right in his own eyes, leading to mass chaos and a state of anarchy.⁵⁰ This Old Testament statement lines up with the New Testament in Romans chapter one, verse twenty two, where men had the wrong evaluation of themselves. “Professing to be wise they became fools.” In the face of guilt, rather than surrendering themselves to the convicting voice of God, man has historically rebuffed the guilt and conviction and tried to dismiss the guilt. Efforts have included blame-shifting, creatively renaming the guilt, or trying to somehow suppress the guilt in unrighteousness. Man is deceived when he is enticed out and lured away by temptations which when are

⁴⁷ Feist, 32-26.

⁴⁸ John 16:7-11

⁴⁹ Genesis 4:9

⁵⁰ Judges 21:25

joined to his own desires, conceive sin. It is by his own deceptive spirit and the deception of the Adversary, the Devil, which man attempts to find a scapegoat for not being culpable for the conviction he senses, and thus ease the inner pain of such guilt. Instead of confessing and agreeing with God, man's historical response to guilt has been to try to justify himself by laying the problem at some other's feet. First Corinthians chapter two, verses ten to sixteen teach that man continues to look within himself and search for self made solutions for the problem of guilt, and it cannot be found there. Here lies the dilemma man must overcome.

In Biblical counseling, guilt is dealt with as factual, and therefore, very real. The counselor must first personally ask God to reveal sin through the study of the word of God, prayer and the conviction of the Holy Spirit. Upon acknowledging personal sin, the individual must confess, agree with God regarding the grievousness of their personal sin, and also confess to those who have been sinned against. The counselee must come to agree with God in every area where there is not a reverent fear of and obedience to God by acknowledging and confessing the sin to God and the appropriate people, making restitution, and evidencing the repentance that God grants.⁵¹ J. Adams states that "the wise counselor will recognize that a sense of guilt flows from true guilt, a violation of ... standards and can be removed properly only by dealing with the guilt itself."⁵² Hope is lost as there is blame shifting to others, excuse making, and minimizing of the guilt of the sin in an effort to justify oneself. When forgiveness and grace are not understood and apprehended as the solution to guilt, often a counselee views himself as a sufferer with

⁵¹ Proverbs 28:13, 1 John 1:9, Matthew 5:23-24, Proverbs 6:30-31, 2 Corinthians 7:10-11

⁵² Jay Adams, *A Theology of Christian Counseling* (MI: Zondervan, 1979) 145.

bad feelings, as an “aggrieved victim of a God who wouldn’t take away the bad feelings...a funny mix of guilt and ‘I’m basically okay.’”⁵³

There are situations where feelings of guilt or shame are due to being victimized. An example of such victimization is in the case of rape or child abuse. Yet few struggle with shame from victimization alone, and victims need biblical guidance in how to deal with their own sins, as well as their experience of being sinned against. “Victimization-shame usually intensifies pre-existing sin-shame.”⁵⁴ Differentiation must be made between being defiled as in Genesis chapter thirty four, verse five, and responses to being defiled that do not reflect Jesus Christ. Although being sinned against, being defiled can lead to feelings of guilt, it is the cause not the feelings that must be dealt with. Guilt is not simply about feelings, although they are sensed within one’s emotions. What must be considered is the fact of innocence or blameworthiness before God, before whom man stands or falls. If a rape victim has been involved in rebellion toward God, biblical counseling will guide towards repentance for the rebellion, as well as teach that God will judge all guilt including the guilty person who has defiled the victim.⁵⁵

Another element factoring into the guilt aspect is that man, amid psychology’s inordinate focus on feelings, has twisted and suppressed God’s hope for man which is found in the very fact of forgiveness of sin found only in Jesus Christ. Feelings, emotions, ones’ sensibility, or even intuition can be abstract, but knowledge must have a source of truth that is concrete. One’s personal feelings can be relative and personally driven. Feelings change quickly and often, but when God forgives, it is a fact, and those

⁵³ David Powlison, “Hope for a ‘Hopeless Case:’ A case study,” *The Journal of Biblical Counseling* 18, no. 2 (Winter, 2000) 35.

⁵⁴ Ed Welch, *When People are Big and God is Small* (NJ: PandR Publishing, 1997) 27.

⁵⁵ Romans 14:4, Romans 12:19

who place more faith in the feelings of guilt, must admit and confess this as sin, in order to know the hope found in forgiveness of Jesus Christ.

Within the realm of psychology, the manner in which people are viewed is as individuals who are able to find light within self, with hope found by avoiding people who talk about sin and guilt.⁵⁶ Rather than a realistic concrete facing up to and dealing correctly with guilt, and a seeking of light in Christ, hope becomes an elusive dream based on the meeting of expectations that have been set from within a personally defined mindset and worldview. Thus in psychological counseling any notion of eternal hope is an autonomous idea in which one must forge his or her own opinion and then somehow feel safe within a world of one's own making. This is in direct contrast to what the Bible teaches, that guilt is a product of the Holy Spirit, who convicts the world of missing the mark of what God has called each individual to believe, and also what should be done in imitating Jesus, and that every sin will be judged despite countering philosophies presented by the world.⁵⁷

Purposeful Research Reveals the Origin and Offering of Hope

It is the role of biblical counselors to prescribe hope in two basic dynamics: to introduce the counselee to God as defined by the Scriptures, the word of God Himself.

The Biblical counselor must introduce and persistently present that the persons' reverence, or fear of God, be accurate according to how the Bible acknowledges the Creator of the universe to be. It is within a paradigm of awe, appreciation and apprehension that one can hang the biblical truths of God's divine attributes. If an individual does not see God in all of His glory, then the element of awe-inspiring reverence would not be present. Without believing and receiving the greatness of God, a

⁵⁶ Priscilla Slagle, *The Way Up from Down* (New York: Random House, 1987), 218-27.

⁵⁷ John 16:8-11

person is subject to propagating a god of one's own making, a god that is somehow subservient to themselves.

Along with awe, there must be appreciation for what God has done, what He is presently doing, and what He has promised to do. It is upon this very fact that Jesus Christ instituted the Last Supper with his disciples, and upon this fact that there is assurance that the God of the Bible is good for His promises.⁵⁸ Appreciation compels Disciples of Christ to be involved in the ministry of reconciliation of the world unto God through Jesus Christ.⁵⁹

Apprehension that points to the truth that God cannot be mocked, accompanies awe and appreciation. The strong deception of the father of lies, Satan himself, is that sin will go unpunished, that there will be no payment necessary. Satan began that ploy with man in the Garden of Eden "you will not surely die" and has not ceased to use this same mode of operation. This is the deception that both Jesus Christ who warned the Pharisees in the Gospel of Matthew chapter twenty three, strongly rebuking them for twisting rules to fit their own desires by focusing on the letter of the law and disregarding the spirit of the law, and the Apostle Paul consistently warned of in his epistles.

Do not be deceived is a common admonition that Paul gave to his readers, always speaking in terms of being deceived by the allusion that sin could go unpunished. In Galatians chapter six, the Apostle admonished the churches of the provinces of Galatia that God could not be mocked, what a man sowed that would be what he reaped.⁶⁰ It is upon this teaching and the acknowledgment of the truth that the healthy apprehension of who God is and how He will indeed keep the promise that He has made, both in blessing

⁵⁸ 1 Corinthians 11:23-26

⁵⁹ 2 Corinthians 5:12-21

⁶⁰ Galatians 6:7

and cursing. The three elements of reverence, awe, appreciation and apprehension make up a healthy view of the God of the Bible.

The second major element of biblical counseling is that forgiveness of sin is the essence of hope. First John chapter two, verse twelve says “I write to you little children, because your sins are forgiven you for His name’s sake” What the Bible portrays is that the motivator to live a life which glorifies God is found in the forgiveness which one recognizes upon confession of sin. Through Christ’s forgiveness one can know experientially the freedom from the condemnation of sin. An individual who has been forgiven is compelled to follow and obey God’s Son.

As guilt is a short term motivator, love, on the other hand is a long term motivator, which has the power to grow in appreciation. As Christians we must not make any mistake about the fact that guilt is definitely and deliberately doled out by God. Man’s response to such guilt is to try to dissolve the guilt through mind numbing methods with the goal of covering or masking it. The guilt that God is responsible for laying upon man in response to disobeying His commands is only eradicated through forgiveness by God on the basis of Jesus’ redemptive blood. Man, although he has tried a plethora of ideas over thousands of years, cannot rid himself of this guilt because God is the One who is responsible for imposing it, and until God is satisfied, no guilt will be eradicated.

The temporal, short term hope offered by psychological counseling was contrasted with the everlasting, life changing, motivational hope offered in biblical counseling, through the “Counseling Biographical Survey” (CBS). The results support the hypothesis that biblical counseling is the only form of counseling offering everlasting hope. In effect, it brought to light those forms of counseling creating hope that is

temporally effective and ultimately ineffective; false hope, while it highlighted the hope giving realm of biblical counseling, everlasting and true hope. In psychology, the source of strength is limited by the strength of counselee or the counselor, while in biblical counseling the source of strength is the unlimited help of the Holy Spirit. In biblical counseling, the counselee continuously learns from, and is guided by, the new counselor, the Holy Spirit, not according to the inner man, which is fueled by narcissism of the counselee, but according to what best pleases and honors God.⁶¹

As the origin of hope was examined, and the prescription or offering of hope was researched, it was found that Biblical counseling rests on two fundamental elements in an individual's life. The first element is the realization of gospel indicatives of who God is - including the encompassing character of the God of the Bible and what it means to reverence Him with awe of His divine character, appreciation of His gracious forgiveness by the propitiation available through belief in His Son Jesus Christ, and apprehension of burning the very bridge that must be crossed to enter into everlasting life. The second fundamental element is the overcoming of guilt by the forgiveness of Jesus Christ and the winning of the battle by surrender of life as a living sacrifice to God that enables and empowers through the power of the Holy Spirit apart from condemnation in the fullness of a life honoring to God.⁶² The study revealed that Biblical counseling is the only true source of hope, and that other systems simply mask or fall short, as only Biblical counseling deals with the One who is perpetrating the conviction or ordaining the suffering. Sin is recognized as the cause of problems, and since biblical counseling alone deals with seeing, identifying, acknowledging and confessing sin, it alone dealt adequately with guilt. Every other form of counseling could identify the problem, and

⁶¹ John 16:7-11, 14:16-17.

⁶² Romans 12:1-2, Romans 8:1-7

even make astute observations, but could not give solutions, as solutions are found in the One who condemns guilt.

Biblical Counseling - Forerunner in Prescribing, Promoting and Producing Hope

In comparison to all other forms of counseling, biblical counseling is the forerunner in prescribing, promoting, and producing hope on the basis of gospel indicatives and imperatives. This study factually ascertains that hope is indeed the origin and offering of biblical counseling, compared with being somewhat of a distant dream within the field of psychology.

Biblical Descriptions of Hope

The view of hope in biblical counseling is underscored in Romans chapter five, verses one to five, where the Apostle Paul describes hope in which assurance and certainty are found in Christ alone. The certainty of salvation which the Apostle is pointing to within this passage dovetails with certain blessings from God that accompany justification. Justification is defined as being declared and treated as righteous and while justification is the initial blessing, it carries with it everything else that God has to give to His children. Yet today there are a great many Christians who are biblically ignorant regarding every blessing they receive when God declares them righteous upon a saving faith in Jesus Christ as Lord and Savior. However, that does not change the fact of what God does for each believer and in these five verses, the Apostle Paul gives a summary of the blessing of hope that goes along with justification.

In the first four verses of Romans chapter five, the Apostle teaches regarding present provisions of justification. “Therefore having been justification by faith, we have...” First, being justified by faith we have these blessings which have to do with the present. Justification provides peace with God where all enmity between God and sinner

is done away with. There is peace which is possible because we are justified by faith which is the fact that God does this act through our Lord Jesus Christ. This is so very important, for if it was accomplished in any other way one would never truly know if he had done enough. Therefore justification by faith is not what we do for God it is what God has done for us. Secondly, justification provides direct access to God. One can come directly into the presence of the God of the universe! This means that those who are justified are able to stand in the presence of God. Again this is vital to biblical counselors promoting hope to a counselee because any other system will result in being denied access to God. Justification, by faith in the finished work of Jesus Christ, provides rejoicing in the glory of God. Those who are in Christ can rejoice in the hope of the glory of God. The ramification of this is that God's righteousness, which has been revealed from heaven, is now also the fundamental foundation of a disciple of Christ who can actually boast in a righteousness which is equal to God's because it is Gods.

Fourthly, justification by faith in Jesus Christ provides glory in tribulations.⁶³ It is amid the trial and tribulations of life that one who has been declared righteous by God Almighty can actually boast in pressure situations, the trials of life. This is a reality because of the biblically based knowledge that these pressures or trials achieve patience or endurance. This labor of persevering work experience considers both the process of being approved by God amid the testing and proof in character as the result of being tested. This experience ultimately works hope, the expectation with absolute certainty, which leaves no room for doubt regardless of the circumstances. Hope, in attitude, awaits the content of that which is hoped for.⁶⁴ It is here that the guarantee for the future, or

⁶³ Romans 5:3, James 1:2

⁶⁴ Romans 8:24-25 "in this hope we were saved. Hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience."

hope, solidifies that Christians will not be put to shame in the presence of God in the future .Therefore hope according to God’s word is the certainty of receiving the righteousness of Christ by faith, a belief which involves no element of uncertainty.

The source of hope within the life of a Christian is the love of Christ.⁶⁵ Therefore hope is not dependent on sinful human beings, but rests secure in the certainty of the love of God as its source. The perspective of giving the love of God to others rather than selfishly receiving a human pseudo love is accomplished by the ministry of the Holy Spirit.⁶⁶ “In due time Christ died for the ungodly” which was God’s work for us, “when we were still without strength.” By the fact of the work of Jesus Christ’s redemptive death on the cross of Calvary, God the Father proves His own love toward us, in that even though we were still sinners, lacking His righteousness, Christ’s death was in our place! The vicarious death of Christ guarantees that believers will be delivered from the wrath that is to come. Christians are presently justified; they are given God’s righteousness through Jesus Christ’s blood that was shed on the cross at Calvary, Christ’s substitutionary death. The focus is ultimate deliverance from this earthly existence into the very presence of God in heaven, leading to the ultimate hope in life which guarantees that one will be able to boast in the presence of God.⁶⁷ Therefore the source of hope is reconciliation with God which is made accessible by the death of God’s Son, Jesus Christ.

Biblical Prescriptions of Hope

Paul outlines the progression toward hope as beginning with the understanding that an affliction or trial is in process. When endurance is chosen, and the one enduring

⁶⁵ Psalm 103:4,17, 1 John 4:16-18

⁶⁶ Romans 5:5

⁶⁷ Romans 5:1-11

the trial acts in obedience to God, even though it may not make sense, character is proven. The individual enduring the trial has proven objectively to have faith in God, and the manifestation of this faith is hope, the subjective experience of God's love. Paul's progression towards hope begins with trial, moves to endurance, proves character, and results in hope. Hope produces patience with respect to all trials. Confidence is not based only on an intellectual hope in God or the facts about God, but also the internal subjective dimension of experientially knowing hope. Biblical counseling strikes a balance between a subjective experiential feeling of hope, and the objective foundational faith in God's character and promises according to Scripture.

Measurable change of endurance and proven character must not be disregarded, since these two elements are part of the process by which hope is known. The foundational basic difference of biblical counseling, that hope is based on Jesus Christ, must be guarded and contrasted with behaviorism in which rules and regulations are what is sought to be attained. Instead of leading to assurance, adherence to rules and regulations instills fear, worry, and uncertainty. Biblical counseling does not seek to understand subconscious recollections of the past and deal with methods of dealing with anxiety, rather it presses on toward the future.⁶⁸ Biblical counseling does not simply seek to change behavior, it purports an entirely new hope-filled world view.⁶⁹ Biblical counseling does not just put on spectacles, it performs laser surgery.⁷⁰ Biblical counseling does not pull from within but relies and depends on the Holy Spirit in obedience to God's

⁶⁸ Philippians 3:14

⁶⁹ Colossians 1:6-11

⁷⁰ 2 Corinthians 5:17

Word.⁷¹ The hope filled believer turns physical infirmities into conversations about the gospel of Jesus Christ and the gates of glory.

One cannot expect life to be free of pain, trial, or trouble, or expect God to act in ways that are always desirable from a human perspective.⁷² Hope is the measure of true Christianity, for God builds endurance into the lives of people, through faith and hope that are not dependent on environment or circumstances.⁷³ The struggle appears when man tries to reconcile opinions of who God is, and subsequent expectations of how He will act, with personal and cultural experience that attempt to make common sense of God more than to actually bear the burdens He lays upon mankind.⁷⁴ When the biblical definition of how God has promised to deal with man is not perceived, nor pursued, the result is a failure to teach people how to recognize God's comfort and encouragement, His very presence, or His love in one's day to day life. When these elements are improperly or inadequately taught, these truths are left wide open to all sorts of interpretations. Without the revelation of Scripture, man naturally goes to the mindset of the surrounding culture.

In affirming the truth found in Scripture, biblical counselors must make it their aim to work diligently so that counselees understand gospel indicatives, and train them to obey gospel imperatives.⁷⁵ Biblical counselors must begin with clear communication of the character of God, and the grace of God, that provides forgiveness through Jesus Christ's blood. Then the biblical counselor must convey that the grace of God is not only freedom from the penalty of sin but also freedom of the power of sin by surrendering

⁷¹ Ephesians 4

⁷² James 1:3-5

⁷³ Romans 5:1-5

⁷⁴ The struggle is clearly explained in the following books. Phil Yancey, *The Gift of Pain: Why We Hurt and What We Can Do About It* (Michigan: Zondervan, 1997), and C. S. Lewis, *A Grief Observed*. (NY: HarperCollins Publishers, 1961).

⁷⁵ Matthew 7:24-27, Matthew 28:19-20, 2 Timothy 3:16-17

one's will to the will of God in all circumstances. As one hands over the ownership of life to God as a living sacrifice, the desires and actions change to reflect those of Jesus Christ rather than those an individual is born with. This mindset, of agreeing with God, or confession, is not simply a point in history, but an ongoing state of mind that is necessary for hope. Imperatives include forgiving others, loving God with heart, soul, and strength, and loving others including enemies by the power of the Holy Spirit.

The aim of the biblical counselor is to reveal biblically accurate expectations of how God will deal with people in the days to come, always allowing room for God to act in ways that transcend the ordinary.⁷⁶ As this is revealed, the goal is that the counselee confesses the erred thinking in agreement with God, and is granted a new way of thinking. With this new thinking God grants deliverance from the sinful mindset and lifestyle and hope is experientially known. Hope is no longer a foreign abstract concept to be spoken of apart from being realized. God transcends the ordinary by exceeding man's expectations, and by refusing to allow himself to be bound by man's expectations. God is predictable in that He always behaves consistent with His character. When circumstances are allowed to rob the individual of hope, this is evidence of a lack of knowing God's character, and a refusal to seek to understand what God reveals about Himself.⁷⁷

What this Study Contributes to the Body of Christian Knowledge Regarding Hope

This study's contribution to the body of Christian knowledge will be in the effort to provide accurate and statistical evidence that Biblical counseling is the one element of counseling that offers hope as a foundational element to all who choose to seek and thirst for righteousness.⁷⁸ This hope is found in what the God of the universe has inspired in the

⁷⁶ Lehmann, 14-23.

⁷⁷ Acts 17:24-27. God in His sovereignty ordains all circumstances in order that man would seek Him.

⁷⁸ Matthew 5:6

writing of the Bible, which is the only source of hope both for the present age and also for eternity.⁷⁹ This study will be significant in that those involved in biblical counseling will be encouraged and edified to use Scripture, the source of unity and knowledge of how life is to be lived according to what the Creator of the Cosmos desires. It will also be significant should it raise questions regarding the validity of psychological systems in the minds of those who choose to use the teaching of psychology as a foundational source of hope.

The two basic elements foundational to hope are that there is indeed a Sovereign God who holds immanent control, and that this earth is not the final resting place. A bottom line thinking that is constantly presented and taught in the Bible is that God is in control of how much man will endure.⁸⁰ The other avenue that presents hope is in the understanding that heaven is the eternal home of all those who put their faith in Jesus Christ as Lord and Savior, which affords an everlasting and not simply temporal view.⁸¹ In large part, the rewards of hope are focused toward the future and ultimately realized in eternity, and this is where biblical counseling channels the thinking of counselees. Without the focus that hope is not based simply on today but also the future, there is integration with the existential mindset of focusing on today and present relationships. By contrast, the faith and future oriented perspective that inspires hope in counselees comes from understanding their situation in light of biblical interpretation; that the dilemmas they experience are not unique to them and should be seen in the light of God's view of trials.⁸² Hope is a larger, paramount concept, superceding the present. This significant

⁷⁹ Romans 15:4-7

⁸⁰ Acts 17:24-27, Jeremiah 29:1-14

⁸¹ 1 Peter 1:3-9, 13

⁸² 1 Corinthians 10:13

point is communicated by this study, which if ignored could lead to legalism, or the possibility of a theoretical hope without everyday relevancy or application of life.

The point of breaking free from utter despair to living in a life of hope is found when these two realities of God and heaven intersect the life and thinking of those involved in the human experience. The biblical fact that humans are eternal beings must be intertwined with the fact that humans are also temporal beings who exist on the earth in the present. Faith is present and evident when individuals live according to a hope that makes the earthly human experience worthwhile and beneficial amid any circumstance. Hope is most important amid the presenting storms of life, and is vital to the guiding of thoughts and subsequent actions in a manner that takes present day despair and transforms them into unwavering confidence in future hope. It is as if one were driving a car, being aware of the road directly ahead while checking the rear view mirror to see what is following, the whole while keeping the horizon in view so that one remembers the destination.

Significant to this studies' contribution to the body of knowledge is the efficacy of biblical counseling compared with psychological counseling, in the aspect of world view, which is pushed by knowledge and belief or non-belief in God. An individual's expectations are grounded in their source of hope based on their worldview. Biblical counseling encourages the building of expectations on the foundation of the Bible.⁸³ The aim and desire of biblical counseling is that within the counselee's mindset, they come to grasp hope, which breeds expectations. The object of this hope can only be God and His promises so that the fundamental expectation of the future and the hope found therein

⁸³ Psalm 19:7-14

will not disappoint.⁸⁴ When the Bible is used as the source of the knowledge of hope, due to the unchanging character of God, there is a release or setting free from worldly boundaries such as race, culture, heritage, or economic situation that are affected by the ramifications of a world that has not chosen to believe God and is thus cursed.

Many Christians are surprised to find they have failed to see, or be aware of, the expectations they have placed on other people and the desired outcome in given situations.⁸⁵ Humans naturally see themselves as victims of circumstances and are engrossed in how others are treating them, rather than considering their responsibility as a created creature. The belief that people are capable of somehow pulling themselves up by their proverbial bootstraps is the result of self deception. One of the reasons this happens is the preaching of an easy faith, whereby people make emotional decisions with only limited knowledge of God void of any counting of the cost and no biblical definition of what it means to have faith in God. Many professing Christians are walking around in a state of narcissism wondering why they lack hope. A significant contribution of this study will be to encourage a biblical definition of God and an accurate ministering of hope, rather than a relying on systems of the world, or on the natural mindset of common sense.

In the accurate teaching of God's Word, it is clear that the system God has put in place to communicate His truth is His church.⁸⁶ Another aspect of the significance of this study is that it will add credence to the overarching responsibility given to the church to teach that hope is founded on the supernatural revelation of God. Biblical counseling is part of the responsibility of the church, to present the word of God to a "crooked and

⁸⁴ Colossians 2:6-7

⁸⁵ This observation is based on over ten years of biblical counseling as Senior Pastor of Faith Fellowship Church, and four years as overseer of the Faith Fellowship Biblical Counseling Center.

⁸⁶ Matthew 16:15-19, 1 Peter 2:4-10

perverse generation.”⁸⁷ Thus an aim of this study is to encourage the church, including pastors, lay teachers, disciple makers and counselors that the preaching and teaching of the Word of God, and the exhortation and admonishment given are not simply for the here and now; they are the key to the hope of heaven, the overcoming of the Gates of Hades. There is an eternal perspective that the church must communicate to people to view their lives from the perspective of the cross with the complete forgiveness and hope it offers.

The “Counseling Biographical Survey”

The theoretical framework of hope’s origin and offering, as has been introduced, led to the hypothesis that biblical counseling would be the forerunner in prescribing, promoting and producing hope to counselees, hope being defined as the perceiving of future negative possibilities through positive presuppositions. For biblical counseling, the concepts and methodologies upon which the questions were formatted flowed from gospel indicatives and imperatives that have been reviewed in this introduction. For psychological counseling, the questions were formatted on the basis of the concepts and methodologies of the theories of psychological sciences according to the scholarly psychological literature. A more detailed review of the literature as it relates to hope and counseling will be presented in the following chapter.

In the “Counseling Biographical Survey” (CBS) a systematic approach was used to determine differences between the two independent variables, psychological and biblical counseling, and the dependent variable, the level of hope reported by participants of the two independent variables.⁸⁸ Table 1 outlines the variables in the major and minor

⁸⁷ Philippians 2:16

⁸⁸ Stephen Isaac and William B. Michael, *Handbook in Research and Evaluation for Education and the Behavioral Sciences* (SanDiego, CA: EdITS, 1997), 2.

research questions that are addressed by the CBS, and explains which items on the survey address the questions. The concepts and methodologies of biblical counseling and psychological counseling were researched regarding how hope is achieved, resulting in ten questions by which to survey those involved in each of the independent variables as shown in Table 1. As a result of the questions on the survey, levels of hope obtained were observed and recorded. The major research question of the CBS (Appendix A) answers whether greater levels of hope are obtained from psychological or biblical counseling.

Table 1. clarifies how a minor research question compares the dependent variable of dealing with guilt to the independent variables of psychological and Biblical counseling. It also compares the level at which guilt was dealt with to the general level of hope reported for each of the independent variables.

Definitions of Important Terms in the “Counseling Biographical Survey”

A working definition of research for the empirical design of this survey was based on Proverbs chapter three. Included and exposed within this portion of Scripture are the key elements foundational to manifesting hope in an individuals’ life. These elements involve knowledge and understanding; with wisdom resulting in the application of both of these elements. The research involved objective analysis of an observable and measurable condition that confirmed the knowledge and understanding of the condition, and served to inform future choices in the incorporation of the condition in life context.

Biblical counseling. In biblical counseling, the Scriptures are viewed as sufficient, and no human can give another human advice, it is only the Bible that offers the way out of subjectivism. In biblical counseling, the counselor discerns thinking and behavior that God wants to change, and uses God’s Word through the power and leading of the Holy Spirit to change thinking and behavior for the benefit of the counselee and the

Table 1. Counseling Biographical Survey (CBS) Major and Minor Research Questions

Variables for major research question	Research Question	Items on “Counseling Biographical Survey”
Dependent variable (x axis): <i>Observes level of hope reported</i> To arrive at the dependent variable an average of multiple variables is used.	Descriptive research question: <i>What level of hope does the counselee report having reached?</i>	The average number arrived at from #s 6-10 of both the “Psychological Counseling” and the “Biblical Counseling” question.
Independent variable (y axis): <i>Observes strength of counseling reported?</i> To arrive at the independent variable an average of multiple variables is used.	What level of counseling was this level of hope reached in? <i>What was the level of Psychological or Biblical counseling intensity?</i>	The average number arrived at from #s 1-5 of both the “Psychological Counseling” and the “Biblical Counseling” question.
Variables for minor research question	Research question	Items on “Counseling Biographical Survey”
Dependent variable: <i>Observes level at which counseling dealt with guilt for two types of counseling</i>	Descriptive research question: <i>How much is guilt dealt with in the type of counseling reported?</i>	The average number arrived at from #2 of both the “Psychological Counseling” and the “Biblical Counseling” question.
Independent variable: <i>Observes level of hope reported for two types of counseling</i>	How does level at which each type of counseling deals with guilt compare to the reported level of hope? <i>Does psychological or biblical counseling address the issue of guilt at a greater level?</i>	The average number arrived at from #s 6-10 of both the “Psychological Counseling” and the “Biblical Counseling” question compared with the average of #2 of both the “Psychological Counseling” and the “Biblical Counseling” question.

glory of God. The standard by which this study defines biblical counseling is three-fold: counselors have been trained nouthetically, according to the National Association of Nouthetic Counselors (NANC), the counseling is not apart from the local church, and the counseling is free of monetary charge.

Psychological counseling. Psychological counseling seeks to understand better some aspect of human nature and experience, apart from God. Psychological theories are designed to explain an aspect of humanity in terms of the data collected by psychological research scientists, the theories and approaches formulated by psychologists, and the

methods used in psychological counseling over time. For this study, psychological counseling is defined as such by those who call themselves trained counselors or psychologists, and are recognized by the state as mental health professionals. They usually receive remuneration for their services.

Christian counseling from a psychological framework is conducted by Christians who consider all truth to be God's truth, and thus combine the studying of psychological systems with the Word of God. For these counselors, wisdom can be found by whoever finds it, wherever they find it. In their view, a mixture is necessary. Psychological Christian counseling starts with the assumption that psychological theories may be truth given by God through general revelation, using an inductive approach. Their general approach is to explain the human experience as a trichotomy of heart, soul, and mind - with physical mind addressed by the medical model, the spiritual heart of man addressed by Scripture, and the psychological soul of man best addressed by psychology. For this study counselors who are viewed as Christian integrated counselors are those who define themselves in that manner. They may or may not be counseling in conjunction with the local church, and they may or may not be charging a fee in connection with counseling.

Hope. Hope is to want or wish for with a feeling of confident expectation, in the mindset of hopeful expectation of its fulfillment. Hope is the perceiving of future negative possibilities through positive presuppositions, being one hundred percent sure that the outcome of any trial or circumstance will be positive. Within this study, hope will represent the fulfillment that a counselee will be able to be delivered from the sense of despair. As the Bible records in Hebrews chapter eleven, verse one; "Now faith is the substance of things hoped for, the evidence of things not seen."

Reportable measurable condition. Reportable measurable condition is a phenomenon by which one has the ability to quantify biographical reporting. The most common problem to be encountered in such research is the presence of a personal bias or presupposition held by the researcher. Research is not intended to prove something; rather it must be used as a tool to reveal something. A Likert-type Scale is used in the “Counseling Biographical Survey” formulated for this study.

Analysis. In analysis, the origin and offering of hope in various systems of counseling will be broken down into their constituent elements in order to evaluate and create objective and informed decisions about the presentation of hope.

Gospel indicatives. Gospel indicatives are revelations of grace such as the doctrine of condemnation, salvation, God’s love, justification, sanctification, and glorification. It is only by the understanding and internalizing of these biblical teachings, declarations, or indicatives that the imperatives of Scripture are able to be met.

Gospel imperatives. Gospel imperatives refers to requirements of holiness as outlined in Scripture, including commands to be joyful, and commands to be part of the body of Christ, being involved in Christ’s church through teaching and service.

Level of hope. The questions formulated for the attaining of hope were presented on the basis of five variables: 1) The solution for attaining hope by the ability to deal with past and its effect including guilt, 2) Having achieved a plan to deal with future disappointments, 3) The gaining of courage, 4) A positive view of death, and 5) A new outlook on future problems.

Hope in biblical counseling is based on the promises of God grounded in His character as revealed in Scripture, a present patient expectation of fulfillment of His promises, and a future orientation towards Christ’s return and eternal life after death.

Hope in psychological counseling is based on the manner in which a combination of several theories regarded hope in the aspects of dealing with the past, present, and future.

Scope and Delimitations of the “Counseling Biographical Survey”

The scope of this study included counselees who had been involved in three types of counseling (Psychological, Christian Integrated, and Biblical), and confined itself to counselees who had been involved with these three types of counseling in northwest New York State. Only the proximate geographical area was surveyed, therefore aspects from other nationalities or other parts of the nation were not included.⁸⁹ The study did not include age differences, race differences, or gender differences. Since biblical counseling was defined as usually not charging for counsel, while psychological counseling did include fees for services, the study did not include socio economic factors. Duration or intensity of counseling, skill level of counselors, or type of psychological counseling was not factored into the study, and scientific sampling procedures were not observed.

Substantive Philosophical and Theological Assumptions of the Author

The conceptual worldview of the dissertation writer is based on the truths of the Bible, and the belief that the sovereign and authoritative God of patience and encouragement reveals Himself as the source of hope through that sufficient and authoritative Word. There is no true hope to be found in any other source other than a biblically based faith in God through His Son Jesus Christ. An individual might be able to recognize through creation that there is indeed a God, but would not know how to approach this God of the universe unless they were aware of Jesus Christ and what He has done for each individual.⁹⁰ One can not come to God Almighty apart from Jesus

⁸⁹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. (Sage Publications, 2003), 148.

⁹⁰ Romans 1:18-20

Christ, believing that He indeed is the Son of God and that He died a substitutionary death for all. It is within this faith that a personal relationship is birthed, one is spiritually born again. The Bible clearly teaches that at this significant time one gains the hope of eternal life, being confident of an eternal destiny with God in heaven. The Bible also clearly teaches that God is sovereign, and that nothing takes place that God has not ordained. It is in this belief that individuals are assured in any problems or trials, that not only has God allowed it to occur, but that He is actually using the circumstance to transform the individual to become more in the image of the Son of God, Jesus Christ. The precept that eternity is secure in Jesus Christ and that in any and all troubles in life on earth, God the Father transforms His children into the very image of His Son. The biblical worldview by which the writer assumes hope is that apart from relationship with God, there is no hope of eternal salvation from the penalty of sin, and no hope of divine empowerment through the Holy Spirit to live hopefully on earth.

Chapter 2

REVIEW OF PRECEDENT LITERATURE

Historical Theological Considerations of the Origin and Offering of Hope

Hope was prevalent in the early church revealed in the fact that when a believer passed from earth there was a celebration because their hope was not in this life, but in the gospel of Jesus Christ. When the tomb of Jesus Christ was found empty, death lost its sting. In fact, early followers of Jesus scoffed at death, referring to death as a tyrant who had been overthrown! They knew that the end of their earthly life was a glorious beginning and that the best was yet to come. Can we believe the same? Can Christians today face death with the same boldness, peace and triumph?

One of the strongest differences in the portrayal of hope between Christians and non-Christians is found in the way in which death is perceived. If someone is terminally diseased, of course there are fears, doubts, one might even struggle with anger. But in the end, Christians die differently. Hope found and manifested can be witnessed in an attitude towards dying which is diametrically different from the rest of the world's. In fact the early church held to a very different mindset in regards to life. Their tendency was to become anxious when a baby was born due to the times high mortality rate, yet they rejoiced greatly when a brother or sister believer passed from this life. Hope abounded because the resurrection of their Lord and Savior Jesus Christ was so very real amongst them. The attitude of Christians towards dying remains hopeful – even triumphant and celebratory.

Hope in the Early Church

Historical views of hope and hopelessness have been documented by Christian thinkers since the New Testament writers penned their Epistles. The Apostle Paul wrote of hope as a defining characteristic of Christians, including it as one of the three most important aspects of life, along with faith and love.⁹¹ The Apostle Peter wrote that Christians are born into hope, hope that holds the future in the present because it is anchored in the past so that grief and trials need not degenerate into despair, but can coexist with joy.⁹²

In the early centuries, following Jesus Christ's death and resurrection, the literature of theologians evidenced a wrestling with hope and hopelessness. Desert monks wrote of what they termed Deadly Sins, one of which was a combination of *accidie*. Evagrius of Ponticus, fourth century A.D., in describing *accidie* as a "destructive passion":

"...makes the sun appear sluggish and immobile, as if the day had fifty hours...Moreover, the demon sends him hatred against the place, against life itself, and against the work of his hands, and makes him think he has lost the love among his brethren and that there is none to comfort him."⁹³

Evagrius' solution to the problem of *accidie* was careful studying of its affect by close attention to thoughts and feelings so "demon" could be named and anticipated. In the fifth century, John Cassian of Marselles, described a combination of *accidie* and *tristitia* (sadness) as "...we feel overwhelmed, crushed by dejection for which we can find no

⁹¹ 1 Corinthians 13:12, Romans 5:3-5, 8:18-25

⁹² 1 Peter 1:3-9

⁹³ S. Wenzel, *The Sin of Sloth: Acedia in Medieval Thought and Literature* (Chapel Hill, NC: University of North Carolina Press, 1967), 5.

relief.”⁹⁴ To the contemplative anticipation proposed by Evagrius, Cassian added “manual labor, tenacity and endurance” by way of solution towards finding hope.⁹⁵ By the sixth century, the combination of *tristitia* and *accidie* had been incorrectly translated into “sloth,” when Gregory the Great described Seven Deadly Sins as applicable to all Christians and not simply monks. Yet Pope St. Gregory’s continued to advise toward hope, with the view that people become “gay or sad, not owing to circumstances, but to temperament,” with resolution to be found in “spiritual joy.”⁹⁶

Seven centuries later, Thomas Aquinas wrote in *The Summa Theologica*, that God is the object of hope. He communicated to his readers that hope goes wrong and is mistaken when man relies on his own strengths rather than relying on the divine power of the God of heaven. The object of hope was the future good which an individual desired, and the help by which attainment of was expected.⁹⁷

Hope and the Reformation

Martin Luther (1483-1546), whose theology shaped the religious world by influencing the Protestant Reformation, experienced and taught regarding what he termed *Anfechtungen*, referring to “spiritual trial, despair, doubt, terror.” Rather than merely resulting from individual sins of hopelessness, the human condition of sinfulness resulted in the terror of feeling that God was going to judge and condemn the sinner at any moment, followed by feelings of aloneness and deep sadness of God’s forsaking of sin. He expressed his own feelings of hopelessness as, “I myself was offended more than once, and brought to the depth and abyss of despair, so that I wished that I had never been

⁹⁴ M. L. Bringle, *Despair: Sickness or Sin?* (Nashville, TN: Abingdon Press, 1990) 57.

⁹⁵ Howard W. Stone, “Depression and Spiritual Desolation” *The Journal of Pastoral Care*, 52, no. 4 (Winter 1998) 394.

⁹⁶ Gregory the Great, *Pastoral Care*, trans. H. Davis (Westminster, MD: The Newman Press, 1950) 96.

⁹⁷ Thomas Aquinas, *The Summa Theologica* (Chicago, William Benton, 1952).

created a man.”⁹⁸ Luther believed that lack of hope must be viewed as God drawing His own children closer to Him, similar to the father’s discipline of a wayward son.

“Christians can through faith conquer one *Anfechtung* -- and indeed he must if he is to survive -- he must face a lifelong series of *Anfechtungen*. Resurrection is the only permanent solution.”⁹⁹

Ignatius of Loyola (1491-1556), counter-reformation founder of the Society of Jesuits, also grappled with hopelessness, placing it in the context of what he called “spiritual desolations,” described as:

...darkness of soul, turmoil within it, and impulsive motion toward low and earthly things, or disquiet from various agitations and temptations. These move one toward lack of faith and lead one without hope and without love. One is completely listless, tepid, and unhappy, and feels separated from our Creator and Lord.¹⁰⁰

Ignatius’ method of arriving at hope included the deepening of one’s relationship with God through self knowledge gained during meditative spiritual retreat. Another sixteenth century term used in describing hopelessness was “dark night of the soul.” This is the title which John of the Cross named his book wherein he described hopelessness as a “purgative state in the contemplative journey during which worldly life loses all its attractiveness and even the life of prayer dries up so severely that the self feels utterly cut off from God.”¹⁰¹ He considered the suffering of hopelessness to be an aspect of faith that must be inevitably met on the walk towards spiritual maturity.

⁹⁸ Bringle, 67.

⁹⁹ Paul Buhler, *Die Anfechtungen bei Martin Luther* (Zwingli Verlag, 1942) 7.

¹⁰⁰ *Ignatius of Loyola: The Spiritual Exercises and Selected Works*, ed. G. Ganss, (Mahweh, NY: Paulist Press, 1991) 202.

¹⁰¹ J. Loftus, “Some Relationships Between Spiritual Desolations as Defined in the First Week of the Spiritual Exercises of Ignatius Loyola and Clinical Depression as Presented in Contemporary Psychological Theories” (Ph/D dissertation, Boston University Graduate School of Arts and Sciences, 1983), 173.

Hope and Seventeenth through Twentieth Century Theology

Richard Baxter, seventeenth century Puritan preacher, stated that “overmuch sorrow yet more hindereth hope... melancholy, overwhelming sorrow and trouble is as great an adversary to this hope as water is to fire, or snow to heat. Despair is its very pulse and breath.”¹⁰² Baxter viewed hope as the anchor of the soul without which a person would be tossed about with circumstances of life, as the grace by which the gospel promises of God were considered to be true, and as the act of faith by which the person actually availed themselves of it. Interestingly, Baxter differentiated between state of hopeless depression brought about by psychological reasons and by somatic illness.

Charles Haddon Spurgeon, the widely read nineteenth century preacher who has been referred to as “the prince of preachers,” considered the cure for a weak heart to be hope.¹⁰³ Hope through faith in God’s promises was declared by Spurgeon as only possible through God’s strengthening of the heart – such strengthening came about through God’s unexpected providences, the sharpening words of true friends, the precious promises of God’s Word, and through the unexplainable work of the Holy Spirit in response to trusting prayer. As far as physicians being able to help weak hearts, Spurgeon said that he did not know.

Historically, theological literature regarding lack of hope, and the origin and offering of hope, expose significant seeking of God and the teaching of His Word, without seeking elsewhere for hopefulness or sending others elsewhere to find hope. Prior to the popularization of psychology and the widespread acceptance of psychological theories, scholarly literature stirred up confidence that hope is found in God as He is

¹⁰² Richard Baxter, “The Cure of Melancholy and Overmuch Sorrow, by Faith” available from <http://www.puritansermons.com/baxter/baxter25.htm#sec2> (accessed June 14, 2009).

¹⁰³ Charles Haddon Spurgeon, “Hope: The Cure for a Weak Heart” available from <http://www.biblebb.com/files/spurgeon/2455.htm> (accessed June 14, 2009).

revealed through Scripture, thereby asserting the effectiveness of hope offered in biblically based counseling above and beyond psychologically based forms of counseling.

Historical Psychological Considerations of the Origin and Offering of Hope

Psychological literature is barely audible in what it says regarding hope. Half a century ago, Karl Menninger, who characterized hope as “an adventure, a going forward, a confident search” noted difficulty in locating literature on the subject of hope and speaking of it as “a basic but elusive ingredient in our daily work.”¹⁰⁴ In this decade, the *Journal of Psychiatric and Mental Health Nursing* states “there is no specific theory or research that informs how to inspire hope in suicidal clients.”¹⁰⁵

While tests and studies on many topics abound in the field of psychology, there is an obvious dearth in the area of hope. Recently, the D. P. Sulmasy commented that “There appear to be no well-developed measures of a patient’s own sense of either dignity or hope.”¹⁰⁶ However, twenty years ago, Dufault and Martocchio did develop a scale to measure hope, from the understanding that hope is “a multidimensional dynamic life force characterized by a confident yet uncertain expectation of achieving a future goal which to the hoping person, is realistically possible and personally significant.”¹⁰⁷ Since then, psychologists such as C. R. Snyder and Martin Seligman have considered the role of goals in hope, and have furthered the research on hope in positive psychology; their work will be considered later in this chapter. Notably, however, there is obvious

¹⁰⁴ Karl Menninger, “Hope: The Academic Lecture,” *American Journal of Psychiatry* 116, (1959), 481-491.

¹⁰⁵ J. R. Cutcliffe and P. Barker, “Considering the care of the suicidal client and the case for 'engagement and inspiring hope' or 'observations',” *Journal of Psychiatric and Mental Health Nursing* 9, no. 4, (October, 2002): 617.

¹⁰⁶ D. P. Sulmasy, “A biopsychosocial-spiritual model for the care of patients at the end of life,” *Gerontologist* 42, no. 5, (October, 2002): 24-33.

¹⁰⁷ K. Dufault and B. Martocchio, “Hope: its spheres and dimensions,” *Nursing Clinics of North America* 20, no. 2, (1985): 380

difficulty in measuring hope based on the achievement of a future goal when there is no definition of the future goal.

J. Groopman, who distinguished between true and false hope, wrote that his work with patients had taught him to define hope as "the elevating feeling we experience when we see - in the mind's eye - a path to a better future."¹⁰⁸ Those with true hope recognized that obstacles and pitfalls lined the path and understood the danger of such things as doubt and fear, while those with false hope did not recognize these risks and dangers. True hope, then, was found by Groopman to be a feeling. The common denominator in a psychological understanding of hope was the fleeting and varying definitions of hope, stemming from a lack of correlation between hope and God, although as will be seen, some fields did recognize an unnamed Higher Power.

Hope and Psychoanalytic Psychology

Charles Darwin's (1809-1882) evolutionary theory refuted not only God as Creator, but also argued against God being the source and giver of hope. After Darwin's theories became well-known, those attempting to explain the origin and offering of hope did so from an entirely new socially accepted worldview. Sigmund Freud (1856-1939) introduced the psychodynamic approach from the evolutionary point of view, considering human nature as not deriving from God, but deterministically based with regards to forces, motivations, stages of growth, and drives. Rather than dealing with despair and its causes from a God fearing perspective, the door was opened to redefine guilt apart from God's condemnation. Freud and countless psychotherapeutic followers projected hope

¹⁰⁸ J. Groopman, *The Anatomy of Hope: How People Prevail in the Face of Illness*, (New York: Random House, 2004), 198.

through various levels and methods of understanding and defining the personal subconscious.¹⁰⁹

Alfred Adler collaborated with Freud for a decade and served as president of the Vienna Psychoanalytic Society until 1911, founding the Society for Individual Psychology in 1912. Adler abandoned Freud's basic theories, moved away from Freudian stress on the deterministic qualities of the biological and instinctual aspects of man, and believed it was not so much what man was born with as what man did with what he was born with. Adler emphasized the word "individual," and stated that "the striving for significance is innate," teaching that when inferiority is felt, hope is arrived at through striving for superiority in significance.¹¹⁰

While widespread acceptance of psychoanalysis as a science abounds, well-known and respected¹¹¹ psychologist Hans J. Eysenck stated this conclusion about psychotherapy: "I have argued in the past and quoted numerous experiments in support of these arguments, that there is little evidence for the practical efficacy of psychotherapy...the evidence on which these views are based is quite strong and is growing in strength every year"¹¹² Eysenck and other psychological professionals continue to condemn those who ignore the evidence that there is no correlation between counseling based on psychoanalytic theories and the inability to give hope.¹¹³

¹⁰⁹ Day, 68-111.

¹¹⁰ Alfred Adler, *Superiority and social interest: A collection of later writings* (3rd Rev. ed.) (H. L. Asbacher and R. R. Ansbacher, Eds) (New York: Norton, 1979), 25.

¹¹¹ In the December 1988 issue of *Psychology Today* magazine, the magazine's senior editor described Dr. Eysenck as "one of the world's best-known and most respected psychologists" (p. 27).

¹¹² Hans J. Eysenck, *Behavior Therapy and the Neuroses* (Oxford: Pergamon Press, 1960), 4.

¹¹³ Bruce Levine, *Commonsense Rebellion: Debunking Psychiatry, Confronting Society* (Continuum, New York, 2001); Lawrence Stevens, "The Case Against Psychotherapy" available from www.antipsychiatry.org.

Hope and Cognitive Behavior Theories

Perhaps in reaction to the subjectivity of Freudian psychoanalysis, rather than moving toward the objective truth of God's Word, a camp of objective hypothesis arose through Burrhus Frederic Skinner (1904-1990). Skinner used scientific methodology to test behaviorist approaches that were systematically structured by means of explicit statements, empirical testing, and constant revisions based upon observable results. More recently, the work of Aaron Beck, known as the father of cognitive therapy, has combined behaviorism with cognitive considerations, in a cooperative partnership between therapist and client whereby goals are determined, defined, and a plan of action to overcome difficulties is formulated.¹¹⁴ In cognitive behaviorism, hope is offered through changed responses in thought, behavior, and emotion by the teaching of skills to identify thoughts and beliefs that do not result in the achievement of goals, and then the teaching of new ways of relating and behaving.

Hope and Existentialism

A third psychological camp can be defined as existential. Existentialists vary on the definition of hope. Existentialist Gabriel Marcel (1889-1973) stated that:

“Hope consists in asserting that there is at the heart of being, beyond all data, beyond all inventories and all calculations, a mysterious principle which is in connivance with me, which cannot but will that which I will, if what I will deserves to be willed and is, in fact, willed by the whole of my being.”¹¹⁵

¹¹⁴ Judith S. Beck, “Questions and Answers about Cognitive Therapy,” *About Cognitive Therapy*. Beck Institute for Cognitive Therapy and Research. <http://beckinstitute.org/Library/InfoManage/Zoom.asp?InfoID=220&RedirectPath=Add1&FolderID=237&SessionID={43D39B68-A099-46AE-B6E1-3E23840830BC}&InfoGroup=Main&InfoType=Article&SP=2> (Accessed December 30, 2009).

¹¹⁵ Gabriel Marcel, *The Philosophy of Existentialism*, (NY: Citadel Press, 1962), 28.

It was only in metaphysical terms that Marcel said “the only genuine hope is hope in what does not depend on ourselves, hope springing from humility and not from pride.”¹¹⁶

Existentialist philosopher Martin Heidegger (1889-1976), defined hope in the context of being, as not so much merely a matter of positively looking forward, but also a “way of living prospectively in and engaging purposefully with the present.”¹¹⁷

Rogerian Psychology. Existentialism came to the forefront of counseling with Carl Rogers (1902-1987), who believed personal history and experience to be of utmost importance. His person-centered approach directly rejects Scripture and the hope that is found only in the God of hope.¹¹⁸ Rogers built on the philosophies of Rene Descartes and Jean Paul Sartre that “existence precedes essence,”¹¹⁹ therefore man exists and later defines himself, somehow being all about himself. Thus, for Rogers, man must of necessity learn to be true to himself and overcome an overwhelming sense of nothing-ism by creating a personal fabric of values and finding hope within self. Rogerian philosophy put forward that man’s existence is in relation to self, to the world of nature surrounding him, and to others. Towards the end of his life, he added a fourth dimension, that of a self-defined spirituality. On this understanding of existence, hope was offered by the following six propositions:¹²⁰

1. People have the capacity for self-awareness and its expansion or restriction, and they are benefited by its increase. It is the acceptance of this philosophy by which the church has allowed feelings to override the facts of God’s Word.

2. People have the freedom and responsibility to choose and shape their destiny. In this teaching, the spark that ignites relativistic thinking is lit, promoting that truth is

¹¹⁶ Ib id., 32.

¹¹⁷ Heidegger, *Being and Time*, trans. John Macquarrie (Oxford: Basil Blackwell, 1962), 329-331.

¹¹⁸ Romans 15:13

¹¹⁹ Jean-Paul Sartre, *Being and Nothingness*, trans. Hazel E. Barnes (Philosophical Library Inc:NY, 1984).

¹²⁰ Feist, *Theories*, 632-673.

relative to what one believes about who one is and what one believes, and denying man's culpability before God.

3. People need to have a sense of self (living from the inside and struggling with that identity, accepting and experiencing aloneness), as well as a sense of connectedness with others (experiencing relatedness). The egocentric humanistic or person-centered viewpoint, revolving around the axis of individualistic thinking, directly contrasts Theistic or God-centered viewpoints, that hope is only found through faith in Jesus Christ.

4. People need to find meaning in life, which can be provided through the framework of existential therapy wherein old values and meaninglessness are discarded, and new values and meaning are created. With the denial of absolute truth, each person is his own god as a force or influence for good, for reason or common sense.

5. People must deal with anxiety, recognize its value and allow it to be a positive impetus toward change. Rather than dependence on God, Rogerian philosophy teaches that each individual must define personal values.

6. People need to deal with the fact of death and from it learn the significance of life. In Rogerian belief, man is reduced to an animal through evolution, in direct contrast to Scriptural teaching that man is formed in the image of God and therefore diametrically different from the animals.

Transpersonal Psychology. Existentialist Abraham Maslow (1908-1970), founder of need driven transpersonal psychology, posited that within each person there is an inborn drive toward positive growth that he defined as “ongoing actualization of potentials, capacities and talents, as fulfillment of mission (or call, fate, destiny, or vocation), as a fuller knowledge of, and acceptance of, the person's own intrinsic nature,

as an unceasing trend toward unity integration or synergy within the person.”¹²¹ Maslow placed self actualization at the top of a pinnacle shaped hierarchy of human needs which also consisted of physiological needs, safety needs, belongingness and love needs, respect and self-esteem needs. Fulfillment of one level allowed for movement toward the peak experience of self actualization. Maslow considered the destiny of each man to be in his own hands, with no need for the fear of God or for seeking wisdom outside of self.

Tragic Optimism. Another example of existential focus on hope was seen in Paul T. P. Wong’s advocating of psychologist and writer Victor Frankl’s (1905-1997) “tragic optimism,” resulting in what he termed “mature positive psychology.” Wong explored Victor Frankl’s work, which perhaps had given the most consideration to hope, postulating that the growth of hope or “soaring from the abyss of misery to majestic heights” requires the following five part existential-humanistic model of tragic optimism:¹²²

1. Acceptance. When realistic pessimism replaces false hopes, rather than fading into hopelessness, acceptance of suffering and life are necessary. Frankl described this as follows:

Once the meaning of suffering had been revealed to us, we refused to minimize or alleviate the camp’s tortures by ignoring them or harboring false illusions and entertaining artificial optimism. Suffering had become a task on which we did not want to turn our backs. We had realized its hidden opportunities for achievement.¹²³

¹²¹ Abraham Maslow, *Toward a psychology of being* (2nd ed.) (Princeton, NJ: Van Norstrand, 1968), 25.

¹²² Paul T. P. Wong, “A new algebra for positive psychology” (December 2001), available from http://www.meaning.ca/archives/presidents_columns/pres_col_dec_2001_new-algebra.htm (accessed June 14, 2009).

¹²³ Victor Frankl, *Man’s search for meaning: Revised and updated*, (New York: Washington Square, 1985), 99.

2. Affirmation. Frankl affirmed the inherent value and meaning of life:

I told my comrades (who lay motionless, although occasionally a sigh could be heard) that human life, under any circumstances, never ceases to have a meaning, and that this infinite meaning of life includes suffering and dying, privation and death. I asked the poor creatures who listened to me attentively in the darkness of the hut to face up to the seriousness of our position. They must not lose hope but should keep their courage in the certainty that the hopelessness of our struggle did not detract from its dignity and its meaning.¹²⁴

For Frankl, meaning in life enabled making sense of existence despite guilt, suffering, injustice and other inevitabilities of life.

3. Self-transcendence. According to Wong and Frankl, self-transcendence required the embracing of suffering for the benefit of others. Wong postulated that all existential psychologists conclude that transcendence of self-interest is a pathway to meaning and fulfillment.¹²⁵ Biblically, one must also consider others as more important than self, however the motivation is humble Christ-likeness that bows before Him.¹²⁶

4. Courage. Courage has been a consistent theme in humanistic-existential psychology of hope, with courage simply defined as courage to feel.¹²⁷ For Frankl, courage was found to be independent of dependence on God.

5. Faith. While faith was for Frankl an important aspect of hope, it was not faith in God:

¹²⁴ Ibid., 104.

¹²⁵ Paul T. P. Wong, "Meaning-centered counseling," *The human quest for meaning: A handbook of psychological research and clinical application*. Ed. P. T. P. Wong and P.S. Fry (Mahwah, NJ: Lawrence Erlbaum Associates, 1998), 395-435.

¹²⁶ Philippians 2:1-12

¹²⁷ O. Singer, "In the Midst of Winter there was an Eternal Summer: Finding spirituality and hope in Suffering, the Case of Antisocial-Narcissistic Personality," *International Journal of Psychosocial Rehabilitation* 9, no. 1, (2004): 99-106.

It is self-evident that belief in a super-meaning – whether as a metaphysical concept or in the religious sense of Providence – is of the foremost psychotherapeutic and psychohygienic importance. As a genuine faith springing from inner strength, such a belief adds immeasurably to human vitality.¹²⁸

The Supreme Being or Supreme Meaning, as Frankl's person of faith needed for one aspect of hope, has been popularized by the twelve-step tradition of Alcoholics Anonymous which emphasizes "a power outside of and greater than oneself, that is, a transcendent and in this sense spiritual power."¹²⁹

Positive Psychology. Emphasis on the existential camp led to a resurgence of hopeful and positive speech and the rise of positive psychology. Positive psychologist Martin Seligman states that "the deep strategies are not mysteries. Good therapists almost always use them...(deep strategies) are all techniques of positive psychology...instilling hope."¹³⁰ With general psychology's shifted from psychopathology to positivity, psychology came to be viewed as a "science of positive subjective experiences, positive traits, and positive institutions"¹³¹

Yet, positive thinking in a postmodern world does not echo the hope spoken of in Scripture, for postmodernism says there is no final end of what is right and wrong, removes the necessity and possibility of absolute truth, and invites continued debate on what truth and therefore hope might mean.¹³² C. R. Snyder, influential positive

¹²⁸ Paul T. P. Wong, *The doctor and the soul: From psychotherapy to logotherapy*. (New York: Vintage Books, 1986), 97.

¹²⁹ Alcoholics Anonymous World Services, *Alcoholics Anonymous: The story of how many thousands of men and women have recovered from alcoholism*, 3rd ed. (New York: Alcoholics Anonymous World Services, 1976): 220.

¹³⁰ Martin E. P. Seligman, "Positive psychology, positive prevention, and positive therapy," in C. Snyder and Shane Lopez (Eds.), *Handbook of Positive Psychology*, (NY:Oxford University Press, 2002) 6.

¹³¹ Martin E. P. Seligman and Mihaly Csikszentmihalyi. "Positive psychology: An introduction," *American Psychologist*, 55, no. 1, (January, 2000): 5-14.

¹³² David Halpin, "The Nature of Hope and Its significance for Education" *British Journal of Educational Studies* 49, no. 4, (December 2001): 404.

psychologist and “Hope theory” founder¹³³ expanded hope from more than a feeling to the cognitive selection and pursuit of goals, with hope being “the cognitive component that anchors hope theory.”¹³⁴ Barry Schwartz, in writing *Pitfalls on the Road to a Positive Psychology of Hope*, arrived at the conclusion that unless future generations of psychologists become society’s teachers and “develop arguments about the content of a good human life, the potential achievements of a future positive psychology will always be limited.”¹³⁵ Thus, psychologists must become god in order for positive psychology to succeed.

Lack of consensus exists in the science of psychology that hope is an absolute possibility. In a publication entitled *The Counselor’s Introduction to Hope Tools*, the authors teach the first step in instilling hope is found in being hopeful and knowing how to express this hope, while accepting the risk that this origin and offering of hope may be proven wrong.¹³⁶ At best, psychological psychology calls for further study on the subject.¹³⁷ Scholarly literature in the field of psychology did not reveal a concrete understanding of what hope is or where it originates, and made few suggestions as to how to instill or offer hope. The ultimate result of psychology’s conclusions have been summarized in what existentialist Albert Camus (1913-1960) stated as perhaps the most

¹³³ C. R. Snyder, S. Hardi, S. Michael, and J. Cheavens, “Hope theory: Updating a common process for psychological change,” in C. Snyder and R. Ingram (Eds.), *Handbook of psychological change: Psychotherapy processes and practices for the 21st century*, (NY:Wiley, 2000), 128-153.

¹³⁴ C. R. Snyder, Kevin L. Rand and David R. Sigmon, “Hope Theory: A member of the positive psychology family,” in C. Snyder and Shane Lopez (Eds.), *Handbook of Positive Psychology*, (NY:Oxford University Press, 2002) 258.

¹³⁵ Barry Schwartz, “Pitfalls on the Road to Positive Psychology,” in *The Science of Optimism and Hope*, ed J. Gillham (Radnor, PA: Templeton Foundation Press, 2000): 399-412.

¹³⁶ W. Edey, D. Larsen, and L. LeMay, *The Counsellor's Introduction to Hope Tools*. (Edmonton, AB: Hope Foundation of Alberta, 2005): 8.

¹³⁷ “The implementation of such training requires further operationalization and empirical validation of the concept of practitioners' hope-inspiring competence, as well as the development of relevant in-service and pre-service training curricula,” according to Zlatka Rusinova in “Providers' Hope-Inspiring Competence as a Factor Optimizing Psychiatric Rehabilitation Outcomes,” *The Journal of Rehabilitation*, (October 1 1999), available from <http://www.thefreelibrary.com/Providers%27+Hope-Inspiring+Competence+as+a+Factor+Optimizing+...-a058575812> (accessed June 14, 2009).

important, yet certainly the most hopeless, philosophical question: “Ought I to commit suicide?”¹³⁸

The Shift in Theological Considerations of the Origin and Offering of Hope

In the past two centuries, there has been a marked shift in the thinking of the church, heralded with the advent of Freud and psychology; that dealing with despair/giving hope is to be considered in two facets, one being spiritual and the other psychological. Spiritual struggle and psychological depression have been considered as two disconnected yet perhaps overriding problems. This separation of the spiritual and the psychological is accepted upon the consideration of a tri-fold view of man – with physical body, spiritual spirit, and psychological soul – and allows for the necessitation of psychological foundational principles to best administer hope to psychological aspects.¹³⁹ In this mindset, it is the responsibility of those ministering in the church to determine where problems lie, and address them with sensitivity to differences between spiritual darkness and psychological darkness.¹⁴⁰

A review of the literature reveals that historically, hope was considered to be found in the biblical solution for dealing with the guilt that removes hope, through the forgiveness found only in the cross of Jesus Christ. A historical understanding of the nature of man was dichotomous, rather than tri-part, in that the inner man is reflected in outer man actions.¹⁴¹ Inner man refers to both spirit and soul – that part of man wherein cognitive processes, feelings, thoughts, desires, motivation, and determination is

¹³⁸ Thomas L. Thorson, “Albert Camus and the Rights of Man,” *Ethics* 74, No. 4 (July, 1964): 281-291.

¹³⁹ Winston Smith, “Dichotomy or Trichotomy? How the doctrine of man shapes the treatment of depression,” *The Journal of Biblical Counseling*, 18, no. 3, (Spring, 2000) 23.

¹⁴⁰ Howard Stone, “Depression and Spiritual Desolation,” *The Journal of Pastoral Care*, 52, no. 4 (Winter 1998) 396.

¹⁴¹ Louis Berkhof, *Systematic Theology* (Grand Rapids, MI: Wm. B. Eerdmans, 1996), 191-192.

housed.¹⁴² Outer man refers to the physical portion of man – that observable portion of man by which inner man determinations are manifested, and which is subject to illness, disease, and decay. The research of this study hypothesizes in support of the historical rejection of the tripartite view, and provides evidence that the disconnecting of spiritual darkness and psychological darkness does not offer hope to counselees as does biblical counseling, which is based on a dichotomous Scriptural view of humanity as consisting of an inner man and outer man.

Influence of Psychology on Christian Psychologists

Christian counselors have attempted to provide hope from within a framework formulated by psychological theorists, rather than from a Scriptural basis. Psychologist Larry Crabb, widely read Christian writer of the twentieth century, hypothesized a combination of psychoanalyst Adler and existentialist Maslow's thinking. He saw in man a God-given desire for significance and personal meaningfulness, as "we all long for what God designed us to enjoy: tension-free relationships filled with deep, loving acceptance and with opportunities to make a difference to someone else,"¹⁴³ and summarized the necessity for significance by stating that "people must accept themselves as adequate in a truly significant role if they are to honestly regard themselves as worthwhile and so to enjoy the fulfillment of being a real person."¹⁴⁴ Crabb proposed that God has deep longing for love or relationship that is met in the Trinity (Father, Son and Holy Spirit). He postulated that as well as God's longing for relationship being met in the Trinity, God also longs for restoration with people, with the result that He sent His Son to make that possible. Due to being created in God's image, man seeks to imitate that

¹⁴² In Scripture, inner man is designated interchangeably as soul and spirit (Hebrews 4:12, Mark 12:30), and is often spoken of as the heart (1 Samuel 25:36, 2 Samuel 6:16, 1 Kings 3:12, Psalm 33:11).

¹⁴³ Larry Crabb, *Inside Out* (Colorado Springs: NavPress. 1991), 53.

¹⁴⁴ Larry Crabb, *Basic Principles of Biblical Counseling* (Grand Rapids: Zondervan, 1975) 61.

image with its longing for a form of “actualization”. Crabb idealized that Christian counselors must function from the theories of Maslow and Adler, since “the initial task of the biblical counselor is to recognize the basic personal needs of people (significance and security) and to identify the wrong thinking about how to meet those needs which has led to either sinful behavior (the problem then is guilt), or sinful feelings (resentment or anxiety).”¹⁴⁵ In Crabb’s writing, significance and security needs are understood as foundational, even though he has stated a desire for his foundation to be that of Scripture as psychology is an inadequate context from which to counsel.

Howard Stone, professor of Biblical Theology and Pastor Counseling, writes that hope is to be given in pastoral counseling by using the therapeutic techniques of psychotherapy. Among other methods, Stone advocated the envisioning of a future without problems, in direct refutation of Romans chapter eight and James chapter one. He suggested asking counselees how it would look the next day if Jesus came to them in the night and told them all their problems would be resolved. Rather than suggestions regarding the teaching of repentance, Stone promoted increased use of psychological methodology.¹⁴⁶

Influence of Psychology on Pastors and Counseling in the Church

There has been widespread influence by psychology in general on the pastoral giving of hope, but most commonly, pastoral counseling evidenced the influence of existential philosophy. Howard Stone, Professor of Pastoral Counseling, stated that:

Pastoral counseling writers make more references to Rogers (cited by 19 of the 26 pastoral counseling authors studied) than to any other theorist no matter what the

¹⁴⁵ Ibid., 83.

¹⁴⁶ Howard W. Stone and A. Lester, “Hope and Possibility: Envisioning the Future in Pastoral Conversation,” *The Journal of Pastoral Care*, 55, no. 3 (Fall 2001): 259-269.

field...[others] are only cited by half as many authors as Rogers. The heavy reliance of an entire field (pastoral counseling) on the thinking of one person—Carl Rogers—is astonishing.¹⁴⁷

Roger's methodology emphasized the importance of the therapeutic relationship, stressing honesty (genuineness), integrity, and courage, and indeed the Rogerian idea of "being there" has been emphasized in pastoral counseling, as well as the idea that the relationship is more important than the actual counsel. "In the early to middle-1950's, pastoral counseling emphasized (Rogerian concepts of) listening, empathy, and responsive counseling to such an extent that a whole generation of exceptionally passive pastors was produced."¹⁴⁸ The sword of the spirit, the Word of God, has been laid down replaced with psychological ideology.

The existential influence on the church and psychologically influenced Christian counseling, can also be seen in the fact that, since the 1970's, the church's focus has been on how life can be better in this moment.¹⁴⁹ The influence of psychologists on pastors has lessened the impact of biblical teaching on hope, in that hope must be grounded in the character and promises of God, requires patience to wait on the fulfillment of those promises, and has a future orientation that awaits Christ's return.¹⁵⁰

Because of the foundational basis of psychological thinking among pastors, psychology is now accepted as a useful science by which to understand and interpret

¹⁴⁷ Howard W. Stone, "The Congregational Setting of Pastoral Counseling: A Study of Pastoral Counseling Theorists from 1949-1991" *The Journal of Pastoral Care*, 55, no. 2 (Summer 2001), available from http://www.jpcp.org/samples/stone_55_2.html (accessed June 14, 2009).

¹⁴⁸ Wayne Oates, *Pastoral Counseling* (Philadelphia, PA: Westminster Press, 1974), 65.

¹⁴⁹ Ed Welch, "Counseling those who are depressed: Understanding depression," *The Journal of Biblical Counseling*, 18, no. 2 (Winter, 2000) 62.

¹⁵⁰ "Freedom from Guilt" is an example of psychology's influence. It was co-authored by psychologist Bruce Narramore and Pastor Bill Counts, and although the language of theology is used, the influence of psychology rather than God's word is foundational to the thinking and language in the book. While many of the points they make do focus on God's grace, the authors argue that there are also theological aspects of problems in addition to psychological aspects.

Biblical truths and the affect they have on people. For instance, in studying the results of spiritual activity (such as studying personality changes in those who begin to practice glossolalia); psychological pre-testing such as the Rorschach test, Thematic Apperception technique, and the Minnesota Multiphasic Personality Inventory were utilized.¹⁵¹

Commonly, Bible studies on the topic of spiritual gifts utilize personality profiling based on the DISC behavior model proposed by William Moulton Marston (1893-1947).¹⁵² It has also become typical for psychologists to conduct research regarding their assumptions of the usefulness of religion for people undergoing psychological care.¹⁵³ God has been relegated to times when psychology finds Him useful.

Tragically, in the church of this generation, people are not being given hope. David Powlison, editor of *The Journal of Biblical Counseling*, stated "If you don't seek to meet people's physical needs, it's heartless. But if you don't give people the crucified, risen and returning Christ, it's hopeless."¹⁵⁴ The research of this study revealed that apart from a biblical understanding of the origin and offering of hope, the problems wherein hopelessness originates are not dealt with, and the hope of repentance is not offered.

Review of the Literature Regarding Hope in Biblical Counseling

According to Bauckham, theologian Jurgen Moltmann in "Theology of Hope" presents a form of hope conceptualized within realized eschatology, which he believes will result in meaningful and authentic engagement in every day life. Like Frankl, Moltmann experienced wartime imprisonment, and concluded that he had experienced

¹⁵¹ A. Lovekin and H. Malony, "Religious Glossolalia: A Longitudinal Study of Personality Changes," *Journal for the Scientific Study of Religion* 16, no. 4 (December 1977): 383-393.

¹⁵² One example is the faith based combination spiritual gifts and personality profiler, "Uniquely You" at <http://www.uniquelyyou.net/giftedness/profiles.php>.

¹⁵³ William Mirola, "A Refuge for Some: Gender Differences in the Relationship between Religious Involvement and Depression," *Sociology of Religion* 60, no 4 (Winter, 1999): 419-437.

¹⁵⁴ David Powlison, "The Therapeutic Gospel" available from www.9Marks.org (accessed June 14, 2009).

God both “as the power of hope and of God’s presence in suffering.”¹⁵⁵ For Moltmann, hope was found in the resurrection based on the suffering Christ – and subsequently the church, when it focuses upon this Christ – thus enabling the engagement, sharing, and healing of the pain of even the greatest oppression, both in the context of daily life and future eschatology.

In the writings of historical theologians, eschatological dealing with sin was recognized as an integral aspect of hope. Luther advocated that sin must be strongly recognized, and Christ’s death by which sin can be covered, even stronger. In his words:

If you are a preacher of mercy, do not preach an imaginary but true mercy. If the mercy is true, you must therefore bear the true, not an imaginary sin. God does not save those who are only imaginary sinners. Be a sinner, and let your sins be strong, but let your trust in Christ be stronger, and rejoice in Christ who is the victor over sin, death, and the world.¹⁵⁶

Passivity in blaming the heart for causality of problems, and trust in psychology for the working out of solutions, has led to refusal to look inward at evil as coming from a fallen, bent, and untrustworthy heart. Pushing aside of Christ’s death, burial, and resurrection as the origin and offering of hope has resulted in a mindset wherein there is no need for deliverance from sin by a Savior, therefore no call to confession and repentance. Overriding God’s goals of finding meaning in life by giving Him glory, by focusing on goals chosen by counselor or counselee, has resulted in a worldview where

¹⁵⁵ Richard Bauckham, *Jürgen Moltmann, The Modern Theologians*, ed. David F. Ford and Rachel Muers, 3rd ed. (Malden, MA: Blackwell, 2005), 147.

¹⁵⁶ Martin Luther, *Dr. Martin Luther’s Saemmtliche Schriften: A Letter from Luther to Melancthon, Letter no. 99, 1 August, 1521*, ed. Dr. Johannes Georg Walch, trans. Erica Flores (St Louis: Concordia Publishing House, N.D.) Vol. 15, Cols. 2585-2590.

man is god without the necessity of ongoing inner presence and empowerment of the Holy Spirit.¹⁵⁷

Research revealed an increasing dearth of scholarly psychological literature on the subject of hope that considers Scripture as a viable source for solution. It was not always so. In a relatively obscure psychologist's 1949 collection of hopeful solutions, denial of God and His solution for guilt were taken into consideration: "When [nice people] exchange their proud and diabolical belief that they never did anything wrong to a hope for a Divine remedy for their mistakes, they will have attained to the condition of normality, peace, and happiness."¹⁵⁸ However, the overwhelming majority of recent psychological literature and theological literature that reflects psychology's influence revealed the psychologically predominant mindset that the foundational basis of hope elevates self and self-defined concepts above God and God's Word. Indeed, a vast contrast evidenced itself between the manner in which the concept of hope is addressed and pursued within the current field of psychological counseling and the field of biblical counseling.

Biblical counseling, which has as its foundation the Word of God, does not deny but deals with guilt, while teaching reliance on God and obedience to God, and thus has much to offer regarding hope. The "Counseling Biographical Survey" reinforced the writings of biblical counselors whose foundational basis is the redemptive Word of God.¹⁵⁹

¹⁵⁷ David Powlison, "Biological Psychiatry," *Journal of Biblical Counseling*, 17, no. 2, (1999): 2-8.

¹⁵⁸ Fulton J. Sheen, "Morbidity and the Denial of Guilt" in *Morality and Mental Health*, ed. O. Hobart Mowrer, (Chicago: University of Illinois, Rand McNally and Co, 1949), 239.

¹⁵⁹ Among a host of others, current biblical counselors include Jay Adams, David Powlison, Ed Welch.

Interpretive Summary Profiling How the Proposed Research on Hope in Biblical Counseling was Shaped by the Reviewed Literature

The CBS is comprised of two ten factor questions. Participants answered one or two questions depending on whether they had been involved in one or two types of counseling. The factors used to formulate the questions are reflective of findings from the literature researched, and an overview of the factors can be seen in Table 2.

The first questions posed to those in psychologically based counseling recognized the theories that find meaning in life to be found in self, defined apart from the need to deal with guilt, and opposed to the scripturally based theological necessity of dealing with guilt through the crucifixion of Christ and the ongoing goal of glorifying God. The third question focuses on the postulating of acceptance of situation and self as necessary for hope, as opposed to the viewing of trials in light of God's sovereignty and the necessity of resting in that sovereignty. The fourth survey item recognizes that many psychologically based counselors will promote faith in Supreme Being or Meaning, contrasted with biblical counseling's promotion of faith in the existence and reward of the God of the Bible. A fifth item on the survey acknowledges the existential understanding of self and other awareness which has led to a stated need for self esteem, and the biblical understanding of self denial and awareness for God and how He sees others. Sixth, solution based on the acceptance of self, leading to ability to connect with others was contrasted with forgiveness of sins and restoration with God, resulting in reconciliation with others. A seventh element of the survey looked to the future and focused on skill given in psychological counseling to deal with future disappointment, while biblical counseling presented trust in God as necessary for skill to deal with future disappointment. The eighth question on the survey considered courage in terms of facing

self and feelings in psychological counseling, and facing God and His perspective in biblical counseling. The ninth question looked ahead to death, with awareness and acceptance as the psychological viewpoint leading to hope, but life after death as the future orientation leading to hope in biblical counseling. The final question ascertains whether a new outlook in general on future problems was achieved.

The questions formatted in the CBS, a Likert-type-type scale instrument, are in the form of statements which the completer is asked to assess on one of five levels. For biblical counseling, the statements for each topic area were based on the research of Scriptural dealings with hope, while for psychological counseling the statements were based on research of the scholarly literature.

Table 2. Topics Areas for the Factors Forming the Questions of the CBS.

Topic area	Psychological Counseling	Biblical Counseling
1 – Meaning	Defining meaning in life by self definition.	Defining meaning in life as glorifying God.
2 – Guilt	Dealing with past including the context of guilt.	Dealing with past and guilt by crucifixion of Christ.
3 – View of trials	Accepting what cannot be changed, while recognizing personal ability to choose and control destiny.	Viewing trials in light of God's sovereignty, along with the necessity of relinquishing control by resting in God's sovereignty.
4 – Faith	Encouraging faith in a Supreme Being or Supreme Meaning.	Encouraging faith in the existence and reward of the God of the Bible.
5 – Self	Self awareness and other awareness were taught.	Self denial and love for God and others were taught.
6 – Solution	Solution was presented as acceptance of self resulting in ability for connectedness with others.	Solution was presented as forgiveness of sins and restoration with God resulting in reconciliation with others.
7 – Future trials	Plan for dealing with disappointments and trials including skills to deal with anxiety.	Plan for dealing with disappointments and trials including trusting God's promises in times of anxiety.
8 – Courage	Instilling courage to face self and the feelings of self.	Courage to face God and view self from God's perspective.
9 – Death	Aware and accepting of death.	Aware and prepared for death and life thereafter.
10 – General outlook	Gaining of a new outlook on future problems.	Gaining of a new outlook on future problems.

Chapter 3

STUDY DESIGN AND METHODOLOGY

The purpose of this research was to generalize from the sample of counselees who completed the survey to the population of others involved in counseling, so observations could be made leading to inferences about the effects of psychological and biblical counseling on the level of hope generated.¹⁶⁰ Secondary observations also led to inferences regarding the strength of both psychological and biblical counseling with regards to the reported level of hope produced.

To test the hypothesis that in Biblical counseling is the origin and offering of hope, a biographical measurement was designed, implemented, and designated as the “Counseling Biographical Survey” (CBS). Existing hope measurement scales did not effectively address the hypothesis of this study, thus they were inadequate to measure the hypothesis of this study. An instrument was developed that complemented and maintained consistency with the biblical theoretical framework.¹⁶¹

¹⁶⁰ E. Babbie, *The practice of social research* 9th ed. (Elmont, CA: Wadsworth/Thomson Learning, 2001).

¹⁶¹ Existing hope measurement scales have been developed on the basis of the findings of psychological theorists or medical professionals, and as such are developed to measure the developing theorist’s model of hope. For example, the “Adult Hope Scale” or “Trait Hope Scale” by C. R. Snyder of the University of Kansas measures his model of hope which he considers to be “a positive motivational state that is based on an interactively derived sense of successful (a) agency (goal-directed energy), and (b) pathways (planning to meet goals)” in Snyder, C. R., Harris, C., Anderson, J. R., Holleran, S. A., Irving, L. M., Sigmon, S. T., et al.(1991), “The will and the ways: Development and validation of an individual-differences measure of hope,” *Journal of Personality and Social Psychology*, 60, 570-585. An example of another unsuitable survey for the purposes of this study is the HOPE questionnaire developed by Gowri Anandarajah and Ellen Hight in “Spirituality and Medical Practice: using the HOPE questions as a practical tool for spiritual assessment” in the *Journal of American Academy of Family Physicians*, Jan. 1, 2001, at (<http://www.aafp.org/afp/2001/0101/p81.html#afp20010101p81-t3>).

In determining the type of survey for this study, a Likert-type scale (such surveys have proven useful for behavioral research¹⁶²) became the chosen instrument, for it would allow the desired range of questions regarding both processes and outcomes in the types of counseling being studied.

Design Overview

The CBS was carefully constructed upon the foundational basis of research of previous literature in concert with observation. To best achieve a lack of bias, meticulous attention was paid in regards to the manner of questioning; evidenced through thoughtful pursuit of long term positive effects in both the minds and in the lives of all participants, who were individuals that had been counselees in either psychologically based counseling or biblically based counseling.

Purposeful questions, with explicit care regarding assumptions and biases that precisely and thoroughly addressed the issue of hope were utilized to arrive at and assist in the description, analysis and interpretation of the findings. The questions gave opportunity for the onetime counselees to report on the manner in which hope was prescribed and presented, and in the process provided these individuals an opportunity to report on the level of hope as the result of counseling. The data was then documented and ultimately statistically identified. The goal of the research was to bear out the hypothesis of the theoretical framework that it is indeed biblical counseling in which hope is not merely introduced but also prescribed, as it proactively pursues the manifestation of hope within the minds of the counselees.

¹⁶² Isaac, 148

Type, Methodological Assumptions and Theoretical Framework

The Likert-type scale was deemed as the most effective instrument to gather this data, since the reporting of the attainment of hope is relative in assessment. While this paper is first and foremost a qualitative research paper, quantitative measures were included in the survey in order to establish both reliability and validity. The development of CBS was guided by four important principles: systematic, objective, quantifiable, and representative.¹⁶³

The survey design was systematically planned for components of the dependent variables with an eye on the ability to correlate with research for each of the independent variables and thus provide appropriate content coverage. Data collection was incorporated into the survey design, partly by limiting the scope of the survey, so that collection and calculations could be carefully audited for accuracy.

The important element of objectivity was insured by the use of clear concise questioning regarding the dependent variables. In an attitude scale recording the topic of hope, it became apparent that it would be difficult for the participants to remain objective. However, the manner in which the questions were presented to the survey participants was purposefully designed to promote objectivity. The survey was conducted in a manner that promoted anonymity, further promoting objective participation.

The aim of the survey was to be as representative as possible but was largely limited by the targeted population's willingness to participate. Those who did agree to participate in the survey consisted of both males and females, including age groups that included teenagers and adults.

¹⁶³ Ibid, 136.

Delineation of Logic, Structure, and Strategy

The structure of the CBS provided a quantifiable measure through multiple Likert-type scale questions, with results averaged to arrive at a numerical term. The use of quantifiable measures permitted comparing the intensity of counseling with the level of hope reported for each participant in two types of counseling – psychological and biblical. An open ended question at the end of the survey which asked for the participant to personally articulate their definition of hope allowed for qualitative assessment and interpretation.

After defining hope in ten elements and formulating the survey according to those ten elements (elements are discussed at length further on in this chapter), individuals who had been involved with either psychological or biblical counseling were given the opportunity to respond to the ten objective elements through reporting a level that corresponded with their experience. These factors were combined with the research and biblical framework leading to this paper's description, analysis and interpretation of hope in counseling.

Researcher Qualifications

Twelve years as senior pastor of a vibrant and growing church, following seven years of leading youth groups and discipling the adult leaders of those groups, while employed as Director of Player Development for the New York Rangers of the National Hockey League for five of those years, after ten years of actively playing hockey in the National Hockey League for the Philadelphia Flyers and the New York Rangers and garnering a reputation as a team leader, have all combined to hone a God-given ability to make astute observations regarding the human condition. Along this journey, the ability and skill to guide and encourage people toward a personal hope in Jesus Christ has also

been developed. Serving simultaneously as a Level 2 Certified Counselor within the National Association of Nouthetic Counselors and Overseeing Pastor for a keenly administrated and effectively productive Biblical Counseling Center, has presented many opportunities to observe not only the need for hope, but to successfully address the origin of hope, and to provide the offering of hope in a clear and concise manner. Academically earning a B.S. in Religion from Liberty University, an M.A.R. in Pastoral Counseling from Liberty Baptist Theological Seminary, and completing the work for a Ph. D. in Biblical Counseling from Trinity Theological Seminary while serving as full time Senior Pastor of a church that has grown from 37 attendees on the first Sunday to reaching nearly six hundred at times, has amply provided the researcher with both extensive experience and opportunity to observe, describe, analyze and interpret the origin and offering of hope. Since the CBS is statistical in nature, a research assistant was sought out with a graduate degree in biblical counseling as well as a background in psychology that included statistical training. Also a professional computer data analyst served as an advisor to insure sound and efficient data collection.

Variables of the Major and Minor Research Questions of the CBS

The broader major research question was accompanied by the addressing of a minor research question, with regards to the aspect of guilt. The major research question's dependent variable of whether biblical counseling or psychological counseling is more effective in offering hope was arrived at by averaging multiple Likert-type scale responses. The dependent variable was obtained by tabulating the responses to factors 6-10 on the CBS. The questions were delineated in sections completed by those who had been involved in "Psychological Counseling" and for the section completed by those who had been involved in "Biblical Counseling." The independent variable, strength of

counseling, was concluded by averaging the numerical responses to factors 1-5, again for both “Psychological Counseling” and “Biblical Counseling.” The independent variable (reported strength of counseling) was compared with the dependent variable (reported level of hope) for both types of counseling. The dependant variable (reported level of hope) was then compared for both types of counseling.

The minor research question considered one aspect of the five questions reported on to arrive at the independent variable, the aspect of guilt and its role in the attainment of hope. First the average result from question 2 for both types of counseling revealed a numerical value demonstrating which form of counseling dealt with guilt at a greater degree. The numerical level representing the degree of dealing with guilt for each case of counseling was then compared to the level of hope reported for both “Psychological Counseling” and “Biblical Counseling.”

Methods of Achieving Validity and Reliability

Validity. Validity, or the determination of whether the CBS measured what it prepared to measure, while allowing for meaningful inferences, was achieved through content validity, predictive or correlative validity, and construct validity. Internal content validity was arrived at through direct questioning that logically led to the conclusion desired by the hypothesis, in a form appropriate to those using the instrument.

The questions posed were carefully formulated based on the research of writings by specialists in the field, to determine the effect of biblical counseling versus the effect of psychological counseling in the pursuit of hope.¹⁶⁴ The factors for the questions were painstakingly constructed based upon careful review of existing peer reviewed literature, the Bible, and the results of the “Pilot Study Biographical Questionnaire” (PSBQ), and

¹⁶⁴ Isaac, 125.

subsequently a conclusion was able to be coherently drawn from the results obtained through the CBS. Content validity was specific to the appropriateness of how hope is presented in both systems of counseling, and was strengthened through offering questions on ten different topics frequently focused on in counseling.¹⁶⁵ Predictive or criterion related validity was affirmed through formulation of the questions by comparison with the current criteria noted in the research that preceded its formation.¹⁶⁶ Construct validity was achieved through the scale aspect of the CBS, as questions were measured on a scale of 1-5 to provide both representative and consistent data, rather than by what could easily become vague or ambiguous opinion based answers.

Opinion answers (only the last question) were not included in the reporting of scores, but were rather used to informally assess how accurately participant's definitions of hope lined up with the theoretical framework presented in this study. The validity of statistical conclusion was determined to be more difficult to achieve, since those in psychological counseling are more often those who can afford it, and since those who completed the portion of the CBS that addressed psychological counseling were those with access to the internet. Thus, socio economic factors had an impact on the population that was studied for the aspect of psychological counseling. The study involved one level of stratification of the population, in that both males and females were represented in the sample.¹⁶⁷ Concurrent validity was observed through the different groups who answered

¹⁶⁵ Creswell, 196-7.

¹⁶⁶ For example, the research areas listed in Barry Schwartz's essay on "Pitfalls on the Road to a Positive Psychology of Hope" lists ways in which psychology attempts to "nurture strong and resilient people" were used in the formation of questions to measure ways psychology offers hope. Schwartz, 399-412.

¹⁶⁷ Creswell, 156

questions on the scale. The scores for the two gender groups were different, establishing concurrent validity.¹⁶⁸

Reliability. Reliability was established through internal consistency, test-retest correlations, and consistency in administration and scoring.¹⁶⁹ Internal consistency reliability was estimated through Cronbach's Alpha, which is useful to measure reliability in instruments that use the Likert-type scale. Cronbach's Alpha combined the number of test items and the average inter-correlation among the items for the major research question. In using Cronbach's Alpha, a score of .70 is generally required to indicate reliability.¹⁷⁰

The results for the major research question of the CBS reflected high uni-dimensional reliability, as evidenced from the Cronbach's Alpha ratings listed in Table 3. Table 3 outlines the research questions and the variables considered in studying data to verify the hypothesis, including the Cronbach's Alpha ratings for survey items addressing the major research question. Only one factor was considered for minor research question, negating the use of Cronbach's Alpha to indicate reliability.

It was the goal of the researcher to be able to compare the results of PSBQ with CBS, and establish reliability by correlation between the scores on the two instruments. A score of $r = 1.00$ or $r = -1.00$ on those questions would have indicated a perfect relationship while a 0 score would have indicated no relationship.¹⁷¹

¹⁶⁸ Paul D. Leedy and Jeanne Ellis Ormrod. *Practical Research: Planning and Design*, 8th ed. (NJ:Pearson Education, Inc, 2005), 97-100.

¹⁶⁹ Creswell, 158.

¹⁷⁰ The formula for Cronbach's Alpha was obtained from: <http://www.ats.ucla.edu/stat/Spss/faq/alpha.html>; (accessed March 10, 2009).

¹⁷¹ Keith G. Diem, *A Step-by-Step Guide to Developing Effective Questionnaires and Survey Procedures for Program Evaluation and Research* (NJ:Rutgers Cook College, 2002); available from <http://www.austincc.edu/npo/resources/docs/stepbystep%20guide%20to%20developing%20effective%20questionnaires.pdf>; Internet.

Table 3. Cronbach's Alpha Ratings of the CBS.

Variables for major research question	Research Question	Items on "Counseling Biographical Survey"	Cronbach's Alpha Rating
Dependent variable (x axis): <i>Observes level of hope reported</i> To arrive at the dependent variable an average of multiple variables is used.	Descriptive research question: <i>What level of hope does the counselee report having reached?</i>	The average number arrived at from #s 6-10 of both the "Psychological Counseling" and the "Biblical Counseling" question.	Questions 6-10 to arrive at level of hope in Psychological Counseling= 0.900601484 Reliability verified Questions 6-10 to arrive at level of hope in Biblical Counseling= 0.945351684 Reliability verified
Independent variable (y axis): <i>Observes strength of counseling reported?</i> To arrive at the independent variable an average of multiple variables is used.	What level of counseling was this level of hope reached in? <i>What was the level of Psychological or Biblical counseling intensity?</i>	The average number arrived at from #s 1-5 of both the "Psychological Counseling" and the "Biblical Counseling" question.	Questions 1-5 to arrive at strength of counseling in Psychological Counseling= 1.059258963 Reliability verified Questions 1-5 to arrive at strength of counseling in Biblical Counseling= 0.918365439 Reliability verified

While consistency in test administration and scoring across the entire population being surveyed was carefully recorded, with numbers entered into an excel spreadsheet by one person who manually compared the data of CBS with PSBQ on more than one occasion, the necessity of adapting the CBS provided a threat to external validity, and removed the possibility of establishing numerical correlation between the two surveys. Even so, the similarity of overall test results on both the PSBQ and the CBS still clearly points toward some level of test-retest reliability, although it was not able to be numerically proven.

Threats to external and internal validity of the design employed. Threats to internal validity were carefully considered and reduced through meticulous research of

the theoretical frameworks by not only this researcher, but also through thorough research of the theoretical frameworks of the various theorists who have been foundational to psychological counseling and biblical counseling. Internal content validity was lessened through considering ten topics of counseling, and formulating and ultimately offering the participants questions that related to each of those topics. External validity, or reliability, was more difficult to ensure, particularly since the pilot study had been amended, yet the questions were similar enough in content to assist in establishing an observable level of test-retest reliability. Since the PSBQ Cronbach's Alpha ratings had proven that the survey required amendment in order to achieve reliability; therefore necessitating the adaptation of the survey to increase reliability overrode the necessity for an identical survey in establishing exact test-retest reliability. The similarity of results does speak for some form of test-retest reliability, although numerical confirmation is not available.

A threat to reliability was introduced when standardization was removed and the CBS was offered in two manners – by United States Postal Service or by World Wide Web. The increase in sample size was considered advantageous enough to offset this danger.

Suspected Limitations and Weaknesses of the “Counseling Biographical Survey”

Limitations of the CBS included the inability to generalize the findings across age or race, since findings were unrepresentative of these factors. In the area of biblical counseling, which was defined as counseling offered by counselors who are trained according to Scripture apart from psychology and offered to counselees from a church affiliated Center that does not charge for counseling, the entire socio economic strata was potentially involved. However, in regards to psychological counseling, the socio-

economic factor was not considered. Therefore, the results were best able to be generalized across the socio economic strata for biblical counseling. Racial factors were not considered, since biblical counseling considers there to be one race, with all humankind being created in the image of God. Although limited by a lack of recognition of socio-economic or racial differences, the results would still be of assistance in generalizing for psychological counseling.¹⁷²

Other weaknesses of the CBS included a lack of consideration given to potential differences between types of psychological counseling that are offered, nor did it consider the possibility of overlap, integrating Christian counseling into the psychological page of the survey.¹⁷³ The CBS also did not consider duration of counseling or skill level of the counselor, thereby limiting generalization across all instances of counseling.

A geographical weakness includes individuals receiving counseling predominantly in western New York and New England, while including various southern States for the Biblical counseling portion of the survey; and is possibly more nationally representative for the psychological counseling portion of the survey.

Several imbalances weaken the study, such as imbalance in male/female responders, with approximately 40% of the responders being men, and 60% women. A similar imbalance weakens the ability to generalize in that close to 60% of the responders reported regarding biblical counseling, and only 40% from psychological counseling.

Another consideration that limits the study is that of those reporting regarding psychological counseling, some had received the CBS by mail, ensuring that they had

¹⁷² Creswell, 148-149.

¹⁷³ For example, those seeking psychological counseling might find their counselor to be a psychoanalyst, a cognitive behavior therapist, a Christian counselor who adds some Bible to his or her choice of psychological concepts, or a combination of multiple theories. The resulting treatment will greatly affect the psychologist's focus.

truly been involved in counseling. Some of the individuals reporting regarding psychological counseling responded to the internet version of the study, where there was no ability to verify that they had actually been involved in counseling. Those individuals who responded regarding receiving Biblical counseling received the CBS by mail, ensuring actual involvement in counseling.

While these weaknesses and limitations impact the absolute generalization of the results to the entire counseling population, the results do support the hypothesis of the paper, and will be helpful in creating interest for future research.

Sampling and Delimitations

The sampling procedure consisted initially in sending the PSBQ (Appendix A), in which the participants answered questions regarding their personal experience regarding the type of counseling they were involved with, to counselees who had been involved in either biblical or psychological counseling. The questions provide opportunity to report the level of hope attained, and the method by which hope was prescribed. The instrument developed to gather data was a Likert-type scale which presents questions to be answered on a scale of 1-5, with 1 being not at all, and 5 being very much so. The PSBQ was sent to twenty-eight participants, of whom fifteen responded by filling out and returning it.

For the CBS, the sampling procedure included the mailing of surveys to one hundred thirty counselees who had been involved in either or both psychological or biblical counseling, as well as the offering of the survey on www.psychologicalresearchonthenet.com and www.surveymonkey.com. Of those surveys that were mailed out, sixty-one were completed. Fifteen counselees responded to the internet version, for a total of seventy-six completed surveys.

Definition of Population, Description of Participants and Site

The population for the CBS included both adult men and women of various socioeconomic backgrounds, from a predominantly western New York State area who had previously been involved in some type of counseling.

The developmental steps toward ascertaining participants for CBS, which was developed on the assessment of PSBQ results, were to identify counseling centers that agreed to ask their counselees regarding willingness to answer CBS, and then conduct the CBS by mailing the anonymous questionnaire to various individuals who have been involved in counseling. As a result of the PSBQ, it became evident that a more widespread method of reaching survey participants who had been involved in psychological counseling would be helpful. Thus, the psychological portion of the study was made available on the internet www.surveymonkey.com, a survey marketing organization, and www.psychologicalresearchonthenet.com, a site hosted by J.F. Krantz.

The targeted population for participation in CBS allowed for a representation from counselees who had been involved in either psychological or biblical counseling. Non-probability convenience sampling was the design used for this research, due to the lack of controls in the internet offering of the questionnaire. Potential respondents were limited to those who had internet access or who had sought counsel at centers that were willing to comply, and ultimately those counselees who voluntarily chose to respond.

Defense and Justification of Sampling Procedures

It was the intended desire to use as large a sample size as was reasonably possible for the CBS, yet the best description of CBS's sampling procedure is convenience sampling. Several intentional limitations resulted in determining the sample from the population. In order to increase sample size, the survey was made available to willing Counseling Center participants and offered to the general public on the internet, with the

recognition that the sample is not representative of the overall population of human beings and is biased to a considerable degree. The sample is limited then to those with internet access and interest in completing surveys on the topic of counseling, and is further narrowed to those who have been involved in counseling. These convenience factors must be recognized in drawing inferences about a larger population.

Limits of Generalization

Convenience sampling caused limitations in generalizing the data from the sample back to the whole population. However, since the survey utilized a Likert style questionnaire to achieve a numerical rating for a qualitative topic, the replies can validly be considered as potentially indicative of general trend, even if not exact in accurate generalization.

Population Representation

An initial question at the beginning of CBS allows the participant to identify whether male or female, thus representation of gender is observed. Socio-economic representation was somewhat limited, with the psychological portion of the survey targeting those with internet access and interest as well as those involved in free counseling. The mailed portion of the survey more accurately represented a greater socio-economic sector since it was mailed to those involved in counseling offered at no cost to the counselee.

Protection of Human Subjects

Names of Counseling Centers, individuals, counselors, and counselees were not reported in CBS to protect the confidentiality of such. The Counseling Centers were listed under one of two categories: Psychological or Biblical. A letter asking permission to use the data collected without revealing names or locations accompanied CBS.

Compliance with the Trinity Theological Seminary “Research Ethics Checklist” was also observed (See Appendix E). Participation in CBS was either voluntary or non-participation. If those receiving the survey did not wish to participate, they were given the option to return the accompanying letter with a box checked off indicating they did not wish to participate. A non-response was also obviously indicative of non-participation.

Development of the “Counseling Biographical Survey” (CBS) following the “Pilot Study Biographical Questionnaire” (PSBQ)

The instrument used, the CBS, was a Likert-type scale type of instrument (see Appendix A). The format of data collection complemented the biographical nature of the study, and was conducive to a rapid turnaround in response. A biographical questionnaire was chosen because hope is internal, thus data would be better obtained through self reporting of personal experience, rather than observation by a third party. A cross-sectional population was surveyed at two different points in time, first through PSBQ (see Appendix C), then through CBS.

Definition and Questioning of Hypothesis through Pilot Study Biographical Questionnaire PSBQ

The PSBQ was conducted as a field test to provide a foundational basis to continue the study, and indicated a probable likelihood that the hypothesis of this study, would be confirmed that a statistical predication would reveal that biblical counseling produces the highest level of hope.

The Likert-type scale instrument PSBQ was conducted to permit preliminary testing of the hypothesis. The PSBQ was accompanied by a letter of agreement (Appendix D). Running the pilot study led to the recognition of the necessity to review

some of the approaches, to result in more clear-cut findings.¹⁷⁴ PSBQ's purpose was to assess the major research question of this study by surveying three types of counseling: Secular, Christian (integrated), and Biblical. The purpose for which counseling was sought was measured according to severity of problem. Level of hope was measured and compared to type of counseling. As a result of PSBQ, a strengthened study, the CBS, was developed that narrowed the line of questioning to two fields (psychological and biblical), and created a precise, specific minor research question regarding one aspect of hope.

Carrying Out of Pilot Study

Twenty eight people were given the opportunity to complete the PSBQ, of which fifteen responded. Confirmatory data analysis revealed a far greater level of hope reported in biblical counseling than in psychological counseling, and encouraged moving forward with the major research question. As data analysis progressed, strength of counseling reported in PSBQ so strongly correlated with level of hope that the determination was made to integrate strength of counseling into the major research question of CBS.

Weaknesses in Pilot Study: Validity and Reliability

In attempting to establish reliability, Cronbach's Alpha was used, and the ratings in the questions posed for biblical counseling did verify reliability. Reliability was also verified for the minor research question regarding level of hope and strength of counseling. However, the questions posed for psychological counseling revealed a problematic weakness, observable in Table 4, which presents the questions and Cronbach's Alpha rating results of the PSBQ.

¹⁷⁴ Isaac

Table 4. Cronbach's Alpha ratings for PSBQ.

Variables for major research question	Research Question	Items on Survey	Cronbach's Alpha rating
Dependent variable (x axis): <i>Level of hope reported</i>	Descriptive research question: <i>What level of hope do you report having reached?</i>	The average number arrived at from 2.a. 1-7, or 2.c.1-7.	2.a. 1-7 = 0.480392157 This number showed too much dimensionality for questions regarding level of hope in psychological counseling. 2.c. 1-7 = 0.827209533 Reliability was verified
Independent variable (y axis): <i>Type of counseling</i>	What type of counseling was this level of hope reached in? <i>Psychological</i> <i>Biblical</i>	2a 1-7 2c 1-7	n/a

Research to Strengthen Areas of Weakness

To strengthen the weaknesses evidenced in PSBQ, research on dimensions used in psychological counseling led to formulating CBS upon the basis of ten topics. The topics led to a ten factor question to determine strength of counseling for both psychological and biblical counseling. The topics for the facts to measure strength of counseling were: meaning, guilt, view of trials, faith, and self. The topics for questions to determine level of hope for both psychological and biblical counseling were: solution, future disappointments, courage, death, and outlook. One statement was formulated for each of the ten topics to correlate with research on how hope is presented on that topic, for both psychological and biblical counseling.

The first factor of the CBS question considered meaning in life. For those responding on the basis of psychological counseling, this factor recognized the theories that find meaning in life to be self-defined, apart from God. For the individuals

responding on the basis of Biblical counseling, the first factor recognized the necessity of glorifying God for meaning in life. The topic which comprised the second factor dealt with guilt and was formulated from the understanding that psychological counseling may or may not deal with the aspect of guilt, while Biblical counseling will definitely deal with guilt through the Gospel of Jesus Christ. The third factor focused on how psychological counseling would postulate acceptance of situation and self as necessary for hope, while Biblical counseling would view trials in light of God's sovereignty and the necessity of the individual firmly and faithfully resting in that divine sovereignty. The fourth factor recognized that while psychologically based counseling may promote faith in Supreme Being or Meaning, Biblical counseling promotes foundational faith the existence of the God of the Bible who rewards those who earnestly seek Him. The fifth survey factor was propelled by the aspect of dealing with self in recognition of the contrast between psychological counseling's existential understanding of self and others, and Biblical counseling's recognition that Jesus Christ demands denial of self with growing in awareness of God and the manner in which He sees people. Inter-item covariance was determined for these five factors to arrive at a reliable reported level for strength of counseling.

The sixth through tenth factors provided an improved ability to assess the level of hope reported by those involved in psychological or biblical counseling. The sixth factor considered the topic of solution. For psychological counseling this factor considered solution in terms of whether counseling led to greater acceptance of self and the past, resulting in better ability to connect with others, while the Biblical counseling factor considered forgiveness of sins and restoration with God as the basis of reconciliation with others. A seventh element of the survey looked to the topic of future disappointments,

with the psychological question focusing on coping skills given in psychological counseling, while the biblical counseling question presented trust in God as necessary for the essence in dealing with future disappointment. The survey's eighth factor considered courage in terms of facing self and feelings for psychological counseling, and in terms of facing God and His divine perspective for biblical counseling. The aspect of looking ahead toward death was the ninth factor, focusing on awareness and acceptance as the psychological viewpoint that leads to hope, but life after death as the future orientation leading to hope in biblical counseling. The tenth and final factor attempted to ascertain whether a new outlook in regards to future problems in general was achieved.

The questions formatted in the CBS were in the form of statements in which the participant was asked to choose one of the following responses: strongly disagree (1), disagree (2), agree slightly (3), agree (4), or very strongly agree (5). For biblical counseling, the statements for each topic area were based on the research of Scriptural demarcation regarding hope, while for psychological counseling the statements were based on research of scholarly literature that pertain to hope.

Redefinition and Questioning of Hypothesis through the “Counseling Biographical Survey” (CBS)

The definition of the hypothesis for the CBS remained consistent with the PSBQ. However, the method of questioning the hypothesis was improved for the CBS. This was done by increasing the number of elements considered within the major research question, and combining level of hope with strength of counseling within the question. One important element of the hypothesis, the topic of guilt, was isolated as the minor research question of CBS.

Since the PSBQ questions did not prove to be internally reliable because of the similarity of the answers, it was determined that the questions for the CBS should be less directional in nature and should cover more dimensions of the topic. Therefore, rather than considering only four aspects of hope as in the PSBQ, the CBS progressed to consider ten aspects of hope. Also, the level of hope and the strength of counseling were no longer separated into two different types of questions, as they had been for the PSBQ. The CBS was reformatted to ask one question covering ten dimensions; and within those ten dimensions both level of hope and strength of counseling were reported.

Operational Procedures for “Counseling Biographical Survey” (CBS)

To investigate the differences between processes and outcomes for the two types of counseling being studied, data was obtained from a sample of people who had been recipients of counseling, either biblical or psychological. Data was collected through the survey that has been described above which was accompanied by a letter of intent, and required the participants voluntary agreement.

Data Collection Procedures

In collecting data, the CBS was offered to those involved in biblical or psychological counseling through mailing to counselees from Counseling Centers, and through internet completion of the survey. Upon determining Counseling Centers willing to be involved in asking counselees to answer CBS and to sign the “Agreement to Participate” (Appendix B), CBS was mailed directly to counselees. Those participants who had been mailed the survey, return-mailed completed surveys to the researcher, while internet participants who agreed to participate completed the study on the internet.¹⁷⁵ Each survey participant was initially asked to identify their gender and was

¹⁷⁵ Site address is <http://www.surveymonkey.com>.

then asked whether they had been involved in psychological or biblical counseling. Upon answering these two questions, the participants were accordingly directed to answer one ten-factor question regarding the type of counseling in which they had experience.

The findings were then compiled to determine whether the data supported the hypothesis that hope is predominantly presented in biblical counseling. The findings were statistically assessed, using the ordinal scale measurements of the two variables, to determine that they asserted the premise that Biblical counseling is the area of counseling that prescribes hope to the counselee. The hypothesis was assessed by comparing the answers of the first five questions to the answers of the final five questions, and then by comparing the two types of counseling, determining correlation but not causation.

Accompanying Letter of Intent and “Agreement to Participate”

An accompanying letter of intent informed participants of the surveyor’s request to gather data regarding how hope is reached in counseling, informed them that they would be asked to identify gender, and gave the option to complete one ten part question based on the type of counseling they had been involved in. Participation was totally voluntarily, participants were held in strict confidentiality and anonymity, and all were free to complete or not complete the survey. Participants gave informed consent to use the survey in the research for this paper.

Data Analysis

Excel data spreadsheets facilitated the processing of the CBS. As well as careful data entry, multiple reviews helped ensure accuracy.

Data Processing Procedures

Data was processed through the entry of each participants response into an excel database. Each participant’s survey answers were numbered, that number was physically

written on their response sheet and entered into the corresponding data row of the excel document. The data entry was manually checked to ensure that it corresponded with the number.

Scatter plots and bar graphs were used to aid in the analyzing of the data, and in the communication of the results, with the numerical information of the excel document providing the raw data for these displays.

Quantitative and Qualitative Data Analysis

The goal of analyzing the data was to relate the findings to the original hypothesis and the specific research questions, through description of the relationship between the null hypothesis and the research problem hypothesis. As well as quantitative data, the data had to be gathered and analyzed in such a manner that it could be related qualitatively to the context of the larger picture of preexisting literature and theories. Not only was analysis of the data by statistical methods used, including the use of Cronbach's Alpha to determine internal reliability, it was also analyzed in practical terms. This provided the possibility that the information in this paper could be of further use in the field. It was also important to analyze the data in light of identified weaknesses of the study, thus critical analysis of the weaknesses and strengths of the survey has been implemented.

Chapter 4

FINDINGS OF THE “COUNSELING BIOGRAPHICAL SURVEY”

The purpose of this study is to validate the hypothesis that Biblical counseling is the form of counseling which not only best prescribes hope but in which hope is predominantly foundational. This chapter will discuss the compilation protocol, reveal the findings, and evaluate the design of the survey that was formatted and implemented. The findings of the Likert-type survey, although localized, are still useful since, as indicated earlier, it did cross gender and socio economic strata in questioning two types of counseling.

Compilation Protocol

After permission was granted to mail the survey to Counseling Center attendees, the CBS survey was made available by either direct mail or internet. An introductory letter describing the use of the survey accompanied the CBS. Once “Agreement to Participate” (Appendix B) had been completed and gender noted; identification of the type of counseling the individual was involved and therefore had direct experience in so that the survey participant could be able to answer a question consisting of ten elements.

Data Compilation and Analysis

Since the ten factors which survey participants were asked to report upon were discrete, five scale options were offered for each dimension of the question. Those options were given a numerical value to provide ordinal data. Participants chose to either: strongly disagree (1), disagree (2), agree slightly (3), agree (4), or very strongly agree (5).

The data was organized by manual entry into excel data spreadsheets with one sheet for each of the two types of counseling being studied - psychological counseling and Biblical counseling. For each type of counseling, the first five elements of the question (that measured strength of counseling, the independent variable) were entered and inter-item covariance recorded. Inter-item covariance was then found for the last five elements of the question (that measured level of hope, the dependent variable). The findings were statistically assessed based on the ordinal scale measurements of the two variables (strength of counseling and level of hope) for each type of counseling, to determine that the results asserted the premise that Biblical counseling is the area of counseling that prescribes hope to the counselee. It was possible to obtain correlation ordinal scale measurement questions in the CBS, but not causation. In summary, the hypothesis was assessed by comparing the answers of the first five elements to the question of the final five elements of the question, and then comparing the two sets of numbers that represented each of the two types of counseling.

Statistical Measures applied to the Data

Cronbach's alpha was used to determine test reliability for each aspect of the questions. Cronbach's alpha rating for the dependent variable of psychological counseling was 0.900601484. For the dependent variable of biblical counseling, it was 0.945351685, verifying reliability for the measurements of level of hope. Reliability was also verified for the questions addressing the independent variable (strength of counseling) of both types of counseling being studied, with 1.059258963 for psychological counseling and 0.918365439 for biblical counseling.

Inter-item covariance was then obtained for each reported aspect of the variables, and finally for each variable, with bar charts and scatter plots as the chosen vehicles to

display these findings. Mode and median for both the dependent and independent variables of both types of counseling were also obtained.

Research Findings of the CBS

The major research question asked which type of counseling best prescribed and produced hope using five factors to measure strength of counseling as the independent variable for the two types of counseling, and five factors to measure level of hope as the dependent variable for the two types of counseling. Reported levels of hope and strength of counseling from the CBS results are displayed in Figures 1-5 below.

Findings and Displays of the Major Research Question

Reported Levels of Hope. Reported levels of hope varied between the two types of counseling being studied, with reported hope in biblical counseling being significantly higher. As Figure 1 indicates, Biblical counselee data revealed a result of 4.457, nearly midpoint between strong and very strong agreement that hope was reported in the contexts of solution, future disappointment, courage, death and outlook. Psychological counselee data was significantly lower at 2.578, approximately midpoint between disagreeing and agreeing.

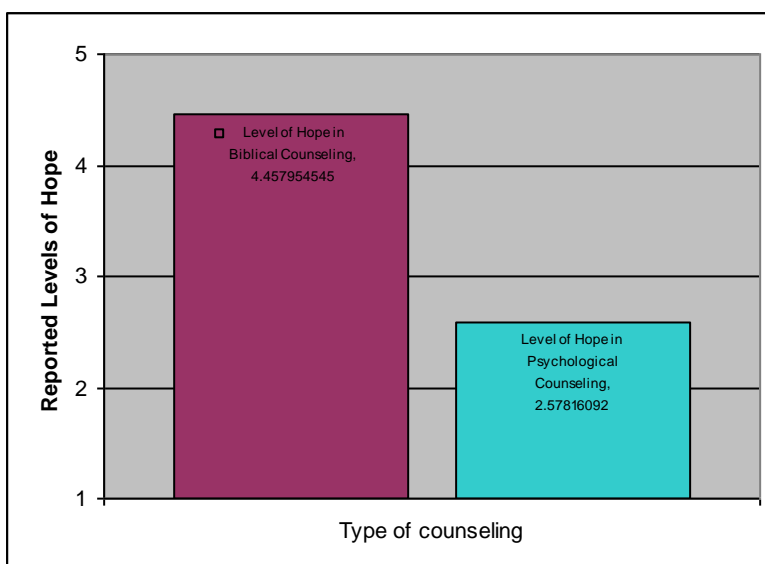


Fig. 1. Levels of hope for Biblical and Psychological Counseling

Reported Strength of Counseling. Figure 2 indicates that Biblical counselee data revealed a result of 4.57, just past the midpoint between strong and very strong agreement regarding the factors for strong counseling in the contexts of meaning, guilt, view of trials, faith, and self/others. Psychological counselee data was significantly lower at 2.95, near to agreement regarding the factors indicating strength of counseling.

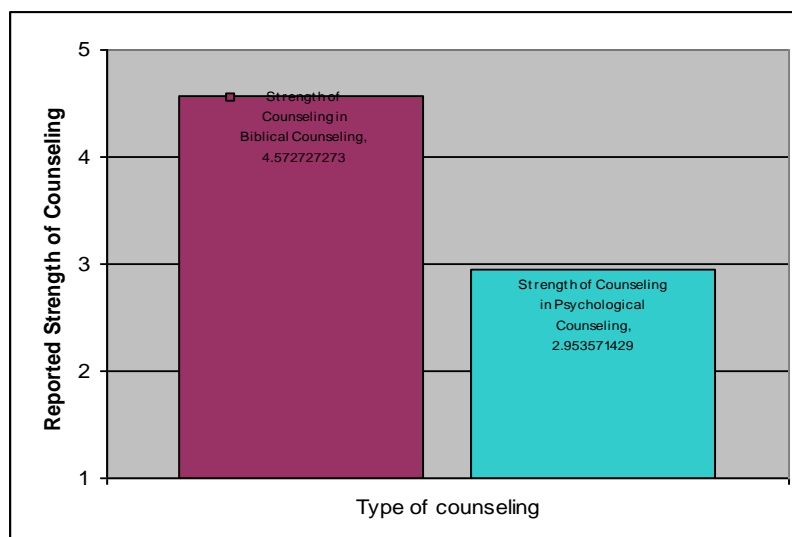


Fig. 2. Strength of counseling for Biblical and Psychological Counseling

Levels of Hope Compared to Strength of Counseling for Both Types of Counseling. The results of the CBS indicate that strength of counseling correlates with level of hope, and is consistently somewhat higher than the level of hope attained. For Biblical counseling, the strength of counseling was almost identical to the level of hope while for psychological counseling, the level of hope is below the strength of counseling. Figure 3 also gives a visual indication of the statistically significant difference between Biblical and psychological counseling that supports the hypothesis that hope is the product of Biblical counseling.

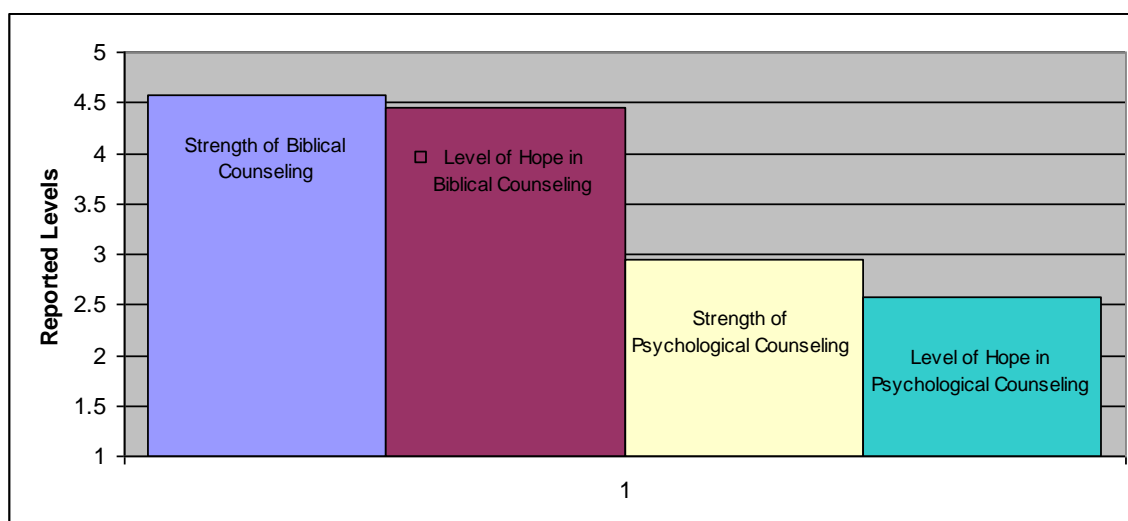


Fig. 3. Bar graph comparison of the variables (Reported Strength of Counseling and Level of Hope) for Biblical and Psychological counseling.

Scatterplot Comparison of Levels of Hope/Strength of Counseling for Both Types of Counseling. Although the information compiled for the scatterplot in Figure 4 is identical to that of the chart in Figure 3, the scatterplot is helpful as a visual indicator of the wider range of data collected regarding psychological counseling. Figure 4 reveals that psychological counseling has lower start and end points in terms of how strong the

counseling was and in terms of how much hope was reported, while biblical counseling begins stronger and ends higher.

The scatterplot also reveals that for Biblical counseling, counselees reported similar levels of strength of counseling and level of hope. For psychological counseling, a wider discrepancy can be noted between strength of counseling and level of hope reported.

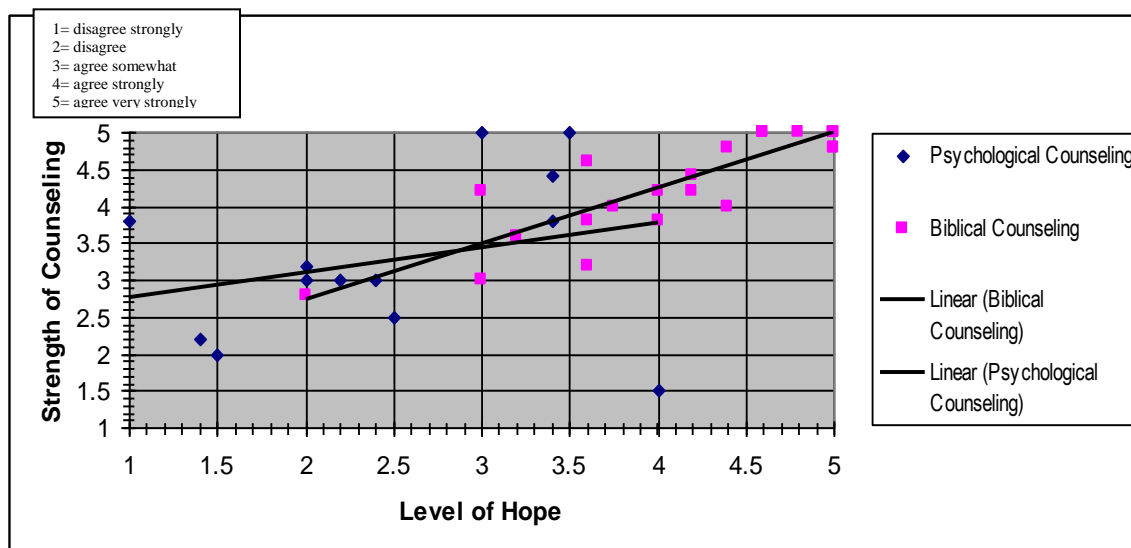


Fig. 4. Scatterplot comparison of the variables (Reported Strength of Counseling and Level of Hope) for both types of counseling.

Findings and Displays of the Minor Research Question

The minor research question pulled out the factor of guilt and compared it with the level of hope reported for both types of counseling. This factor was separated from the greater question because dealing with guilt is foundational and central to biblical counseling, and because of the marked differences between how biblical counseling and psychological counseling address the issue of guilt.

The minor research question compared the level of dealing with guilt with the level of hope for both types of counseling. As observable in Figure 5, the level of dealing with guilt in biblical counseling (4.456) was almost identical to the level of hope in biblical counseling (4.458), both near the midpoint between strong and very strong agreement. In psychological counseling, dealing with guilt was reported as (3) agreement, yet the level of hope attained reported was between disagreement and agreement at 2.578. Since the methods of dealing with guilt differ for both types of counseling, some correlation between the method of dealing with guilt in biblical counseling and the higher level of hope reported is observed, and some correlation between the method of dealing with guilt in psychological counseling and the lower level of hope reported is observed. A comparison of Figure 5 with Figure 3 reveals that the level of dealing with guilt in biblical counseling (4.456) is slightly lower than general strength of counseling (4.573) in biblical counseling.

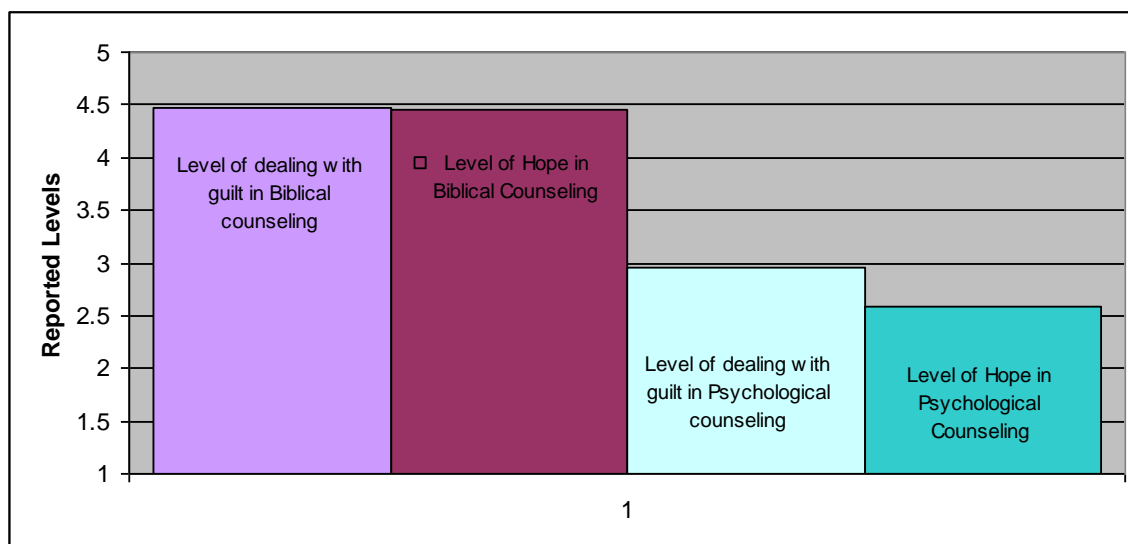


Fig. 5. Comparison of the reported levels for “Dealing with Guilt” and “Level of Hope” in Biblical and Psychological Counseling.

Statistical Measures of Central Tendency Obtained by CBS Results

Based on the statistical results of the Likert-type survey, the null hypothesis is easily rejected, and statistical significance is attached to the proposed theoretical statement that it is biblical counseling which prescribes and produces hope, thus supporting the hypothesis of this paper, that hope is found in Biblical counseling.

In addressing the major research question, the mode (most frequently occurring score) for level of hope reported in Biblical counseling was strong agreement (5). The median (midpoint) for level of hope reported in Biblical counseling was also 5. The mode for level of hope in psychological counseling was disagreement (2). The median score for level of hope reported in psychological counseling was 2.8. These measures of central tendency predict that hope is more likely to be reported by those participating in biblical counseling.

The mode for strength of counseling reported in Biblical counseling was strong agreement (5). The median score for strength of counseling reported in Biblical counseling was also 5. The mode for strength of counseling in psychological counseling was between disagreement and agreement (2.6). The median score for strength of counseling reported in psychological counseling was 3.2. Higher strength of counseling was reported in biblical counseling than in psychological counseling, providing statistical probability that biblical counseling will be reported as stronger counseling.

In considering the minor research question, by comparing Figure 5 with Figure 3, comparing how much guilt was dealt with in counseling with the level of hope reported, the data is similar to the results of the major research question, at a slightly elevated level of . The mode for dealing with guilt in psychological counseling was higher than general strength of counseling, with slight agreement (3). The median score for dealing with guilt

in psychological counseling was also 3, again, the same median score as general strength of counseling. The mode for the aspect of dealing with guilt in Biblical counseling was strong agreement (5). The median score for dealing with guilt in Biblical counseling was also 5.

An interesting observation regarding the guilt factor was made when separating the scores of men from the scores of women. In biblical counseling, for men and women the mode and medium of the guilt factor was 5, but the average score for women was slightly lower (4.423) than for men (4.529). In psychological counseling, for men and women the mode and medium of the guilt factor was 3, but the average score for women was slightly higher (3.071) than for men (2.667). This observation could prompt further research in a gender controlled study, regarding the question of how different aspects of counseling, particularly the aspect of guilt, are dealt with, compared to the levels of hope reported.

Summary of conclusions

Several conclusions can be drawn from this study. First, in support of the proposed hypothesis, biblical counseling consistently resulted in the highest reported level of hope, for both the Pilot study and the CBS. As predicted, the type of counseling and the issues tackled (as represented by the independent predictor variables called Strength of Counseling in the CBS) impacted the (as represented by the dependent variables called Level of Hope in the CBS), and they did so in the predicted manner.

The wide disparity between the levels of hope reported between the two types of counseling within the study is presented in Figure 1. This graph provides a clear visual picture comparing the data compiled in the study revealing biblical counseling to be focused on presenting and prescribing hope in a much more consistent and foundational

manner than that of the other form of counseling studied, psychological counseling. As the graph is considered, it is easily ascertained that biblical counseling's goal of being hope-focused did indeed meet its destination on a consistent level, whereas psychological counseling was left wanting in relation to presenting hope as a major element.

Similar numbers were found and portrayed in the graph entitled Figure 2. The difference between strengths of counseling for biblical and psychological counseling appears to be extremely similar to Figure 1. Biblical counseling far exceeds that of its counterpart in this study, psychological counseling. It is apparent that those individuals who have been recipients of biblical counseling compared to those who have undergone psychological counseling noted a wide disparity when rating the strength of counseling.

When considering the bar charts presented in Figure 3, a conclusion that is easily reached is that the strength of counseling was strongly associated with the hope that was prescribed and promoted within the counseling. The two graphs looked almost identical, indicating that the data revealed that those involved in biblical counseling deemed the biblical counseling to be both strong and also very hope centered, while those involved in psychological counseling were only marginally impressed by both the strength and also the hope given through such counseling. Therefore the conclusion can be made that an individual rates the strength of counseling received relative to the hope that the counseling promoted.

The scatter plot graph, Figure 4, reveals in linear form the data compiled from this study to show that the stronger the counselee believed the counseling to be was directly related to the degree of hope that was given. The counselee in both cases considered the counseling strong based primarily on the fact of whether or not hope was prescribed and

promoted within the counseling. Biblical counseling was rated much higher in strength and was consistently rated higher in hope promoting. It could be concluded that an individual considers counseling strong based on the degree of hope that they realize when the counseling is concluded.

Another interesting element that this study reveals is found within Figure 5, indicating that the degree to which counseling deals with handling of guilt within ones life is directly proportionate to the level of hope that is gleaned within the counseling. The level of dealing with guilt within biblical counseling was high on the graph at the same ranking as the level of hope that was taken out of the counseling. The psychological counseling reportedly dealt with guilt on a much smaller scale within the counseling and the level of hope that was realized also was much smaller. The study then clearly reveals that biblical counseling promotes hope by looking outside of oneself in dealing with the problem of guilt. It is a weak scenario when humans are told to forgive themselves and in that find hope. The question of guilt which everyone deals with must be dealt with by the manner provided by the Creator, that being through the forgiveness by the blood of Jesus Christ that He sacrificially shed on the cross of Calvary in providing atonement for all who put their faith in Him as Lord and Savior. The road to dealing with guilt is not found within, leaving those in search of answers from within sorely wanting in dealing with the main robber of hope, that being guilt.

Findings of the CBS in Relationship to Previously Cited Research

The finding of the CBS, that Biblical counseling offers hope, is consistent with the writings of the early church, as explored in chapter two, which clearly connected hope with God's Word. The observations noted earlier in this study¹⁷⁶ by Evagrius, Cassian,

¹⁷⁶ Chapter 2 dealt at length with the teachings of each of these men.

Pope St. Gregory, Thomas Aquinas, and Baxter disclose that both the quest for hope and the problem of guilt are ancient, and that until the introduction of psychology, the fulfillment of hope was recognized as being found in God and Scripture. With the introduction of psychological theories, mankind's constant search for hope, through discovering how to reconcile the problem of guilt, began to move away from looking to God. This is consistent with the findings of the survey in the contexts of both the major and minor research question, and raises further questioning as to whether the problem of guilt is being adequately addressed in the hope-giving realm of biblical counseling.

The minor research question interacted with Freud's introduction of confusion regarding guilt, with his manner of considering the problem of guilt as false guilt.¹⁷⁷ Although the CBS revealed that psychological counseling has a relatively high level of dealing with guilt, the reported level of hope is lower. Further research is necessary to conclude whether the manner in which psychology deals with guilt adds to its lack of ability to promote and produce hope.

The results of the CBS survey challenged the noted findings of the Journal of Psychiatric and Mental Health Nursing that there is no theory or research that offers hope in suicidal people,¹⁷⁸ for the level of hope reported by counselee's pursuing biblical counseling was significantly higher than the level reported from psychological counseling. Although participants represented that the teachings of psychology were strongly presented, at times more strongly than the level of hope reported, psychological counseling did not generate hope to the extent that biblical counseling did. Thus the results of the CBS verify the hypothesis of this study and the writings of such biblical

¹⁷⁷ C. Wayne Mayhall, "Sigmund Freud and the problem of guilt," *Christian Research Journal*, 31, 1 (2008).

¹⁷⁸ Cutcliffe, 2002.

counselors as David Powlison,¹⁷⁹ that in order for hope giving counseling to be effective, there can be no psychological disconnecting of spiritual darkness and psychological darkness.

Whether psychology attempts to promote and produce hope through elevated feelings (Freud, Groopman,¹⁸⁰) or through choosing and acting on goals (Beck, Dufault and Martocchio, Snyder, Seligman¹⁸¹), the CBS reveals that psychological counseling has not been successful as biblical counseling, which promotes and produces hope through Scripture.¹⁸² The results of the study further revealed that the recent increase in elevating self and self-defined concepts and goals which has come to be understood through psychological influence as the basis for hope, through such teachings as C. R. Snyder's cognitive selection and pursuit of goals to instill hope,¹⁸³ must be re-considered and challenged. Indeed, the lower levels of hope reported through psychological counseling by the participants of the CBS reflect the ambiguous stand of such instruments as Edey's *The Counselor's Introduction to Hope Tools*.¹⁸⁴

Psychologists (Wong, Frankl), and step recovery programs will go so far as to maintain that faith is a necessary element of hope, and even faith in God, is necessary.¹⁸⁵ Yet, without that faith being in the God of the Bible, and the Word of God being

¹⁷⁹ David Powlison, "The Therapeutic Gospel" available from www.9Marks.org (accessed June 14, 2009).

¹⁸⁰ J. Groopman, *The Anatomy of Hope: How People Prevail in the Face of Illness*, (New York: Random House, 2004), 198.

¹⁸¹ K. Dufault and B. Martocchio, "Hope: its spheres and dimensions," *Nursing Clinics of North America* 20, no. 2, (1985): 380

¹⁸² Romans 15:4

¹⁸³ Snyder, 2002.

¹⁸⁴ Edey, 2005.

¹⁸⁵ Paul T. P. Wong, *The doctor and the soul: From psychotherapy to logotherapy*. (New York: Vintage Books, 1986), 97.

Alcoholics Anonymous World Services, *Alcoholics Anonymous: The story of how many thousands of men and women have recovered from alcoholism*, 3rd ed. (New York: Alcoholics Anonymous World Services, 1976): 220.

effectively ministered, the CBS provides statistical confirmation that hope will not be promoted and produced.

Evaluation of the “Counseling Biographical Survey” Design

While the CBS offers important findings, there were several uncontrolled factors influencing data outcomes.

Discussion of Uncontrolled Factors Influencing Data Outcomes

While the CBS offers several important findings, several uncontrolled factors may have influenced data outcomes. Gender, while observed, was not controlled. Cultural differences were not considered, since the majority of the responders were from one area of Western New York, although a wide socio-economic stratus was represented. Age of participant was completely uncontrolled, without consideration of the differences between the elderly or the young.

The subject of the survey, counseling, is not a well defined science, due to the human element. While the survey did attempt to address strength of counseling, counselor skill level and personality dynamic of the relationship between counselor and counselee, was not measured. The varying levels of hope based focus of the counselor would impact counseling, and ultimately the data. For example, a counselor with a strong self focus would present less hope than a counselor focused on the counselee, and counselor effectiveness was an uncontrolled aspect of the survey.

The term “psychological counseling” is problematic for the survey, since there is no defining textbook, theory, or methodology. The only consistent aspect of psychological counseling is the diagnostic tool, the DSMIV, and even that has proven to be inconsistent, with numerous revisions. Thus, there is no control for the underlying mindset of the psychological counselor. On the other hand, Biblical counseling has tight

controls in that there is a universal textbook that has stood the test of time, that being nearly 2,000 years. Biblical counselors function from no other theoretical framework than the Bible, separating them from counselors who claim to be Christian but counsel from a foundationally psychological mindset.

The self-report aspect of the data was also completely uncontrolled. Self-report data may be ripe with problems of perception differences, as well as circumstances surrounding the time of receiving the survey.

While the sample who received the study by mail was controlled to have definitely been involved in counseling, the internet offering of the study did not allow for control of who was actually completing the survey, potentially affecting the data outcomes. This would only have affected those completing the psychological counseling questionnaire, since the biblical counseling questionnaire did not receive any internet responses.

Resulting Weaknesses in the Data and their Resolution

The CBS makes several helpful observations, yet there are some obvious limitations to the study. First, while the sample for the preliminary pilot study was included in the actual study, it was a much smaller population, and the weaknesses of the pilot study assisted in development of the CBS, compromising the longitudinal aspect of the study. This weakness, however, can also prove advantageous, for if the same population had been surveyed in an identical manner twice, the benefit from thinking through the questions posed in the CBS would have impacted the second run.

A second limitation is found in the retrospective aspect of the study, given that human memory is not always accurate. While not exhaustive in its nature, the CBS led the participants to recall and consider not only the counseling that they received but also

how it had affected them in the time that had lapsed since receiving counseling. This raises problems with how reliable the answers were due to varying lengths of time that had passed between the actual counseling experiences and the answering of the survey. To balance this problem, careful study and consideration of the factors included was given to the survey questions.

Another weakness is found in the sample itself. The sample size of 76 included disproportionate numbers of men (29) and women (47). If the observation of the minor research question regarding the aspect of guilt and the different levels of reporting on this topic from men and women were to be further studied or used as conclusive, it should be conducted with controlled gender numbers. Perception differences and attribution styles will have affected the levels reported in the survey.

A misleading element in the findings comes from the people who responded to both the psychological and biblical counseling survey questions of the CBS. The accuracy of the results may have been affected in that those who had received psychological counseling may have become disenchanted with it, continued to seek counseling that would prove profitable, and eventually found biblical counseling. Thus, the psychological counseling that those individuals had received may have been inefficient. At the same time this would endorse that Biblical counseling is hope based, while psychological counseling is not. A solution to this weakness would be to run a study from a sample population that had only experienced one or the other type of counseling.

Another weakness is that survey developer bias is definitely towards Biblical counseling, as the CBS was conceived and birthed within the domain of a church and Biblical Counseling Center, in which the core is faith and hope, being completely sure

that that gospel of Jesus Christ is truth. To counter this weakness, the pilot study was adjusted, and careful research was conducted to ensure that the questions being asked reflected the language and mindset of psychological counseling.

Analysis vs. Discussion and Interpretation of the Findings

Analysis of the facts derived from the responses of the participants shows that the results of the CBS point with statistical significance to Biblical counseling as the vehicle to prescribe and promote hope. In interpreting and discussing the findings, the researcher's hypothesis is borne out, that Biblical counseling is Jesus Christ centered, and that Jesus Christ is the definition of hope, thus Biblical counseling's very definition or essence is hope centered.

Chapter 5

SUMMARY AND DISCUSSION

The problem of why one individual can not only perceive hope but also seek a hopeful solution within a given situation, while another individual sees nothing but bleakness and subsequent hopelessness within a similar situation is one which mankind has long sought to address. Scrutiny of historical literature revealed that the question of hope for humanity in a fallen world has been a concentrated focus of authors and preachers. Careful consideration of data gathered through the survey used in this paper unveiled support for the hypothesis of this paper, that the origin and offering of hope is Biblically based. In the 21st Century, that means that is through biblical counseling rather than psychological counseling that hope is perceived, promoted, prescribed, and produced. Conclusively, the manner in which individuals believe hope is attained and sought and the manner in which individuals receive counseling, are determining factors impacting whether individuals will live within a hopeful worldview.

When an individual lives within the belief system that hope is somehow an innate quality that each human being is born with, that this hope lives dormant within the inner man so that the character of hope simply needs to be encouraged to surface, it reveals a belief that to live in a state of hope one must look inward. In this mindset, the dilemma that is at the root of the problem then, is that one must simply find the key, do the work so that one can successfully pull the innate hope to the surface.

Another human being might hold to the belief that hope is actually found through behavioral modification, which prescribes that hope is produced as actions and thoughts are manually adjusted. According to this teaching, hope can be conceived within the mind. One of the avenues that this line of teaching would promote is the promotion of laughter as a stimulate of hope, adhering to the thought that if one laughs enough or enacts enough hope generating deeds, hope will abound within the mind.

However, the conclusion of this paper reveals a lack of hope for those who merely search within or attempt to modify behavior. Rather, the external source of hope revealed in the Bible, prescribed and produced in biblical counseling, is one source, the Lord Jesus Christ. It is within a personal faith in God through Jesus Christ that sins can be forgiven, leaving the individual guilt free; a foundational concept of biblical counseling according to the manual that the creator of the world has divinely given to man, the Bible. The implementation of the findings of this paper are echoed in the words of D. Martyn Lloyd Jones, who insists the church must teach that, “You have to take yourself in hand... You must turn on yourself, upbraid yourself, condemn yourself, exhort yourself, and say to yourself, “Hope thou in God.”¹⁸⁶

Research Purpose

This paper pursued the premise that biblical counseling produces hope. Based on Scriptural indicatives and imperatives, hope was defined as being sure that there is a source, reason, and sufficient solution for every present and future negative possibility, apart from feelings. It was established that the authoritative foundation of the Bible necessitates a biblical analysis of hope for effective counseling, since hope is to be

¹⁸⁶ D. Martyn Lloyd Jones, *Spiritual Depression: Its Causes and Its Cures*, (Grand Rapids, MI: Wm. B. Eerdmans, 1990) 21.

understood as one of three main elements of Christian character and a core element of biblical doctrine.

By relative comparison, although psychological counselors have the goal of providing solutions for the problems of humanity, hope was not found to be a foundational concept for psychological counseling in general. This was revealed through exploration of the methodologies by which psychology seeks to assist mankind and confirmed by examination of data.

In biblical counseling, based on Scripture, hope is united with faith and love, and is antithetical to merely seeing or possessing. Hope is an essential and fundamental element of Christian life, so fundamentally essential indeed, that, like faith and love, it can itself designate the essence of biblical teaching for those who follow the Bible (Christian). In hope the whole glory of the Christian calling is centered. Christ is the actual object of the believer's hope, because it is in His second coming that the hope of glory will be fulfilled. Hope is spoken of as "lively" within the Bible. It is described as a living hope, a hope that will not fail nor perish but have a perennial life. In the fifth chapter of Romans, verse two the "hope" spoken of is objective; "the hope set before us," is namely, eternal life. The Greek word translated "hope" in the New Testament is "*elpes*" which is defined as an expectation, and within the New Testament it is used in a positive sense, being the joyful and confident expectation of eternal salvation.

Summary of Problem

Within this study, consideration was given as to whether the purpose of counseling is simply the necessity of learning how to methodologically or systematically deal with specific circumstances encountered during the day to day grind of life, or whether there is a more far reaching purpose for counseling. This paper considered the

goal of counseling to be not only a focus on dealing with present circumstances, but also the art of teaching an individual how to view and discern problems, according to an overarching understanding of the effect of the problematic elements of life, and of how difficult circumstances can promote hope.

Hope defined within biblical counseling is the earnest recognition and acknowledgement that God alone is indeed sovereign and the Giver of all good things. Yet since the fall of man in the Garden of Eden, as recorded in Genesis chapter three, mankind has been tempted and lured away from the very God who not only created man but also wants the best for him, into believing and living in direct contrast to His commands in the Bible. In living according to personal desires, man has been drawn away by, and subsequently sought after, a counterfeit form of hope based on not only what he thinks and believes but also what is tangible in life. Therefore the faith required to walk with the God of creation, the God of the Bible, is sadly missing. Resultantly, man lives overwhelmed by his own understanding, along the way losing any chance of the assurance of hope which can only be given by the Giver of all good things.

To truly walk through life with an attitude of hope, one must walk according to the truths found in the very words which the God of creation has given to man, the Holy Scriptures, and not according to ones own thoughts nor to the persuasive words of men. This study revealed that it is within the dynamic of mankind seeking for the source of hope that the problem of hope lies. At issue is the fact that God is both the source and the giver of hope, not only for today but for all eternity, while man not only seeks but also tries to create his own hope. As man sets his own standards and measures of attaining hope, he turns to look to the foundation of what is tangible rather than what is spiritual as the source.

Human beings, since the Garden of Eden where both Adam and Eve chose to disobey God and eat of the fruit of the tree of Knowledge of Good and Evil, have consistently refused to choose God and obey Him. Over the course of time, while God has continually and patiently initiated a personal relationship with individuals, humanity in general has just as vigorously adopted lifestyles and ways of thinking that are in direct opposition to what God has clearly laid down in His Holy Scriptures.

The Devil, who the Bible describes as the Father of lies and who holds the diabolical distinction of being responsible for the evil influence of sin within the world, has prescribed and promoted an adversarial relationship between man and his creator God. Satan's method of operation is unveiled in Genesis chapter three where he cast doubt on, distorts and finally denies the very words of God. In his constant pursuit of discrediting God's promises of blessings and curses, he is a master at presenting the counterfeit, making what is actually good look bad and what is truly evil look attractive and enticing.

Over the course of history, man has consistently been duped into assuming a worldview and making decisions that rebuff God and His ways and in turn following what Satan himself desires. Neither the devil's desire nor his methods have veered from the focus. He is in constant attack mode against the promises of God. As he counterfeits, presenting what looks good, but is not best in the sight of God, he attacks in an effort that hearts be distracted, discouraged and end up in a state of despair.

This study reveals that when man is left to himself and his own natural way of thinking, the result will not be to promote hope in the manner that God does. Biblical counseling stands alone within the arena of counseling as hope centered, prescribing and promoting hope to the hopeless, through the unfailing love of God and the sacrificial

price paid by Jesus Christ at the cross for the wages of sin earned by man. The word of God clearly commands and exhorts all humanity to put faith in God through Jesus Christ, and subsequently in the power of the Holy Spirit, in order to live lives that exemplify actions and attitudes that glorify God. At the same time, man chooses the antithesis to God's way and manifests actions and attitudes which glorify self.

A major weakness for psychological counseling was that although there was often intelligent and careful description through observations, and the provoking of further questioning, it was found wanting in regards to prescribing hope or being able to precisely explain inner man motivation.

Biblical counseling, on the other hand, considers the manifestation of hope as resulting from the work of God within the spirit of a man. This hope is conceived and birthed within the very core of any individual through the power of God that is as sure and solid as the God in whom it is founded. The latter, the path of life apart from God, presents and procures a hope that is fragile and easily shattered, resulting only as long as a persons' faith in self is strong. When circumstances of life result in burdensome trials, this hope dissolves because it is only as strong as the positive thinking can withstand the onslaught of trouble amid life.

Summary of Methodology

The methodology followed in this paper began with research of the historical literature dealing with the topic of hope, and consideration of the works of many different authors within the fields of both biblical and psychological counseling. It was the aim through this research to pursue and establish a foundational basis for both biblical counseling and psychological counseling in order to gain a clear understanding of both.

An initial observation recognized the cohesiveness found in biblical counseling, wherein the Bible was the one textbook foundationally and consistently cited by each of the biblical counseling authors, who provided a succinct and comprehensive understanding of how hope is offered. An understanding of psychological counseling proved to be more challenging since no one set of standards was cited by the authors. Therefore the psychological form of counseling was scattered, similar to the result of a shotgun blast, rather than refined and precise like that of a rifle shot. The many authors representing themselves as authoritative for the field of psychological counseling each presented a personal viewpoint based on varying points of origin apart from an absolute standard.

After studying the literature of both counseling fields of this study, the next step was to develop an objective questionnaire that would best unveil the manner in which hope was prescribed and promoted within biblical and psychological counseling. A pilot study was initially introduced to a list of possible participants who had been identified through counseling centers. Upon completion and return of the pilot study (PSBQ) the data was tabulated. As the data was studied, it was concluded that the study could be improved to make the findings more reliable. With the understanding that the survey was in need of being refined, a second survey, the Counseling Biographical Survey (CBS) was designed. The CBS was a Likert-type survey.

In the CBS, a single question for each type of counseling was crafted, comprising of ten elements. The ten factors considered in the question revealed counselees personal assessment of the counseling process. The first five elements unearthed the strength of counseling while the last five sought to reveal the level of hope that was found to be prescribed and promoted within the counseling. The CBS was sent out by United States

postal service along with self addressed stamped envelopes. Simultaneously an electronic form was made available to the general public.

This survey asked individuals who had been involved in biblical or psychological counseling to identify their gender and then respond to one scale question containing the ten elements. Participants were also given opportunity to define hope in twenty five words or less. The responses of the second survey by mail and internet were then tabulated and found to be reliable according to Cronbach's Alpha ratings, the measuring standard which had gauged the first survey as unreliable.

The scale data from the CBS was recorded, as well as the subjective hope definitions submitted by a number of participants. The scale data was then incorporated into bar graphs and scatter plots to better consider and ascertain the findings of the study. After several graphs and charts were constructed, subsequent conclusions were drawn in regards to the levels of strength of counseling and also the relevant hope that was prescribed and produced within the counseling process. With these in hand, conclusions were noted and reports written.

Summary of Findings

In summarizing the findings of the CBS, the conclusions clearly indicate acceptance of the research hypothesis. The survey, developed with the aim to investigate the areas of counseling in question, found that biblical counseling, in comparison to psychological counseling, prescribed and promoted hope in a statistically significant manner.

Statistically, biblical counseling far succeeded psychological counseling in both areas of study. The measurements for strength of counseling and level of hope within the biblical counseling process far outweighed these elements in psychological counseling.

The subjective definitions of those involved in biblical counseling indicated a clear understanding of what hope consists of and where hope could be sought and how it could be found, and revealed the producing of a mindset able to rise above what might otherwise be deemed a negative element. The definitions indicated the necessity of realizing and acknowledging any circumstance through the eyes of a God who not only is the source of unconditional love but who also sacrificially loves humanity.¹⁸⁷

Concurrently, the results of this paper reveal that the more intently an individual looks within self to seek and find hope, the more hope becomes an unattainable goal. It is not within oneself that forgiveness or the ridding of guilt occurs, only by the forgiveness of God Almighty and the sacrificial Lamb of God, Jesus Christ.

The author of this paper sought to understand why one individual can respond with hope, seeing the proverbial light at the end of the tunnel while another sees nothing but doom and gloom amid the tunnels of life. Individuals respond very differently when faced with what appears to be a hopeless situation such as being told that they have a cancer that will take their life within weeks. Biblical counseling can promote, prescribe and produce the assurance of hope, instead of the mindset that leads to the overwhelming feeling of hopelessness.

In the survey, presented by mail and internet, a question comprised of ten elements either posed counseling from the wisdom man has assembled towards training individuals how to cope with situations amid life here on earth, or posed counseling from the Word of God and the ultimate sense of hopefulness found in Him. The results of this study evidenced a significant increase in the level of hope reported on in biblical counseling, while psychological counseling was more aligned with a mindset of

¹⁸⁷ 1 John 4:7-9

maintaining a sense of managing one's life amid trials rather than prescribing or promoting hope.

This study produced validation that while secular psychology can define hope to a certain degree and set it as a destination, it can not as effectively lay out the plan or map out the strategy for properly traveling the route that would ultimately lead to the destination of hope. Biblical counseling, based on the Word of God, the Creator and Sustainer of humanity, is based upon the very essence of hope, being focused not simply on the here and now but on the life that follows one's existence here on earth.

A major difference revealed was that psychological counseling focuses on the day to day issues of life and how to cope by methods of managing, while biblical counseling focuses on how to perceive and deal with situations that arise in life according to understanding that this life is not the final destination. Another element that was revealed within the realm of biblical counseling was that hope is promoted in the biblical fact that God actually uses each situation and circumstance within a person's life who loves God to conform them into the very image of Jesus Christ Himself.¹⁸⁸

Applications and Implications from Biblical Counselee Definitions of Hope

Each participant of the CBS was given the opportunity in their own words to briefly define what the term "hope" meant to them personally, after their involvement in counseling. A weakness of the formatting of the CBS must be acknowledged, in that the opportunity to give this definition followed the question regarding biblical counseling, and did not follow the question regarding psychological counseling. Thus, none of the participants in the study who had been involved in psychological counseling continued to the end of the paper and participated by giving their personal definition of hope. It was

¹⁸⁸ Romans 8:28-29

not the intent of the author to so exclude the psychological counseling participants.

However, because of this unfortunate formatting of the survey, it is impossible to make any assumptions or statements as to why psychological counselees did not define hope, and impossible to consider a subjective definition of hope by counselees of psychological counseling. This however, does not negate the usefulness of the definitions given by many biblical counseling participants.

The following paragraphs summarize the subjective responses of biblical counseling participants' personal definitions of hope. The responses varied in certain elements, but the consistent vein that ran throughout was that faith and hope run concurrent to each other, and are found only in the sacrificial redemptive blood of Jesus Christ on the cross of Calvary through His death, burial and resurrection that paid the price for sin and defeated sins curse, death.¹⁸⁹

It is noteworthy that many of the definitions focused first and foremost on the Source of hope as being found in God through Jesus Christ and a faith in Him. Also many of the responses included an understanding that living within a hopeful mindset was based on faith in God's promises, His love, and an eternal existence that follows life on earth, the biblical truth that there is both a heaven and a hell.

Not surprising was the fact that the responses pointed to the Bible as the place where the teachings of God are to be found. Without the agreement that the Word of God is sufficient for each problem and that it is fact absolute truth, the biblical counselor does not have the authority that God intended the Scriptures to be. The Bible is presented to man by God as inerrant, sufficient in and of itself, and with authority to lead man to explain to man who God is and what it is that He desires from individuals. It is in the

¹⁸⁹ 1 Corinthians 15:1-4

very agreement that the Bible is the bottom line in counseling that biblical counseling can find its' strength and foundation and ultimately prescribe and promote hope. This foundational element of biblical counseling cannot be overstated.

An essential element in the pursuit of a relationship with God is the forgiveness of sin found in the sacrificial death, burial and resurrection of Jesus Christ, God's Son. Another strong facet, brought forth in the responses of the participants, was the fact that God is indeed sovereign over all creation and that nothing takes place without God allowing it to happen. The assurance of resting in God's sovereignty, knowing that nothing happens apart from God overseeing and allowing it to take place, is a powerful force in the understanding and journey toward hope. It is within one's understanding of God's sovereignty that hope is conceived. A small god produces a fragile hope, the God of the Bible is presented as completely in authority over the world and thus produces a steadfast hope.

For hope, one must take the Bible as God's written word, the inspired Scriptures, and the source of Truth. Apart from this fact, all other forms of teaching, counseling and doctrine break down to the splintering of opinions. This reveals why the Devil so adamantly desires to cast doubt on, deny and distort the very Word of God as he so vividly displayed in Genesis chapter Three where sin was introduced into humanity. This fact must also be part of the conclusion of this study since psychological counseling desires to find answers apart from God. Does this not sound like a ploy from the devil who comes to rob, kill and destroy?¹⁹⁰ Any element of counseling or any body of knowledge based on a desire to be separate from God can be considered to be elevating itself to this form of adversarial wisdom to God's authoritative knowledge and wisdom.

¹⁹⁰ John 10:10a

Amid the synopsis of hope, described by the participants, another common theme pointed to a personal assurance of being destined for heaven, the everlasting Paradise where one will spend eternity glorifying and praising God. This is a firm foundation that hope can rest upon, facing the future with certainty rather than with a wish and an unfounded prayer. The very hope of being secure in Christ, a mainstay of biblical counseling also flies in the face of psychological counseling, which teaches counselees to gain the ability to look within oneself for answers and reasons to life's questions. Within the teaching of biblical counseling, the Bible unequivocally states that it is by grace, unmerited favor from God, that an individual not only receives salvation but also has assurance of such salvation. Therefore, there is no looking within, but rather looking unto Jesus Christ as Savior who has sacrificially paid the price for sin by suffering on the Cross of Calvary.

The very basis brought forth in the participants objective responses to how they would describe hope in twenty five words or less was that faith in Jesus Christ as God's Son and His finished work is the source and foundation of hope. What is interesting to consider is that within each of the responses, the source of hope is found somewhere else other than self. That hope is not conjured up in some remedy of self-help, or learning to laugh, which in turn will alter a sad soul into a merry soul. The source of hope, for these participants that had undergone biblical counseling, was found outside of themselves in the person of Jesus Christ and not in some program. God's love was not earned by anything they had done, but rather in spite of what they had done. Romans 5:8 records "that while we were yet sinners, Christ died for us." That is the true realization of hope that is founded and grounded in Jesus Christ alone, removing any notion of pride or

boasting. Nothing anyone has done can be good enough to earn this salvation and subsequent hope.¹⁹¹

Another clear factor, which the responses defining hope centered on, was Christ setting forth that He came for those who were in need of a physician, those who realized their spiritual poverty and realized that they were in need of a Savior.¹⁹² Thus the only prerequisite to experiencing hope was that one must realize that they are, in and of themselves, hopeless. Before one ever comes to Jesus Christ as Lord and Savior of life, one must come to the end or crucifixion of self.¹⁹³ This is another message of biblical counseling that is antithetical to psychological counseling where hope is sought and found within self. Therefore each individual must search within one's own person, to find the hope which psychology theoretically poses as being present. This self-seeking journey actually leads to utter helplessness and subsequent hopelessness because, as taught in the Bible, man does not find the wherewithal to compose a hopeful mindset within his frail and feeble mind.

Not only does the biblical fact of grace in Jesus Christ prescribe that hope is available for anyone, it also levels the playing field. By demanding that salvation is by faith alone, a gift from God to man through Jesus Christ, it thus removes any man made levels of society that put an elitist mentality to meriting honor in this world. No financial position, no societal position, no heritage, nothing earns God's favor apart from faith in Christ.

Hope then is found in the reception of a life which includes God's promises found in the Holy Scriptures. God's love demonstrated in the very fact that not only did God

¹⁹¹ Romans 3:21-31

¹⁹² Mark 2:17, Matthew 5:3

¹⁹³ Luke 9:23, Galatians 2:20

send His only Son to die to pay the price for the sin of the world but also that this Son, Jesus Christ willingly sacrificed Himself on the cross of Calvary in a humble act of obedience to the Father. Hope also includes being brought into a peaceful relationship with God which is culminated by being glorified someday, knowing that one's future is secure in heaven with Christ.

Hope must have a valid content, and biblical hope then is based on faith in God who is revealed in the Word of God. This source of truth, reveals that hope is found in Christ alone, who is revealed in the Bible as the Way, the Truth and the Life. (John 14:6). Jesus Christ is the hope for anyone who responds to God by receiving and putting their trust in Him as their personal Savior. This act of redemption is the essence of hope of an individual who lives in a sinful, fallen world. This Jesus Christ, the Son of God, according to the Word of God, is Sovereign over all creation. He needs no other being to exist; He is because He is.

Hope is not simply knowing, but more importantly believing and trusting that God is in control of all and that He is not only the beginning but also the end. In putting one's faith in Jesus Christ, it is foundation that confession of personal sin is made, that there is repentance and subsequent forgiveness from God. It is upon this act of divine forgiveness, being declared righteous by an almighty Holy God, that one is given a new heart, becomes a new creation with a radical new way of thinking and a completely new set of desires. 2 Corinthians 5:17 "Therefore if any man is in Christ, he is a new creation, the old has passed away, behold all things have become new." Being in Christ holds the fact that one is given a brand new heart, with desires reversed from being self-serving to desiring God's will to be done. The fact of being in Christ elicits hope which rests secure in the divine knowledge that Jesus Christ reveals Himself to those who put their trust in

Him. Hope therefore lies in the Lord Jesus Christ alone, resulting in eternity with Him in heaven.

The assurance of heaven is the ultimate realization of hope. Understanding and acknowledgement that this world is not the final resting ground, manifests hope and brings confidence according to God's salvation through the grace of Jesus Christ found in His death, burial and resurrection. Hope is a confidence in knowing something is going to take place in time. Like the hope we have in our Lord and Savior Jesus Christ, we know He is returning, therefore we put our hope in Him.

Hope for the present was also a key issue with the participant's responses. In defining hope it is fundamental to understand that although one has sinned and rebelled against God in every aspect of life, God's promises can be counted on as good. 1 John 1:9 promises "If I confess my sin, He is faithful and just to forgive my sin and cleanse me of all unrighteousness." One can know, believe and can rest in the everlasting promise that a mighty, forgiving God can change lives in a powerful manner.

An aspect of hope revealed in this study was how the Source of hope according to these former biblical counselees was distinctly identical. Hope is found in Jesus Christ and no other. When an individual puts their faith in the Lord, faith equals hope in Jesus' atoning blood alone, whose love endures forever. He will never leave us nor forsake His own; He is the hope of the world. Psalm 39:7, "And now Lord what do I wait for? My hope is in you."

Hope is found in the very assurance that the atonement and redemption found in Jesus Christ puts an individual in a right standing with God the Father. Simply, hope is found as one knows beyond a shadow of doubt that one is right with God. This hope feeds into the desire that a believer has to faithfully follow whatever path God has

planned, and to believe that path is the safest route one could possibly travel. Hope is having the faith in the Lord to know that he is in control of all and understand one's role is to know, believe, and live as an obedient doer of His Word.

Hope is found in the knowledge and faith that God is in control of one's present state and also is sovereign which includes one's past as well as one's future. With any trial that is presented in one's life, hope manifests itself in the knowledge that God is actually using these trials to conform the one who loves God into the image of God's Son, Jesus Christ. Therefore, hope is declared in the full payment by the redemptive work of Jesus Christ for a believers sins; past, present and future. Without this forgiveness, there is no hope. Yet Jesus Christ is not only the suffering Savior, by also by defeating death in rising from the dead He became living Lord who will come again to judge the living and the dead. Any disciple of Jesus Christ must understand that faith, grace, mercy, truth, and humility are all rooted in the sacrificial death, the burial and rising of Jesus Christ from the grave.

Biblical hope is antithetical to the teaching of psychology. Hope according to the Bible is attained by letting go of oneself, and allowing Jesus to transform the individual into a new creation. Hope is subsequently found in one's desire for what is best or righteous. Even though a person may be uncertain of what will specifically come to be in the future, faith realizes, acknowledges and trusts that God is in control and will never leave nor abandon His children.¹⁹⁴

Hope also manifests itself as in the desire that a certain future outcome is secure in the hands of one who is bigger than what is seen. The Psalmist writes in chapter thirty three, verse seventeen: "A horse is a vain hope for safely; Neither shall it deliver any by

¹⁹⁴ Hebrews 13:5

its great strength.” Thus a Christian can have complete confidence, be one hundred percent sure in the hope of the promises of God rather than in one’s own personal strength or fortitude.

Hope is found in the understanding and belief that one can actually stand confidently before a Holy God. In the book of Romans, the Apostle Paul writes in chapter five, verses one and two, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.” These verses point out the fact that the only way that anyone can stand before the Almighty Holy God of heaven is through faith in the grace of Jesus Christ, God’s only Son.¹⁹⁵ Therefore the ultimate in application of this truth is that Jesus Christ loves human beings and based upon contrite confession of personal sin, forgives human beings.

Hope is the realization of a worldview that has the mindset that God is in control. For a disciple of Christ, one’s outlook becomes dovetailed with ones hope in the biblical fact that a sin infected soul has been restored to a relationship with God. This reconciliation is provided by the atonement of Jesus Christ who shed His blood for the sins of humanity. Much like the joy of King David of the Old Testament, who worshipped the Lord until he was physically spent, Jesus Christ went to the Cross with a focus on joy that was set before Him. It pleased His soul to do what God, His heavenly Father wanted of Him. Similarly, hope radically changes ones worldview so that one no longer stands in one’s own righteousness, but is found to stand in the righteousness of Jesus Christ alone. Hope is found only through the finished work of the Cross of Jesus Christ, and must be found when one comes to the end of one self.

¹⁹⁵ Revelation 6:15-17

The vehicle that carries an individual to realize this hope found in Jesus Christ is presented in the truth of the Bible which reveals how to be reconciled to a relationship with God through the finished work of Jesus Christ. The Word of God also teaches individuals how to live in obedience to God. It is in the life in Christ that one finds hope and joy.

For biblical counselees, hope was conveyed as the expectation of something better than one deserves through faith in Jesus Christ as ones' Lord and Savior. No matter what sufferings one undergoes, nothing can compare with the glory that will someday be revealed when Jesus Christ returns in all His glory. Hope is founded and grounded in the very knowing and understanding and receiving of the truth that The Holy Spirit helps in personal weakness.¹⁹⁶

The conclusion of the subjective responses of those who have undergone biblical counseling is evident. The Bible is the indisputable authority and is clear that the hope of this world is found in Jesus Christ alone. Nothing a person says or nothing an individual does, not even any earthly achievement or notoriety will bring true hope to a life. Hope is secured in the truth of realizing that the debt of one's own personal sin has been paid by the sacrificial blood of Jesus Christ, and that forgiveness is declared when ones faith is placed in Him as both Savior and Lord of ones life; everything is Him and Christ alone.

Implications Based on the Research – Literature and the Study

According to the research of literature and the CBS, it is the Bible which clearly articulates the good news that hope is not only found in God, but also is secured in God, through faith in Jesus Christ His Son. Hope is not found in behavior modification, nor in

¹⁹⁶ Romans 8:26

the garnering of positive self-esteem through the experience of trying to somehow forgive oneself; hope and the comfort and fullness of life manifested by such, is found in the glad tidings of the Gospel of peace with God.

The mindset that hope can be found within an individual or produced by somehow changing ones behavioral habits as is promoted within psychological counseling is a problematic assessment due to human limitations regarding who humans are as naturally sinful beings. The deeper a human being looks into themselves, the bleaker the pursuit of hope becomes. Research of biblical truth reveals that the source of hope must not be sought from within, since it is in the very soul of man that hopelessness is conceived. Each individual on earth must have an Advocate to step up and be the source of hope within their lives. Within biblical counseling, the source of hope is clearly Jesus Christ and His finished work of salvation which is available to all men.

When a human being is transformed from the inside out, they are given a new heart and subsequently new desires comprise their worldview. No longer does a disciple of Christ think according to the way they did prior to being converted.¹⁹⁷ Hope therefore is understood and realized as to not being finitely bound to this earth and the offerings of earth, but rather to the looking forward to eternal paradise, the home of every true believer in Christ.¹⁹⁸

Impact Issues Based on the Research

An impact issue based on research includes the element that strong counseling will indeed deal directly with foundational issues of life that each person who lives on this earth deals with. These issues include such areas as hope, guilt, and finding a source that is outside of oneself to look for answers to such dilemmas of life.

¹⁹⁷ 2 Corinthians 5:17

¹⁹⁸ 1 John 2:8

There is a danger in the manner in which biblical counseling may be presented in that it would become simply a form of behavioral modification. In doing so, biblical counseling becomes externally focused, and does not touch the inner man. If in fact this is the case, it is false notion to assume or to believe that it could be profitable for long term change in life. The fact that biblical counseling addresses the heart, the inner man, is a key to the consistent presentation of the truth of the Gospel of Christ and the hope found therein.

It must be also be stated that using the Bible as a textbook, in a technical manner, rather than presenting the Scriptures as a living oracle to man by the Creator of man, is foreign to the plan that God has for the implementation of His Word. It is within the approach of using the Bible, not as a technical manual, but as a love letter from God to man, a Word which is alive, that biblical counseling properly focuses on the heart and ultimately prescribes and promotes the hope God has for mankind.

Counseling that simply deals with the present state of circumstances is missing key ingredients in assisting an individual to learn to be proactive in pursuing hope. Coping skills can be overstated if the inner man is not addressed. An individual who learns to cope, without learning hope, is on a slippery slope to hopelessness. While it is important that counseling addresses the thinking patterns that affect the individuals' mindset, it is the entire worldview, the outlook which an individual perceives the world through, that is vital to how one deems the future.

Dealing with disappointment, and unmet expectations, are major concerns when dealing with counseling. How an individual is able to discern the circumstances of life, and the subsequent manner in which not only the present time but also the future are affected, have direct bearing on the intellectual and emotional mindset of the individual.

If one is embattled in a troublesome circumstance and is taught to look inside of self, no source of hope will be found, rather the confusion and unrest that are the source of hopelessness.

Therefore, at the forefront of biblical counseling must remain the motives and mindsets of why actions are to be observed, rather than simply becoming a pattern of self-awareness that is empowered by a strong self-will. It is in the power of the Holy Spirit that biblical counseling unleashes the power to overcome the feelings of doubt, discouragement, and despair so that hope can abound in the most difficult and trying situations on earth.

Impact Issues Based on the Study and Definitions of Hope

Hope is best prescribed and promoted within the biblical counseling model. Hope is the fuel that fires the will to continue and is the assurance that what is happening to a person on that specific day does indeed have future ramifications. The CBS revealed that biblical counseling provides an avenue to present a proper definition of hope according to the Bible, and a vehicle by which individuals can come to understand that the source of hope is not found in self, but in God through the Lord Jesus Christ according to His Word and by the power of the Holy Spirit.

The strong message of biblical counseling that is missing within psychological counseling is that hope is secure in Christ. As biblical counseling prescribes and promotes hope, the counselee is drawn to the assurance that what events occur today are important and that each day is part of an overarching divine plan, rather than the all-consuming problem that those without hope would believe it to be.

Dealing with personal guilt is also a key element in the pursuit of hope. The CBS results confirmed that the more counseling dealt with guilt, the more the element of hope

was prescribed and promoted within counseling, and a higher measure of hope was attainable. Although the initially painful process of dealing with guilt is hard since human beings are given naturally to blaming others for their own transgressions, it is a short term pain, long term gain procedure. If an individual is simply instructed to look back and unearth events of the past that can somehow be used to blame others for the events of life, then all that is taking place is simply shifting the blame for personal guilt on someone else. Although each individual is a product of their environment, it is not biblically true that one has to act or think in a certain way because of ones' past. This is the freedom that biblical counseling brings to any situation, any life - that an individual can experience freedom from ones past through the forgiveness found in the redemptive work of Christ.

In dealing with a persons' guilt head on, biblical counseling presents the cure for guilt and thus opens the door to freedom from such guilt which carries with it the innate desire to blame others for what and why an individual has done what they have done. This cannot be understated, and must be one of the mainstays of biblical counseling since it is a foundation truth of the Gospel of Jesus Christ.

The CBS produced verifiable data that biblical counseling in addressing guilt was deemed strong in prescribing and promoting hope. Psychological counseling was not considered strong in prescribing and promoting hope; since guilt was not dealt with in a profitable manner, the prescription and promotion of hope was lacking.

The underlying truth gleaned from this paper is that left to himself man will not, in and of himself, be able to find hope. Man left to himself will not choose God but will look for alternative ways to live in a domain of his own election. Man will ultimately blame others for the ensuing state of hopelessness, leaving him in a state of self-defense without any righteousness of his own to rely and depend upon.

Applications Based on the Research

In applying the findings based on research, it must be promoted that for an individual to truly find assurance of hope there must be humble recognition of self as nothing but sinful, and recognition of the Lord Jesus Christ as the only source of forgiveness of such personal sin. Based on the research of this study, the assurance of hope is then attained in an individual who looks outside of themselves and unto Jesus Christ for redemption. In dealing with guilt and seeking a source of hope, it is God who forgives based upon an individual acknowledging personal spiritual bankruptcy and offering no way to pay the sin of which he has been convicted, with belief that God does indeed exist and that He rewards those who diligently seek Him.¹⁹⁹

Subjective Proposed Outcomes as a Result of the Literature Findings

Biblical counseling has been unchanging with a constant emphasis put on the hope found in the redemptive work of Jesus Christ alone. Foundationally, the textbook for biblical counseling is the Bible, therefore the teachings for not only how to live but how to glorify God Almighty in one's life are consistent. Throughout history, the consistency of biblical counseling is found in the very fact that the Bible has not changed. Early church leaders engaged in writing regarding hope being found solely in the God of heaven. The problem that man has faced over the centuries has consistently been from the act of putting trust in self, and thus relying in self rather than divine power in the attainment of hope.

Therefore it is the unchanging source of biblical counseling, the Holy Word of God that serves as the source of knowledge and wisdom. Until the influence of psychology became accepted, the Bible had been the source of teaching in the search for

¹⁹⁹ Matthew 5:3-12

hope. It is apparent from the literature researched in this paper, that it is imperative that an individual who seeks hope must put one's faith in the God of the Bible and in no other element.

Historically, the theological writings regarding the lack of hope, within our world at large, and the origin and offering of hope, as found within biblical counseling, expose the sovereignty of God and His seeking out of mankind. It is through the Bible, the Holy Word of God that not only the Source of hope, God Almighty, is revealed, but also how then one might seek to fulfill the desire for hope while alive on this earth. It is in the act of solely seeking hope that is prescribed and promoted through biblical counseling and not pursuing or following other avenues in the pursuit of hope, that the Bible becomes the very source of such hope.

While Biblical counseling is forthright and aggressive in its prescription and promotion of hope, psychological counseling is barely audible in what it says regarding hope. Hope appears to be extremely similar to the entire realm of the theories and teachings of psychological counseling, a constantly moving target. This state of flux which finds psychological counseling to be ever-changing carries with it an under-girding which is consistent within its place in history; that man can find the answers to his dilemmas of life within himself.²⁰⁰

Since psychological counseling teaches that the answers to the dilemmas of man are to be found within oneself, the problematic outcome is the quandary of developing what realistically describes hope and how can this become personally significant within a life. What is the future goal of one's life that would either profit or prescribe hope? Is

²⁰⁰ Psychological diagnosis and prescriptions are consistent with psychiatry's model of description and prescription, the Diagnostic and Statistical Manual IV (DSMIV), which is in a constant state of revision, presently undergoing its fifth revision.

hope then simply a feeling or is it a concrete assurance of some future event or outcome? It is in the study of the writings that research reveals that the overriding element that is problematic is that the theories of psychological counseling are constantly changing, and this state of flux leads to the constant altering of the definitions of key terms, not the least being the definition of hope. When the foundation of any form of teaching or counseling is constantly under renovation, the pillars and support systems that stem from the foundation are also always in a state of change. The many different theories, and ideas, regarding not only the definition of hope, but also how hope is attained, present a perplexing problem that is present at the core of the literature that deals with psychological counseling.

The one constant is that man is taught within psychological counseling to look inward and ultimately apart from God for hope. Yet according to the Bible, and what is taught in biblical counseling, it is actually God who is the only real and true source of hope. Therefore, in man's rejection of God, he has pursued avenues of all kinds in pandering after hope in a manner that can only lead back to man, and there he finds that he is ultimately not only inept, but also left wanting in the pursuit of hope, no matter how much he desires to alter his thinking or behavior. In the promotion of such pursuit of hope, individuals have allowed the deceptive belief that feelings produce and dictate thoughts. This mindset is in direct contradiction to the Bible and biblical counseling which clearly presents that a person's mind dictates a person's feelings.²⁰¹ The inevitable outcome of psychological counseling is that individuals are driven to more of a personal focus of self, with increased self-absorption in the process. This mindset is in direct

²⁰¹ James 1:25, John 13:17

contrast to the biblical thinking which prescribes being God centered is the path to hope, found alone through God's Son Jesus Christ.

A major dilemma with the theories of psychological counseling is that the concept of hope is never truly presented as an absolute possibility. The initial step in procuring hope within an individual, according to psychological counseling, is that an individual be able to express hope, while at the same time understanding that this origin and offering of hope may be proven wrong. Therefore, hope is a shifting mindset that only calls for more study. There is no concrete understanding within the literature of psychology regarding hope or where it originates, and thus very few suggestions in regards to prescribing hope and thus the lack of promotion of hope within the realm of psychological counseling.

A proposed outcome of this paper calls for biblical counseling to remain true to the text of the Scriptures. Otherwise hope, the very core element of such will be lost and it will become a series of behavioral modifications that result in Pharisaical lifestyles. It is only through foundational belief in the past promises of God in the Bible, through present patient endurance and resulting growth in character that includes dealing with guilt through the contrite confession of sin and resultant experience of grace and mercy in forgiveness of sin, and through the consistent future orientation that focuses on the joy and hope of heaven, that hope is prescribed and promoted.

Subjective Proposed Outcomes as a Result of the Study Findings and Definitions of Hope

It is both the responsibility and the privilege of the church to determine the areas that are problematic within the scope of the spiritual aspect of life. This would include how individuals think and how this affects their emotional state. In this pursuit, hope must be a focal point of counseling if indeed the counselee will be able to grow to the

point of no longer being dependent upon the counselor, instead becoming fully dependant upon the Lord. If hope is not the key element of counseling, the relationship of counselee and counselor is one in which the counselee becomes dependent and the individual is then tied to another human being for their hope.

The research of this study holds that, in the realm of biblical counseling, the element of hope within an individual's life comes from God and not from within self, the counselor, or the attaining of a positive outlook on life. It is also to be noted that this study revealed that psychological concepts of hope are found wanting.

This study also provided research which unveiled the necessity for biblical counselors to be aware, and cognizant, of the danger of being influenced by psychology rather than the doctrine of Scripture. The danger is in the undermining that God is the initiator in the relationship with man, not man seeking God. If, in fact, that latter is true, then man can adjust who God is according to his own desires. In doing so, man becomes in charge of the relationship, denying the sovereignty of God.

The fact of the existence of hope amid circumstances that would be problematic from a human perspective is a foundation of biblical counseling, while psychological counseling would put the mindset forth that envisioning a future without problems is what should be pursued. The method of biblical counseling teaches an individual to look into their own life, acknowledging their own sin, and realize the need for forgiveness which is the source and assurance that hope is available to all who come to God in humility through Jesus Christ's cleansing blood.

The danger for pastors being influenced by psychology stems from the onslaught of humanistic teaching within seminaries combined with a lack of biblical doctrine. The driving force is the pressure that is applied by the world's standards, presenting

psychology as a science rather than a theory. Many pastors are being drawn in, lured by what they see as a new way of dealing with problems within the church, rather than following the Word of God.

For counseling to be strong, to develop assurance of hope, the counselor must deal with the limitations and needs of the counselee, according to what the Bible says. It is not simply enough to have a personal opinion regarding how to give a person hope, but rather a faith in God, and His Word, that instructs humanity how to live and what it means to glorify God is required. The outcome that this study unearths is that psychology has been merged into many church settings, teaching church leaders and counselors to basically understand and interpret both the Bible and the individual's problems. Psychology, rather than the Word of God, has become the vehicle used to discern problems, and in doing so, man, not God, is the one setting the standards.

Counseling that does not deal with a person's guilt does not promote or prescribe lasting hope. That is due to the fact that it is the Holy Spirit who convicts the world of sin, righteousness and judgment, and that no one is beyond the long arm of God.²⁰² If guilt is not dealt with, the outcome is that the individual does not need a Savior. Thus that method of counseling is in direct opposition to God's plan for salvation, which has as its very foundation, hope. If, within counseling, one does not direct people towards the crucified, risen, and returning Jesus Christ, then the very element of hope has not been prescribed or promoted. This paper and the CBS results lead to the conclusion that if a biblical understanding of the origin and subsequent offering of hope, the sin in which man's state of hopelessness originates, is not unpacked and dealt with then the assurance of hope cannot be realized.

²⁰² John 16:8-11

Future

Future work in this area should include how guilt is dealt with within both areas of counseling, and its effects on the strength of counseling. It would also be of interest to consider in detail the difference in how males and females respond in the area of dealing with guilt. Preliminary data in this study revealed a disparity between the results for the genders in the area of admitting and also dealing with personal guilt.

One of the questions that this paper raises is in regards to the confusion of clearly defining guilt and the manner in which one pursues the dissolving of guilt, since much of psychological teaching has incorporated forms of dealing with guilt. Within psychological counseling, a manner of dealing with the problem of guilt has been diverted by the labeling of certain aspects as false guilt. Further research would be beneficial with the aim of concluding whether the manner in which psychological counseling deals with guilt adds to its lack of ability to promote and produce hope. If indeed guilt is dealt with in a manner in which the culpability is placed at the feet of another person, or there is teaching that forgiveness is to be found within an individual who has the ability to forgive self, the element of guilt is not relinquished but rather becomes a constant source of greater anguish.

New Questions

A few questions rise to the surface when considering the results of the CBS, due to the response of the participants of the survey. As the data was compiled, regarding the minor research question regarding guilt, differences were observed in the responses between the male and the female participants. The differences that became somewhat evident raised questions dealing with the responses to guilt. Is it possible that men and women deal with guilt differently? If, in fact, that is found to be true, how is it that the

two sexes actually respond to a sense of guilt? If such a question were to be explored at greater depth, the problem of the disparity between the population of men and women responding to the study would need to be addressed.

Another question the CBS raises, for future research, would be the possible consideration of long term differences between churches that promote biblical vs. psychological counseling. The observation of changes in mental health and functionality of flocks in churches where biblical counseling is offered could be compared to churches where psychologically based counseling is promoted.

Recommendations Concerning Implementation of the Research Findings

This paper has dealt with the manner in which hope is presented in two types of counseling. In doing so, the importance of hope as an elementary foundation within counseling, and the superiority of biblical counseling in the origin and offering of hope, has been revealed. Since hope is a tenet of those professing Christianity, and since hope is so significantly better promoted, and produced, through biblical counseling, the obvious recommendation of the paper is that biblical counseling is that Christian churches must consider ways in which to incorporate biblical counseling over psychologically based counseling.

Biblical counselors must be adamant regarding the prescribing and promoting of hope through the Scriptures, and must be continually cognizant of the fact that there exists a slippery slope of becoming behavioral modifiers. Rather than using the Word of God in the power of the Holy Spirit to transform hearts from the inside out, behavior modifiers attempt to change people from the outside in. This is a trap which has been set by the master of counterfeiting himself, the Devil. It is his aim to lure those who counsel within the church to simply fall into the same manner of counseling, presenting a similar

method and product as what the world presents under a different name classification. The manner by which this can be accomplished is mindful and careful presentation of the Word of God, not as a teaching aid in the counseling process, but as God intended the Bible to be, the Word of God, which is living and powerful and able to reveal thoughts and motives.²⁰³

Recommendations based on this study should also extend to how pastors and church leaders plan ahead. The results of this paper would suggest that wisdom include careful consideration as to whether there is any value in recommending psychologically based counseling to their flock, and also thoughtful contemplation regarding future responsibility. Questions must be asked and answered of what is responsibly required of the church in terms of providing biblical counseling, and equipping the faithful in the church to become biblical counselors.

The danger that biblical counseling is presented with, and in which one can clearly see the shiny lure of the Adversary in this situation, is that man becomes enamored with himself and wants to teach personal life or wisdom of interpretation rather than the pure unadulterated Word of God. This comes in the form of simply teaching principles of change apart from the very motive that God has set forth as to why human beings are to live a certain way.

If indeed individuals are counseled to live within a certain framework of behavior, but are not cognizant of the motive of doing so, the end result will be people being trained to be Pharisaical in attitude. The glory of God must be the very essence, the core of the biblical counseling or the outcome will be very similar to what the world presents today in the psychological model of counseling.

²⁰³ Hebrews 4:12

In conclusion, biblical counselors must continually focus themselves first, and foremost, on living their lives flowing out of the Word of God, because of the wonderful love of the Living Word, Jesus Christ, and their own personal forgiveness found in Him alone. Then the biblical counselor is compelled to minister hope, due to the love of Christ that has been personally experienced. Thus, a counselee involved in biblical counseling benefits from the proper prescription and promotion of hope that springs eternal in Jesus Christ, not merely in actions but also in attitude, and thus, God, the origin and offering of hope, is glorified.

APPENDIX A

COUNSELING BIOGRAPHICAL SURVEY

Your gender is (please check one):

☐ Male

☐ Female

Psychological counseling

If you have not had experience with psychological counseling, please ignore this page and proceed to the next page.

If you have been involved in psychological (secular or Christian) counseling, please respond to the following 10 statements. Psychological counseling is defined as having counselors who are trained according to state mental health protocol, and normally charge a fee for their services.

For each statement, circle one number that you believe most closely reflects your experience.

Meaning	The counselor presented the need to define meaning in my life.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Guilt	I was counseled to understand my past and deal with guilt and its affect on my life.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
View of Trials	I was focused to accept what cannot be changed while recognizing my ability to choose and control my personal destiny.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Faith	Faith in a Supreme Being or Supreme Meaning was encouraged.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Self and others	Awareness of self along with awareness of others was taught.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Solution	As a result of counseling, I am able to accept myself and my past, and have greater ability for connectedness with others.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Future disappointments	As a result of counseling, I have a plan for dealing with future disappointments and greater skills for times of anxiety.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Courage	As a result of counseling, I have the courage to face myself and my feelings.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly

Death	As a result of counseling, I am more aware of and accepting of death.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Outlook	As a result of counseling, I have a new outlook on future problems				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly

Biblical counseling

If you have been involved in biblical counseling, please respond to the following 10 statements. Biblical counseling is defined by having counselors who are trained according to Scripture apart from psychology.

For each statement, circle one number that you believe most closely reflects your experience.

Meaning	The counselor presented the need to glorify God for meaning in my life.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Guilt	I was counseled to understand my past and deal with guilt on the basis of Christ's atonement, that upon confession of personal sin I would receive God's forgiveness.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
View of Trials	I was focused to view my trial in light of God's sovereignty, and to rest in God's sovereignty by relinquishing control in reliance upon His grace.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Faith	Faith in the existence of the God of the Bible, and in His rewarding those who seek Him, was encouraged.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Self and others	Denial of self along with considering others as more important was taught.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Solution	As a result of counseling, I understand forgiveness of sins and reconciliation with God, and have greater ability for reconciliation with others.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly
Future disappointments	As a result of counseling, I have a plan for dealing with future disappointments that includes trusting God's promises in times of anxiety.				
	1=disagree strongly	2=disagree	3=agree	4=agree strongly	5=agree very strongly

Courage	As a result of counseling, I have courage to face God and view self from God's perspective. 1=disagree strongly 2=disagree 3=agree 4=agree strongly 5=agree very strongly
Death	As a result of counseling, I am more aware that death, and life thereafter, is something I must be prepared for and oriented towards. 1=disagree strongly 2=disagree 3=agree 4=agree strongly 5=agree very strongly
Outlook	As a result of counseling, I have a new outlook on future problems. 1=disagree strongly 2=disagree 3=agree 4=agree strongly 5=agree very strongly

In 25 words or less, please write your personal definition of hope (optional).

Thank you very much for your assistance.

APPENDIX B
AGREEMENT TO PARTICIPATE

Dear Friend,

This letter is with regards to research I am conducting towards finishing up the dissertation for my Ph.D. For those who have already done a survey for me (Preliminary Study Biographical Questionnaire), please bear with me-you'll notice the enclosed survey has been revised (Counseling Biographical Survey). Whether it's your first or second time, I am very grateful to you for considering this request.

Here's what you can expect if you choose to complete the enclosed survey. You will be asked to identify your gender; then give agreement to use your answers in the research I am conducting. If you consent, you will be asked to give your opinion regarding ten questions that have to do with your counseling experience. If you've been involved in both psychologically based and biblically based counseling, you are invited to complete both pages and in that case, you'll be answering twenty questions. The final question is optional – your personal definition of hope in 25 words or less.

Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.* If you are willing to participate, please return **both** this letter and the completed "Biographical Counseling Survey" to the Faith Fellowship Biblical Counseling Center by mail in the enclosed self-addressed stamped envelope, prior to Wednesday August 19th.

By your completion of the questionnaire, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

- [] I agree to participate.
[] I do not agree to participate.

Thank you very much. The peace of Christ to you,

Pastor Bob Froese

APPENDIX C

PILOT STUDY BIOGRAPHICAL QUESTIONNAIRE

Please address as many questions as you can answer based on your experience.

1. For each type of counseling in which you have experience, please choose the answer that most reflects your purpose in pursuing counseling:

Secular counseling	Christian counseling (integrated)	Biblical counseling ²⁰⁴
<input type="checkbox"/> I was unsure about a problem in my life <input type="checkbox"/> I was feeling depressed and down <input type="checkbox"/> I was anxious or fearful <input type="checkbox"/> I was looking for hope <input type="checkbox"/> I was suicidal	<input type="checkbox"/> I was unsure about a problem in my life <input type="checkbox"/> I was feeling depressed and down <input type="checkbox"/> I was anxious or fearful <input type="checkbox"/> I was looking for hope <input type="checkbox"/> I was suicidal	<input type="checkbox"/> I was unsure about a problem in my life <input type="checkbox"/> I was feeling depressed and down <input type="checkbox"/> I was anxious or fearful <input type="checkbox"/> I was looking for hope <input type="checkbox"/> I was suicidal

2. Please circle a number between 1 and 5 (with 1 being not at all, and 5 being very much so), for each of the following questions (in the column(s) which apply to your experience).

	Secular counseling	Christian counseling (integrated)	Biblical counseling
1	The counselor clearly presented a goal to work towards: 1 2 3 4 5	The counselor clearly presented a goal to work towards: 1 2 3 4 5	The counselor clearly presented a goal to work towards: 1 2 3 4 5
2	A purpose for the trials I faced was presented. 1 2 3 4 5	A purpose for the trials I faced was presented. 1 2 3 4 5	A purpose for the trials I faced was presented. 1 2 3 4 5
3	A specific source of problems was identified. 1 2 3 4 5	A specific source of problems was identified. 1 2 3 4 5	A specific source of problems was identified. 1 2 3 4 5
4	The way I perceive and understand life has changed as a result of counseling: 1 2 3 4 5	The way I perceive and understand life has changed as a result of counseling: 1 2 3 4 5	The way I perceive and understand life has changed as a result of counseling: 1 2 3 4 5
5	I was given a plan for dealing with future disappointment: 1 2 3 4 5	I was given a plan for dealing with future disappointment: 1 2 3 4 5	I was given a plan for dealing with future disappointment: 1 2 3 4 5
6	Counseling helped me understand the source, reason for, and solution to my problems: 1 2 3 4 5	Counseling helped me understand the source, reason for, and solution to my problems: 1 2 3 4 5	Counseling helped me understand the source, reason for, and solution to my problems: 1 2 3 4 5
7	As a result of counseling, I have a new outlook on future problems 1 2 3 4 5	As a result of counseling, I have a new outlook on future problems 1 2 3 4 5	As a result of counseling, I have a new outlook on future problems. 1 2 3 4 5

²⁰⁴ For the purpose of this research, this narrow definition of biblical counseling will be used: counselors are NANC certified, operate under the authority of the local church, and do not charge for counseling.

3. Have you been involved in biblical counseling? _____ If you answered no, skip to question 5. If yes, please answer a, b, c, and d.

Circle the number that most closely reflects your answer (1 being none at all, and 5 being very much so).

- a. Counseling helped me understand the good news of the gospel in light of the problems in my life. 1 2 3 4 5
- b. Counseling helped me believe in God's sovereignty and see that He ordains what problems I encounter in life. 1 2 3 4 5
- c. Counseling helped me understand that as my mind is renewed by the Word of God, I am to put off what is sinful and replace it with what is God glorifying in the power of the Holy Spirit. 1 2 3 4 5
- d. Counseling helped me understand the gospel's commands that lead me to respond to situations with love, joy, and peace. 1 2 3 4 5

4. Have you been involved in secular counseling? _____ If you answered no, skip to question 5. If yes, please answer a, b, c, and d.

Circle the number that most closely reflects your answer (1 being none at all, and 5 being very much so).

- a. Counseling suggested medication as a solution to my problems.
- 1 2 3 4 5
- b. Working with another human being (i.e.the counselor), or relationship with another human being was presented as important for solution.
- 1 2 3 4 5
- c. Change in situation or circumstance was presented as an option in working towards solution.
- 1 2 3 4 5
- d. Seeking within myself (i.e. personal power) was presented in working towards solution or hope.
- 1 2 3 4 5

5. In 50 words or less, please define hope and how it is evidenced in your life.

APPENDIX D

PILOT STUDY BIOGRAPHICAL QUESTIONNAIRE LETTER OF AGREEMENT

December 19, 2013

Dear

The Lord has given me opportunity and grace to complete academic studies toward a Ph.D. in Biblical Counseling. At this time, I am working on the dissertation project, and would like to ask your help. Thank you for considering this request.

The research in which you are about to participate is designed to help me gather data on how hope is reached in counseling. This research is being conducted by me for purposes of my doctoral dissertation. In this research, you will be asked to complete the enclosed questionnaire. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses.

Participation in this study is totally voluntary and you are free to withdraw from the study at any time. Please return **both** the completed questionnaire and this letter to the Faith Fellowship Biblical Counseling Center by mail in the enclosed self-addressed stamped envelope.

By your completion of this questionnaire, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

[] I agree to participate.

[] I do not agree to participate.

The peace of Christ to you,

Pastor Bob Froese

APPENDIX E

RESEARCH ETHICS CHECKLIST

Date	<u>July 8, 2008</u>				
Student Name	<u>Robert G. Froese</u>		Student ID	<u>2040827031</u>	
Title of Research	<u>Hope, the Origin and Offering of Biblical Counseling</u>				
Degree Program	<input type="checkbox"/> Non-Degree	<input type="checkbox"/> Diploma	<input type="checkbox"/> Bachelor Degree	<input type="checkbox"/> Master Degree	<input checked="" type="checkbox"/> Doctoral Degree
Department	<input type="checkbox"/> Biblical Studies	<input type="checkbox"/> Theology	<input checked="" type="checkbox"/> Biblical Counseling	<input type="checkbox"/> Biblical Leadership and Ministry	
Concentration	<u></u>				
Purpose (Check One)	<input checked="" type="checkbox"/> Dissertation Research	<input type="checkbox"/> Major Writing Project	<input type="checkbox"/> Capstone Research	<input type="checkbox"/> Thesis Research	<input type="checkbox"/> Other
Human Subjects (Check all that apply)	<input type="checkbox"/> No Human Subjects	<input type="checkbox"/> Age 17 or Under	<input checked="" type="checkbox"/> Age 18 or Older	<input type="checkbox"/> Vulnerable Population	
Risk Assessed (Check One)	<input type="checkbox"/> Vulnerable Population	<input type="checkbox"/> High Risk	<input checked="" type="checkbox"/> Medium Risk	<input type="checkbox"/> Low Risk	<input type="checkbox"/> Bibliographic Research

Please initial *each* of the following statements as affirmation of your intention to comply in full with the protocol, and then sign and date this petition.

 x I have accurately described my research design in my proposal, and to the best of my ability have indicated the resulting level/s of risk to human subjects on the *Researcher Assessment of Risk to Human Subjects* form.

 x I understand that if I make changes and/or additions to my research design, any and all such changes must be approved by my research supervisor prior to use.

 x I understand that any instrumentation that will be used to collect data from human subjects must be approved by my research supervisor prior to use, including field testing instruments as well as finalized instruments.

 x I understand that in order to use copyrighted material or instrumentation in my research, I must have written permission from the copyright holder to be able to do so prior to its use in data gathering or reproduction in my study.

 x I understand that I must make every effort to prevent and avoid plagiarism on my part in the use of ideas or works of others quoted or inferred in my research.

☒ I will implement in full the research protocols outlined in the *Research Ethics Committee Evaluation and Expectations* letter that I will receive from the Research Ethics Committee as a result of this petition.

☐ I understand that my petition will only be evaluated if the following documents are submitted together to the Research Ethics Committee:

- Petition to Conduct Research with Human Subjects (Trinity form)
- Researcher Assessment of Risk to Human Subjects (Trinity form)
- Research Proposal (paper content as required by course or degree)
- Instrumentation (1 copy of each purchased or self-created form)

Respectfully Submitted,

Robert G. Froese

Signature

July 8, 2008

Date

Optional Comments

=== For Research Ethics Committee Use Only

=====

Instructions

Read each statement carefully—for every statement, mark an “X” in one non-shaded box to indicate the level of risk of that area to human subjects in your research

Method Is Used		Research Design
Yes	No	Methods of Data Gathering
	x	Conducting formal or informal interviews
X		Collecting data by means of surveys, questionnaires, or opinionnaires
	x	Testing knowledge, attitudes, and/or skills
X		Consulting subject area experts to quote or represent their views

Risk Level				Psychological Risk
High	Med	Low	None	Mental Stress and/or Emotional Distress
			x	Subjects are to reflect upon their own behavior, values, relationships, or person in such a way that they are <i>likely to be affected</i> emotionally or psychologically over the short and/or long term
			X	Subjects will reveal <i>highly personal information</i> in areas such as significant relationships, trauma, sexuality, potentially immoral, unethical, or illegal behavior
			x	Subjects will give opinions or viewpoints on <i>highly charged issues</i> including but not limited to political, emotional, cultural, spiritual, or psychological matters
			x	Subjects are to reflect upon their own behavior, values, relationships, or person in such a way that <i>might result</i> in anxiety, regrets, concerns, afterthoughts, or reactions after the procedure is completed
			X	Subjects will reveal <i>generally accepted personal information</i> regarding individual viewpoints, background, behaviors, attitudes, or beliefs
	X			Subjects will give opinions or viewpoints on <i>sensitive matters</i> including but not limited to political, emotional, cultural, spiritual, or psychological matters
			X	Subjects are to give <i>basic identifying information</i> such as age, gender, ethnicity, and other general questions regarding non-personal information
			X	Subjects will give opinions or viewpoints on <i>common-place matters</i> such as locality, general trends, or other benign topics

Risk Level				Sociological Risk
High	Med	Low	None	Relational Stress and/or Positional Distress
			X	Subjects may experience immediate and/or long-term employment, political, legal, economic, and/or social consequences as a result of participating in the study
			X	Subjects are required to reflect upon their own behavior, values, relationships, or person in such a way that <i>might result</i> in anxiety or concern regarding themselves in relationship to other persons and/or social groups
			X	Subjects are to give opinions or viewpoints on <i>common-place social relationships</i> such as community characteristics, census-type data, general trends, or other benign topics
Risk Level				Physiological Risk
High	Med	Low	None	Bodily Harm to Self and/or Bodily Harm to Others
			X	Subjects <i>may experience or be exposed to bodily harm</i> as a result of the research and/or research methodology
			x	Subjects <i>may experience or be exposed to bodily harm</i> as a result of participating in the gathering of data, such as entering high risk

				environments
			x	The subject <i>may become tired or weakened physically or mentally</i> as a result of the research and/or research methodology
			x	The subject <i>may become impatient</i> as a result of the time involved in the completion of the research and/or research methodology
			x	The subject <i>may become impatient</i> as a result of environmental conditions endured in the completion of the research and/or research methodology

Risk Level				Spiritual Risk
High	Med	Low	None	Individual Stress and/or Religious Community Distress
			x	Subjects may experience immediate and/or long term <i>negative consequences</i> in their relationship to a religious community as a result of participating in the study
	X			Subjects are required to reflect upon their own behavior, values, or relationships in such a way that <i>might result</i> in anxiety, regrets, concerns, and/or afterthoughts regarding their spirituality, or relationship with God
	X			Subjects are required to reflect upon their own behavior, values, or relationships in such a way that <i>might result</i> in anxiety, regrets, concerns, and/or afterthoughts regarding their relationship with a religious community, and/or other spiritual matters
			X	Subjects are to give opinions or viewpoints on <i>common-place spiritual issues</i> such as religious community belief systems and practices, religious community census-type characteristics, general religious community trends, or other benign topics

Risk Level				Vulnerability Risk
High	Med	Low	None	Subjects Under Age 18 or in a Vulnerable Population
			x	Subjects will be under the age of 18 regardless of academic standing
			x	Subjects will be members of a vulnerable population and thus unable to make their own decisions regardless of their age

DEFINITION OF TERMS

The following definitions serve to clarify the informed consent protocols.

Risk – the measure of discomfort and/or harm to which a human subject is exposed and/or may experience as a result of participation in research. Risk includes, but is not necessarily limited to:

Psychological Risk – mental stress and/or emotional distress

Sociological Risk – relational stress and/or positional distress

Physiological Risk – bodily harm to self and/or others

Spiritual Risk – individual faith/works stress and/or religious community distress

Intervention – a method used to offer immediate relief and short-term help to human subjects in research who have experienced stress, distress, or harm as a result of participation in research. Interventions must be provided by the researcher.

Minors or Members of a Vulnerable Population – any person under the age of 18 regardless of academic standing is classified as a minor; and person unable to make their own decisions, regardless of age, is classified as a member of a vulnerable population. Research involving minors or members of a vulnerable population automatically requires parent/guardian approval to participate in the research.

REQUIRED PROTOCOLS TO FOLLOW

The following numbered protocols correspond to those on the *Research Ethics Committee Evaluation and Expectations* form. The protocols marked on that form must be observed by the researcher as described below in order to accommodate the level of risk identified by the *Institutional Review Board*.

1. Citation of Ideas and Works – Plagiarism Must Be Avoided

Ideas or works not the sole and original creation of the researcher require appropriate citation in the study. Quotations or usage of material in excess of copyright allowances of fair use require the written approval of the copyright holder before they can be used in the current study. Every effort must be made to prevent and avoid plagiarism in the use of ideas or works of others quoted or inferred in the study. Written permission received from the copyright holder to quote materials in excess of copyright allowances of fair use is to be acknowledged in the preliminary pages of the current study.

2. Copyrighted Material Reproduction – Permission Must Be Obtained

Data gathering instrumentation and/or informative material not the sole and original creation of the researcher, or in excess of copyright allowances of fair use, require the written approval of the copyright holder before they can be used in the current study.

Basic demographic questions (e.g., age, gender, state, level of education, etc.) are considered to be in the public domain, and do not count toward the amount of fair use of copyrighted material being reproduced.

Purchased instrumentation or material in one format (e.g., a paper survey) cannot be reproduced in a different format (e.g., an online survey), or in a different quantity from that purchased, unless written permission is granted by the copyright holder to do so, or permission to do so is already stated by the copyright holder (e.g., on a company website, on the copyright page of the material, etc.). Written permission received from the copyright holder to reformat or reproduce materials is to be acknowledged in the preliminary pages of the current study.

3. Names of Participants – Confidentiality Must be Maintained

In gathering or reporting data from human subjects, do not use actual names of any individual (human) or institution (church, business, organization, etc). Instead, create fictional names or classification schemes (e.g., Subject 1, Subject 2, Respondent 1, Respondent 2, Church 1, Church 2, Location 1, Location 2, etc.). Fictional names used must not be so similar to their real names that they point to or can reveal the identity of the individual or institution.

In general, names should not be collected of any individual or institution unless there is a real and specific need to do so. When real names need to be collected (e.g., for follow-up interviews, participation check-off lists, signature on agreement to participate forms, etc.), the real names must not appear anywhere in the study unless permission is given by the individual or institution allowing you to do so. Participating in the study or the providing of the real name on a form is not equivalent to permission to use the real name. A separate checkbox or signature line indicating permission to disclose the real name is required.

4. Bibliographic Research Only – Research Protocols to Follow

Research NOT involving human subjects does not require the use of any informed consent protocols. However, copyright permissions must be secured as necessary and appropriate, and every effort must be made to prevent and avoid plagiarism in the use of ideas or works of others quoted or inferred in the study.

5. Data Gathering Instrumentation – Approval Required Before Use

Any and all data gathering materials you will use with human subjects in your study must be pre-approved by the chair of your committee before they can be used with human subjects. This pre-approval is required for instruments being pre-tested, materials you create, materials used by permission, purchased materials, etc. Examples of data gathering instrumentation include, but are not limited to: surveys, forms, questionnaires, opinionnaires, evaluations, interview questions, polls, etc.

6. Interventions – Accommodations for Risk Levels Experienced Must Be Made

No matter the level of risk assumed or documented in the research design, the level of risk experienced by human subjects in your research as a result of your research must be accommodated. You must document in your study, prior to the gathering of data from human subjects, the types of intervention you will provide participants who experience stress, distress, or harm as a result of participation in your study. These interventions must be specific and appropriate to the level of risk anticipated for the research design. Intervention areas include, but are not necessarily limited to: mental stress, emotional distress, relational stress, positional distress, bodily harm to self, bodily harm to others, individual stress in matters of faith and works, and/or religious community distress.

7. Low Risk – Required Informed Consent Protocols to Follow

For cover letters, permission forms, paper-based surveys, electronic-based surveys, web-based surveys, etc., place the following statement at the beginning of the instrument or instructions to participants. Include the “Agreement to Participate” title and the informed consent statement without modification, except as necessary for grammatical purposes. Replace the [bracketed] material with the content indicated between the brackets. *Italicize content as indicated.*

Agreement to Participate

The research in which you are about to participate is designed to understand the way that hope is reached in counseling. This research is being conducted by Pastor Bob Froese for purposes of research for his doctoral dissertation. In this research, you will be asked to complete a questionnaire. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of the attached questionnaire, you are giving informed consent for the use of your responses in this research.

8. Medium Risk – Required Informed Consent Protocols to Follow

For cover letters, permission forms, paper-based surveys, electronic-based surveys, web-based surveys, etc., place the following statement at the beginning of the instrument or instructions to participants. Include the “Agreement to Participate” title and the informed consent statement without modification, except as necessary for grammatical purposes. Replace the [bracketed] material with the content indicated between the brackets. *Italicize content as indicated.*

Agreement to Participate

The research in which you are about to participate is designed to help me gather data on how hope is reached in counseling. This research is being conducted by Pastor Bob Froese for purposes of his doctoral dissertation. In this research, you will be asked to complete a questionnaire. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this questionnaire, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

☐ I agree to participate

☐ I do not agree to participate

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