

Biblical Counseling Training 101

Class 6 – Step Two: Giving Hope

“These all died in faith, not having received the promises, but having seen them afar off, were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.” Heb. 11:13

Despair says “Circumstances tell us what is true about God.”

Hope says “God tells us what is true about circumstances.”

David Henderson / Discipleship Journal Nov.-Dec., 1999

I. Biblical hope

A. Hebrews 11:13-16 → Biblical Hope has several elements

They did not receive what was promised... but welcomed them from a distance....

1. Living by faith when they died
2. Did not yet receive what was promised
3. Saw and welcomed them from a distance
4. They realized they were foreigners and strangers on the earth
5. Looking for a country of their own
6. Could have returned to their former way of life (i.e., country)
7. Longing for a better one – a heavenly one
8. God is not ashamed to be called their God, and He has prepared a place for them

B. Hebrews 11:32-40 → Biblical hope is rooted not in earthly victory but in eternal promises

1. Examples of people who lived by faith (Gideon, Barak, Sampson, Jephthah, David, et al), v. 32
2. Experienced mighty earthly victories of the power of God (vv. 33-35)
3. Experienced deadly earthly defeats (vv. 36-38)
4. All received the approval and pleasure of God (v. 39)
5. He made provision for them for a heavenly rest, a heavenly blessing (v. 40)

C. Hebrews 6:19-20 – This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek. (NAS)

1. Gives us internal stability, rootedness and protection.
2. Is absolute and assured.
3. Is tied to Jesus' position and authority.
4. Is tied to our going to heaven.
5. Comes from the very presence of God.

D. Centered and fixed on Jesus Christ (I Peter 1:13; I John 1:1-3)

Titus 2:13 – looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,

E. Found in the Scriptures

Romans 15:4 – For whatever was written in earlier times, was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope.

II. Biblical hope has several benefits

- A. Romans 5:5 – **Hope doesn't disappoint** because it's rooted in God's love as seen in the gospel.
- B. 1 Thess. 4:13 – **Hope gives us peace, rest and encouragement** even w/ death of loved one.
- C. 2 Cor. 4:8-12 – **Hope reminds us that we'll not be forsaken.** What is 'death' to us can become a source of life to others as we allow Christ to live in and be demonstrated by us.
- D. 2 Cor. 4:16-18 – **Hope keeps us from losing heart** because we're being renewed internally, increasing our glory.
- E. Psalm 33:18 – **Hope reminds us that we are being watched and cared for by the Lord.**
- F. Proverbs 10:28 – **Hope produces joy.**

III. Biblical Examples of Hope and Despair

Passage	Person's Struggle	Response	Lesson
Genesis 37, 39, 40-50	Joseph sold into slavery, sexually harassed, put in prison, made to serve a godless Egyptian pharaoh	Gen. 50:20 – Saw that their sin was intended by God to be used for good	We can trust the sovereignty of God in any/ all circumstances (Romans 8:28-29)
Ruth 1:11-13 Ruth 1:20-21 (Naomi)			
1 Samuel 30:1-6 (David)			
Job 2:9-10 (Job & his wife)			
Matthew 27:3-10 (Judas)			
Acts 16:16-34 (Paul and Silas)			

IV. Ways of Giving Hope

- A. Cast a vision of what God can do through His Word and His Spirit in His people's lives.
 - Chaos to order to paradise
- B. Teach the promises of God regarding His plan and His good plans for His children.
 - Christlikeness
- C. Illustrate how victory is possible in the midst of human frailty and difficult circumstances.
 - 1. Hall of faith Hebrews 11
 - 2. Personal testimony
 - 3. Testimony of hope
- D. Don't be manipulated by counselee's behavior.
- E. Use Biblical terminology to describe problems.
 - 1. Labels can rob people of hope.
 - 2. *"Labeling sin as the problem enables them to know that there is a biblical solution and points out the gospel again as our hope"*
- F. Point them to the Word.
 - 1. Rom. 5:1-5
 - 2. Romans 8:18-35
 - 3. Gen. 50:20
- G. Give them a testimony.
 - 1. 2 Cor. 1:3-7
 - 2. 2 Cor. 4:7-12
 - 3. 2 Cor. 11:22-29
 - 4. Hebrews 11
- H. Point them to practical solutions – find a way
- I. Don't merely throw a verse at them... *talk it through*
- J. Let them know how long you think you can meet with them and anticipate finding the Lord to minister to them as they cooperate with the Lord (Philippians 2:12-13)

V. “Giving Hope” – Open Discussion

- A. Why is biblical hope so important to share with someone who is struggling?
- B. Share a time when hope in Christ helped you through a difficult time.
- C. What benefit of biblical hope resonates with you in your walk with Jesus? Why?
- D. Can you think of any other ways to give or communicate hope to a counselee?

VI. Homework

- A. Memorize Hebrews 11:13
 - B. Read pages 5-6, *On Receiving Admonition* (A.W. Tozer) – not directly related to Giving Hope, but one of my favorite essays. Discusses value of listening openly to “negative” input from others.
 - C. Read and familiarize yourself with the “Giving Hope” handout on page 8... hope that comes from God’s encouragement when we encounter various temptations.
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On Receiving Admonition

by A. W. Tozer

AN ODD LITTLE PASSAGE in the Book of Ecclesiastes speaks of "an old and foolish king, who will no more be admonished." It is not hard to understand why an old king, especially if he were a foolish one, would feel that he was beyond admonition. After he had for years given orders he might easily build a self-confident psychology that simply could not entertain the notion that he should take advice from others.

His word had long been law, and to him right had become synonymous with his will and wrong had come to mean anything that ran contrary to his wishes. Soon the idea that there was anyone wise enough or good enough to reprove him would not so much as enter his mind. He had to be a foolish king to let himself get caught in that kind of web, and an old king to give the web time to pet so strong that he could not break it and to give him time to get used to it so that he was no longer aware of its existence.

Regardless of the moral process by which he arrived at his hardened state, the bell had already tolled for him. In every particular he was a lost man. His wizened old body still held together to provide a kind of movable tomb to house a soul already dead. Hope had long ago departed. God had left him to his fatal conceit. And soon he would die physically too, and he would die as a fool dieth. A state of heart that rejected admonition was characteristic of Israel at various periods in her history, and these periods were invariably followed by judgment. When Christ came to the Jews He found them chuck full of that arrogant self-confidence that would not accept reproof. "We be Abraham's seed," they said coldly when He talked to them about their sins and their need of salvation.

The common people heard Him and repented, but the Jewish priests had ruled the roost too long to be willing to surrender their privileged position. Like the old king, they had gotten accustomed to being right all the time. To reprove them was to insult them. They were beyond reproof.

Churches and Christian organizations have shown a tendency to fall into the same error that destroyed Israel: inability to receive admonition. After a time of growth and successful labor comes the deadly psychology of self-congratulation. Success itself becomes the cause of later failure. The leaders come to accept themselves as the very chosen of God. They are special objects of the divine favor; their success is proof enough that this is so. They must therefore be right, and anyone who tries to call them to account is instantly written off as an unauthorized meddler who should be ashamed to dare to reprove his betters.

If anyone imagines that we are merely playing with words let him approach at random any religious leader and call attention to the weaknesses and sins in his organization. Such a one will be sure to get the quick brush off, and if he dares to persist he will be confronted with reports and statistics to prove that he is dead wrong and completely out of order. "We be the seed of Abraham" will be the burden of the defense. And who would dare find fault with Abraham's seed?

Those who have already entered the state where they can no longer receive admonition are not likely to profit by this warning. After a man has gone over the precipice there is not much you can do for him; but we can place markers along the way to prevent the next traveler from going over. Here are a few:

1. Don't defend your church or your organization against criticism. If the criticism is false it can do no harm. If it is true you need to hear it and do something about it.
2. Be concerned not with what you have accomplished but over what you might have accomplished if you had followed the Lord completely. It is better to say (and feel), "We are unprofitable servants: we have done that which was our duty to do."
3. When reprov'd, pay no attention to the source. Do not ask whether it is a friend or an enemy that reprov's you. An enemy is often of greater value to you than a friend because he is not influenced by sympathy.
4. Keep your heart open to the correction of the Lord and be ready to receive His chastisement regardless of who holds the whip. The great saints all learned to take a licking gracefully – and that may be one reason why they were great saints.

Article taken from The Root of the Righteous, Chapter 7

FBC Counseling Lab Schedule Winter-Spring 2018

Lab purpose and layout

- Provide practical counseling discussion, typically surrounding a single topic each month
- 2nd or 3rd Thursday Night of month, 7-9 pm in Hospitality Suite on main floor of church
- 2017-2018 Plan – Have someone present a good counseling book as a book report and discuss “how to use in counseling” – encourage everyone who can to read it in advance

Giving Hope

I Corinthians 10:13

"No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it."

This verse gives you **Four Promises** that combat the **Four Most Common Lies** that Satan tells us when we're struggling in a trial:

God's Promises

Satan's Lies

- | | |
|---|--|
| 1. Your trial is not unique – 'common to man' | VS. No one else has ever gone through anything like this before! |
| 2. Your God is faithful – 'but God is faithful' | VS. God's not there for you; He's left you on your own for this one |
| 3. It's not more than you can handle
<small>'...not leave you to be tempted beyond what you are able... that you may be able to endure'</small> | VS. This is too much; no one can endure this |
| 4. There is a way out of this
<small>'but will with the temptation provide the way Of escape'</small> | VS. There's no way out; you're stuck |

Getting Commitment

Three things I'm going to need from you, if we're going to work together:

- 1.** I need a **Learner Spirit** from you – I need you to give me permission to speak truth into your life, if I see any area that is not in line with biblical truth
- 2.** I need you to do some **Homework** every time – this is not the 'Magic Hour'
- 3.** I need some **Time** – you didn't get in this situation overnight; we won't get out of it overnight. Typically I'll meet with someone between 12-14 weeks – sometimes a little more; sometimes a little less, depending on how hard they work.
- 4.** I need you to be **broken & desperate enough** to actually be willing to **change** instead of just going through the motions and talking about how hard it is

Can I expect these three things from each of you?