“Redemptive counselling” revisited: a pastoral study

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DEDICATION

To Marcela, my wife, best friend and supporter. Despite all things, you were always there for me. I love you!

To my daughters, Alana and Riane. The most precious treasure God has given to me.

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During this enriching journey, many challenges and obstacles were surpassed. Due the nature of this study it would be unthinkable to have undertaken it alone. I am really indebted to all who contributed to my work, and I would like to convey my deepest gratitude and sincere appreciation to the following:

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ABSTRACT

This thesis *Redemptive counselling revisited: A pastoral study*, another perspective on Christian counselling is presented. The central theoretical statement of this study is that a critical revisitation of Gomes' "Redemptive Counselling" can enrich the existing views of Christian Counselling. Christian counselling has been mainly understood under five rubrics. The study presents for each view a proposed paradigm that underlies and guides the view. This made it possible to describe and discern their main strengths and weaknesses. The study explores the contours of a Redemptive Counselling view (RCv) and its hermeneutical, historical and philosophical underlying frameworks. It was suggested that a Redemptive Counselling view would provide satisfactory answers to the three-identified hiatus other views in Christian counselling did not. Finally, the study proposes some contributions to the Christian counselling field with the purpose of presenting the Redemptive Counselling view as a valid perspective among the already existent options. This study also has the goal to promote this RCv to the English-speaking world, since Redemptive Counselling had been mainly developed in Portuguese. The study was done under Richard Osmer's (2008) research model, which is structured by four tasks of practical theological interpretation. They are the Descriptive task, the Interpretive task, the Normative and the Strategic (or Pragmatic) tasks. The essential had been on providing more foundational research on pastoral studies.

Keywords: Redemption, "Redemptive Counselling", pastoral study, Christian Counselling views, Pastoral theology, Pastoral counselling.

OPSOMMING

In hierdie proefskrif *Redemptive counselling revisited: A pastoral study* word ‘n ander perspektief op Christelike berading gebied.

Die sentraal-teoretiese argument van die studie is dat ‘n kritiese herbesinning van Gomes se “Redemptive Counselling” fasette van Christelike berading kan verryk. Christelike berading is onder die loep binne vyf kategorieë.

Die studie bied ‘n voorgestelde paradigma wat elke kategorie ten grondslag lê en stuur.

Deur dit te doen, word mens in staat gestel om elkeen te verduidelik en sterk- en swakpunte te bespreek.

In die studie word die kontoere van die “Redemptive Counselling view” (RCv) en sy hermeneutiese, historiese en filosofiese raamwerke ondersoek.

Daar is voorgestel dat die “Redemptive Counselling view” (RCv) bevredigende antwoorde sou verskaf aan drie ander genoemde standpunte in Christelike berading.

Ten slotte stel die navorsing sekere bydraes voor met betrekking tot die terrein van Christelike berading met die doel om die “Redemptive Counselling view” (RCv) as ’n geldige perspektief tussen ander bestaande opsies te erken.

Hierdie studie het ook ten doel gehad om die “Redemptive Counselling view” (RCv) aan die Engelssprekende wêreld bekend te stel en te bevorder aangesien dit hoofsaaklik bekend is in Portugees-sprekende gebiede.

Die studie is gedoen binne die raamwerk van Richard Osmer se navorsingsmodel (2008) wat gestruktureer is binne die vier take van prakties teologiese interpretasie. Hulle bestaan uit die deskriptiewe, interpretatiewe, normatiewe en die strategiese (pragmatiese) take.

Die noodsaaklikheid is in die studie aangetoon van fundamentele navorsing in pastoraal.

Sleutelbegrippe: Verlossing, “Redemptive Counselling”, pastorale studie, Christelike berading standpunte, Pastorale Teologie, pastorale berading.

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1 INTRODUCTION

1.1 Background

When a pastor starts shepherding a local church, it is expected of him "to perform a broad range of pastoral counselling"[1] (Hartbauer, 1983:1,2; Vander Goot, 1983:15; Adams, 1970:65,66; Purves, 2004:11; Patton, 2005:5,103; Pembroke, 2006:21,23). In order to properly prepare pastors to fulfil their calling in accordance with Reformed faith convictions, it is necessary to provide formal theological education for them. Being a teacher of Biblical Counselling himself, the researcher has set out to provide a Christian counselling view which validly reflects the Reformed worldview.

The most prominent articulation in this direction is linked to the name of Adams (Powlison, 2004:71). He sought to apply conservative Reformed Protestantism to counselling, presenting his model as a comprehensive worldview (Clinton & Ohlschlager, 2002:44; Powlison, 2010a:3). The impact of his ideas was so revolutionary that Lotter (2001:320,323-327) regarded him as a "reformer of counselling", whose importance to the Christian counselling field would be comparable, with appropriate delimitations, to that John Calvin's over Christian Theology. As an example of Adams' undeniable influence reaching beyond his home country to several countries around the globe, Powlison (2004:76-77)[2] wrote about the proliferation of Biblical Counselling ministries, the people involved and institutions created after Adams as a result of his efforts.

The historical importance of Adams, however, did not spare him from criticism. Clinton and Ohlschlager (2002:46) pointed out some of the major criticisms of Adams's proposal, such as his conception and focus on confrontation as the main style of dealing with sin and behavioural problems. According to them, there is also a lack of emphasis on tender soul care or sensitivity to life's grief; a weak understanding of the complexity of human motivation and the necessity of developing an adequate theory of suffering and emotion.

Adams' proposal is not, however, the only proposal that claims somehow to offer a Reformed perspective on Christian Counselling. Since the proposed view intended to be presented here comes from Adams' proposal, it is important to elaborate more about such background. Thus

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[1] For a diverse approach, yet interesting, see Anderson (2010:232, 233).

[2] One of the "historians, theorists and advocates of the Biblical Counselling movement" (Clinton & Ohlschlager, 2002:45).

the complete presentation of the other views on Christian counselling will be done in the next chapter.

1.2 Literature review

In 1965, Adams went to Illinois University to pursue post-doctoral studies in Psychological Monitoring with O. Hobart Mowrer, who had a great influence on him (see Adams, 1977a:12). This experience had a strong impact on him. Yet, instead of inclining him towards Psychology, he came to the conclusion that ministers of the Gospel should face the current diagnosis of the many so-called "mentally ill" (Adams, 1977a:15). Therefore, it was necessary to offer a suitable alternative.

In order to elaborate on his alternative system, Adams wrote several books[3] that comprise his presentation of "Nouthetic Counselling[4]": "Competent to Counsel" came about as a result of confronting the prominence of pagan psychology and psychiatry on the field of Christian Counselling. His second book, "The Christian Counselor's Manual", refines his philosophy of biblical counselling and provides methods of counselling. His third book is "Lectures on Counseling", and is a compilation of articles about specific topics, while his fourth book, "More than Redemption", later edited again as "A theology of Christian Counseling", expands the systematic basis of his approach to biblical counselling (cf. Powlison, 2004:74).

What is historically important in his polemic and positive first publication (Powlison, 2004:73) was the fact that Adams was "primarily an entrepreneurial system builder, with aspirations to retake turf for a particular constituency. He sought to offer – in particular to conservative Protestants – an intellectual, methodological and institutional alternative to the mental health system" (Powlison, 2010a:4,5). Powlison (2010a:3) mentioned the conservative Protestants because according to him Adams was an heir of the traditions of the Reformation, first from the theological tenets deriving from John Calvin, but also including nineteenth-century American Presbyterianism and certain elements of twentieth-century Dutch Calvinist philosophy.

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[3] What follows it is not an exhaustive presentation of Adams' bibliography. A comprehensive list' ordered by publishing date, was provided in Macedo (2009:15-24).

[4] The word came from the Greek "*noutheteo"*, literally "to put in mind". It can also mean admonish, confront or incisive teaching. Adams understood that Nouthetic Counselling is a confrontation in love with love, which evolves to confront with sin, but such is done sprouting from the concern that envisages the changes God wants to see made (Adams, 1981:9-12).

Adams' aim to offer an alternative would demand a well-developed body of articulated beliefs and practice, which he sought to elaborate on, bringing a new range of suggestions of contemporary implications and applications from traditional Calvinist beliefs (Powlison, 2010a:5). Adams presented his system as a comprehensive worldview because he believed that "at the XX century, pastoral counselling became, virtually, synonymous of liberalism, and such pastoral counselling was intellectually and methodologically subordinated to secular psychology" (Powlison, 1998:158).

Adams' proposed model of biblical counselling could be regarded as simply one more attack on psychiatry or psychology[5], although this was just a minor portion of his work. He was advocating a radical proposal, one that sought to be the opposite to any kind of counselling that was not based on and defined in terms of the inerrant Word of God (Hielema, 1975:117). Clinton and Ohlschlager (2002:44,45) wrote that Nouthetic counselling was a church-centred proposal, whose practice should be done by the pastor and others under pastoral authority. Such was the implication of one of the main features of Nouthetic counselling, which is to see the Bible as the almost exclusive resource in doing Christian counselling.[6] This important *pastoral* component was also noted by Powlison (2010a:2), according to whom, under the category of "pastoral care", the church became the primary institution in Adams's proposed reconstruction of counselling practice, intended to replace the characteristic institutions of America's twentieth-century mental health system.[7]

Note, though, that from a Christian point of view, other attempts to provide an understanding of the human soul and its problems were done by other as well. The period around the publication of Adam's *Competent to Counsel*, for example, was marked by various defining publications on counselling such as Seward Hiltner's *Pastoral Counseling* in 1949, Wayne Oates's *An Introduction to Pastoral Counseling* 1959, Larry Crabb's *Basic Principles of Biblical*

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5 What he also did with strong language and acid criticism. According to Powlison (1998:160), Adams saw that Psychology and Psychiatry were threats to conservative Christianism, basically in three ways: 1. Psychology influenced neutralized office pastoral action, meaning that once out of the pulpit, the pastor became a Rogerian; 2. The Mental Health system offered a persuasive argument to convince to refer troubled church members to secular professionals, implying that pastoral care didn't embrace emotionally or mentally "sick" people; 3. Evangelic people who worked at mental health professions were functionally secular in their ideas and practices. They were considered, as Adams regarded them, as intruders and usurpers of the pastoral role.

6 Just as a note, it is important to highlight the following: "Adams, however, did pour a great deal of energy into creating secondary institutions that paralleled the forms of the established mental health system: programs to provide various levels of training and education, a professional journal, an association for accrediting counsellors, links with publishing houses willing to print his books" (Powlison, 2010a:2-3).

7 Powlison also adopts the position that counselling is a pastoral duty (Powlison, 2012b:23).

Counseling in 1975 and the original and revised editions of Gary Collins's *Christian Counseling*, published in 1980 and 1988, as well as Jones' and Butman's 1991 publication *Modern Psychotherapies*.

However, the Biblical Counselling movement didn't take such endeavours as biblical in the same sense as they took Adams', because they followed him in almost every respect. Conversely, in spite of whether there is no unified theory of Christian counselling, the Biblical Counselling movement recognizes unity regarding core principles of the sufficiency of Scripture, the necessity of the power of the Gospel to bring about true and lasting change, progressive sanctification, the importance of the church and concern over secular psychology, and the gospel as presented, for example, by the apostle Paul in Ephesians 4.1-7 (Gomes, 2004:12-13, 19; Lambert, 2011:44,47). Those themes, from the Biblical Counselling movement point of view, have not been clearly emphasized in the above-mentioned works.

1.3 The redemptive proposal

Redemptive counselling is a presuppositional Christian counselling view that embraces a reformed theological view of Scripture (Gomes, 2014:19; Gomes, 2013:248). By Reformed theology is understood the body of knowledge, the acceptance of the interpretation system and the Biblical application which "implies recognition that the Word of God, the Bible, originated through the inspiration of the Holy Spirit, and that it is authoritative" and also the historical recognized links with Reformation of the 16th and 17th centuries (Faculty of Theology, 2012; Gomes, 2013:248).

Following Adams, the Redemptive counselling proposal understands that Reformed theology uses the term "redemption"[8] to describe the pastor's fundamental task. This is not mere theological language; rather, it is primarily a confession of the belief in the total depravity of man (Gomes, 2004:14). It relates the problem of man to the moral and *pistical* aspects (i.e. faith) (Van Til, 1971:3; for the presentation of the pistic aspect, see Dooyeweerd, 1984:298-318; Gomes, 2004:14).

Unbelievers, however, will present another frame of reference, bounded by the limits of earthly life, seeking for wisdom only in autonomy, keeping one's calculations rooted in this-worldly criteria. Thus, any kind of disjunction resulting from the efforts to erase the God-oriented core

[8] The use of the term "redemption" by Gomes specifically, as understood by the researcher, will be clarified in the section on concept clarification (see point 8.1).

of the human psyche are not only mere hindrances, but wonderful opportunities for *redemption* (Blamires, 1963:44; Poythress, 2014:31). In this sense, Christian faith contains what Powlison (2012a:18) called "good sense and good news of a comprehensive alternative", which claims for the ability to "reframe every tiny bit of secular thinking". It is so because of two reasons: first, because truth is found partially and within a false framework due to human finiteness and *fallenness* (Winter, 2005:26), and second, as an implication of the previous, Christians "are called also to redeem error by placing distorted bits back within their proper biblical framework" (Powlison, 1988:75). Such a proposal fits the foundation and ethos of Reformed theology, what "entail[s] a constant analytical, critical and Reformed scientific study of all paradigms (including our own), as well the study of other theological paradigms and traditions" (Faculty of Theology, 2012).

It is assumed in his research that the main concern of a Christian counsellor should be to safeguard the sovereignty of the Christian faith revealed in Scriptures as a critical element of validity of the observations of psychology and the correction of their applications when it does not match with "a comprehensible part of the God-centred world" (Powlison, 1988:77; Gomes, 2004:9). In the same vein, Gomes (2004:11) says that "when we learn from psychology, we have the right to agree with what men of genius observed, bathed by the common grace of God. Yet we have the duty to do it critically in the light of Scriptures, knowing how to redeem their observations theologically"[9].

The "redemptive" approach, thus, understands that every good insight found in any secular knowledge is a stolen and distorted insight from God, forced to work within an alien system in dire need of being reframed (Powlison, 1988:76). Such a task is suitable for pastors, who can perform the work of redemption as "under-redeemers" by practising counselling biblically or *redemptively* (Powlison, 2002:2). In the same vein Gomes (2004:15) summarizes:

> Only a redemptive approach can offer a good *therapy* for problem of man – simply because a redemptive approach proceeds from God (theology) to achieve man (psychology, sociology, ecology), while a merely therapeutic approach proceeds from man, thus it doesn't reach God, who is the Source of Life and cannot reach man in his totality nor in all his needs. In short, concerning to Christian counselling, I do not put myself totally against the term *therapy*, yet I defend that it only has meaning when encapsulated by the term *redemptive*.

[9] "Quando aprendemos da psicologia, temos o direito de concordar com aquilo que homens de gênio, banhados pela graça comum de Deus, observaram. Mas temos o dever de fazê-lo criticamente à luz da Escritura, sabendo como redimir suas observações de modo teológico".

Notwithstanding the foregoing, counsellors' work cannot be reduced to the resemblances with the therapists (Switzer, 1983:28-32; Morgan, 1997:29-31). Even though "... the scope of Scripture's sufficiency includes those face-to-face relationships that our culture labels of 'counselling' or 'psychotherapy'" (Powlison, 2005b:2), the "psychotherapeutic concept of counselling" is derived from a different framework than the pastoral concept. Some tension is recognizable when evaluations of the relationship between both disciplines take place from the Biblical Counselling perspective (Powlison, 2012b:28-39). Even though using distinct words, such as "therapy" and "redemption" to describe the process that are adopted, it is important to assert that both counselling and psychotherapy seek a "cure" to bring measurable benefits to the patient/counselee. Both terms, however, can have a good connotation when used as meaning *cure* and *restoration* in Gomes' (2004:14) estimation. Howsoever this specific discussion (pastor as counsellors) deserves a more extensive attention, which lies beyond the scope of this research. At this point it is enough to state that pastoral care offers a valid perspective on the subject.

In order to perform an approach that is really *redemptive*, therefore, it will be necessary for the proposed view to offer a solid and biblically-rooted theology. Such an aim implies an ability "…to serve Christ through the development of a distinctively Christian mind", meaning the "development of the believer's intellectual capacities in order that we may understand the Christian faith, develop habits of Christian thought, form intuitions that are based upon biblical truth, and live in faithfulness to all that Christ teaches" (Mohler, 2010:352,353). At the end, such an endeavour should end up in building and sharing "a robust and rich model of Christian thinking—the quality of thinking that culminates in a God-centred worldview" which will require to see truth as being interconnected as an acceptance of all things "as related, directly or indirectly, to man's eternal destiny as the redeemed and chosen child of God" (Blamires, 1963:44; See also Poythress, 2014:21,29,30). Such a view is only possible when "the systematic wholeness of truth can be traced to the fact that God is himself the author of all truth" (Mohler, 2010:364), creating, therefore, a distinctively Christian mind, which implies having "a mind trained, informed, equipped to handle data of secular controversy within a framework of reference which is constructed of Christian presuppositions" (Blamires, 1963:43).

Regarding a well-rooted Christian and Reformed worldview, the researcher believes that by alluding to the above-mentioned Christian mind and drawing from a distinctive theological use of the Scriptures and the concept of redemption in Reformed theology and Reformational philosophy, "Redemptive Counselling" can provide a valid Christian counselling view, which

supports pastors in their calling to counsel God's people. At the same time, by doing that, "Redemptive Counselling" can also provide an enrichment for the Biblical Counselling movement's foundations.

1.3.1 Positioning "Redemptive Counselling" within the Vantilian tradition

Having been influenced by Cornelius Van Til's thought and attempt at developing a reformed method of apologetics (Adams, 1970: xxi footnote 1; see also Frame, 1995:394; Monroe, 1997:33; Gomes, 2006a:128, 130); Adams sought to develop a reformed approach to counselling. Nevertheless, in his effort to reform counselling biblically, Adams didn't pay much attention to the *roots* of Van Til's thought.

Van Til (1971:92-93) had been greatly inspired by a prominent reformed philosophical movement from the Netherlands (O'Donnell III, 2011:72-76), leading him to appropriate and integrate basic insights therefrom into his reformed apologetics[10]. However, it was not Van Til's intention to develop a detailed philosophical critique or to extensively criticize secular psychologies; nor was modern secular thought his focus, or even the development of a thorough approach on the psych and its dynamics from a theological reformed perspective (Gomes, 2006a:117). However, there is in Van Til's epistemology an implicit metapsychology, which hasn't reached its full potential, whose contours could be identified and contrasted with the metapsychology behind the theories of modern psychology (Gomes, 2006a:120).

Adams, on the other hand, focused mainly on directly deriving principles from Holy Scripture. Consequently, if one considers that Adams was inspired by Van Til in the development of his reformed approach to counselling[11], it follows (at least) that a truly reformed approach to counselling should be keener with regards to the integration of Reformational philosophy into its endeavour, as did Van Til in his reformed apologetics.

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[10] Note for instance Van Til's apologetic transposition of Dooyeweerd's transcendental insight regarding the autonomy of theoretical thought: ...I do not speak of the *autonomy of theoretical thought* but of the *pretended* autonomy of apostate *man*... Assuming this autonomy apostate man gives a rebellious covenant-breaking response to the revelational challenge that he meets at every turn. The face of the triune God of Scripture confronts him everywhere and all the time. He spends the entire energy of his whole personality in order to escape seeing this face of God.." .(Van Til, 1971:92-93).

[11] For example, Gomes (2006a:132) believes that the title of Adams' book, *Competent to Counsel* was a reference to a particularly *Vantilian* emphasis regarding the competency of all believers (which included pastors) to defend the Christian faith and not be intimidated by the complexities of science and philosophy.

Since there is not any new (reformed) approach applied to Christian counselling in the English-speaking world, one may have to look elsewhere in order to find a fresh view on counselling which is thoroughly rooted in the reformed worldview. That said, it is the opinion of the researcher that the Brazilian theologian Gomes has started to develop such an alternative, named "Redemptive Counselling", which needs to be revisited in this research. Gomes has a solid reformed approach, which can be checked from his personal ministry as a Presbyterian minister, developing his studies in Christian Counselling since 1973, adhering to the Reformed viewpoints and confession of faith of Presbyterian Church of Brazil. Such commitment can also be seen by the many times he made use of important concepts[12] and definitions provided by the Westminster Confession, Catechisms and even the works of John Calvin (for example Gomes, 2004:9,29,35,44,64,67,143).

Moreover, not only did Gomes take the works of Adams and Van Til into consideration, but he also made extensive use of the insights of the reformed philosophers (among others) which had been influential to Van Til, such as Dooyeweerd[13]. Therefore, besides belonging to the same "Vantilian" tradition, Gomes covers up the missing (philosophical) link in Van Til which Adams left unexplored. Thus, one of the main goals of this study will be to present Gomes' "Redemptive Counselling" as a reformed view of Christian counselling and critically evaluate it.

1.4 Problem statement

In fact, Adams was almost alone in building a movement from scratch, in a non-friendly environment, and for that he deserves to be honoured. While Adams could be considered responsible for the emergence of a Biblical Counselling view on the 20th century, Powlison (2004:71, 82) reminds the reader that it is often ignored that Adams repeatedly observed that his work was a starting point, a foundation awaiting further expansion, improvement and sharpening (cf. Adams, 1973:94-95). In this sense, Adams' work was defining, but not definitive. In other words, like other imperfect servants of God in the past, his efforts, important as they were, need to be recognized as imperfect as well[14] (Lambert, 2011:46). Other

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12 For more, see (Gomes, 2014:40-47) where he made clear the major influences over his thought and where can be seen the authors from a reformed theological background he relies on.

13 The specific implications thereof will come into play later, in chapters 3 and 4.

14 In this regard, it is important to state from the beginning that Redemptive Counselling does not see itself as the only view that could reflect truthfully the Biblical teachings (Gomes, 2014:77).

contributors to the Biblical Counselling view[15] can also provide examples of how the movement has been working hard to improve its body of knowledge (Lambert, 2011:43-46), yet did not intend to offer a replacement of Adams' theoretical foundations. Such recognition has two basic implications: 1) Critique should be welcome, and 2) Advances still need to be made.

It is the researcher's opinion that Gomes' proposal gathered the available knowledge and brought it into an initial dialogue with a broader range of philosophies (including reformational philosophy). By doing so, he ended by providing another perspective on Christian Counselling with the potential to rub shoulders with Adams' proposal. However, an obstacle lies in the fact that his material is only available in Portuguese (hence many sources used in this study are published in Portuguese and the researcher tried to consistently translate them into English).

This proposed revisiting of Gomes' ground-breaking material intends to address the same public addressed by Adam's model[16] (conservative Reformed Protestants). Yet, it also aims at critiquing it from a Reformed theological paradigm in order to test its claims. This needs to be done in order to prevent Gomes' Redemptive Counselling from falling into the criticism of *making derivative adaptations of the dominant paradigm*[17].

The problem statement, therefore, is to investigate whether or not Redemptive Counselling is a valid pastoral view of Christian Counselling.

1.5 The research question

The overarching research question central to this study is how a critical revisitation of Gomes' "Redemptive Counselling" can pastorally enrich the views of Christian Counselling?

And the following **sub-questions** that flow from this question are:

a. How can a descriptive task gather information that helps to discern patterns and dynamics of the major views of Christian Counselling in order to evaluate their strengths and weaknesses?

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15 See more about Biblical Counseling at point 8.2.

16 See more about that in the literature study at point 4.

17 Such criticism was expressed by the Biblical Counselling perspective before toward other proposals: "Pastoral counseling in the twentieth century was generally a story of religionists making derivative adaptations of the dominant paradigms" (Powlison, 2010a:11; cf. alsoLambert, 2011:33-35).

b. How can the interpretive task help in drawing on apologetic/philosophical theories and other (if necessary) sciences in order to better understand and explain the foundations of Redemptive Counselling?
c. How can the normative task employ theological concepts to interpret the Redemptive Counselling view, constructing ethical norms to guide a "good practice" that reflects the Reformed worldview accurately?
d. In which ways can the pragmatic task indicate strategically how "Redemptive Counselling" would be a valid contribution to the Christian Counselling field?

1.6 Research aim and objectives

The main **aim** of this study is to revisit the "Redemptive Counselling view" in order to pinpoint how it can pastorally enrich Christian Counselling.

In order to accomplish this aim, the **objective** of this research is to show how "Redemptive Counselling" can enrich the already existing Christian Counselling views by:

1. Describing the main alternatives from a Reformed/Reformational perspective to show which areas in Christian Counselling still have not been satisfactorily addressed;
2. Exploring critically what the main claims and tenets of "Redemptive Counselling" are as a view of Christian Counselling;
3. Elucidating the theological and biblical-hermeneutical outset of a "Redemptive Counselling" view;
4. Providing a proposal on an improvement of the "Redemptive Counselling view", evaluating its strengths and weaknesses in order to offer another perspective on Christian Counselling.

1.7 Central theoretical argument

The central theoretical argument of this study is that a critical revisitation of Gomes' "Redemptive Counselling" can enrich the other views of Christian Counselling.

1.8 Research methodology

1.8.1 Rationale for the methodology adopted

The research methodology's focus, as Mouton (2001:56) writes, "should be on the procedures, tools and steps that will be followed within the research processes". Bless *et al.* (2013:44) also

include in their description of basic research the gathering of facts and information which can be used to challenge or develop theories.

Presented by an *intradisciplinary*[18] perspective – as defined by van der Ven (cf. Dingemans, 1996:91) – this research will adopt a conceptual literature study approach, which is suitable in order to contribute to the development of a theological theoretical perspective. According to Maree (2007:71), one of the characteristics of a conceptual study is a critical engagement with the understanding of concepts that are the basis from which theories are constructed. This research intends to contribute to the theoretical foundation of a Christian counselling theory. By theoretically establishing Redemptive Counselling as a valid view, the basis will be provided for future empirical researches.

The accepted methodology of Osmer will be used as structural basis. According to Osmer (2008:4), the whole of practical theological research should follow a process guided by four tasks, summed up by the following four questions:

1. What is going on?
2. Why is it going on?
3. What ought to be going on?
4. How might we respond?

Answering each of these questions is the focus of the four core tasks of practical theological interpretation, which, according to Osmer (2008:4) are:

> The descriptive-empirical task. Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts
>
> The interpretive task. Drawing on theories of arts and sciences to better understand and explain why these patterns and dynamics are occurring.
>
> The normative task. Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning form "good practice."

[18] According to Dingemans, the debate in practical theology evolved from *interdisciplinarity* to the van der Ven proposal of *intradisciplinarity.* In his proposal "theologians have to learn the handwork of the social sciences themselves, based on their own questions and aims" (Dingemans, 1996:91).

> The strategic task. Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the "talk back" emerging when are enacted.

The following table reproduced by Smith (2010:101) sums up the corresponding questions of the guiding process of practical theological interpretation as Osmer (2008:4) regards it:

Task	Descriptive	Interpretive	Normative	Strategic
Question	What is going on?	Why is it going on?	What ought to be going on?	How might we respond?
Function	Priestly listening	Sagely wisdom	Prophetic discernment	Servant leadership

Fig. 1 – Summary of Osmer's process of practical theological interpretation

The benefits of using the Osmer's methodology is the enrichment provided by the hermeneutical interrelationship of the four tasks. The four different task levels are related to each other, leading from one to another as seen in the diagram below:

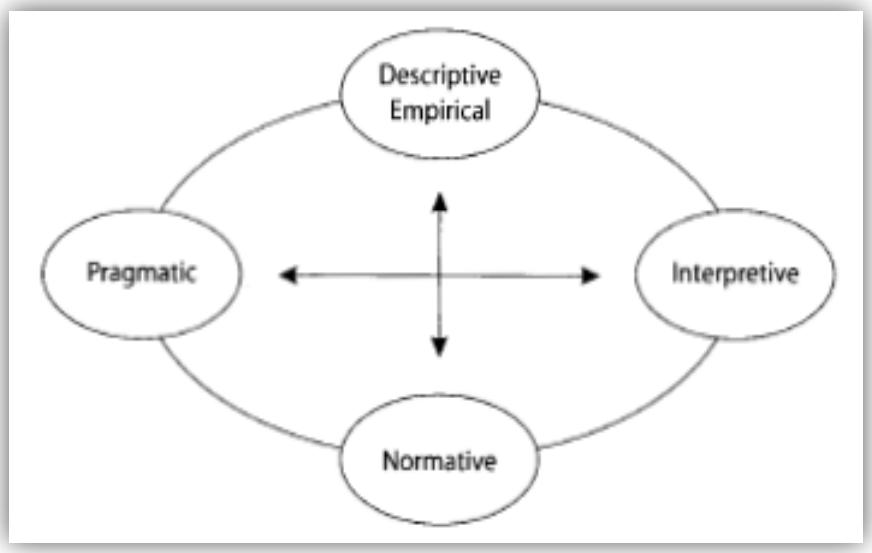

Fig. 2 – Diagram of Osmer's methodology

According to Osmer (2008:10-11), whereas the Descriptive Empirical and the Interpretive are common in other social sciences, the Normative and Pragmatic are distinct to practical theology. Here lies another important benefit derived from his methodology.

In epitome, this study will follow the research method as described by Osmer (2008), which, in Smith's (2010:111) estimation, provides a fourfold model of practical theological thinking that is a useful and simple tool in itself. It will be done in the following way:

The descriptive task

In order to not prejudice this first task, since no empirical research will be done, the descriptive task will be enriched by the insights from Dingemans (1996:92). According to him, the description of the practice or analysis of the situation can be done in various ways, which includes empirical (quantitative or qualitative) methods, as well as *"historical", "linguistic" and "hermeneutical" methods*.

Through a literature analysis of the material available in the public domain concerning the Christian counselling view, the main views and their respective underlying paradigms will be described as leading up to the emergence of Redemptive Counselling. This literature analysis intends to provide the necessary data-gathering in order to make it possible to evaluate some of the strengths and weaknesses of the already existing views, to discern patterns and dynamics (in particular Christian counselling approaches, situations or contexts).

The interpretive task

The interpretive task will be done by drawing on theories of *other* sciences to better understand, explain and determine why these dynamics exist or occur. This will be based on the evaluation given by Osmer (2008:114):

a) Identifying and evaluating the model of a theory as well as the conceptual field this is built on.

b) Identifying the disciplinary perspective of the theory.

c) Identifying and assessing the central argument of the theory.

The normative task

In Practical theological research, there should always be the question of principles. "A principle is a truth that never changes about something, describing part of the essence of that thing" (Breed, 2015:3). The normative task, thus, intends to learn and contribute toward theological concepts and "good practice" in order to interpret a situation and to guide one's response (Osmer, 2008:4).

The Transversal Model as described by Osmer (2008:170) will provide the opportunity for cross-disciplinary dialogue. Here we might find points of intersection between the discipline of theology and other disciplines concerning counselling and its foundations (mainly apologetics). The findings will be examined together with the exegesis of Scripture, directed by the perspective of the Reformed theological tradition, and guided by the historic-grammatical method of hermeneutics. The source document for Christianity is the Bible, the Word of God. Out of the revelation in the Bible principles can be acquired. The application of these principles can differ from situation to situation, but the principles will not change.

At this stage, the critical awareness of interests involved and the theological and social preferences of the researcher will become even clearer, which is as it should be according to Dingemans (1996:92).

The strategic task

Lastly, the Pragmatic or Strategic task (as the nomenclature adopted by Smith, 2010:101)[19] will be applied by comparing the results of the conceptual research with the guidelines given in Scripture and concluded by stating how this can support the view of counselling proposed. Since a model is built to put theory into practice, a conceptual literature study will be best suited in order to contribute to the development of a theological theoretical perspective that can inform and direct the praxis of Redemptive Counselling. From there the researcher can again go back to the Bible and literature to form a new theory or to amend or replace an existing model (Du Plessis & Breed, 2013:7).

1.8.2 Last methodological consideration

As a last consideration regarding the methodology adopted, the researcher is aware of how this research methodology does challenge the generally accepted praxis typical in pastoral studies, doing an empirical study before designing a theory. Alberts (cf. De Vos, 2011:40); however, when questioning such a view, suggested that instead, at times, it is also acceptable to first postulate a theory and then build a model or models from that theory. By making use of secondary sources, a conceptual study aims at generating knowledge which can be added to an existing body of knowledge (Maree, 2007:71).

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[19] Even though Osmer himself does not use the word Strategic to name his fourth task, such nomenclature seems not to be totally avoided or rejected by him, since he claims “strategies of action” (Osmer, 2008:4, 176) in this task.

Since the focus is intended to contribute to the existing body of knowledge by addressing other issues more focused on **foundational** and **philosophical** matters, this research requires an initial theoretical discussion and development, for which the present research methodology will provide a secure path to do so.

1.8.3 Ethical considerations

According to the Risk Levels for Humanities, used by Universities in South Africa, the present research should be classified as being at the *minimal, low or negligible risk level.*

There is the possibility that any research may cause varying degrees of harm to any participant. For the purposes of this document a risk is seen as the "probability of harm occurring to as a result of participation in research" (Faculty of Theology, 2016:16). Harm could be anything that has a negative effect on a participant's welfare (South Africa, 2015). In her Risk-benefit ratio analysis, Greeff (2016:9) gives the following classifying levels of harm:

Table 1 - Classifying levels of harm

Harm	Effects
No harm	No anticipated effects
Low likelihood of trivial harm	Temporary discomfort
High likelihood of trivial harm	Unusual levels of temporary discomfort
Low likelihood of severe harm	Risk of permanent damage
High likelihood of severe harm	Certainty of permanent damage

Because no participants will be involved in the process of the research, no harm can be anticipated as a result of the research, even though it is necessary to state, according to Greeff (2016:1), that a research proposal should be also concerned with harm to participants themselves, but also to the researchers, community or societal interests. The researcher therefore recognizes that the anticipation of probability, magnitude and seriousness of harm should be assessed.[20] Since the present research will gather data by literature review already

[20] Here the seven factors will be dealt with that influence the magnitude of particular harms, as follows: 1. The *experience*, such as pain or embarrassment, associated with the harm; 2. The *burden of efforts* to mitigate the harm, e.g. counselling; 3. The *effects of the harm* on the person's ability to perform daily life activities; 4. Effects on the *person's ability* to pursue lifegoals; 5. *Duration* of the harm; 6. Extent to which the person *can adapt* to the new circumstances if they can't be mitigate; 7. *Burden imposed* by the adaptation (Greeff, 2016:9). It is important to note that, even though the term "counselling" will be often repeated in the research, it will not imply

available in the public domain, the magnitude and seriousness of possible harms and the benefits of the research should be stated as follows:

Magnitude and seriousness. The magnitude or seriousness of harm or discomfort anticipated in the research is negligible and not greater than that ordinarily encountered in daily life (Faculty of Theology, 2016:17), such as that a possible reader may feel uncomfortable because of the treatment given to some specific school of thinking, or even the possible mischaracterization of any view addressed in the research, within or without the tradition of Christian Counselling.

Benefits. Even though the possible harms are not intentional, the benefits to offer another view on Christian Counselling, with more potential to dialogue with these views while offering a deeper Reformational philosophical rooted theory, which is also unknown until now, provides encouragement that foresees benefits that might overcome the possible harms arising from the research. Benefits such as to bring this view into the domain of academic critique, to enrich the Christian Counselling field and to contribute to the necessary development of the theological understanding of man and his inner dynamics.

1.9 Concept clarification

1.9.1 Redemption/Redemptive

The use of *redemption* as a technical term is meaningful for Reformed theologians, because "Reformed theology uses the term 'redemption' not only to make use of a theological language, but, primarily, because they believe in the total depravity of man (see Gn 2-3; Rm 1-3) while placing the problem of man within the scope of *moral* and *pistic* aspects (concerning faith)" (Gomes, 2004:14).

In Redemptive counselling the concept of "redemption" arises from a similar, yet not exactly the same understanding as the one evoked by Adams, as will be clear in chapter 4. According to Powlison (2010a:2), Adams' focus was mainly on sin and the consequent need of forgiveness, the progressive work of the Holy Spirit on those who were saved to alter their patterns of life toward the likeness of Jesus Christ – progressive sanctification – as key elements of the necessary change that leads to the solution of life's problems.

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that counselling will be done with any participants. In this research methods of counselling will be described and evaluated.

By redemption is understood (Gomes, 2004:14) “the action of the power of Gospel which includes: 1. The environment of man – which is the Sovereign God himself – all His purpose on creation, fall and redemption as well as the final destiny of humankind; 2. All the deepest psychological, social, ecological and mainly theological aspects of human being; 3. The transformation of human beings into the image of Christ based on His redemptive work with all its consequences through the Holy Spirit, is cure (psychological, cultural – the totality of being), i.e., the redemption of problems and the accomplishment of Gods purposes”.

1.9.2 Biblical Counselling view (or movement)

Lambert (2011:21) gives a definition of counselling, no matter whether Biblical or not, embraced in this research because of its comprehensive character. Counselling “describes what happens when people with questions, problems and trouble have a conversation with someone they think has answers, solutions and help”. Considered under this broad definition, counselling can be “formal or informal, highly relational or more professional, religious or secular” (see also Lambert, 2016:13-15).

Biblical Counselling, narrowed as movement, was born as a result of Adams’ endeavours in constructing a biblically-based theology for Christian counselling (Lotter, 2001:323-327; Johnson, 2010b:31-33; Lambert, 2016:32-34). This made of him the “uncontested leader of the biblical counselling movement” (Lambert, 2011:39,43; Powlison, 2010a:1). Based upon the beliefs that Adams defended, the movement represents the development of his main beliefs with conceptual, methodological and apologetically advancements (Lambert, 2011:45-46).

Any connection with the “pastoral counselling movement” (which is a formalized profession) should be avoided. Such was “extremely influential in the 1950s and 1960s, mediated by Carl Rogers, Alfred Adler, Carl Jung, Sigmund Freud and other – packaged in liberal theologies – to liberal pastors, and to those few conservative pastors who didn’t think at all about counselling” (Powlison, 2010a:4; McMinn *et al.*, 2010:391, 393).

1.9.3 Pastoral

In this research the term *pastoral* will be used in the same sense as Adams (1997:9):

> Counselor, don’t commit a mistake here: Counseling to change what pleases God is not an academic matter. Nor it is merely a behavioural matter. A good counselling starts by bringing the counselee to a proper relationship with God. That is a moral-relational matter.

Adams redefined the counselling task as explicitly "pastoral" (Powlison, 2010a:xvii,2) as Gomes also did. Gomes not only understood Christian counselling as something that should not be considered as a separate matter of pastoral tasks but also of the Christian fellowship in the Church (Gomes, 2004:8).

1.9.4 Metapsychology

Metapsychology is a theoretically explicit psychology, according to Meltzer (2009:105). From the Greek *"meta"* which means "beyond, transcending", a metapsychology seeks to understand the structure of the mind in terms which may not be empirically verifiable. The term was first introduced by Sigmund Freud as an answer to metaphysics,[21] but the term has been generally rejected by posterity, inside and outside of the psychoanalytic community (Boothby, 2001:loc.166).[22]

If necessary, the term will be used in this research following the philosophical meaning conveyed by Van Til, who seeks for a "psychology that freely recognizes its relation with, and is a sense of its dependence upon Christian ethics and Christian theology in general" (Van Til, 1971:3). The use of the term justifies itself by the fact that Van Til's project was not aimed at a detailed or extended development of a philosophical critique of any psychological school, neither at a development of the dynamics of psyche. His endeavours, even though promising, were essentially embryonic and rudimentary, as one is reminded by Gomes (2006a:117), encouraging the researcher to use the term and to fill it in with beneficial content according to the criteria adopted in the research as seen in point 7.

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[21] Regarding this notion, Van Til says: "In the first place, we cannot as Christians allow the assumptions of the *metaphysical* independence of the self-consciousness of man in general and of the religious consciousness in particular that underlies the whole of the modern psychology of religion. If we are Christians at all we believe the creation doctrine and this makes man dependent upon God metaphysically" (Van Til, 1971:3).

[22] For more about new uses and applied methods on metapsychology, see the work "Beyond psychology: An introduction to metapsychology" by Gerbode who started the modern movement of metapsychology stressing therapy as a way of developing the spirit for personal growth, rather than as an answer to mental disorders (in Gerbode, 2013:248-287).

1.10 Schematic representation

Research question	Aim and objectives	Research method
How can a descriptive study gather information that helps to discern patterns and dynamics of major view of Christian Counselling in order to evaluate their strengths and weaknesses?	To describe the main alternatives from a Reformed/Reformational perspective to show which areas in Christian Counselling still have not been satisfactorily addressed;	What is going on? The descriptive task
How can the interpretive task help drawing on apologetic/philosophical theories and other (if necessary) sciences in order to better understand and explain the foundations of Redemptive Counselling?	To explore critically what the main claims and tenets of "Redemptive Counselling" are as underpinning a view of Christian Counselling;	Why is it going on? Interpretive task
How can the normative task employ theological concepts to interpret the Redemptive Counselling view, constructing ethical norms to guide a "good practice" that reflects the Reformed worldview accurately?	To elucidate the theological and biblical-hermeneutical view of "Redemptive Counselling" view;	What ought to be going on? Normative task

In which ways can the pragmatic task indicate strategically how "Redemptive Counselling" would be a valid contribution to Christian Counselling field?	To provide a critical summary of the main contribution from "Redemptive Counselling" to Biblical Counselling	How might we respond? Pragmatic task

Table 2 Schematic Representation

2 REVIEWING THE HIATUS IN CHRISTIAN COUNSELLING'S MAJOR VIEWS

2.1 Introduction

Previously, in chapter one, it was proposed that Nouthetic Counseling, later changed into Biblical Counselling, was not the only attempt to provide a Christian alternative in the counselling field, although, from the outset it is important to state that the goal in this chapter is neither to evaluate nor identify all Christian counselling proposals. As noted by Callahan (2015:209) the application of Christian counselling approaches might vary across different Christian traditions as a result of each different attempt. Nevertheless, it will be attempted to focus on those options that can align with the Reformed theological tenets indicated in the previous chapter (see 1.4).

Therefore, attention will be given to the five most influential views on Christian counselling. There were initially four main views, that evolved into five and it is in this context that Redemptive Counselling will be proposed as another view. In order to provide the context where Redemptive Counselling will appear, this chapter will present the patterns and dynamics of these five main Christian Counselling views.

The indicated goal of this present chapter will be reached by, first, pointing out the corresponding task of Osmer's Practical Theology tasks. Next, the main five views of Christian Counselling will be presented, followed by a proposed correspondent underlying paradigm for each view. Finally, some hiatus will be pointed out that still needs clarification and development. During the process of investigation, the necessary data will be provided to make it possible to evaluate some of the strengths and weaknesses of the five views of Christian Counselling.

2.2 The first task of Practical Theology

This chapter corresponds to the descriptive task, which is, according to Osmer (2008:4), the first task of practical theology, explained as follows:

> - The *Descriptive-empirical task*: Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts;
> - The *Interpretive task*: Drawing on theories of arts and sciences to better understand and explain why these patterns and dynamics are occurring;

- The *Normative task:* Using theological concepts to interpret particular episodes, situations or contexts and constructing ethical norms to guide our responses, and learning from "good practice";
- The *Strategic task*: Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the "talk back" emerging when enacted.

Each task should follow a process guided by a practical theological interpretation, summed up by the following four questions:

1. **What is going on? [Descriptive task]**
2. Why is it going on? [Interpretive task]
3. What ought to be going on? [Normative task]
4. How might we respond? [Pragmatic task]

Answering each of these questions is the focus of the four core tasks of practical theological interpretation. However, Osmer understands the first task as the empirical process of obtaining data. As it was explained before[23], no empirical research will be done in this study, and in order to not be impaired, it is important to reassert that: 1. the descriptive task will be enriched by the insights from Dingemans (1996:92); 2. The focus is to contribute to the existing body of knowledge; 3. Because the identified hiatus of this research requires an initial theoretical presentation and development, this study will focus on a literature analysis; 4. This analysis will provide the context where Practical Theology begins and the "call for interpretation" is welcome (Smith, 2010:102).

2.3 Paradigms and "views" in Christian counselling

The last fifty years or more saw a growing interest from Christians toward Psychology as a tool to improve their skills as Christian counsellors (Bobgan & Bobgan, 1997:7; MacArthur Jr, 2005:6; Johnson, 2010a:9). So, interest opened the doors for two important issues. First, there was the acceptance of alternative perspectives in the field of Psychology, including religious studies – mainly Christianity[24] - up to the point that nowadays there is general agreement about counsellors and psychotherapists to be ethically obligated to consider their clients' religious

[23] See in methodology section 7 the rationale for the methodology adopted in section 7.1.

[24] Despite the fact that many authors had been using different terms to refer to it, such as Theology, Faith, Christ or religion, the word *Christianity* will be used in this research, because it is broad enough to encapsulate the views and paradigms presented.

orientations (Beck, 2006:234; Greggo & Sisemore, 2012c:9-10). Notwithstanding, it also brought into consideration questions and difficulties surrounding the definition, extent and limits of the relationship of Christianity and Psychology, which demanded better clarification of this nascent relationship which is potentially problematic (Johnson, 1992:348; Powlison, 1988:73-77; Street, 2005:31,32).

The recognition of the necessity of better clarification regarding the interaction between Psychology and Christianity did not discourage anyone from devoting him/herself to the endeavour to pursue the interaction and the eventual integration of these two disciplines (Farnsworth & Regier, 1997:155-163; Johnson & Jones, 2000:102-141,243-263; Winter, 2005:18-36; Bassett, 2006:354; Helminiak, 2010:47-70; Worthington, 2010:147-280; Garzon & Lewis Hall, 2012:155-159; Abraham & Rufaedah, 2014:516-525; Entwistle, 2015:loc.561-1061). Such efforts brought about a recognized need for a proper response concerning the way both, Psychology and Christianity, should converse and/or cooperate (Beck, 2003:24-25; Lawson & Wilcox, 2005:240-246; Jones, 2006:252-259; Worthington, 2010:91-148).

However, these attempts brought more disarray than understanding to the field, specifically in reference of the appropriations from psychological findings and therapeutic proposals (Farber, 1999:36-55, 80-91, 133-142; Winter, 2005:18-36; Worthington, 2010:124-145; Abraham & Rufaedah, 2014:518-519). The history of the Psychology/Christianity relationship, therefore, has been confusing, usually not friendly and did not always go well (cf inter alia Johnson, 1992:346; Greggo & Sisemore, 2012c:10). Nevertheless, it is remarkable that already in 1996 Brian Eck identified and critiqued twenty-seven models for relating Psychology and Christianity (Eck, 1996: 101-115).

As already said, while recognizing the variety of attempts from the Christian perspective toward a clarification of the Psychology and Christianity interaction, for the purposes of this chapter only the main **five views** of Christian Counselling will be described later on. Here are the reasons for this narrowing down:

1. According to Johnson (2010a:10); (see also Greggo & Sisemore, 2012c:loc. 86) the five views, named *Levels of explanation view, Integration view, Christian psychology view, Transformational psychology view and Biblical counselling view*, are the more "well-thought-through" models from a Christian perspective and offers a fairly comprehensive representation of the current ways the majority of Christians understand Psychology as relating to Christianity. In order to not involuntarily

mischaracterize the views presented in this chapter, it is important to note beforehand that the researcher recognizes the dynamic non-monolithic features of each view (as reminded by Greggo & Sisemore, 2012b: Loc197,2256)[25];

2. The benefit in presenting the *five views* is to acknowledge in summary how each proposal sees the relation between Christianity and Psychology in practical terms;
3. An added benefit in presenting all five views is that each view mentioned above will rely on a specific paradigm defined by the assumption each one makes regarding the data obtained from the discipline of Psychology and its benefits for Christianity (Eck, 2007:231)[26].

Within this context, the question "can Redemptive counselling figure as a valid view among the other main views of Christian counselling?" finds its appropriate place. However, to answer this question is not an easy task. After describing the five main views of Christian Counselling, observing what each view claims regarding the relation between Christianity and Psychology, it will be important to identify any possible gap not covered by the views that may arise during the literature review.

Therefore, as a starting point for the presentation of the five main views of Christian counselling the book *Psychology & Christianity: Five Views*, edited by Johnson (2010b), which is a revised updated version of an earlier edition, first published in 2000[27] (see also Trawick, 2013:308) will be used. The most important difference between the editions is the addition of a new view: *Transformational psychology* (Johnson, 2010a:7,8; Trawick, 2013:308).

The same five views will be found in others' works used in the research, for example, the one edited by Greggo and Sisemore (2012c:loc89) whose material was built on Johnson's previously mentioned book. In this book, each author presented his own view by applying tenets of the author's corresponding view to a case study, describing how they would assist and provide some form of care to in terms of the indicated person's problems. *Psychology and*

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[25] Given the explanation for the choice, the researcher acknowledges that there are also other ways to organize the views, as for example McMinn *et al.* (2010:392-395) did, even though their purpose was not to list or organize the views. However, as a note, in his collection there are some views that will be absent here for the reason already given.

[26] In fact, Eck himself ended up fitting those identified twenty-seven models into three major paradigms of relating Christianity and Psychology, as will be demonstrated later on.

[27] With a slightly different name, the *Psychology and Christianity: Four views* (Johnson & Jones, 2000) keeps some similarities with this new updated version and it is historically important. But for the purposes of the research, the most recent work will be taken in account because besides the addition of a new (the fifth) position, the new edition also brings a refreshing, updated and contemporary dialogue.

Christianity Integration: Seminal Works that Shaped the Movement (Stevenson *et al.*, 2007), which collects many historically relevant articles approaching the relation between Psychology and Christianity, as the title anticipates, and Ouweneel's *Heart and Soul - Christian view of Psychology* (2008) also brings along some contributions[28].

2.3.1 The views

The following five views presented below express the way in which each corresponding paradigm is practised. While they were not created to express such paradigms intentionally, each view reflects key aspects identifiable with one of the later discussed paradigms regarding the major ways to relate Psychology and Christianity.

Before moving forward, it is important to note the following:

a) The continually mentioned paradigms will be presented later, even though in this section the views will be already located under their respective paradigms, according to Entwistle's definitions.
b) The reasons to adopt Entwistle's paradigm description to the detriment of other possible choices will be presented in the paradigm section (3.2);
c) Overlaps are visible in some moments (Coe & Hall, 2010a:59; McMinn *et al.*, 2010:393-394), which explains why some names, definitions or approaches connected with a specific paradigm can figure in a view connected with another paradigm.

2.3.2 Levels-of-explanation view

This view stands for a proper recognition of the "multi-layered unity" of creation (Myers, 2010:33,51), expressed by each academic discipline in human knowledge (Trawick, 2013:308). As such, Psychology, Theology or Chemistry are *levels of explanation* in which reality can be explained, and this view claims that there is no necessity to confuse the complementary relationship of various explanatory levels (Myers, 2010:52; see also Entwistle, 2015:loc.4689). Specifically speaking, in this view Psychology is understood as the science of

[28] It is worth being mentioned even if it is not an evaluative endeavour toward the current views Ouweneel (2008:6-7) mentions Level-of-explanation view, Integration view and Biblical counselling view because first he was writing in defence of the Christian Psychology view, and second, because up to the time of its publication the fifth approach, *Transformation psychology view*, was not as mature as it was found in Johnson's book in 2010 (Johnson, 2010b:199-226).

behaviour and mental processes (Myers, 2010:49), which is one among many other important perspectives from which man can be observed and studied (Myers, 2010:52; Plante, 2012:loc.753; Greggo & Sisemore, 2012a:loc.2264).

The scientific knowledge gained by Psychology, however, may challenge certain [theological] assumptions (Plante, 2012:774), and that contributes to "keeping alive that 'ever reforming' Reformation spirit"; since explanations on one level do not contradict explanations at other levels (Myers, 2010:49,53,75).

This above-mentioned feature can be described as the *Neutral Parties* paradigm, i.e., to employ procedures that serve to segregate parts of one discipline from the other. The aim of the *Neutral Parties* paradigm is to accumulate knowledge and to protect disciplinary sovereignty (Entwistle, 2015: loc.4678, 4878). An example of this feature can be also be found in Plante (2012:loc.671-972) when presenting the *Levels-of-explanation view* he does that mainly based on DSM-IV[29], psychological tests and empirical investigation as something separated to any theological influence.

The *Levels-of-explanation view* claims that Christianity relates with Psychology, motivating it as science; demanding sceptical scrutiny; expressing faith-rooted values; relating psychological and religious descriptions of human nature; studying determinants of religious experience and studying religion's effects over human experience (Myers, 2010:58).

2.3.3 Integration view

The *Integration view* affirms Psychology as a science, as did the previous view, but regards it as shaped and moulded by the embraced assumptions of the psychologist. Such assumptions are reflected in the psychological pursuit of scientific and applied practice (Jones, 2010:101,105,114,115, 253). In other words, Psychology, according to the *Integration view*, is infused and shaped by metaphysical and moral presuppositions, which will demand from the Christian researcher modifications and reshaping of what can be learned from Psychology in the light of his Christian beliefs (Jones, 2010:125). Since the ways psychologists conceptualize human behaviour are "rarely" neutral, one is doing *integration* when developing Christian

[29] The fifth edition of the Diagnostic and Statistical Manual of Mental Disorders – DSM-V – was published in 2013, a year later than the publication of the Plante tests.

conceptions and also applying it to how human behaviour can be understood (Jones, 2010 #430@115).

This above-mentioned feature can be seen when Jones (2010:115,119) summarises the *Integration view* as one that "will be shaped profoundly by his or her Christian convictions, but will also be shaped by a critical but appreciative appropriation of the wisdom of secular approaches". The distinctive belief of the *integrationist* is that Scripture does not provide all that is necessary to understand human beings comprehensively, nor recognize Scripture as claiming to reveal everything human beings might want to know (Jones, 2010:101). Therefore, according to this view, there is a legitimate and strategic role for Psychology as a science to provide intellectual and practical tools for understanding and improving the human condition (Jones, 2010:110). However, in order to practise the belief of Christ's lordship over all of existence (Jones, 2010:101) the *Integration view* claims to give appropriate place of authority to the special revelation of the Bible, determining the fundamental beliefs and practices toward reality, specially Psychology (Jones, 2010:115,116).

According to Entwistle (2015:loc.4599), the *Integration view* is better defined under the *Colonialist* paradigm which "selectively accept[s], reject[s] or modif[ies] isolated findings from psychology based on their prior religious presuppositions". Yet, even if some features are not clearly identified when looking at the *Integration view* closely, the main *telos* of the *Colonialist* paradigm, which is the appropriation of either psychological methods or findings, sometimes without adequately evaluation fits in the *Integration view* (Entwistle, 2015:loc.4576-4618). The appreciative language increasingly employed within the integration view's circles indicates a proximity without enmity posture (Barnett *et al.*, 2012:93), and also contributes to such a conclusion.

2.3.4 The Christian psychology view

In spite of the fact that this view has the term "psychology" in its name, the Christian psychology view does not recognise a universal Psychology or a single body of knowledge that could be called *psychology,* capable of being equally acceptable to all, regardless of one's metaphysical commitments (Roberts & Watson, 2010:154; see also MacArthur Jr, 2005:7,9; Street, 2005:36). While regarding Psychology as a science, it is not regarded as a science in the same sense as Chemistry, Physics or other sciences (Roberts & Watson, 2010:149). For those who support this view, Psychology has a differential as science, because it studies the

behaviour and mental processes of persons with ethical and normative implications (Roberts & Watson, 2010:155,164; Johnson, 2010a:40).

The *Christian psychology view's* supporters also recognise the personal commitments involved when one is doing empirical work in Psychology – as the *Integrationists* maintain (McMinn *et al.*, 2010:393) even when they regard such empirical work as having been done without metaphysical assumptions or value judgments (Roberts & Watson, 2010:154; Soldan, 2013:7). However, no matter how "objectively" the psychological research was done, a *Christians psychologist* will not derive norms from data alone (Roberts & Watson, 2010:154,164; Watson, 2014:21-25). As in "*Levels of explanations view*" (Myers, 2010:53,75), here faith, when challenged, will use empirical methods as a stimulus to seek a deeper understanding, which will happen when the claims of the Christian tradition seem to be disconfirmed by *defensibly valid procedures* (Roberts & Watson, 2010:166 my emphasis).

Therefore the *Christian psychology view's* goal is "to develop a Psychology that accurately describes the psychological nature of human beings" acknowledging historical Christian traditions (Roberts & Watson, 2010:155,173; Johnson, 2012:97; Soldan, 2013:7). In order to accomplish its goal of building a distinctive *Christian* Psychology, the research should be done in two basic steps: **First**, a rereading of Scripture, when necessary, as some of the *great Christian psychologists* from the past did. The goal is to identify the psychological categories already known, when Scripture is using different terms, that are philosophically sound, theologically orthodox, biblically based, and psychologically defensible (Beck, 2003:31; Roberts & Watson, 2010:155,173. For some examples, see 157-164 and 170-171). The **second** step would be to engage in empirical research centred on human beings, in a manner common to "contemporary psychology, and to practice such research in conformity with the broader commitments of the researcher (Roberts & Watson, 2010:164; Watson, 2014:21-25).

The research done under *Christian psychology view* guidelines claims to be taken as a worthy intellectual competitor to the secular psychologies, whether naturalistic, humanistic or postmodern, with their usually unacknowledged metaphysical assumptions about human nature. When embracing this view, one is able to meet the challenges of the present faithfully by means of rational and empirical demonstrations (Roberts & Watson, 2010:165,173).

According to Entwistle (2015:loc.6021) the Christian psychology view can be classified under the *Rebuilder* paradigm. Unfortunately, Entwistle is not really consistent in the attribution of paradigms to each view presented in this research. The *Christian psychology view* is regarded

as presenting features of the *Colonialist*, *Rebuilders* or even *Allies* paradigms (Entwistle, 2015:loc.4597, 4661, 6095), although three specific features of *Rebuilder* paradigm lead to the conclusion that it is the more appropriate as a destination for the *Christian psychology view*. They are the reconstructionist characteristics of a "particular type of" Psychology from inside out, done from an explicitly articulated Christian belief, added to the understanding that modern Psychology has neglected its own philosophical roots and the concern toward *soul care* as a primary aim (Entwistle, 2015:loc.4623-4665).

2.3.5 The Biblical counselling view

The core belief of the *Biblical counselling view* is that the Bible is sufficient to deal with all problems of living, which include those non-organic categories of behaviour that now carry psychiatric and psychological diagnostic labels. Endorsing an exegetical approach to the Bible and claiming to deal with it correctly, the *Biblical counselling view* expresses a strong commitment to the sufficiency of Scripture, which excludes any external interference. Based on an exclusivist doctrine of the sufficiency of Scripture, the holders of this view aim at producing a gospel-centred theory and an effective worldview framework for the diagnosis and treatment of every soul problem (Street, 2005:39; Falaye, 2013:56; Green & Viars, 2013:103). From the perspective of the Biblical counselling view, though, those psychiatrically and psychologically labelled problems demand Christ-centred solutions because of their spiritual roots rather than a secularly self-centred solution (Bobgan & Bobgan, 1997:8; Campbell-Lane & Lotter, 2005:102; Street, 2005:39,40).

No different from the other views, the *Biblical counselling view* also recognizes the role of Psychology, challenging its precepts and making their adepts learn and improve (Powlison, 2010b:245-246). As useful as Psychology could be, however, *Biblical counsellors* tend to eschew any use of modern psychological theory, denying any legitimacy or strategic role for Psychology as a tool to provide either intellectual or practical understanding capable of improving the soul care (MacArthur Jr, 2005:6). This is part of the reason why until the 1990s, *Biblical counselling* and Christian counselling were sharply distinguished from each other: Christian counselling, as a movement, sought to somehow integrate Psychology with Christianity, while *Biblical counselling* rejected any attempt towards it (Marrs, 2014:33).

According to Entwistle's paradigms, in of spite the changes they had been experiencing in the last years (Lambert, 2011:24) *Biblical counselling view* has to be classified under the *Enemies paradigm*. This is an antagonistic model, setting Psychology on one side and Christianity on

the other. The main characteristic of the *Enemies* paradigm (Entwistle, 2015:loc.4441), which is embraced by the *Biblical counselling view*, is the expressed suspicion of most extra-biblical sources of knowledge.

While the Biblical Counselling view could hardly be charged with the accusation of retreating from serious academic inquiry which is a feature of the *Enemies* paradigm (Entwistle, 2015:loc.4441; See also Lotter, 2001:325; Campbell-Lane & Lotter, 2005:104), this view does embrace beliefs and practices such as to see Psychology as being opposed to doctrine, the use of Psychotherapy as incompatible with the Christian faith and the rejection of anything that comes from the domain of the "enemy camp", regarding it as a threat (McMinn *et al.*, 2010:392; Entwistle, 2015:loc.4435-4481; Lambert, 2016:43,54). It is so because in the Biblical Counselling view, the Christian faith is seen as a *sort of* Psychology and Christian ministry as a *sort of* psychotherapy, committed to a theocentric perspective on all of life and thought (Bookman, 2005:51; Powlison, 2010b:245).

2.3.6 The Transformational psychology view

This view is the latest one to appear on the Christian counselling scenario. The *Transformational psychology view's* (Coe & Hall, 2010b:199) proposal is to rediscover, redesign and rethink the traditional way to do Psychology as science in close relation with Christian Theology (see also Coe & Hall, 2010b:202). The focus of this view is on the psychologist as a practitioner of science and the process of doing Psychology scientifically, aiming at producing a theory of Psychology that presents an ethical-spiritual-methodological approach (Coe & Hall, 2010b:225; Coe & Hall, 2010a:37,40). Explaining its goals, one can see the resemblance with the previous views (Coe & Hall, 2010b:199):

> Our goal is to argue for a spiritual formation approach to Psychology and Christianity, which takes the spiritual-emotional transformation of the psychologist as the foundation for understanding, developing and preserving the (1) process, (2) methodology and (3) product of doing Psychology in the Spirit, which will all, in turn, open a new horizon into the doing of science in general and Psychology in particular.

This definition portrays some of the goals of *Christian psychology view*, but not unintentionally: The *Transformational psychology view* understands itself as a model that better accounts for the best of this goal than *Christian psychology* and *Integration views* (Coe & Hall, 2010a:95).

The *Transformational psychology view's* acknowledgment of secular thought and naturalistic methodologies' influences over Psychology works as a starting point to approach the discipline from ground zero – as the *Christian psychology view* aims to do. It is done by taking into

account “Christian realities” - central to the *Transformational psychology view*. Original sin and the Holy Spirit indwelling and the human soul are regarded as realities that can be known by observation, reason or faith but had been excluded by secular Psychology approaches because of its naturalistic methodology (Coe & Hall, 2010b:203-205. See also footnote 3 on p.203). The proponents of this view understand such tenets of faith as reflection of realities and ontologically constituents of the existence, and not as some belief system or worldview (Coe & Hall, 2010b:204). Such existent constituents not only inform Psychology – as in the case of *Integration view* - of its origins and goals, but also shape the entire process, product and person doing Psychology (Coe & Hall, 2010b:205).

To embrace the *Transformation psychology view* does not necessarily imply seeing the Bible as the main source of knowledge to build up Psychology as a science, finding wisdom or prescriptions for living (Coe & Hall, 2010b:208). Contrariwise, according to the *Transformation psychology view,* there is evident value in extra-Biblical knowledge because God has revealed himself on a number of topics outside of the Bible (Coe & Hall, 2010a:15-17, 93). While admitting some partial knowledge from the unbeliever’s side due to common grace (which is a reformed doctrine specially developed by Kuyper, Bavinck and Van Til – see ahead 4.3.2), it is firmly stated that the transformation of the psychologist is the determinative and a foundational composing element influencing both methodology and findings. The reason for that is because the *Transformational psychology view* also believes that non-believers can be either unable or unwilling to see aspects of the human self or to produce profitable scientific knowledge as a means of loving God and neighbour because of the lack of a proper relationship with God (Coe & Hall, 2010b:214-216, 218-219).

Due to the similitude of the views of *Christian Psychology* and *Integration* (Coe & Hall, 2010a:93), it is difficult to clearly place the *Transformation Psychology view* under one of the Entwistle's main paradigms. Yet the emphatic defence of a methodological approach that does not see Christianity and Psychology either as separate domains or realities can be studied by two different methodologies that need to be integrated into a larger framework, but as a complex and coherent unified theoretical approach capable of relating Psychology and Christianity as a single act of love of God (Coe & Hall, 2010a:94-97) and this leads to the conclusion that the *Transformational Psychology view* is better classified under the *Allies* paradigm.

According to Entwistle (2015:loc.4713-4752) the *Allies* paradigm claims to search the underlying unity of truth for godly ends. Psychology and Christianity would be seen as *allies* if

both could be rightly understood. This approach recognizes the limitation of human understanding in both disciplines, seeking for a holistic and unified nature of the subject under scrutiny. Another important emphasis of the paradigm is the proper relationship with God, the channel through which a Christian worldview can approach all of life, including Psychology as a science. Therefore, the *Allies* paradigm is the one that more appropriately translates the goals of the *Transformation psychology view*.

2.4 The paradigms

As the previous presentations made clear, each one of the five views reflects a major paradigm regarding the relation of Christianity and Psychology. It is important to acknowledge them because these tenets are guiding the practical approach of each *view*. What follows, though, is the presentation of the most representative effort to stablish the broader and most perceptive description of ways to relate Christianity and Psychology, in an attempt at describing, as fully as possible, the actual picture.

The most influential work done toward a development of paradigms regarding the Christianity/Psychology relationship was developed by John Carter[30] (Entwistle, 2015:loc.4396-4400). Carter's work was based on Niebuhr's book *Christ and Culture* (Niebuhr, 1956), which was reprinted (Niebuhr, 2001), and further revised (by Carson, 2008). Before proceeding, it is important to acknowledge that, as important as it is, Niebuhr work was not the first nor the only one in distinguishing the relationship between Christianity and science or culture. According to Van der Walt (2001:24), H. Bavinck was the first one and Niebuhr followed his pioneering work. Furthermore, he also states that important contributions were made by J.H. Olthuis and A. M. Wolters as well. Such contributions, however, lie beyond the scope of this research, while their specific contributions toward the issues contemplated by the research will be properly addressed in chapter 4.

Niebuhr proposed three basic ways of Christians to relate to the culture: *Christ <u>against</u> Culture, Christ <u>of</u> Culture, Christ <u>above</u> Culture*. These categories gave birth to Carter's major framework or paradigm of how Christianity relates with Psychology.

[30] Carter's book was published in 1977 and there were other attempts in the same year, inter alia (Crabb, 1977; Evans, 1977; Collins, 1977).

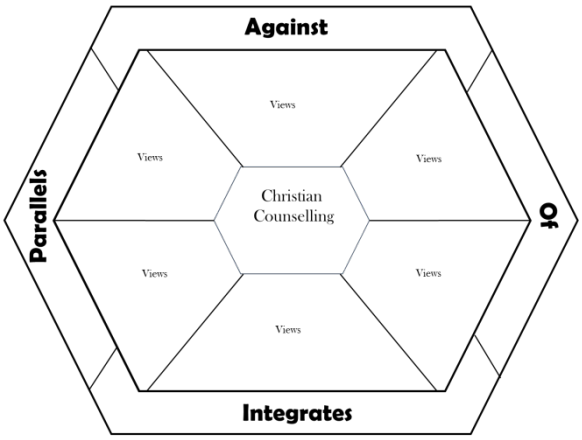

Fig. 3 - Carter's paradigm

For each of Carter's four major paradigmatic models there is a religious or *sacred* and a *secular* version. The Sacred models are: Christianity *against* Psychology, Christianity *of* Psychology, Christianity *Parallels* Psychology, and Christianity *Integrates* Psychology. The Secular models are: Psychology *against* Religion, Psychology *of* Religion, Psychology *Parallels* Religion, and Psychology *Integrates* Religion (Carter, 1977:197-208; Carter & Narramore, 1979:50,71-116). Since this is a pastoral study it is beyond the scope of this study to explore the models encompassed by the "secular models. Thus, only the *sacred* models will be taken into account here (table 1) to classify the views.

A broader proposal regarding the relation between Christianity and Psychology is found in Campbell-Lane and Lotter (2005:103), who offer six paradigms that can also be used to classify the main views or approaches (table 2), as follows:

a. *Assimilative position:* Christianity assimilates psychology;
b. *Eclectic position:* Christianity borrows insights from psychology;
c. *Excluding position:* Christianity rejects psychology;
d. *Perspectivalist position:* Christianity and psychology are two valid and complementary disciplines;
e. *Integration position:* Christianity and Psychology are brought together under a specific Christian methodology;
f. *Integrationalist position:* Psychology contributes to Christianity.

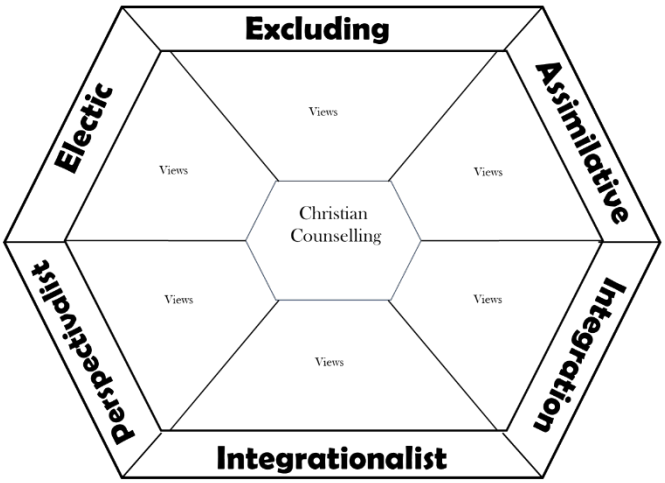

Fig. 4 - Campbell-Lane and Lotter's paradigms

Jones (2006:255) likewise proposed a more concise set of paradigms in which Christianity and Psychology could interact (table 3):

a. *the critical-evaluative mode* where theological assumptions provide a perspective from which to discuss the adequacy of the background beliefs that shape psychological theory and practice;

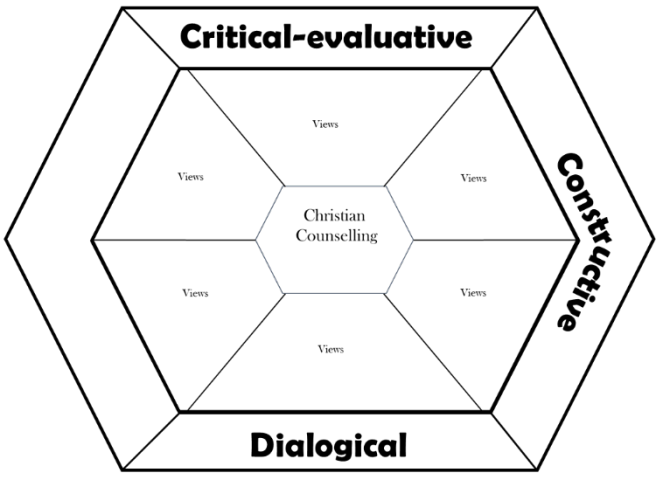

Fig. 5 - Jones' paradigms

b. *the constructive mode* where religiously-grounded understandings of the human condition might suggest fruitful new approaches to understanding humanity psychologically;

c. *the dialogical mode* of mutual influence between religion and psychology.

As mentioned earlier (2.3), Eck (2007:230-231)[31] also provided three major paradigms of relating Christianity and Psychology (Table 4). Each paradigm uses certain specific processes to define this relation. They are:

a. The *Non-Integrative Paradigm*, which does not seek for data integration but rather building its understanding of God's truth on one discipline alone, using the *Rejecting process*;

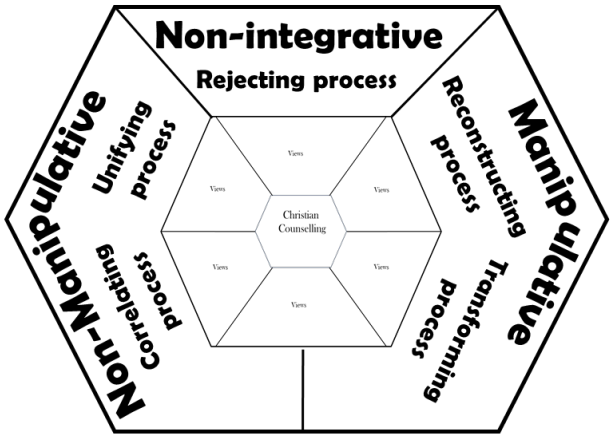

Fig. 6 - Eck's paradigms

b. The *Manipulative Paradigm*, defined as seeking to integrate the data of both disciplines, but one discipline will rule over the other determining what is acceptable. It uses the *Reconstructing process* and *Transforming process*;

c. The *Non-Manipulative Paradigm*, defined as data acceptance from both disciplines directly into integrative process. It uses the *Correlating process* and the *Unifying process.*

What follows is perhaps, the most perceptive description of this troubled relationship between both disciplines. Entwistle's proposal (2015:loc.4401-4405), found in his book now in its third

[31] See also Eck (1996).

edition[32], presents the relationship between Christianity and Psychology based on how nations interact with each other. His description of these terms is pertinent, first because such a metaphor was apparently used in the Bible[33]; then, when described in this manner, some subtle nuances of the relationship are perceived; but also because the metaphor of *jurisdictional* authority apparently underlined many descriptions of the relationship of Christianity and Psychology, in one way or another (Adams, 1972:8; Krebs, 1980: 229-233; Vander Goot, 1983: 15-18; Clinton, 1990:17; MacArthur, 1991:30; Welch, 1995:23-34; Powlison, 1998:160; Almy, 2000:9,21,197-204; Smith, 2000:21; MacArthur Jr, 2005:6,7; Powlison, 2005b:20-24; Street, 2005:31,32,37,44; Sloan, 2006:4,11; Johnson, 2010a:13,16,19; LeRon Shults, 2012:22; Greggo & Sisemore, 2012c:loc:43; Lambert, 2016:54). For these reasons Entwistle's six paradigms will be used in this research as major paradigms into which each one of the five views can be inserted.

Entwistle's six major paradigms are presented according to a range scale[34] of nations' interaction. In the extremities there are the *Allies* and the *Enemies* paradigms, and in between are found the intermediate paradigms: *Spies, Colonialists, Rebuilders* and *Neutral parties* (table 5). Following Carter, Entwistle also divides his paradigms into two versions: a secular and a sacred one. For the purposes of this pastoral study, only the "sacred version" will be used:

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32 The first edition was released in 2004, the second in 2010 and the latest in 2015. Entwistle's book also presents some important themes either missing or not treated directly in other the books, *inter alia* the relationship between faith and science (Entwistle, 2015:loc.561-939), epistemology (Entwistle, 2015:loc2400-3039) and philosophical anthropology (Entwistle, 2015:loc.3766-4205), providing a relevant contribution to the discussion.

33 See Col 1:13.

34 For future alignment, Entwistle's paradigms will be presented here visually following the same pattern used in the previous tables

a. *Enemies:* It is an antagonistic model of relationship between Christianity and Psychology (Entwistle, 2015:loc.5010-5754). The "secular" version of it refers to psychologists who see Christianity and any religious assumptions as bad or harmful in any sense. The religious version of the *Enemies* paradigm is the Christian answer against the animosity received by antireligious attacks (Entwistle, 2015:loc.5215). Key representative characters are Jay Adams, John MacArthur and John Street. Basically, those who subscribe to the *Enemies* paradigm assume that Psychology and Christianity are fundamentally incompatible with each other (Entwistle, 2015: loc.5026-5027). Those who embrace this paradigm usually understand that soul care belongs (exclusively) to the church ministry; Psychology is dangerous and harmful to Christian faith and any proposal of whatever kind of mixture between Christianity and Psychology should be rejected and any trace of Psychology must be extirpated from Christianity.

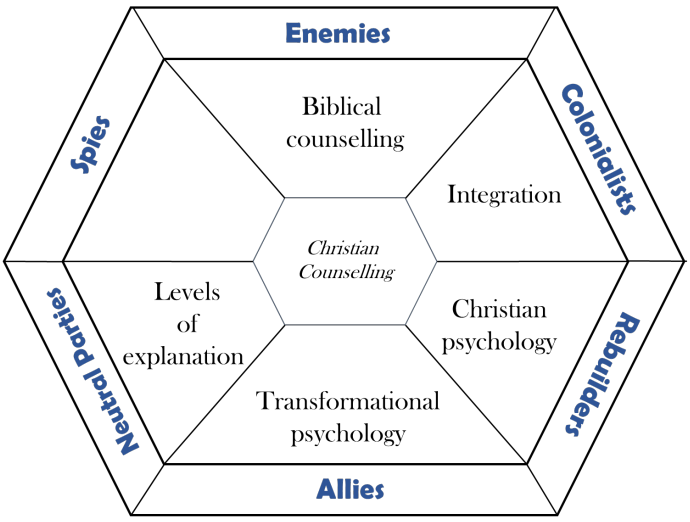

Fig. 7 - Entwistle's paradigms

b. *Spies:* They receive this name because of their selective attitude toward data gathering from one discipline, intending to make use of anything profitable from a religious system without compromise or commitment, for psychological ends (Entwistle, 2015:loc.5837). This paradigm reflects Eck's manipulative and reconstructionist paradigms (Entwistle, 2015:loc.5837, 5939). There are two versions of this paradigm: The *Foreign Spies* which is the secular version, and represent those psychologists who do not commit themselves to any religious tenets (Entwistle, 2015:loc.5817) and the *Domestic Spies* who, on the other hand, participate in a religious system. Their interest relies upon any psychological benefits extractable from Christianity, while they disregard any supernatural elements of it. Such feature, Entwistle (2015:loc.5827) reminds, was common among theological liberals. In fact, among Christian Counselling views there was no view directed connected with this paradigm in this research. However, it is

important to acknowledge that an undeniable dialogue that has been happening between Christianity and Psychology throughout the years (Denton, 2014:2). They primarily came from modernist or Liberal Theology[35] orientated researchers (Powlison, 2005a:19; Johnson, 2010a:26-29; Powlison, 2010a:24; Coletto, 2015:3 of 10)[36]. Norman Vincent Peale is an example of this perspective.

c. *Colonialists*. The main characteristics of this paradigm are either the selectiveness filtering psychological conclusions by comparing them to Scripture verses, or by aligning psychological findings to a Christian worldview (Entwistle, 2015: loc.5970-5973). Colonialists interact with Psychology findings, without commitment with either psychology discipline and methods (Entwistle, 2015: loc.5965), because they understand a necessary pre-eminence of Christianity over Psychology. The names of David Powlison and Edward Welch are counted as representatives of this paradigm (Entwistle, 2015:loc.5252 footnote 5245, 5977).

d. *Rebuilders*: Holders of this paradigm regard Psychology from a broader definition that allows them to find it in religious and philosophical traditions (Entwistle, 2015: loc.6030). The idea behind it is, from a Scripturally-based worldview, to reconstruct Psychology as a science (techniques, methods and theory) from the ground, in order to make it produce Christian character when providing psychological help. It is a reaction to the acknowledgement that the field of Psychology has been shaped to some extent by an agenda which underlies anti-spiritual and anti-God principles (Entwistle, 2015:loc.6072). The key representative characters of this paradigm are Robert Roberts, C. Stephen Evans and Eric Johnson (Entwistle, 2015:loc.6015, 6027).

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35 Liberal theology had a strong influence on the Pastoral counselling movement, up to the point of this movement being closely identified with theological liberalism itself (Powlison, 1993b:192; Fugate, 2014:loc. #1839-2680; Johnson, 2004:11). In *Concept Clarification* in the Research Proposal, it was already explained that the "Pastoral counselling movement" and the Christian counselling movement are not the same, or necessarily directly consequent. However, it is important to explain that Pastoral Counselling was extremely influenced by non-Christians thinkers such as, inter alia, Carl Rogers, Alfred Adler, Carl Jung, Sigmund Freud in the 1950s and 1960s (Powlison, 2010a:4). The Pastoral counselling movement was the first movement that tried to converse with Psychology, and historically had influence over other counselling movements that came further (Johnson, 2010a:26-29; Powlison, 2010 #281@8;Entwistle, 2015 #148@loc.789}, although, Christians coming from the Pastoral counselling movement who tried to critique the modern and postmodern flavour on Psychology from a Christian point of view were compromised by their liberal theological perspectives, demonstrating great scepticism toward the Bible (Johnson, 2010a:27), while conservative Christians were producing either inexpressive material (Powlison, 2005a:19,21) or indistinguishable from classic Liberal Theology up to recent decades (Falaye, 2013:56).

36 Coletto will also include Catholics and Lutheran circles as ones especially interested in dialogue between secular sciences in general and Christian theology.

e. *Neutral parties*. The adherents of this paradigm claim total distinctiveness between Christianity and Psychology as parallels sciences with distinct methodologies and content (Entwistle, 2015:loc.6108-6119). They don't see any conflict between Christianity and Psychology because they believe each of these disciplines belongs to independent and non-interacting spheres of knowledge. There are also two versions of this paradigm: Psychological Neutrality and Christian Neutrality; and also two ways to put it in practice: *disciplinary isolationism*, in which the person compartmentalizes his/her commitments and faith, and *disciplinary correlation*, in which one seeks to identify overlapping areas (Entwistle, 2015:loc.6119, 6131-6371). The names of Gordon Willard Allport, Thomas Moore, Malcolm Jeeves, Fraser Watts and David Myers are counted as examples of the *Neutral parties'* paradigm (Entwistle, 2015: inter alia loc. 6143, 6168, 6280).
f. *Allies*. This paradigm (Entwistle, 2015:loc.6639-7166) underlies the integrative models. It shares with the *Colonialist, Rebuilders* and *Neutral Parties* many features, including a more positive view of Psychology as a useful tool in understanding human behaviour. It is so because adherents of the *Allies* paradigm see Psychology and any other academic disciplines as subjects of one God's sovereignty realm, having in him its author. Because of that, *Allies* look for parallels embracing the mission to make these cooperate and work together toward godly ends (Entwistle, 2015: loc.6723). The names of Siang-Yang Tan, Vande Kemp, Van Leeuwen, Steven Bouma-Prediger and John H. Coe are some examples of proponents of this paradigm.

In a certain sense, all the proposals above try to describe the same scenario from different perspectives, with the purpose of discerning what is going on. Below (table 6) a table is provided with the purpose to align all the proposed paradigms presented up to this point. One can see how complex and multifaceted the proposals have become:

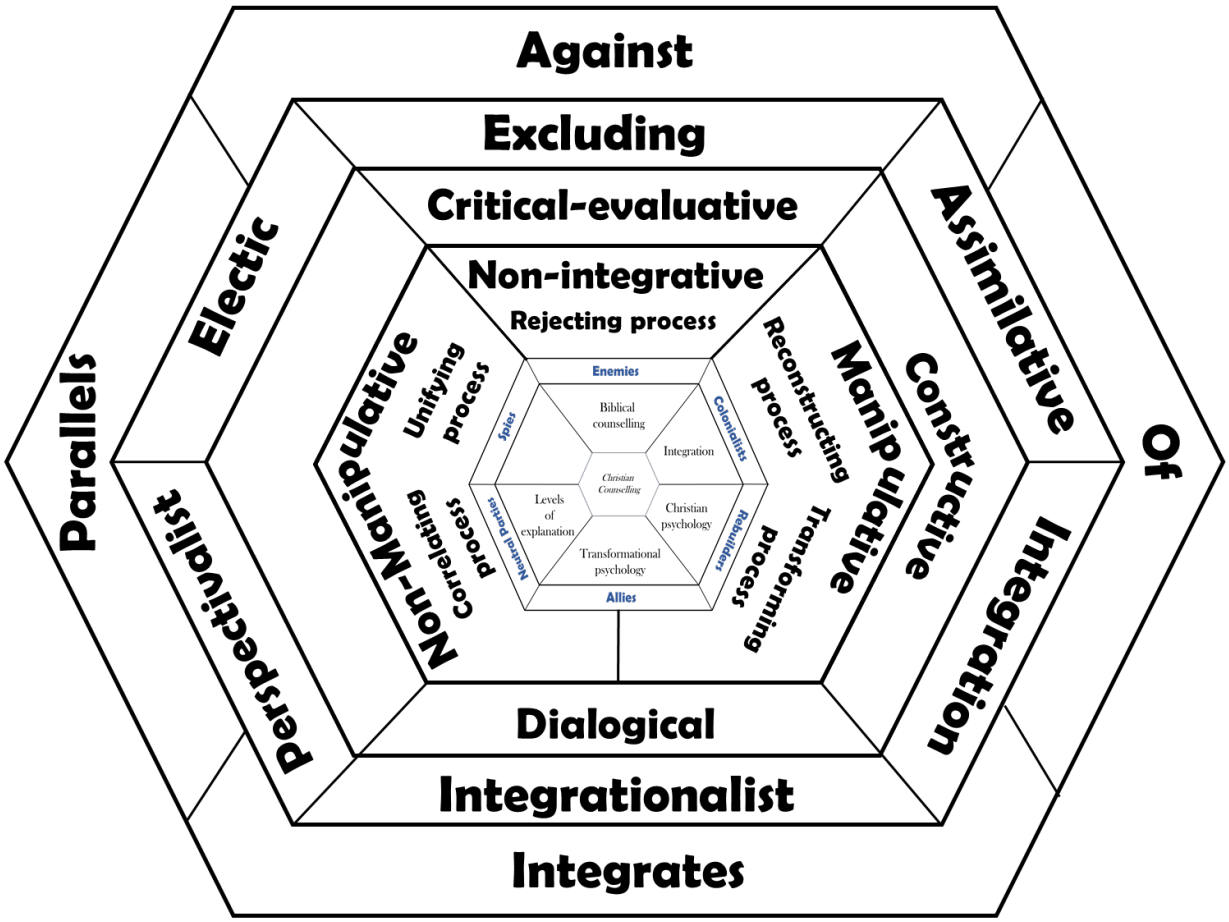

Fig. 8 - All paradigms aligned

2.5 Hiatus not fully covered

These paradigms presented above function, in a sense, as the north in the compass, guiding the main tenets of the relation between Psychology and Christianity. The views, in their turn, function as a trodden cross-country path in the map, seeking to accomplish the paradigm's goal each view represents in practice. However, on this map, there are gap areas still not covered by the five views. In other words, there is confusion regarding basic claims from the views, while each one also claims to better represent the historic Christian faith, and more specially Reformed Theology (Powlison, 2005a:26; Coe & Hall, 2010b:211; Coe & Hall, 2010a:60, 97; Denton, 2014:2). The *Level-of-explanation view*, for example, which following the *Neutral parties* paradigm, speaks against any absolutizing approach coming from any discipline that could harm the basic principle of "ever reforming" of the Reformed theology tradition (Entwistle, 2015:loc.6305).

One can use the figure of Augustine to illustrate the confusion revolving around the fact that each of the views not only claims him as forerunner of their positing, but also the best representative of historic Christian faith (Evans, 2012:33). The *Biblical Counselling view*, which claims to hold "a two-millennia history of pastoral counselling solidly grounded on Scripture", finds support in Augustine, who is in their estimation the first biblical counselling thinker (Almy, 2000:137,138-141). In its turn, the *Integration view* claims to be the current representation of past pastoral counselling, finding in Augustine (and Aquinas) a representative of "integration" of Christian and non-Christian Psychology (Johnson, 2010a:12). For the *Christian psychology view* perspective, Augustine (and again Aquinas[37]) should be regarded as some of the great Christian psychologists of the past who presented their views (Roberts & Watson, 2010:155; Johnson, 2004:19).

While the analysis of these claims could provide interesting research strands, there are other issues that ask for more urgent clarification. In the past others also pointed out some gap areas in order to seek for agreement on the integration endeavour, such as Eck 's proposal (2007:230-231). Some gaps were also pointed out before by others in the past (Powlison, 1993a:25-30; Monroe, 1997:33-35; Johnson, 2010a:40). What follows, however, are the most important open "gap" areas the researcher found as being important for this pastoral study[38].

2.5.1 Psychology as a tool: An epistemological approach

When Christians become involved with Psychology, often one of the two extremes is chosen: acceptance or rejection (Smith, 2004:3-6; Johnson, 2004:12; Johnson, 2010b:10; Marrs, 2014:33; Entwistle, 2015:loc.561-939). Between total acceptance, regarding the findings from psychology as the perfect reflection of human reality, to total rejection regarding an influence from Psychology as a poisonous danger (Entwistle, 2015:loc 5779-6425; Johnson, 2010a:i),

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[37] As a note, it is important to note that by quoting Augustine and Aquinas simultaneously, they are not ignoring the fundamental differences. Comparing the approaches of Augustine and Aquinas, Johnson (2010a:12) proposes that the former spent a very light effort to integrate the secular philosophy in his body of knowledge, even though it is possible to recognize the Platonic influence over his thinking, while Aquinas related "the Christian faith to the thought of another brilliant but mostly nonreligious philosopher – Aristotle – integrating by collecting the best of both Augustinian and Aristotelian traditions, ending in producing what he regards as "an influential body of psychological thought".

[38] The starting point for the following selection is the Reformed worldview. It is important to explain the Reformed worldview due to the recognized important role this worldview plays in Christian counselling (Campbell-Lane & Lotter, 2005:102; Entwistle, 2015:8246-8498).

attempts at integrating Psychology on some level, manner or instance characterise the majority of the views.

Four of the five views, though, engage with Psychology assuming that it is a useful tool. While on a very specifically qualified level (Johnson, 2010a:18), these views believe that the Holy Spirit could even use Psychology to perform his works (Denton, 2014:5). For Winter (2005:27) such engagement should be the result for a proper understanding of general revelation, which would lead one to see value in the science of Psychology. However, due to a recognized influence of secular thought (modern psychology theories, ancient philosophies, naturalistic and materialistic metaphysics) over modern Psychology (Powlison, 1984:173; Gomes, 2006a:123; Johnson, 2004:12,19; Coe & Hall, 2010b:200; Roberts & Watson, 2010:149, 150-152, 156; Rainer, 2014; Marrs, 2014:31), there has been considerable disagreement about how much the theories and findings of the science of psychology should influence, be absorbed into and even transform the way Christians think about human beings and their life problems (Johnson, 2010a:9; see alsoFalaye, 2013:57). There are some (Powlison, 1993a:25; MacArthur Jr, 2005:6; cf. Falaye, 2013:56) who see a real danger of Christian counselling becoming nothing but the incorporation of secular Psychology disguised in Christian terminology that could end by denying what the Bible teaches about sin.

Adherents of the *Enemies* perspective are more transparent regarding their suspicious attitude regarding all findings and results from Psychology as a science (Street, 2005:39). It is important to state that, from a philosophical point of view, at least, there is room for questioning the scientific status of one's discipline (Coletto, 2013:2). However, similar suspicions can be found repeatedly in secular researchers as well (inter alia Szasz, 1960:113-118; Fox, 1996:777-784; Szasz, 2006:42-49; Lilienfeld, 2010:281-284; Szasz, 2011:179-182; Lilienfeld *et al.*, 2012:4-39).

Even if the suspicious attitude usually qualifies the *Enemies*, adherents of other paradigms can also participate in it, specifically in reference to modern Psychology, because they recognize that positivism and its by-product, the neo-positivist paradigm, which claim that the only acceptable means to obtain knowledge is through the verifiable findings from empirical research. Those who embrace a more suspicious attitude toward Psychology see that the positivism and neo-positivism imply that ethical and metaphysical claims, such as the nature of human beings and God, are unverifiable and thus an unscientific position which has been thoroughly discredited by philosophers of science (Johnson, 2010a:17; Coe & Hall, 2010b:216; Jones, 2010:114,115; Roberts & Watson, 2010:165).

For this reason, any integrationist effort which wants to profit from Psychology's scientific outcome, however, needs to take into account two principles: the necessity[39] of a well-structured epistemological[40] foundation (Bookman, 1994:65 specially footnote 66; Garzon & Lewis Hall, 2012:158), and the necessity to avoid as much as possible the downsides emanating from threats to the scientific thinking on clinical Psychology as pointed out by Lilienfeld (2010:283-286). According to him, there are five threats: (a) political correctness, (b) radical environmentalism, (c) the resurrection of ''common sense" and intuition as arbiters of scientific truth, (d) postmodernism, and (e) pseudoscience. To take into account these warnings is recommended because clinical Psychology is precisely the area that the pastor who performs Christian counselling has to deal with more closely when engaging in any kind of profitable dialogue with Psychology.

Regarding the epistemological structure, a predetermined epistemology, asserts Myers (2010:94), can contain presuppositions not scrutinized that will bias the result of the research, something that the majority of the views would be willing to recognize. Yet, according to him, the object under scrutiny should determine the methodology that better suits its object in particular according to its nature (see also Coe & Hall, 2010b:203; Lilienfeld, 2010:282).

Notwithstanding this, the bulk of the material produced concentrates its efforts on the methodological process of integration (cf. inter alia Gangel, 1978:99-108; Bookman, 1994:66; Johnson, 2004:12; Jones, 2006:252-259; Tjeltveit, 2011:285-287; Evans, 2012:32-36; Newberg, 2012:724-730), instead of answering the basic questions such as whether Christianity and Psychology can be integrated or whether they should be integrated?" (Bookman, 1994:66). Johnson (2004:14-30) is a notable exception, who sought to provide a rationale for a "Reformational counselling", composed by the following principles: 1. a strong degree of allegiance to the Bible; 2. a significant doctrine of the supremacy of God; 3. a deep awareness of the Triune God sovereignty; 4. a serious doctrine of sin and its consequences; 5. A covenantal approach to knowledge of God and soul care; 6. an appreciative approach toward created order and common grace; 7. An understanding of the gradual process of

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[39] Although other views tried to offer some epistemological rationale for its approach, Transformational psychology seems to be an exception. While recognizing weaknesses in this area (which will be addressed fully in chapter 5), it seems there is no deeper interest in offering epistemological and apologetic support to its claims (Coe & Hall, 2010b:204-205).

[40] Entwistle's definition will be borrowed (2015:loc.2567): "Epistemology is the branch of philosophy that considers the nature, possibilities, and limitations of knowledge". Since it is not a primarily philosophical text, this definition will be enough for the main purposes, even though such definition is not free from criticisms (Hammonds, 2010: 49-59).

Sanctification; 8. The Bible as the ultimate criterion on establishing the truth; 9. Room for improvement. The researcher is in full agreement with such a proposal, mainly because he believes that RCv meets these tenets. Curiously, the Johnson proposal fell short by presenting nothing other than the Christian Psychology view.

The above-mentioned questions bring to the surface an epistemological issue underlying the Christianity and Psychology relation, represented by the metaphor of the *two books* these disciplines read as their primary source of knowledge (Douma, 1996:369; Street, 2005:41-46; Entwistle, 2015:loc4407). The metaphor of "two books" refers to the reformed doctrine of the sources of the knowledge of God, portrayed, for example, in the Belgic Confession[41], or Nederlandse Geloofsbelydenis, article 2, "By What Means God is Made Known unto Us" (De Brés, 1561:384):

> We know Him by two means: first, by the creation, preservation and government of the universe; which is before our eyes as a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate the invisible things of God, namely, His eternal power and divinity, as the apostle Paul saith (Rom. 1:20). All of which things are sufficient to convince men, and leave them without excuse. Secondly, He makes Himself more clearly and fully known to us by His holy and divine Word, that is to say, as far as is necessary for us to know in this life, to His glory and our salvation.

The metaphor implies the positive relationship existing between the natural sciences and Christian religion, embodying the idea of God as the author and the *revelational* source of both, the Book of Works (Creation or nature) and the Book of Word (the Bible) (Berry, 2012:57; Entwistle, 2015:loc.4409). The implicit use of the two-books metaphor intends to do at least two things: 1) To validate the notion that these two different sources— Scripture and nature— are revelations from the same God (Berry, 2012:58; Entwistle, 2015:loc.4409-4410); 2) To outline the challenges and possible difficulties implicated in the definition, extent and limits of the relationship of the Christianity and Psychology (Johnson, 1992:346-354; Entwistle, 2015:loc.4413).

Underlying this usage there is the belief that the metaphor "encapsulates what must surely still be the conviction of the religious believer: that verifiable facts about the natural world cannot ultimately be in conflict with religious truths" (Berry, 2012:58). The Redemptive counselling view acknowledges the implications of the above-mentioned metaphor when

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[41] This metaphor is absent in the Westminster Confession of Faith (WCF), the faith subscription document of the Presbyterian Church of Brazil (IPB), already pointed out (1.4.1) as the church that Gomes and the researcher participates in. Nevertheless, in some manner the same underlying conceptualization is found in WCF in Chapter 1, § I and VI.

dealing with God's revelation, recognizing that "God reveals himself to humans by means of a general revelation in nature as well as in his conscience, and more specifically in the written Word, the Bible, and in the living Word, Christ Jesus"[42] (Gomes, 2004:15). Regarding the difficulties surrounding the limits of Psychology in a Redemptive counselling view, Gomes (2004:11,13) asserts:

> When we learn from psychology, we have the right to agree with men of genius, bathed by God's common grace, observed. But we should do it critically in light of the Scriptures, knowing how to redeem their observations theologically[43].

And later he concludes:

> Therefore, the theories of application from the observation of psychologies, in general, deals with man's nature, with his motivations and his behaviours and with his ends. Well, these are themes to which Scripture address in a very particular way, and that are yoked to a theological formulation.[44]

Christians still want a position that allows and encourages scientific research in a way that does not compromise their faith (MacArthur & Mack, 1994:65). Since there are some notable epistemological implications when investigating the authority of Scriptures in terms of any secular Psychology findings (Falaye, 2013:57; Johnson, 2010a:11; Johnson, 2004), this issue still needs clarification from a Reformed point of view, which will be properly addressed in chapter 5.

2.5.2 The usage of Scripture in Counselling: A clear limiting role approach

This section connects itself with the previous one very closely, almost as a consequential gap. The metaphor of the two books, already mentioned, also leads to the question of "what role Scripture plays or must play in Christian Counselling?" The question has its value because there are Christians who deal with Psychology regarding the Bible as an important resource of psychological knowledge (Denton, 2014:4; Johnson, 1992:347) while others regard it as impossible to find any psychology in the Bible (Street, 2005:33). Those who endorse this last

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42 "Assim, sabendo que Deus se revela ao homem, em geral por meio da natureza e da consciência e, especificamente na Palavra Escrita, a Bíblia, e na Palavra Viva, Cristo Jesus..."

43 "Quando aprendemos a psicologia, temos do direito de concordar com aquilo que homens de gênio, banhados pela graça comum de Deus, observaram. Mas temos o dever de fazê-lo criticamente à luz da Escritura, sabendo como redimir suas observações de modo teológico".

44 "Portanto, as teorias de aplicação das observações das psicologias, de modo geral, lidam com a natureza do homem, com suas motivações e seus comportamentos e com a sua finalidade. Ora, esses são temas aos quais a Escritura se dirige de forme muito particular e que estão jungidos a uma formulação teológicas".

position raises against the former a criticism that denounces a simple unaltered incorporation of theories and methods of secular psychology into Christian faith (Falaye, 2013:56). An example that suggests this charge is more than a mere criticism but a real danger, can be found in the *Levels-of-explanation view,* where the Scripture usage is nearly absent and it is hard to see a distinct Christian orientation even when dealing directly with the "spiritual" level (cf. Plante, 2012:837, 914-915).

Theoretically speaking, the *Integrationist view* and *Christian psychology view,* for example, seem to share the same perspective toward the role of Scripture in Christian counselling: an experiential, foundational, contextual, axiological, anthropological, canonical, dialogical and creative use (Johnson, 1992:350-353; Denton, 2014). In practical terms, though, the use the Scripture vary diversely (McMinn, 2012:87; Langberg, 2012:118).

The Redemptive counselling view, on the other hand, does not see Psychology as irreconcilably separated, inter-related nor *integrable*, but defends that "the observation of Psychology can help a lot in the counsellor's preparation and in the counselling process conduction, *if however*, *the sovereignty of Christian faith as revealed in the Scripture be sheltered as the critical element of its validity*"[45] (Gomes, 2004:9 his emphasis). RCv will use four metaphors in other to portray the four uses of Scripture structured by this view, which are: the *guide, guardrail, compass and lighthouse*.

Gomes' (2007:91) proposal is an appropriation of the Scripture usage presented by Douma (1996:367-368). According to him, when one can appeal directly to the Bible, it works as a *guide*. When one can appeals to Scripture in negative term, such as warns, it works as a *guard*. Scripture can also works as a *compass* pointing out directions, without specifics. It also can provides *examples*, providing general Christian ethos. The multi-perspectival approach to the roles of Scripture Douma offered (here applied to pastoral counselling by Redemptive counselling view) provides recognizable tenets for those who embrace a Reformational perspective over the issue. According to Douma (1996:373), the Reformational philosophy appeals to Genesis 1[46] to argue that everything is created according to its nature, so also ethics (and pastoral counselling) has the right to appeal to the Bible to discover norms for a specific structure. He also points to the acute opposition between Christian and non-Christian

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45 "Da forma como vemos, as observações da psicologia podem ajudar muito no preparo do conselheiro e na condução do processo de aconselhamento, *conquanto seja resguardada a soberania da fé cristã revelada na Escritura como elemento crítico da sua validade"*.

46 See more about the implication of Genesis 1's teachings for RCv in 4.5.2.

approach, so emphasized by Kuyper for example (whose contribution to Redemptive Counselling view will be fully discussed on Chapter 4), would be unthinkable if Scripture had nothing to say about other matters but strengthening one's faith.

2.5.3 The biblical anthropology: A sophisticated approach

Biblical anthropology also has a special importance for Christian counselling (Campbell-Lane & Lotter, 2005:102; Adams, 1979:94,96). Such importance was already noted, late in 1987, at the conference of American Association of Christian Counsellors (AACC) at Trinity Evangelical Seminary, when Archibald Hart encouraged the present Christians counsellors to develop a more "sophisticated biblical anthropology" as a result of an deeper engagement with systematic theology (cf. Marrs, 2014:33). According to him, up to that point, the existing approaches had been reflecting a shallow perspective unable to propose useful implications for psychological studies.

Even though the picture had changed since then, with magazines, journal articles and conferences that provided a broader acknowledgment of theological issues, similar understanding still can be found in some other authors (Clinton, 1990:13; Johnson, 2004:13; Beck, 2006:326). Notwithstanding, progress toward biblical anthropological studies is noticeable, yet mainly based upon one specific anthropological point of view: the trichotomous view (Ganz, 1976:195; Falaye, 2013:55; Denton, 2014:2).

The trichotomous view, or simply **trichotomy** it is the belief that human beings consist of three basic components: body, soul, and spirit (Smith, 2000:22; Hoekema, 1999:227). According to trichotomy, each component corresponds to a separate aspect of human beings: the body for the physical, the soul for the psychological, and the spirit for the spiritual. The last one defined as the vertical dimensional relationship with God (Smith, 2000:22; Berkhof, 1996:191).

Irenaeus and Apollinaris of Laodicea taught an ancient form of trichotomy which found great acceptance among the Greek or Alexandrian Church Fathers[47]. This assumption was gradually discredited after Apollinaris had employed it in a manner to impinge on the perfect humanity of Jesus (Berkhof, 1996:230; Buswell, 1980:230). The trichotomy understanding of man has been taught in more recent days by Magnus Friedrich Roos, Hermann Olshausen, Karl August

[47] They regarded unbelievers as having only body and soul, while the believers would also have the spirit, created by the Holy Spirit. Athanasius and Theodoret were exceptions, yet there was agreement among Clement of Alexandria, Origen and Gregory of Nyssa in general (Berkhof, 1996:230).

Auberlen, Thomas White, Gustav Friedrich Oehler, John Bickford Heard, Frans Delitzsch, J. B. Heard, J. T. Beck, G. F Oeheler, Watchman Nee, Charles R Solomon and Bill Gothard (Berkhof, 1996:191,192; Hoekema, 1999:227; see also Joubert, 2005:33-36).

The researcher acknowledges all the difficulties surrounding the definition of soul (Beck, 2003 #215@32), however, it is questionable if trichotomy is the most desirable way to grasp Scriptural teaching regarding human nature (Jones, 2010:110), from a Reformed theological perspective. Besides trichotomy, there are other options to be considered with regards to man's constitution (Berkhof, 1996:191,195; Joubert, 2005:24), such as Monism and Dichotomy. Entwistle (2015:loc.5361-5362) observed that when one takes as a starting point a diverse anthropological perspective – the case he has in mind here is the dichotomous view of human nature – the endeavours toward integration can lead to different ends.

Monism or materialism (Poythress, 2014:219; Berkhof, 1996:195) teaches that the body, soul and spirit are aspects of human nature and are not separable elements, unless one uses the words metaphorically (Fowler, 1981:3; Joubert, 2005:25). During the 20th century, the monistic view of man has been the most accepted among secular psychologists (Fowler, 1991; Poythress, 2014:220,221). Liberal theologians also advocate monism (Hart, 2003:530-531; Johnson, 2010a:27 footnote 8). The monistic view of man is not found in reformed circles but as an example of an "unattractive option" (Spykman, 1992:73) and it is mentioned here just in order to identify the range of options available.

Dichotomy or the twofold view is the belief that the Bible teaches that man consists in body and soul (Berkhof, 1996:191). The soul or heart is the immaterial part of man located on the interior of man, while the body is the material and exterior aspect of man (Vogel, 2006:166; Street, 2005:34; Hendrickson, 2013:171).

The Latin Church distinctly favoured the twofold division of human nature specially after Augustine, maintaining such theological position until Reformation (Berkhof, 1996:191,192; Buswell, 1980:230). Some reformed theologians openly defended that there is an obvious dichotomy presented in the Bible (Machen, 1937:143, 162; Hindson, 1979:34; Buswell, 1980:223; Berkhof, 1996:192; Hodge, 2001:518), while others will present discussions that ends up on some form of dichotomy (Hoekema, 1999:231,240; Smith, 2000:21; Vogel, 2006:172,173). The Bible, nevertheless, should determine the theological understanding of human nature (Street, 2005:40).

One will easily note that the options regarding the consideration of the view of human nature are mutually exclusive (Vogel, 2005:181), and each option taken will raise a different emphasis with serious implications for counsellors when caring for people (Lambert, 2014:loc.473,487; Gomes, 2004:15). Such acknowledgment demands a choice.

Lambert (2014:loc487) understands that Scripture teaches that the natures of people are constituted by body and soul. He says: "Every individual is a tight union of two constituent parts. Each person is one human being composed of both a physical and spiritual essence"[48]. Such is the belief of Hendrickson (2013:171) as well. While it is arguable, it seems that the Westminster Confession adopted the "two-substance" view, in its Chapter 4 paragraph 2 (my emphasis):

> II. After God had made all other creatures, He created man, male and female, with **reasonable and immortal souls**, endued with knowledge, righteousness, and true holiness, after His own image; having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

However, according to Wolters (2005:82-83) and Gomes (1999:36-37) one of the most important Reformational contributions regarding biblical anthropology was the insight that "flesh" and "spirit" in the New Testament do not correspond to the pagan Greek philosophy antithetical view of "body" and "soul". In fact, what the Reformation brought about was an antithesis between its view and the Greek philosophy view regarding this issue.

In this regard, in “The Theory of Man” Dooyeweerd (1970?:2) seems to presuppose a two-fold view, not a three-fold view of the constitution of man. However, Blosser (1993:205,206), says that what Dooyeweerd tried was to maintain the tension between two strong beliefs resulting from his reformed convictions: on the integral unity of man, that the soul and body are not alienable “parts” but are inalienably linked to the man, and that the soul is not a self-sufficient, separable substance. Blosser goes further and says that Dooyeweerd’s perspective was a Reformational demanding result of his fidelity to the testimony of Scripture and the creeds.

According to the Redemptive counselling view (Gomes, 2004:16), there a one more option: since man is a *religious being* (which is a concept based on Dooyeweerd’s anthropological

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[48] Lambert (2014:loc473) makes such distinctions carefully because he understands they are only divisible at death.

insights, fully discussed in 3.4), man should be seen as an *analogical being*, *receptively creative* and *actively redemptive*. This construct comes from another anthropological basis, which regards man as a *living unity* (Gomes, 2004:18), that presents an *ontological duality, a functional plurality* and a *comprehensive unity* (Gomes, 2004:18; Gomes, 2014:156-157). Gomes would be willing to agree that (Strauss, 2014:8)

> … the traditional dualism of body and soul derives from the reification of opposing clusters of modal functions, as a rule by allocating the natural sides of reality to the (material) body and the norming modes to the (rational) soul. […] The identification of the human body with what is considered to be material (physical) lacks a proper understanding of the fact that, within the human body, four different entity structures are intertwined in such a way that each retains its inner sphere of operation whilst at the same time contributing to the functioning of the entire human body.

2.6 Preliminary conclusion to Chapter two

In this chapter, a clarifying discernment of the scenario was provided to answer the question "what is going on?", which corresponds to the first task of practical theology according to Osmer. It was done by introducing the main paradigms and views on Christian Counselling.

The paradigms presented provided a theoretical guidance for the main tenets through which one will address the relation between Psychology and Christianity. Among the options, Entwistle's proposal was chosen to describe these paradigms, that, while it was not intentionally created to fit perfectly the views expounded in Christian Counselling, describes accurately the actual scenario and the main ways researchers usually see such relations.

It also described the five main views in Christian Counselling. These views provide in practical terms how each paradigm (working as the underlying approach) works when providing counselling to people's problems. Many overlaps were noticed, even though all views and paradigms are distinct from each other. It can lead to the conclusion that the actual underlying paradigm is still not sufficient to solve the question, but only to describe the scenario.

The description process provided the opportunity to identify important hiatus that each view did not answered in a satisfactory manner, from a Reformed theological point of view. The struggles connected with the appropriation of findings coming from Psychology, the need for clear tenets of the Scripture's role in counselling and the need for a sophisticated biblical handling pf anthropological issues were pointed out as well as call for a proposal that reflects properly Reformed theology and Reformational philosophy, which are the main pillars of Redemptive Counselling view.

Up to this point, it is safe to conclude that the scenario offers a complex and intricate picture. Since in this chapter the views on Christian Counselling have been discussed, an interpretive exercise in terms of it is still necessary. In the next chapter the reader will be presented with a *Redemptive counselling view* aimed at accomplishing this goal.

3 CONTOURS OF A REDEMPTIVE COUNSELLING VIEW

3.1 Introduction

All the Christian Counselling views described in the previous chapter aim to accomplish the goal of providing a proper non-compromising view while encouraging scientific research into a Christian perspective on counselling (MacArthur & Mack, 1994:65). A proposal is needed for a view whose contours reveal a bold and rich Christian Counselling view that seeks to flow from a God-centred worldview, sees truth as interconnected and relates all things directly or indirectly to man's redemption (Blamires, 1963:44; Poythress, 2014:21, 29, 30). Such is also the aim of a Redemptive Counselling view.

In order for a Redemptive Counselling view to accomplish the goal to be recognized as a valid view among the already existent Christian counselling views, the question posed by Louw (2011:1,3) to pastoral and practical theologians, is a searching one. He asked for clear elucidation regarding the under-girding theory and those shaping ideas behind the practice of pastoral counselling. In the same vein, Denton (2014:4) argues that such would present a basic structure, not comprising theory and praxis, that includes man as created in God's image, modelled on Jesus Christ, and empowered by the Holy Spirit (which is to be presented in chapter 5). It is the researcher's belief that a Redemptive counselling view can meet such expectations[49].

At any rate, up to this point, the main tenets and theoretical proposal of a Redemptive Counselling view regarding Christian Counselling remain unknown. The basic reason for that is because everything produced under this proposal so far has been done in Portuguese, which demands a presentation of such material, in order to check its claims. Therefore, along with the occasional critical remark throughout the discussion, what follows is an elucidative summary of a Redemptive Counselling view – from now on referred to as "RCv" – while discussed in a condensed manner, with the purpose to clarify which are its main tenets, so as to arrive at a meaningful proposal and strong foundational claims relating to RCv as a Christian Counselling perspective.

[49] See Chapter 1, point 3.2, Problem statement.

3.2 The second task of Practical Theology

This chapter corresponds to the Interpretive task, which is, according to Osmer (2008:4), the second task of practical theology, explained as follows:

The *Descriptive-empirical task*: Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts

The *interpretive task*: Drawing on theories of arts and sciences to better understand and explain why these patterns and dynamics are occurring

The *normative task:* Using theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses, and learning from "good practice"

The *pragmatic task*: Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the "talk back" emerging when enacted

Each task should follow a process guided by a practical theological interpretation, summed up by the following four questions:

5. What is going on? [Descriptive task]
6. **Why is it going on? [Interpretive task]**
7. What ought to be going on? [Normative task]
8. How might we respond? [Pragmatic task]

The goals of the Interpretive Tasks, according to Osmer, are:

a) To identify and to evaluate the model of a theory as well as the conceptual field this is built on;

b) To identify the disciplinary perspective of the theory;

c) To identify and to assess the central argument of the theory.

3.3 General features of the Redemptive counselling view

3.3.1 The triadic structural organization

The most remarkable structural feature of Redemptive Counselling view, visible in all Gomes' writings, is its multiple triadic way of presenting the content. For Gomes (2006a:8,9), a "Trinitarian way to think", which takes place when one sees reality through a triadic framework, is more than just a matter of style. The triads function like *vestigia trinitatis*, organic motifs that point to either vestiges or evidences of the Trinity in the created world (Frame, 2002:726; Eglinton, 2012:82-84).

The triadic way to organize and present the content seems to be for Gomes a reflection and recognition of an archetypal Trinitarian imprinting God made of himself over creation (Sutanto, 2015:355, 361) – even though the doctrine of the Trinity by itself can be a sort of a barrier to either literal or precise formulations – from which there is room for expectation in order to find "through an analysis of human nature, a reflection, however faint, of God's tri-unity" (Erickson & Hustad, 2001:114). In this manner, all things are *analogous* to God himself to some extent[50] (Gomes, 2013:70; Van Til, 1969:224-225) with implications for man's definition (Gomes, 2004:65; see also Van Til & Edgar, 2003:30-31) and knowledge (Van Til, 1971:16; Frame, 1987:36; Poythress, 1987:54; Poythress, 1995:187; Frame, 2002:207-211; Van Til & Edgar, 2003:32, 77; Gomes, 2004:65). Gomes, however, limited himself to assume the triadic analogy without further explanation regarding it.

Threefold formulations received considerable attention from Frame in his book "The Doctrine of God", where he stressed this intriguing captivity of human mind by the number three and a triadic structural way to build knowledge in and outside the Bible (Frame, 2002:634). He first presented some triads in the Old Testament (Frame, 2002:634-637), then some triads found in the New Testament, more clearly displayed (Frame, 2002:637-643) and finally a long list of more than a hundred triads in many areas that, according to him, reflect Trinity in some manner[51] (Frame, 2002:743-750; see also Poythress, 2006:24-26). More recently, yet less

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[50] Reflecting the Vantilian understanding that "God has self-contained being and all other being has created or derivative being" (in: Van Til & Edgar, 2003:31; see also Poythress, 2013:64).

[51] Frame (2002:728) provided five ways to recognize when a triad is truly providing an analogy of the Trinity: 1) Where beginning moves to accomplishment and then to application and consummation; 2) Where categories in a group (especially a group of three) co-inhere; 3) Where there are significant analogies to the lordship attributes or the three perspectives that emerge out of them; 4) When three categories exhaust their universe of discourse; 5) When there seems to be an emphatic, intentional repeating of the number three, as in biblical law, narrative and theology.

philosophically focused, Leithart (2015:vii) also proposed some ways to recognize the *vestigia* of the trinity in creation and human experience[52], besides biblical data.

According to Gomes, the *triad* of the "Father, Son and the Holy Spirit", thus, should not be taken as mere figures of speech, which in a certain way, echo Frame (2002:211)[53]. Therefore, since God has revealed himself as a *tri-unity,* Gomes (2013:71) asserts that "the biblical teaching of trinity has essential meaning[54] to our external worldview as much as to our internal worldview"[55]. Gomes did not directly cite Wolters, with whom he would be willing to agree. It is so because Wolters (2005:11) highlighted the doctrine of the Trinity as a distinctive feature of the Reformational worldview:

> One way of seeing this distinctiveness is to use the basic definition of the Christian faith given by Herman Bavinck: "God the Father has reconciled His created but fallen world through the death of His son, and renews it into a kingdom of God by His Spirit." The Reformational worldview takes all the key terms in this ecumenical Trinitarian confession in a universal, all-encompassing sense. The terms "reconciled", "created", "fallen," "world," "renews," and "Kingdom of God" are held to be cosmic in scope. In principle, nothing apart God himself falls outside the range of these foundational realities of biblical religion.

By using triads, Gomes is following its Vantilian tradition[56], reinforcing the unity and diversity found in the cosmos (for more, see Frame, 1995:71-76; Poythress, 1995:191; Poythress, 2006:26; Eglinton, 2012:69), without having to split any of the elements either distinguished or described by the triads. One could say that, inspired by the title of Poythress' (1995:182-

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52 While interacting with some philosophers, his approach is not an academic one, but an exercise of speculative theology focused on mutual indwelling based on the Trinitarian concept of *perichoresis* (Czaderna, 2015:62-63; Jenks, 2016:156,157), instead of searching for triads of any sort. The *perichoresis* concept was previously pointed out by Braun (2014:140) not only as an important concept for Christian Worldviews but also as an important addition to Reformational apologetics.

53 " … and Scripture itself provides the names Father, Son and Spirit, as suitable analogies for the Trinitarian persons".

54 By meaning here, Gomes seems to follow a pre-suppositionalist foundational form of argument. According to pre-suppositionalism, which is one of the five more influential schools of Christian philosophy (Cowan & Craig, 2000:15-20), the proper existence of God is what can give meaning to any argument.

55 Original: "O ensino bíblico da Trindade tem significância essencial tanto para nossa visão de mundo exterior a nós quanto para nosso mundo interior" – *researcher's translation.*

56 Gomes was already positioned within the Vantilian tradition in chapter 1: 4.2. He followed this central feature found on Van Til, who was, by his turn, inspired by Kuyper's and Bavinck's writings. As an explicatory note, it is important to state that even though Gomes followed this Vantilian characteristic regarding the trinity doctrine, he maintained coherence his argument concerning the doctrine itself, did not compromise it as Van Till apparently did (Van Til, 1974:229; compare to Van Til & Edgar, 2003:29). Frame (1995:63-71) argues, however, that Van Til language may sound odd, but it is not unorthodox, since the Greek and Latin terms to describe the Trinity are not precise or exhaustive in themselves, and Van Til never really employed the word "person" in the same sense, when referring to God as one person, and as three persons.

219) article, Gomes' main contribution lies in his proposal of reforming Christian counselling in the light of the trinity as an application of Van Til's idea of analogy. This structure ends by providing a threefold formulation structure as a transcendent root of created reality (Braun, 2014:46-51). Finally, the triadic structure also shows another important feature in RCv, which is a poetic style. Maintaining as much as possible a tri-partite division, Gomes also employed strategic rhymes and structural poetry to express his ideas, which ends up providing, in many cases, a mnemonic dimension to the content[57]. Although these features can be easily detected in Portuguese, the same does not apply when the material is translated into English. On the one hand the corresponding term in English sounds different from the original words in Portuguese, in the other, poetry has different stylistic features in different languages. So that when a sentence is translated part of style's beauty is lost. Consequently, aiming at a faithful presentation of Gomes' Redemptive Counselling view the researcher will follow this triadic division, maintaining the stylistic features as much as possible, with a focus on accurate expression of his concepts and what they mean, rather than the form in which they were embedded in Portuguese.

[57] A good example can be found in his content major divisions: *Inteiração, Interação* and *Integração*. As one can see, all initiates finish in the same way. In this case, a translation could be as follows: Integration, Interaction and Integration.

3.3.2 The biblical categories of thinking

According to Gomes (1999:35-41; Gomes, 2004:29,30; Gomes, 2006b:48; Gomes, 2007:87; Gomes, 2013:250) *creation*, *fall* and *redemption* are the categories in which man and its surrounding reality must be considered. When thinking about these subjects, the triad of creation, fall and redemption (see fig. 9) has to lead and guide the counsellor in his endeavour to understand man and his problems.

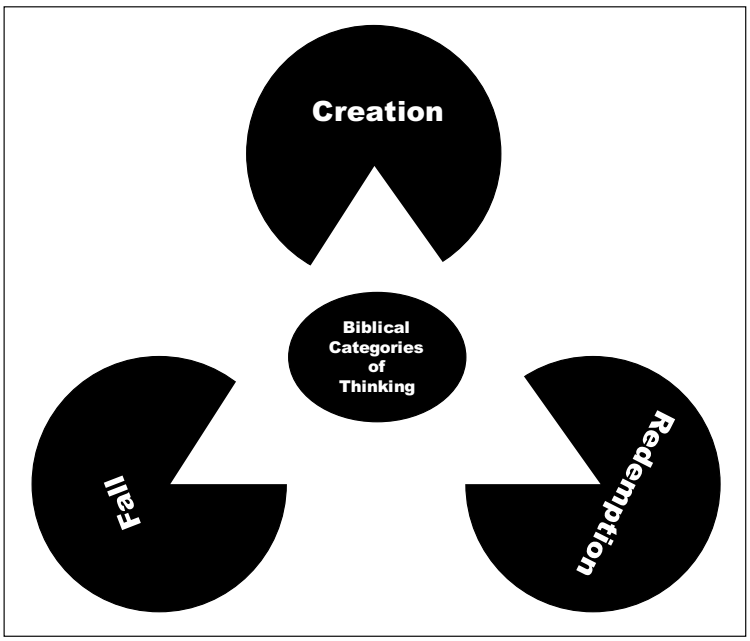

Fig. 9 - Biblical categories of thinking

The same structural concept appeared before, *inter alia* in Dooyeweerd (1970?:1) as the form of Scriptural ground motif of the Christian religion, in Adams (1979:95) as a framework within which human life and its problems should take place, and in Wolters (2005:12, 13-86, 121) as another distinctive of the Reformational worldview.

According to Gomes (2004:28-30), the goal of human life initially flows from *Creation*: man was created with the basic motif of God's worship. Divorced from this vocation because of the *Fall*, man is now in a rebellious state. In that state, man choses which evidence he will embrace (or not) according to his own assumptions. The restoration is the process that takes place when the Holy Spirit operates the restoration of man's original motivation by the redemption.

Gomes' explanation resembles that of Wolters' (2005:12) summary of the three fundamental dimensions of a Reformational worldview[58].

3.3.3 An encapsulated understanding of therapy and redemption

For Gomes (2004:13), *therapy* refers to that approach which deals with man's problems from the medical model perspective, implying possible cures and solutions. *Redemption*, on the other hand, is a well-known theological neologism that refers to the Gospel's action towards man that includes: 1) Man's environment, ultimate goals and destiny; 2) The depth of all man aspects – social, psychic/sensitive, *pistical*, etc.; 3) The transformation of man according to the Christ image, with all the consequential effects operated by the Holy Spirit. Hence, for Gomes (2004:14) there is a sense where the terms "therapy" and "redemption" can be seen as cooperative terms.

In order to make both *therapy* and *redemption* work together Gomes will propose an encapsulated way to consider the terms, in which redemption is a broader term encapsulating therapy. In a certain sense, such an approach toward therapy would be expected by any redemptive proposal (Johnson, 2004:24). This is so because Gomes (2004:15) believes that

> Only a *redemptive* approach can offer a good *therapy* for problem of man – simply because a redemptive approach proceeds from God (theology) to reach man (psychology, sociology, ecology), while a merely therapeutic approach proceeds from man, thus it doesn't reach God, who is the Source of Life and cannot reach man in his totality nor in all his needs. In short, concerning to Christian counselling, I do not put myself totally against the term *therapy*, yet I defend that it only has meaning when encapsulated by the term *redemptive*[59].

The concept of redemption will be further explored in the next chapter since it has a foundational meaning in Redemptive counselling view.

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58 "…the original good creation, the perversion of that creation through sin, and the restoration of that creation in Christ". There are others, though, who argue in favour of a fourth act, the new creation or consummation (Tennent, 2010:159-190, 493; Spykman, 1992:516-559).

59 "Somente uma aproximação *redentiva* pode oferecer uma boa *terapia* para o problema do homem – simplesmente porque uma aproximação redentiva procede de Deus (teologia) para alcançar o homem (psicologia, sociologia, ecologia), enquanto uma aproximação meramente terapêutica procede do homem e, não chegando a Deus, que é a Fronte da Vida, não pode alcançar o homem na sua totalidade nem em todas as suas necessidades. Em suma, quanto ao aconselhamento cristão, não me coloco totalmente contra o termo *terapia*, mas defendo que ele só tem significado quando encapsulado no termo *redentivo"*. Researcher's translation.

3.4 Redemptive counselling and anthropology

It is important to acknowledge RCv anthropology because it will be upon an anthropological understanding that the crucial difference between both the therapeutic and the RCv proposals may be explained (Gomes, 2004:15,17). The importance of anthropology as a crucial matter for Christian Counselling was pointed out earlier by some authors (Adams, 1979:94; Campbell-Lane & Lotter, 2005:99,102; Scipione, 2014?:3)[60].

Gomes's proposal for a Redemptive Counselling anthropology is heavily dependent on one specific non-published work of Dooyeweerd. In it he presents thirty-two propositions on anthropology called "Theory of Man". Therefore, the concept of body[61] (Gomes, 2004:47), the four individuality structures (Gomes, 2004:46), the concept of man as a "religious being" (Gomes, 2004:45), all came from Dooyeweerd's thirty-two propositions (see Dooyeweerd, 1970?: proposition I, II, III, IV, X, XI, XII, XIII, XIV, XV, XXIII).

While do not providing any new insight concerning those issues, at least two important contributions were provided by RCv in this regard. The first was to bring into Christian Counselling anthropological insights from Reformational philosophy, which had been missing in other perspectives. Then, by such appropriation[62] of Dooyeweerdian anthropology, Gomes (2004:44-45) emphasizes the inaccuracy of any dual conception, in an attempt to avoid the usual embraced assumptions regarding man constitution, oriented by the secularly dialect ground-motives, presented and criticized by Dooyeweerd (1970?:proposition I, II, III and IV; see also Kalsbeek *et al.*, 1975:62-66).

From a Dooyeweerdian assumption of the interconnectedness of self-knowledge and the knowledge of God (Dooyeweerd, 1970?:proposition III, VI and VII) as a starting point, Gomes (2004:16, 45) proposes that man is a "religious being" who should always be considered through an *integral* perspective of the Reformational worldview (Wolters, 2005:12), i.e., a perspective that does not necessarily demand splitting man into parts to consider him properly. In this manner, Gomes not also avoids unnecessary discussions regarding dichotomous or

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60 In spite of the apparent disinterest in the issue and the limitations of scientific answers, Dooyeweerd (1960:173-176,179) also pointed to anthropology as a crucial issue for philosophical inquiry (see also Glas, 2010:141).

61 Which was considered as an important issue in biblical counselling as well since the beginning (Adams, 1979:108).

62 The term *appropriation* will be used in the sense Klapwijk used often to refer to the properties of ideas, as indicated by Coletto (2010:13), as a first aspect of his strategy of ideas' incorporation into one's own system of thought.

trichotomous positions, but proposes a truly united view of man's anthropology that anyone who embraces Reformational and Reformed tenets could be sympathetic to.

For Gomes (2004:46), man can be also described as a "singular-plural being". This concept summarizes the four individuality structures found in Dooyeweerd (1970?:proposition XIII), which provides the second main concept for his anthropological triad. It seems that for Gomes these four structures cannot be reduced to one another, but they are irreducible as the modal aspects in Dooyeweerd estimation (see Chaplin, 2011:55-67). This feature of the modal aspects will be fully discussed later on chapter 4.

While an *integral singular-plural* concept seems to be another Gomes' appropriation of Reformational concept of body, the *Theoreferent* concept is a distinctive feature of RCv, and also the third main concept of its anthropology. Because of the distinctiveness, the concept of *Theoreference* assumed in RCv will next be presented in more detail. For now, it is enough to sum up who man is according to the RCv definition: **Man is** a *religious Theoreferent integral singular-plural being*[63]. The following diagram represents the RCv anthropology:

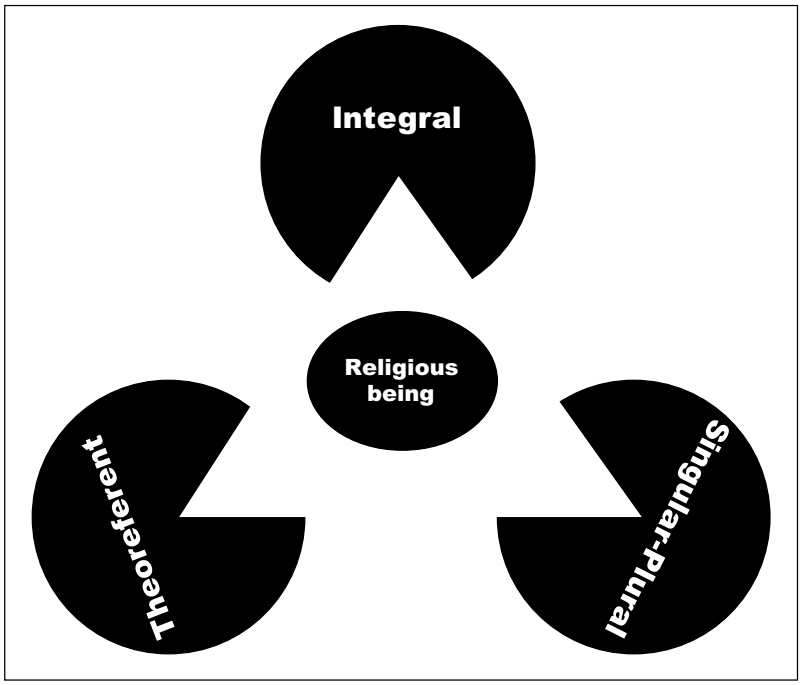

Fig. 10 - Triad of man's definition

[63] Since Gomes' work is embedded in the Biblical Counselling tradition, it is important to note that Adams (1979:105-138) defined man as a material-spiritual-moral-social-working being.

3.4.1 The Theoreference concept

Theoreference is the translation from Portuguese “teoreferência”. The term comes from the Greek *Theos*, which means *God* and from the Portuguese *referência*. The definition Gomes uses for *referência* is the following: the external element of language (extra-linguistic) pointed by the linguistic sign, in a determined sociocultural context or discourse (Gomes, 2013:38-39).

The *Theoreference* concept can be found in many places throughout Gomes’ writings since its conception in 1996 (inter alia Gomes, 2007:73; Gomes, 2013:37-50). The term was created by Gomes’ son[64], and is meant to describe the very fact that God is the ultimate reference point of everything. Since God maintains everything that exists by his sovereign power, man will always find his ultimate reference in God, and such acknowledgment have implications for the proper existence of man. For example, this ultimate reference can be either toward or in opposition to God (Gomes, 2014:25)[65].

There are some relevant reasons to employ the term, according to Gomes. The first is a foundational one: to be consistent with the intent to avoid the secularly oriented dialect ground-motifs. Gomes (2004:41,45) claims that by employing the term, one will start to do it in practice. The term emphasizes the centrality that God has - or must have - in man's anthropological definition, while also explaining by one meaningful term that God is the only possible referential point for everything, since everything that exists, does have its *reference* in him (Gomes, 2014:52). In that sense, Theoreference, as proposed by Gomes, becomes a broader perspective through which man can see himself, the world around him and all created reality.

Gomes (2013:39) presents a real story from the missionary Dale Snyder which illustrates in a humorous manner the Theoreference concept[66]. Gomes met the missionary when he was on a mission trip to the Amazon rain forest in Brazil. Snyder was training a new missionary and teaching him how to learn the language of that new indigenous tribe he would be working with. For that, there was appointed to the new missionary an indigenous young man who would tell

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64 The story behind the concept that culminates in the term, can be found in (Gomes, 2013:37). Although, it is important to state that even though the term itself has such origins, the concept the term refers to can be found, for example, in Powlison (1984:270, 272, 273, 277), while in Gomes it has further implications.

65 As an explicatory note, it is important to state that even though Theoreference has similarities with the well-known concept of God-centred, the term intends to highlight the relational aspect creation has with God.

66 The Theoreference concept is the practical result of transcendental thinking, according to Gomes (2013:40).

him the names of things. After a couple of hours, the new missionary came back frustrated, presenting a list of twenty items that were called by the same name. Intrigued, Snyder asked how the new missionary did the questions. The missionary answered that he used his finger to point to the specific thing he would like to know the name of, repeating the process when necessary. Snyder, though, explained to the new missionary that he took note twenty times for the *finger* word, since that tribe never used fingers to point to things, but their lips.

While Gomes never really wrote the story's official explanation, it is assumed here that the following is an explanation proposal: he intended to illustrate that the finger was the focal point, which is all one can see without a Theoreferent perspective able to point the sight beyond this focal point toward to the subsidiary point, where the real meaning of the "pointing finger" is. The many focal points that reality presents, in fact, are pointing to one main subsidiary point outside itself. God is the subsidiary point that all focal points are pointing to, and from him all the focal points derive their meaning.

Gomes (2013:69-72) understands that the concept of Theoreference provides a valid perspective of unit of seeing (understanding, perceiving) reality, which includes anthropology. Yet Gomes (2004:45) stresses that there are further anthropological implications of Theoreference. When applied to anthropology, Theoreference would imply that man is *Receptively creative* and *Actively Redemptive*.

3.4.1.1 Receptively creative

The expression "receptively creative" appeared previously in different contexts, holding different meanings, in its majority, with no religious connotations (Sutton & Foster, 1963:219; Hillman, 1999:224; Azam, 2006:28; Wittenborn & Ingalls, 2013:77). There are two exceptions, such as Rush (1997:224) who did use the expression in a religious way, describing a faith's dynamic feature to produce a new imagined meaning and Scipione (2002:29), a representative of the Biblical Counselling view, who also used the expression, apparently in the same way Van Til used it, with no direct connection with biblical anthropology but concerning how the human mind was designed by God as "Receptively reconstructive" (see Powlison, 1984:273).

It is not possible to determine whether Gomes was aware or not of those previous employments of the expression before employing them in his own writings.

The meaning which Receptively assumes in RCv is that man, once analogous to God the Creator, can work in creative ways since he receives from God the material which he will work

on. His *creativity* is always derivative, which means man was created to *receive* creation and "create", or to improve and develop creation. Such a feature allows man to know what is displayed by God in reality and also to respond in faith in all life segments (Gomes, 2014:52).

3.4.1.2 Actively redemptive

The expression “actively redemptive” had also had previous uses, mainly in the religious field (Moser, 2017:76; Jamison, 1953:97; Page, 2006:114; Magill, 2006:98) with some exceptions (Hatch, 2009:60; Page & Smith, 2011:203; Gammack, 2015:11). Interestingly, Gammack employed the term in a similar manner than Gomes did, yet this was not central to Gammack’s approach. Again, the uses and contexts where the expression appeared before were not mentioned in any way in Gomes’ writings, and offer no deeper contribution toward the understanding of the way in which RCv employs the term.

When man reacts towards what is displayed in creation, he also realizes creation’s imperfection. There are in man inner impulses that demand a movement toward fixing anything he sees as wrong. Gomes (2014:52) calls it being **Actively Redemptive**.

At first sight, both concepts seem to be the result of Gomes’ (2014:52) personal observation of common experience. Wolters (2005:10) states that while the academic disciplines of Philosophy and Theology are scientific and theoretical by nature, a worldview differs from them. A worldview is formed from everyday experience shared inescapably by all humankind. In this manner, it is an important component of human knowledge. However, as such it is not scientific, but prescientific in its nature. Nevertheless, such sources may be considered as valid since they come from a perspective of life or worldview.

3.4.2 Motivation

What motivates human beings? Gomes (2004:28,29) claims that there is no historical agreement as to how man reacts to his motivation because of the Fall. Yet man still is motivated by God as the main motivator (Gomes, 2004:28-29). God motivates Christians as receptors of his grace and knowledge, while non-Christians are motivated also by God as deniers of his presence and knowledge (Gomes, 2004:30).

Therefore, motivation is a direct application of Theoreference presenting two affective dynamics in opposition (Gomes, 2014:52,172). Starting from the Theoreferent motivation point, and be reminded that in reference to God, men react in favour or against, Gomes

(2004:31) establishes the following axiom: "People (God or idols) motivates people and word (Scripture or voices) motivates people". Such two-sided perspectives regarding motivation will be underlying all the heart's affections in their movements and actions, explained next.

3.5 The heart's affections

The meaning of heart affections could be easily guessed by one who knows Jonathan Edwards' *Religious Affections* book. However, *The Religious Affections* was the starting point upon Gomes built his own *heart affections*[67].

While Gomes (2004:35) sees Jonathan Edwards' conception of mind as organically bonded with John Calvin's conception of heart, as established by D.C. Gomes (1995:22,23), he insists that Edwards narrowed the proper place of affections down to the *mind* (Edwards, 2016:loc.254; Falaye, 2013:55). It is not clear if Gomes' criticism of Edwards represents a real disagreement. However, it is beyond the scope of this study to critique the differences between Gomes and Edwards. Here it is important to state that, in spite of such apparent discordance, Gomes recognizes the massive importance of Edwards' work in his thinking (Gomes, 2004:34,91; Gomes, 2014:43,77).

In RCv the heart affections are taken as the *basic* motives of the person's totality expressed by the acts of the body[68] (Gomes, 2004:34; see also Adams, 1979:108). The *affection* equivalent term in Portuguese – "afeições" – has a broader family of cognate terms (as for example, "afetos" and "afeitos"). They are roughly equivalent cognates, and Gomes recognizes it. Notwithstanding this, Gomes will use those terms to engender a three-dimensional aspect of *affections*[69], stressing a differentiated meaning attributed for each term in RCv (see Gomes, 2004:31; Gomes, 2014:69).

Gomes (2004:32-35) uses the term "afetos" – whose translation would be also "affections" – taken as meaning that the most internal core of the being is usually referred as "the heart" in

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67 "Afetos do coração", my translation.

68 Gomes (2004:45,46) states that the body is the temporal existence of the soul and the totality of man's temporal existence, which is an appropriation of Dooyeweerd's (1970?:proposition IX) conception of body as stated before. The acts of the body, in Gomes (2004:47-48) estimation have three basic performances: the cognitive, the imaginative and the volitional. Once all aspects of man are involved in each act, no matter what, any emphasis on the "location" where the act "happens" is superfluous, since human acts are neither purely spiritual or purely corporeal (in accordance with Dooyeweerd, 1970?:proposition XIX).

69 Reflecting in this manner, once again, the triadic structure already mentioned.

the Bible. In RCv it means the affective substrate of the being. It is there, in the heart, and most specifically through this affective triadic substrate that man knows God, itself and establishes contact with the created reality, with meaningful relationship (Gomes, 2014:69).

For the purposes of the study, *afetos do coração* will be translated as "Heart affections". “Heart”, referring in RCv to the Reformational and Reformed concept of heart, will also describe the basic and necessary focal point the Christian counsellor is engaged in to understand, in order to apply repentance, restoration, reconciliation, and renewal (Falaye, 2013:54,56; Adams, 1979:108). Gomes (2004:36) describes the heart’s affections as a unified way to consider mind, emotion and volition preserving its dynamics. For him, to consider each one separately weakens the dynamic aspect of the processes involved.

It is important to keep in mind the dynamics of the inner man because the knowledge of God belongs to the heart as a whole (Gomes, 2004:58; see also Frame, 1987:319-346) and man’s responses are three-fold: in *faith*, *hope* and *love* (1 Corinthians 13:13). As each one of the heart affections will be clarified, it will become clear how such three-folded responses in the heart will work as a factor of man-complementation, in an attempt to avoid fragmentation. The three-fold responses toward the knowledge of God, faith, hope and love, are the heart affections and they will be explained next. They will be represented as follows (as other instances are explained, they will be incorporated in this figure):

Fig. 11 - Heart's affections

3.5.1 Faith

According to Gomes (2004:61) the whole spectrum of faith is assumed in the Bible to have some application for RCv. Faith is regarded in RCv in two primary ways: On the one hand, on many occasions, Gomes (2004:66) will not employ the term as strictly connected to salvation, but in a broader sense as the *pistical* response of man. Therefore, faith is any belief coming from the heart. It does not imply any natural ability in man to respond accordingly to God in a redemptive way. Even though it is Gomes (2013:129) understanding that “every act, emotion or behaviour, either internal or external, it is purposeful and generated by a basic belief”.

Faith in its narrowed salvific aspect, on the other hand, is the free gift of God that makes it possible to **receive** grace and to **respond** accordingly towards the grace coming from God – in all segments of life. As the most basic of the Heart’s affections, Faith in its receptive aspect is what allows man to "recognize" what has been revealed, and in this manner works as the

apprehension of each redemptive element and full acceptance of Christ as redeemer[70] (Gomes, 2004:65), while in its responsive aspect, as a channel to receive grace, man can through it respond to such grace in worship (Gomes, 2004:52,55).

Faith, though, presumes revelation, even if it is faith which creates true knowledge for man (Gomes, 2014:67,71). Knowledge is a key word to understand the affective movements of the heart as explained further on. For now, it is important to mention that for Gomes (2004:106) Scripture posits knowledge as the focal point[71] of human existence. Regarding the way Christians should see knowledge coming from the source of science anchored in creation (General revelation – Book of God's work) Gomes (2004:67) says:

> God fills, moves and vivifies all things by the power of the same Spirit, so that we can make use of the human knowledge brought by the work and ministry of the ungodly in exact Sciences and arts, not being unjust with those gifts from God, judging the things from God's general revelation, in light of the specific revelation in the Word and in Jesus Christ[72].

Gomes was based on Calvin (2006:2:15) when he said that the Spirit of God is the source of all truth, and to despise the truth, whatever it shows up, is to insult the Spirit of God. In this sense, the Christian should admire the achievements provided by intelligence of those who are considered as unbelievers, recognizing their contributions and beneficial findings. Such must be done as a gesture of gratitude, because anything worthy of praise comes from God, even though unbelievers claim such contributions as coming from their idols.

3.5.2 Hope

What does "hope" mean in the context of RCv? According to Gomes (2004:73), hope is the response to life's stimulus that one expects from the exterior world based on his interior belief[73].

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70 Regarding its salvific sense, Gomes will emphasize that faith is not what saves man, but Christ though faith (based on Murray, 1993:19-126). This core belief led Gomes to embrace a "more dynamic consideration" of salvation, as proposed by Hoekema (2002:17-33), ending in a circular integrative *ordo salutis*, in which Christ is in the centre of salvation, and all the other integral elements orbit around him (Gomes, 2004:62-63).

71 The focal point is here understood according to the previous perspective established by Theoreference, where any focal point is the primary object of human attention conceived as pointing to something beyond itself (see also Gomes, 2014:106).

72 "Deus preenche, aciona e vivifica todas as coisas pelo poder do mesmo Espírito, de modo que podemos fazer uso do conhecimento humano trazido pelo ministério dos ímpios nas ciências exatas e nas artes, não sendo injustos para com as dádivas de Deus, julgando as coisas da revelação geral de Deus à luz da revelação específica na Palavra e em Cristo Jesus". Researcher's Translation.

73 "É a resposta ao estímulo da vida que alguém espera do mundo exterior com base na crença interior".

In other words, *hope* is an internal reaction to an external stimulus, based on the innermost belief of the heart (faith).

As in the case of faith, hope will also express a two-sided character. Based on Bavinck (1977:197), Gomes (2004:74) understands that *hope* is part of men's essence, in a broader sense. He says (Gomes, 2004:78) that:

> All people, believers and unbelievers, live in the hope that the world will respond according to their faith, wherever it is grounded, in God or substitute idols[74].

Hope will be used in RCv as a technical term with the purpose of describing any expectation from the heart, such as the expectation of faith that perceives reality acts under God's control, authority and presence (Gomes, 2004:52,55).

While for unbelievers *hope* means expectation based on uncertainty and chance, when receiving the inputs of Christian faith, hope becomes *Christian* in its expectation. The biblical texts and the hermeneutics provided by Gomes (2004:74-76) ended up by providing the ground to sum up hope as "the longing for the fulfilment of what we believe" (Gomes, 2004:78). In that way, *hope* can be either false or true, depending on either the falsehood or veracity of the faith (Gomes, 2004:79).

3.5.3 Love

Gomes (2004:83-84) acknowledged that there is a range of Greek words for "love" found in Scripture[75], that poses challenges in setting up a definition for the term just based on one word. As a note, Gomes (2004:88) did recognize that, in fact, in the Scriptures love is not defined. Although, not dodging the complexity that this imposes, Gomes (2004:89) proposes the following work definition for RCv:

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74 "Todas as pessoas, crentes e não-crentes, vivem da esperança de que o mundo responda de acordo com sua fé, onde quer que ela se funde, em Deus ou em ídolos de substituição". Researcher's translation.

75 Gomes, in fact, did not use Louw and Nida (1989:293-296, 301) who gave an even broader range of how Scripture portrays love under the domain from 25.33 to 25.58, which includes Gomes' choices.

> The affection of Love is the expression of God in his being, in and through the human being, with the purpose of his glory's enjoyment be complete in man's interior and in his relationships with the Creator and the creation[76].

One can see that love is not a feeling in RCv. Since Scripture states "God is love" (1 Jn 4:8), it is important to mention that love, conceived as a heart affection, must flow from God himself, because love is not something God has – it is an integral part of his being (Gomes, 2004:89).

Gomes (2004:84) also connected this affection (love) with faith, based on Gal 5:6[77], implying that love is a way out from the heart according to one's faith and hope, in order to act over reality. In this manner, Gomes (2004:53,55) employs love in RCv as a term to describe any inclination from the heart qualifying any external action, while love describes the internal dynamics.

In this way, Gomes filled a gap pointed out by Johnson (2004:30), who argued about the necessity to explore love from a Reformed point of view, due to its prominence in the New Testament. In RCv, however, *love* is portrayed as one of the core affections of the heart, figuring among one of the central features.

3.6 The heart's movements

As stated before, the heart affections are not static, but dynamic because the heart processes it as a dynamic set[78] (Gomes, 2004:91). Such a statement wants to communicate that there are "motions" or movement, inside the heart, that needs clarification. The primarily affective movement Gomes will call "functional motions". Each one of the Heart Affections has a specific dynamic movement ruled by the motion of knowledge. The "motion of knowledge" explanation clarifies the directions of the affections of the heart, however in a very philosophical way.

Gomes (2004:41-43) will find in Michel Polanyi's tacit knowledge theory a satisfactory way to explain the "motions of knowledge". He will do it through the critique offered by D.C. Gomes[79]

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76 "A afeição do amor é a expressão do ser de Deus no e pelo ser humano a fim de que o gozo da sua glória seja completo no homem interior e em seu relacionamento com o Criador e com sua criação".

77 "… faith working through love". Galatians 5:6

78 The heart's affections can be stretched out to cover each other as an intentional overlap since all movements come from the heart (Gomes, 2004:84).

79 David Charles Gomes is Wadislau Gomes' son. He was for many years the main director of Andrew Jumper Graduation Centre, and now he is the Chancellor of Mackenzie Presbyterian University.

(2000:221-228). According to D.C. Gomes, Polanyi's presentation can be useful[80], even though it does not offer all the richness of Christian faith perspectives, because his assumptions were based upon an anthropological point of reference. In his critique, D.C. Gomes argues that the special revelation points to Christ as the necessary focal point of existence – especially after the fall – not in "man" as Polanyi proposes it[81]. Thus, since the logic of the tacit integration and the emergent meaning recognize human knowledge as built upon the dynamic of "from-to", its progression cannot be anthropocentric as Polanyi claimed, because such progression would fail to establish a concrete referent to knowledge. Thereby, the only possible way to identify the tacit affections of the heart and its processing actions (here called as "motion of knowledge) is the special revelation *from* God *to* man (Gomes, 2004:43). One can see that the basic movement "from-to" was maintained after the critique, and Gomes incorporated it in his proposal.

Therefore, for Gomes (2004:71,104) faith has an upward movement, from inside toward the transcendental - to God (see also Gomes, 2013:47); hope has a movement from outside to inside (Gomes, 2004:77,80), and love has a movement from inside to outside (Gomes, 2004:53,87,89). They are the functional motions.

Gomes also stresses that there are two other subsidiary affective movements for each heart affection, forming in this manner a triadic set of motions, although the subsidiary movements seem to play no relevant role in his model. Therefore, for information purposes, it will be enough to mention the following summary provided by Gomes (2004:92)[82] regarding the subsidiary movements:

> Receiving God's grace (common and especially differentiated), (1) the tacit faith (*intuitive* faith), triggered from above (*discursive* faith), process a primary *upward* movement and a double secondary motivation: (1a) an interior search for immanence and (1b) other, exterior, for transcendence. Same way, (2) the hope has a primary *inside* movement and a double secondary motivation (2a) an interior search for knowledge and (2b) another, exterior, for

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80 Gomes will see Polanyi's contribution regarding this issue in agreement with Christian thinking, as for example, portrayed by Bavinck (1977:19).

81 Polanyi will call man the "point of Archimedes" for human knowledge since for him, man is the only reference point *a posteriori* for natural integrations, and also the only reference point *a priori* for *transnatural* integrations as well. D.C. Gomes feels that Scripture reveals Christ as the "point of Archimedes" through whom the religious roots of tacit human rebellion can be, not only regenerated, but also coherent (Gomes, 2004:42,105).

82 See also (Gomes, 2004:80,89; Gomes, 2014:79).

> meaning. Equally, (3) love has a primary *outward* movement with a double secondary motivation: (3a) interior, searching for identity and (3b) exterior, searching for relationships[83].

Gomes will connect each affective movement of the heart to its heart affection according to its primary motion. In that way, faith's corresponding affective movement is "habitation", hope's is "Imagination" and love's is "Operation". Thus, according to the referent point envisaged (as explained before in 3.4.1) faith abides, hope imagines and love operates, as fully explained next.

While it may sound too complicated for a Christian counselling view, the intent is to offer an understanding of how the affective movements of the heart's affections work in practical terms (Gomes, 2004:100). However, it is important to state that this philosophical approach and explanations seek to explain just the mechanics of the movement. The impulse that makes this movement happen, or the "motions" as Gomes calls it, will be explained under the "emotions" topic later on.

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83 "Recebendo da graça de Deus (comum e especialmente diferenciada), (1) a fé tácita (fé *intuitiva*), acionada do alto (fé *discursiva*), processa um movimento primário *para cima* e uma dupla motivação secundária: (1ª) uma busca interior por imanência e (1b) outra, exterior, por transcendência. Do mesmo modo, (2) a esperança tem um movimento primário *para dentro* e uma dupla motivação secundária: (2a) uma busca interior por conhecimento e, (2b) outra, exterior, por significado. Igualmente, (3) o amor tem um movimento primário *para fora* e uma dupla motivação secundária: (3a) interior, em busca de identidade e, (3b) outra, exterior, em busca de relacionamento". Researcher's translation.

Fig. 12 - Heart's movements

3.6.1 Habitation

The term “habitation” as conceived by Gomes comes from the verb “to abide” as used by the apostle Paul in 1 Co 13.13. From where the triad of faith, hope and love, the heart’s affections, also came from (Gomes, 2004:51). In Portuguese, The Greek term *meno* is used in this Bible passage and is better translated by the verb "habitar". It is important to highlight that in Portuguese, the Greek word was translated as "permanence". The verb "permanecer" in Portuguese means "to remain", while "habitar" means "to inhabit". Gomes (2004:110) also points that in the Scripture the term *habitation*, in its different connotations, is used to describe a relational presence of God with his people.

This hermeneutical basis provided by Gomes will be enriched by a philosophical insight from D.C. Gomes (2000:221-222). He highlights Polanyi's insistence that the only proper design of

knowledge and being comes from the Pauline paradigm of faith, hope and works, even though for Polanyi faith had a different substrate. Polanyi will also use habitation in the sense it is taken in RCv when discussing the personal character of knowledge (in: Gomes, 2004:51, 112-113).

Habitation is the primary motion of faith, and intends to describe the encounter of God's grace and human faith.[84] In summary, when faith performs the *act of inhabiting* in something (the faith object), it is called habitation in RCv (Gomes, 2014:79).

Indeed, man was created to abide in God himself, knowing God in his heart and responding accordingly to such knowledge in worship and adoration. In its redemptive sense, when the habitation of faith leads to the knowledge of the truth as revealed in Jesus Christ, it produces salvation. Yet, when man deviated from this original purpose, it tended towards *idolatry*. Idolatry is anything that spuriously becomes in man's heart a substitute to the true God as object of faith, offering excuses for man before the true God (Gomes, 2014:65). In RCv, idolatry will provide a category, fertile and flexible, in contrast with the categories of impulses offered by Psychology in its many schools (Gomes, 2014:67).

3.6.2 Imagination

Imagination as a concept emerges from many different words in the original Greek and Hebrew found in Scriptural passages that mention either hope nor imagination, as *inter alia* Romans 4: 3,18; 8:24; Genesis 15:6; Psalm 1:2; 2:1. Yet, special attention was given to Proverbs 23.7 (Gomes, 2004:116-117). In Portuguese, the word *imagination* is present in the verse[85], but the New King James version captures better the sense Gomes is implying, which is "to think in the heart"[86].

Imagination intends to describe the process by which one organizes its mental structures in order to make sense of the perceived world as an act of creative response of knowledge (Gomes, 2014:79; Gomes, 2004:117). In this manner, Gomes fills a gap pointed out by Louw (2011:3) who claimed urgent attention over the issue regarding a paradigmatic shift in healing

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84 Faith here does not imply repentance, but should be understood as a heart affection. In that manner, such faith can be either a rebellious response to God's grace or its acceptance.

85 "Porque, como imagina em sua alma, assim ele é..." Proverbs 23:7

86 The complete sentence is: "For as he thinks in his heart, so is he…" Proverbs 23:7

paradigms, perspectives, perceptions and ideas. Louw (2011:3) concluded his argument by saying that what is needed is a perspective – or view – that includes:

> The healing of attitudes and intentionality (noetic healing) in the light of the critical question regarding the appropriateness of existing rational categories, belief systems and paradigmatic frameworks of interpretation for daily human behaviour

Gomes (2004:117,118,121) agrees with Polanyi that the mentioned creative process of discovery in knowledge has similarities with *Gestalt*[87]. Gomes sees the learning process in similar fashion as *Gestalt* does: as a cognitive phenomenon, when one *comes to see* the solution to consider the problem. Gomes (2014:118) will borrow from *Gestalt* the concept of perception of exterior reality experienced by meaningful totalities. In summary, for Gomes, the German word for configuration and reorganization has a similar meaning as imagination in Scripture. However, the hermeneutical rationale regarding the employment of imagination in Scripture did not establish it clearly, which demands of the reader to trust in such statements without further explanations.

Gomes (2014:119) rejected *Gestalt*'s assumptions of human nature as the referential centre, reinforcing his theocentric approach, but he says:

> Though, according to *Gestalt*, human mind elaborates knowledge in a holistic way (instead of atomistic, reductionist and elementary), molar (instead of molecular), subjective (instead of objective), active (instead of empirical) and cognitive (instead of only behavioural)[88].

Therefore, to learn, which is the core of imagination process, is an affective experience (Gomes, 2004:121). While it is not possible to determine any mutual influence, such formulations echo in Pim (2009:254) who after considering the complex involvement of emotional, intuitive, sensorial, rational perceptions in human mind, concludes that is it not possible to dissociate these aspects from each other when human knowledge has been building in the mind.

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87 *Gestalt* is the German word for "whole". As a therapy it was founded in the 1960s by Fritz Perls, who proposed it as an alternative to psychoanalysis and behavioural therapy. The proposal was to bring into a whole the thoughts, feelings and actions of a client by the employment of a variety of techniques. Gestalt therapy arose from existential psychology and humanistic psychology (Beck, 2016). For more, see (Forti, 2015:161-188).

88 "Assim, segundo a *Gestalt*, a mente humana elabora o conhecimento de modo holístico (em vez de atomístico, reducionista e elementar), molar (em vez de molecular), subjetivo (em vez de objetivo), ativo (em vez de empírico) e cognitivo (em vez de apenas comportamental)". Researcher's translation.

Idolatry also plays a role in imagination, considered as an affective movement of the heart. It is so because "to know" is a covenantal obedient response, what involves an ethical aspect of being, what goes beyond the psychological or intellectual knowledge, where the non-believer denies the knowledge of God, despite knowing him (Gomes, 2004:28,29). The denial of the knowledge of God is a manifestation of some sort of *idolatrous* self-deception (Gomes, 2004:124-127). Based in other critique offered by D.C. Gomes, self-deception is defined by (Gomes, 2004:125-126) as:

> …a voluntarily motivated rationalization, both a process and a state in which one lies to himself in order to preserve a "sheltered" belief in the face of an incompatibility with something that he knows but does not want to know[89]

3.6.3 Operation

As in previous cases, the meaning ascribed to operation in RCv comes from many Scriptural passages. The concept (cf. Gomes, 2004:134-135) comes mainly from the use James made of the Greeks terms for " to do" and "to operate", as in his letter chapter 1, verse 25[90]. Gomes identified two different Greek verbs. Unfortunately, English versions[91] just bring one verb translated as "to do". These verbs will appear in many other passages, in James[92], and in other places in New Testament[93] as well. In the Old Testament, a similar concept is portrayed by the author of Proverbs in 16:1, 2; 19:21 and 20:5.

A particularity is found here regarding the treatment Gomes gives to the concept of operation. Later in the chapter destined to elucidate what operation is, Gomes (2004:141-142) presented the concept again, but now under the term "will". He also presented a new setting of biblical words to base "will" as a mental representation of an act. His conclusion goes toward affirming that the will is an operation of love (Gomes, 2004:144).

In summary, the operation describes the active impulse projected before the action, triggered by the affection of love (Gomes, 2014:79,135). As in all the previous heart affections and

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89 "...uma racionalização voluntariamente motivada, tanto um processo quanto um estado nos quais alguém mente a si mesmo a fim de preservar uma crença "abrigada" em face de uma incompatibilidade coma algo que ele conhece, mas que não quer conhecer". Researcher's translation.

90 But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing. James 1:25 (ESV)

91 Such as, inter alia, ESV, NKJV, NIV and KJV.

92 James 2:22

93 Romans 7:5, 1 Thessalonians 1:3; Hebrews 4:12; 13:20,21

affective movements of the heart, operation also has two-fold perspective, either towards or against God's commandments. He concludes: "According to what a man loves it will be operated his will before God or before men" (Gomes, 2004:144).

It is here, when dealing with "operation", that Gomes (2004:135-136) foresees some criticism of the use he makes of 1 Co 13:13 which could lead one to an understanding of his approach in terms of a differentiation among the heart's affections (faith, hope and love) that emphasizes faith, as receiving more attention or primacy than love. In this passage, the apostle Paul says that love is superior to faith and hope. However, Gomes states that the reason why the apostle did it is because love is responsible for operating all the other dynamics: the habitation of faith and the imagination of hope, by the operation of love. Further investigation of the affective movements of the heart can give focused attention to such claims, although it goes beyond the scope of this study.

3.7 The heart's actions

As presented before, each heart's *affection* has its correspondent heart *movement*. Faith moves upward in a habitational movement, hope moves from outside to inside in an imaginative movement, and love moves from inside to outside in an operational movement. The action from the heart, however, comes from the interaction between these affective movements as explained before.

Before proceeding though, it is important to state that each one of the internal actions is real, even though they still do not perform an external act, finalized by the act-structure of the body as a behaviour, explained in more detail later on.

Gomes indeed did not offer extensive explanations about the next triad. He just states his purpose in highlighting the sense of habit and praxis relation[94] he wants to establish (Gomes, 2014:66,69). Furthermore, he will describe them as affective realizations, manifestations, unfoldings and destinations (Gomes, 2014:80,84,85). The heart's actions are presented next, and fit in the figure representation as follows:

Fig. 13 - Heart's actions

3.7.1 Goals

Goals are the targets, the "wants" of the person, considered either in general or in a specific situation. It is the "chief end" one wants to accomplish (Gomes, 2014:80).

[94] He also uses words such as *appreciation* and *esteem*.

The term came from many terms found in the Old and New Testament, such as *inter alia* in Philippians 3:14; 2 Timothy 2:4 and Proverb 17.24, that in one way or another, implies the idea of *objective* or *goal* (Gomes, 2004:173).

It is the resultant aims chosen by the interactive movement between the habitation of faith and the imagination of hope (Gomes, 2004:173). These aims or Goals are appropriate when reflecting God's ideal for man, as it is revealed in Christ (Gomes, 2004:179,180).

3.7.2 Strategies

Strategies are the means one will use to reach the settled goals. These strategies are the result of the integration of the habitation of faith and the operation of love (Gomes, 2014:80; Gomes, 2004:188). The strategies as conceived by Gomes are the consolidated plans one establishes in the heart in order to reach the goals, in accordance with the movements of faith (habitation) and of hope (imagination).

Gomes did not provide any hermeneutical rationale to support the choice for the term *strategy*. Contrariwise, there is a discussion regarding the way Calvin will give more pre-eminence to desires than to strategies, which he calls *plans*, while Gomes will insist in this configuration, claiming that he is not going against Calvin, but providing another perspective. In his explanation there are overlaps with the next heart action, the desire (Gomes, 2004:190-192).

3.7.3 Desires

In RCv the meaning of *desires* is the tendency, disposal or eagerness to finalize the experience of the heart in an act of the body. Desires are the wishes, the most internal "wants" of the person (Gomes, 2004:194; Gomes, 2014:80).

The concept underlying the term as used in RCv came from the many biblical terms translated by "desire" in the Scripture as the ones found in Genesis 3:16; Exodus 20:17; Deuteronomy 18:6; 1 Samuel 23:20; Song of songs 7:10; Isaiah 53:10; Psalm 10:3,17; 37:4; 145:19; 2 Chronicles 15:15; Romans 10:1; 15:23; 2 Corinthians 7:7; Ephesians 2:3.

Even though the term can be a neutral one, binding all the other heart affections together and its movements, expressing either sinfulness or holiness, Gomes (2004:194-196) acknowledges that *desires* usually have a bad connotation in the Scripture (see also Powlison, 2005b:4,6). The *desires* are the result of the interaction between the heart affection of hope

and its movement of imagination, and the heart affection of love, and its movement of operation (Gomes, 2004:204).

3.8 Emotions and behaviour

Gomes (2004:151-152) acknowledges that much more attention has been given to emotions from non-Christian researchers, which leads him to present a Christian proposal in RCv. It can explain why emotion plays in RCv a much more relevant role in comparison with Biblical Counselling view (Adams, 1977b:22-23; Monroe, 1997:31).

According to Gomes (2004:151-152) emotion does not have an equivalent term in Scripture, but its meaning can be grasped by the many descriptions presented by the Old and New Testaments of internal movements of body act-structure expressed externally. In other words, emotion is the communication of the heart with the external world.

The emotions are processed by the affective movements and performed by the Action of the Heart and finalized in behaviours[95] by the act-structure of the body (Gomes, 2014:80,88,156,183). Therefore, emotions or feelings are the "*in motional"* result of affections of man's interior dynamics, according to the movements of habitation, imagination and operation, expressed through the body (Gomes, 2004:102). The "in motion" feature of emotion is taken in RCv as more than a wordplay.

Therefore, to ask for an emotional change is something complex. Such would require a complete change in the internal arrange of the act-structure. This changing process would have to deal with the heart affection of faith, hope and love, as well with the heart movements with habitation, imagination and operation, and with all the heart actions – goals, strategies and desires, pointing them to God and reorienting them according to what God requires of man in Scripture (Gomes, 2004:213).

The external finalization on the act-structure of the body, often mentioned before, are called behaviour in RCv (Gomes, 2004:215; Gomes, 2014:158). Therefore, behavioural change while it is not the focal point in RCv, it is an expected effect. Such a change in behaviour is reached as an external transformation reflex caused by the transformation of man's interior. Behaviour itself is not changed by addressing it directly but as a by-product of the inner

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[95] These two, *emotions* and *behaviour*, are seen as connected in RCv, although Gomes does not have an independent category to qualify these instances.

change, what affects the totality of the act-structure of the body. In summary, once behaviour is an external response, change must come from the inside (Gomes, 2004:216,217; see also Gomes, 2013:129).

Here is another gap filled by RCv, as pointed out by Louw (2011:2, 4 and 7) who claimed for a counselling proposal to enable pastors to investigate the "person's network of beliefs and facilitates progressive clarification of life-ordering values, commitments, conceptual orientation and meaningful connections" in order to properly discern that belief system that determines human attitude, directly or not, "as well as the intentionality as related to a vivid hope and the anticipation of a meaningful future".

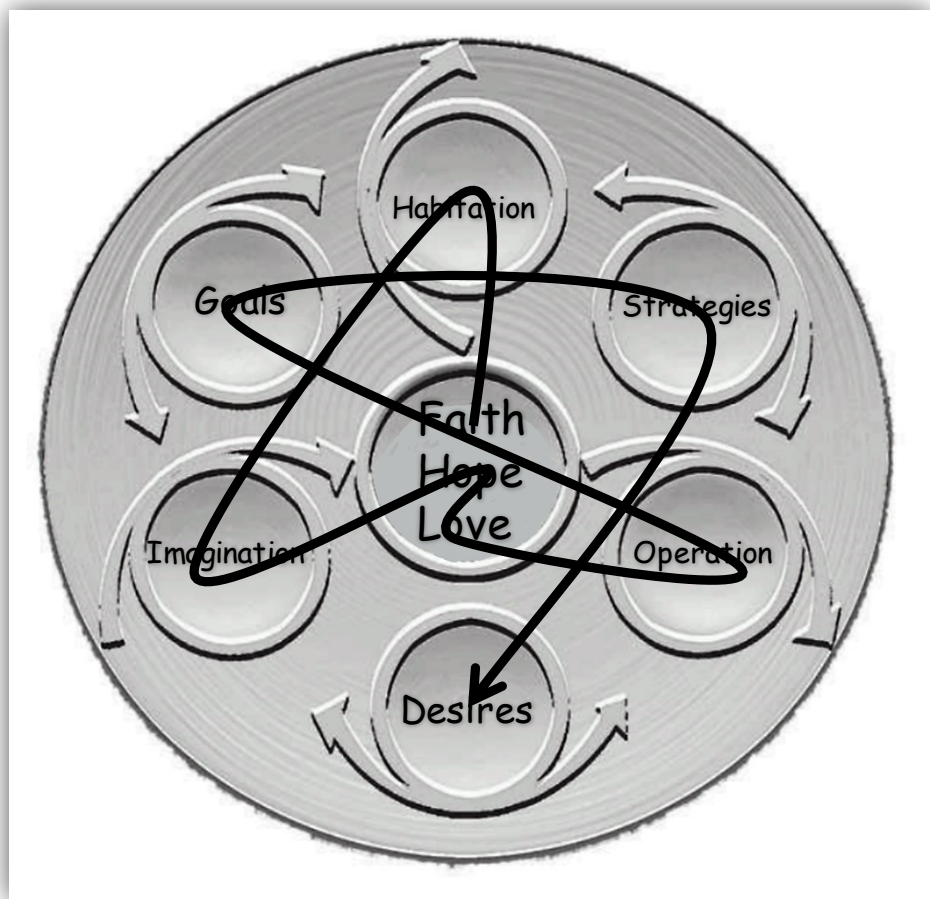

Fig. 14 - Emotion in motion

3.9 Preliminary conclusion to Chapter three

In this chapter an interpretive effort was made towards a critical exploration of RCv and its general framework proposal. It was proposed that RCv offers a theory broad enough to describe man, his problems and a pastoral helping proposal toward solving such problems.

After establishing its structural themes, such as the triads and anthropology, RCv proposes a way to embrace the concept of heart as presented in Scripture in a close dialogue within Reformed theology and Reformational philosophy.

It is strongly emphasized in RCv that the genesis of man's problems is basically found in the heart. While the theme of the "heart" as understood in Reformed theology as eminently scriptural, Gomes will interact critically with a variety of available knowledge sources provided by common grace, yet seen through a Reformational lens (later on fully discussed in 4.3.2).

This feature as a characteristic of Gomes approach can be seen through his efforts towards providing biblically rooted meanings for each term he intends to use as a key word. In this regard, Gomes will also bring to these keywords as much proximity as possible with important and relevant philosophical concepts in Reformational philosophy.

For the members of the public who already know the terminology and deal properly with the concepts handled by RCv, his proposed way to employ the philosophical terminology can present new avenues (while no new insights). Such an approach has implications for the Christian Counselling field in general, especially for the Brazilian public to whom the terms and the arrangement of the ideas explored in this chapter probably find in Gomes its first herald. **He translated, sometimes explains and always exemplifies many terms and many other concepts in Reformational philosophy that were never before presented in Portuguese, nor applied in any other shape among Christian counselling views.**

However, there is a noticeable lack of deeper interaction and critique throughout Gomes' work toward the sources he uses. By raising such a critique, the researcher does not intend to ignore the great contribution that Gomes made through the appropriations and usage of Reformational philosophy applied to his Christian Counselling view, although one could probably derive even more benefit from a thoughtfully critical view of concepts that receive critical inputs and further developments in Reformational philosophy and Biblical Counselling view circles.

Lastly, revisiting the initial question "what is Redemptive Counselling?" it is expected that now it is clear that its aim is not to be a mere method, or process of Christian Counselling, but a proposal of in-depth implementation of redemption doctrine to Christian Counselling. Such a proposal is based on a conception of redemption that should be elucidated theologically. A Redemptive Counselling proposal as a view of Christian counselling understands redemption

differently from Nouthetic Counseling and Biblical counselling, which is where its roots and tradition are. More necessary elucidation will be done next, in chapter 4.

4 HERMENEUTICAL FOUNDATIONS OF A REDEMPTIVE COUNSELLING VIEW

4.1 Introduction

The Redemptive Counselling view (RCv) was already presented as another proposed perspective in Christian Counselling, heir of Biblical Counselling view (see Chapter one). Other main views on Christian Counselling were presented as well, each one with a suggested paradigm. Such background provides a context about where to fit in the RCv proposal, but more importantly, it also indicated some open gap areas where RCv potentially can contribute (see Chapter two). Finally, a critical outline of the main tenets of RCv was presented in the previous chapter (Chapter three) since such a view was virtually unknown up to that point.

The question, however, that still remains and is the proposal of this chapter to answer, is whether there is, in the Christian Reformed tradition, a theological interpretation and/or underlying framework for research, theory and practice better suitable for a singular Christian counselling view? (Denton, 2014:5). This is a deep question with practical echoes. A Christian counsellor should be aware of the assumptions behind the development of practices in a certain counselling proposal since it directly determines its theory and the consequent practice (Powlison, 1984:272; Falaye, 2013:54; Marrs, 2014:32).

For the purposes of this chapter, it will be taken" as the point of departure the Adams' seminal book "*A theology of Christian counselling: More than Redemption.* Adams' work in general was one of the defining influences in Gomes' thinking[96] (cf Gomes, 2014:40), yet this specific book was chosen because in it Adams outlined the theological framework of his Christian counselling[97] proposal by addressing many theological topics, among which there is his definition of redemption. It is noteworthy from the outset that Adams (1979:175, 179, 180) placed redemption as a key concept for Nouthetic Counseling. This, though, encapsulates a more diverse meaning than the one embraced in RCv[98]. The acknowledgment of the difference also demands an evaluation, due its historical connection and such apparent divergence from it.

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96 It was also pointed in chapter 1 point 4.

97 Adams refers to "Christian Counselling" as implying his own model of counselling. For the sake of a clear understanding, from now on Adams' proposal will be referred to as "Nouthetic Counseling" to avoid confusion regarding the connotation Christian Counselling already assumed in this research.

98 See chapter 1, point 8 Concept Clarification (8.1)

What then, is Adams' concept of redemption? What is Gomes' perspective on the topic? Before addressing these questions, a biblical-hermeneutical discussion regarding the concept of redemption will be provided. Next, a historical narrative on the Reformational perspective of redemption – here implying both Reformational philosophy and Reformed theology – will be also presented.

4.2 The third task of Practical Theology

This chapter corresponds to the Normative task of Osmer's (2008:4) practical theology tasks. The Normative Task is the third practical theology task among four tasks, as follows:

> The *Descriptive-empirical task*: Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts;
>
> The *interpretive task*: Drawing on theories of arts and sciences to better understand and explain why these patterns and dynamics are occurring;
>
> The *normative task:* Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from "good practice";
>
> The *pragmatic task*: Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the "talk back" emerging when are enacted.

Each task should follow a process guided by practical theological interpretation, summed up by the following four questions:

1. What is going on? [Descriptive task]
2. Why is it going on? [Interpretive task]
3. **What ought to be going on? [Normative task]**
4. How might we respond? [Pragmatic task]

However, when providing biblical hermeneutical grounds for RCV as a Christian counselling view, account will be taken of Smith's (2010:112) critique of Osmer's third task, pointing to the lack of greater emphasis on Scripture. He wrote that an approach exegetically inclined would fit well if one were interested in showing its high view of Scripture, even if one were in the area of practical theology.

Next, a presentation of Adams' concept of redemption will be provided to initiate this chapter's discussion.

4.3 The meaning of "redemption" from a Reformational point of view

4.3.1 The Biblical-hermeneutical grounds for a concept of Redemption

Redemption literally means "to buy back". Yet, due to the triad of Creation-Fall-Redemption as a category of thinking[99] (Smither, 2014:1 of 4), in Reformational tradition "redemption" is taken in a broader sense, mainly indicating *restoration* that reaches the entirety of the created order. From this perspective, redemption is understood as universal as it was the devastation and corruption resulting from sin. Still in accordance with Reformational thought, mankind even under the curse of sin, is likewise responsible to fulfil its creational mandate (Gen 1:28-30. Cf. also Gen 9:1-7) (cf Dennison, 1999:179-180). Although, due to the effects of the Fall, to fulfil the creation mandate is only possible through the redemption provided by Jesus Christ (Wolters, 2005:69, 86; Keene, 2016:72). In a short answer, Redemption means to restore the whole creation reaching all its departments with all its stages of development (Wolters, 2005:69, 77, 78). Notwithstanding this, what are the biblical grounds for this aforementioned understanding?

In the first place, it is important to acknowledge that the language of redemption finds its roots mainly from four biblical words, two in the in the Hebrew Old Testament (OT), two in the Greek New Testament (NT) (Hastings *et al.*, 2000:598; Alexander, 2000:716; Ferguson & Wright, 1998:560):

In the OT they are: *ga'al* which is a term exclusive to the Hebrew language. It means to redeem, deliver, serve as redeemer, play the part of a relative or vindicator and fulfil a promise or pledge. When used in legal contexts the word carries this technical legal terminology connected to redemption (e.g.: concerning the redemption of a family property) that retains it even in its derivatives. *Ga'al* is also used applied to God. Employed in such semantic domain, it connects to the second Hebrew term *padhah* (VanGemeren, 1997a:790, 791). *Padhah, in contrast to ga'al,* has a root shared by other Semitic languages. It means to let be redeemed, ransom, deliver, free slaves by payment. *Padhah* has a broader meaning and while it lacks more specifically legal roots and it is employed consistently in OT legal literature, partly in marriage laws and partly in cultic regulations (VanGemeren, 1997b:578).

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[99] The alluded to triad is held by the Christian Church in general, not only for Reformational thinking (McFarland, 2011:479) – see also 3.3.2.

In the NT they are[100]: *lytron* means to redeem, ransom, to free by paying a ransom and *agorazo* means to buy, to secure the rights to someone by paying a price (see also Arndt, 2000:14, 606). According to Louw and Nida (1989:488) both Greek terms can be found in the same semantic domain (Control, Rule) as having the meaning to release, to set free (j). Also according to them, *Lytron* (37.130) indicates the "means of release", while *agorazo* (37.131) means "to release by means of paying a price".[101]

The initial context where "redemption" was employed presupposes slavery and commercial transactions. In both Testaments the aim of redemption is freedom. Later it also became a biblical and traditional metaphor of Christ's salvific work results. An explanation can be found in the Exodus from Egypt, which became paradigmatic for Israel and later on for NT, shaping the theology of salvation. It was in the light of Exodus that the concept became popular enough to be applied to God in the title of "Redeemer" (VanGemeren, 1997a:792; Ferguson & Wright, 1998:560; Alexander, 2000:717, 718; Hastings *et al.*, 2000:598; Carr, 2002:302).

For the purpose of delimiting the focus here, thus, the Pauline epistles and Revelation can provide enough grounds for a biblical basis of redemption, because they have more references to it than any other NT texts (Alexander, 2000:718-719). From these two NT books, one passage of each will be enough to exemplify the biblical support of the Reformational concept of redemption. They are Romans 8:19-23, due to its references to creation in close connection with redemption[102], and Revelation 21:5, due to its reference to the renewal of creation. It is important to state that, even if the word is not present, what is envisaged here is the concept portrayed in the word "redemption" in accordance with its connotations in Reformational thought.

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100 The Greek terms for redemption do reflect the OT distinctions between *padhah* and *ga'al* (VanGemeren, 1997b:581).

101 The price alluded to here has been receiving many diverse interpretations and it goes beyond the scope of this chapter to explore the full meaning regarding the issue, even though some will be done when dealing with Romans 8 next. Although it will be taken into account, Louw and Nida's (1989:488) warning: "A literal translation may also lead to the mistaken interpretation, which was widespread in the Middle Ages that in redeeming the believers God actually paid a price to the Devil."

102 Dennison (1999:286) reminds one that, while Romans 8:19-23 is a key passage to build a broader understanding of sin and its cosmic effects over creation for Neo-Calvinist view, his criticism of an overly strong focus on this passage warns against the potential danger of ignore the historical importance of language based on Romans 5 when portraying sin, as he sees it, expressed by the Belgic Confession (articles 14 and 15) and the Westminster Confession of Faith (chapter 6). The researcher acknowledges such an important warning, although a proper addressing of such criticism lies beyond the scope of this research.

4.3.1.1 Romans 8

In Romans 8:19-23 it is written:

> 19For the creation waits with eager longing for the revealing of the sons of God. 20For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. 22For we know that the whole creation has been groaning together in the pains of childbirth until now. 23And not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies (ESV).

There are two possible ways, at least, to structure this passage without impairment: either based on the grammatical flow or in accordance with the "groanings" theme[103]. In any case, it is identified in three sets of verses that can be grouped as follows (Osborne, 2004:209, 210):

The grammatical flow	**The three *groanings***
The hope of future restoration: verses 18-25	The groaning of *creation:* verses 19-22
The intercessory prayer of the Spirit: verses 26-27	The groaning of *believer:* verses 23-25
The God's work for our good and glory: verses 28-30	The groaning of *Spirit:* verses 26-28

Table 3 - Grammatical flow and "groaning" structure

For Osborne, the "groanings" structure may be the best option to enable one to grasp Paul's thought flow, although, for the purposes of this chapter the choice will be the grammatical option. As stated, it is not only a valid choice but also has the benefit of highlighting the

[103] The groans, eager longing and hope that creation has in this text are a specific language resource that Paul used, called personification and Paul uses personification of nature as a prophetic practice of emphasis (Lawson, 1994:563; Stott, 1994:238; Moo, 1996:514; Calvin, 1998:235; Schreiner, 1998:434; Hunt *et al.*, 2008:558; Fewster, 2013:3; Wegter-McNelly, 2016:82).

connection between creation's expectation and redemption theme in the text.[104] By any means, the proper understanding of this text is heavily dependent to the meaning of ***creation***.

The reason for such dependency is because Paul drew an important parallel between the elect's suffering, hope and redemption with creation in verse 23 (Moo, 1996:519; Blenkinsopp, 2011:184). If by "creation" Paul intended to refer to the created order (excluding humankind), so redemption will reach the created order and the human body as well. On the other hand, if the meaning is the "totality of humankind", then many hermeneutical explanations will be required in order to prevent a universalist redemption as implication of such an interpretation. So, this is the main obstacle to be surpassed in order to correctly interpret this text.

Mainly the hermeneutical axis regarding the meaning of ***creation*** has oscillated between two different readings: a more anthropological and a more cosmological one. For example, Augustine[105] thought that this expression meant the entirety of the *humankind* (Moo, 1996:514). For his importance, Augustine has been considered the champion of the *anthropological* reading of Romans 8:19-23. Further, Luther was one of those who adopted the anthropological reading (Fewster, 2013:3). On the other hand, there is John Chrysostom[106], who offered a *cosmological* reading of Romans 8:19-23. Chrysostom's interpretation had a strong influence on John Calvin's thought, who accepted the cosmological reading of the text (Calvin, 1998:234; Fewster, 2013:3).

After Calvin, many had been following the cosmological reading of Romans 8:18-23. For Bruce (1963:160), for example, the broadly cosmological interpretation is required here. For him the doctrine of a cosmic fall can be found from Genesis 3 to Revelation 22. In fact, such a relation was seen by many others after him (Moo, 1996:515; Schreiner, 1998:436, 438; Wegter-McNelly, 2016:81). Even though from a diverse perspective[107] Folarin (2011:1 of 7) saw an interesting connection between Gen 3, the description of the bondage of creation and Romans

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104 It is necessary to state that the goal here is neither simply to expose the main purpose of the passage nor to provide a full exegetical work on it, but to search the passage meaning and determine whether it is possible to infer valid biblical grounds for the concept of redemption as Reformational thought portrays it.

105 Augustine may be the most prominent character defending this interpretation, yet, before him many diverse readings were proposed, not necessarily cosmological, such as ones offered by Origen, Ambrose or Aquinas, who also included the celestial bodies, sometimes including the angels as well (Hunt *et al.*, 2008:548-549).

106 Chrysostom was not even the first one who offered a cosmologically-oriented interpretation. While defending the repristination Irenaeus did before, and Tertullian did it too (Hunt *et al.*, 2008:547-548).

107 Folarin (2011:2 of 7) declares that his approach is based on Tillich's

8:18-23 the description of creation deliverance, a connection noted earlier by Dunn (1988:469) as well.

The cosmological reading of Romans 8:18-23 also found support in the important work of Gibbs (1971:34-41). He argued that in spite of man being the main focus of redemption, redemption itself goes far beyond humankind reaching the cosmos. It is so because of this attachment cosmos has to man's fate and also because of Christ Lordship over the entire creation. Cranfield (1975:441-412), who also followed Chrysostom in other parts of Romans 8:18-23 analysis (Dunn, 1988:468), concluded that the Greek word means the sum of all non-human existence, and such conclusion is mentioned by almost all those who commented on Romans 8:18-23, and also had a fundamental role in modern commentators' definition of the meaning of *ctisis*, the Greek word for *creation* (cf Dunn, 1988:469; Fewster, 2013:6; Wegter-McNelly, 2016:82).

In a nutshell, as Fewster (2013:9) noted, there is an "apparent consensus" regarding the meaning of *ctisis* in Romans 8. As he demonstrates, even though there are divergent voices rising in scholarship, such are not noisy enough to muffle the consensus regarding the anthropological reading since it is accepted that God's redemptive concern extends to the entire cosmos. Such consensus was noted before by Hunt *et al.* (2008:549,558), who also noted that a more anthropological reading lost its power when Gerhard von Rad and Rudolf Bultmann's existential and anthropocentric hermeneutic also lost its power after the 1960s (Hunt *et al.*, 2008:550).

Therefore, a cosmological reading has been adopted by the majority of reformed commentators. According to them, the elect's redemption anticipated by the apostle Paul here in Romans 8:19-23 has cosmic consequences, affecting the entire created order[108] (Stott, 1994:238; Moo, 1996:513 footnote 530, 514, 515; Schreiner, 1998:437; Osborne, 2004:211; Fewster, 2013:4-5).

As was briefly argued above, there is no substantial reason to doubt that creation in Romans 8:19-23 means all non-human creatures, nor that a cosmological reading of it has been well accepted among Reformed theologians[109]. Now what remains to be known is what this futility

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[108] Lawson (1994:563-564) provided a brief overview of Paul's thought regarding the redemption of creation, and concluded that Paul had been consistent with the meaning portrayed in Romans 8, even though the word "creation" appears only in verse 19 in this chapter.

[109] The discussion regarding ecotheological appropriation and interpretation of Romans 8:19-23 lies beyond the scope of this chapter. Nevertheless, the problems of an ecotheological interpretation

creation was subjected to, who did it and in what kind of hope the created order groans awaiting the revealing of the sons of God, i.e. their redemption.

In the previous verse (v.18), by the Greek word *gar*, Paul introduces the entire paragraph elaborating the theme of the connection between suffering, hope and glory (Moo, 1996:511; Schreiner, 1998:432; Hunt *et al.*, 2008:556). Verse 19 actually introduces the notion of the creation groaning to encourage the elect to endure their suffering in expectation of the future glory. The reason for that is because creation was subjected to ***futility*** (or frustration) as they were. The Greek term for futility (*mataiotes*) indicates "that creation has not fulfilled the purpose for which it was made" (Schreiner, 1998:436; see also Moo, 1996:515). To note the meaning of futility is important because it will open doors for the restoration theme later.

A useful summary was provided by Stott (1994:238, 239; see also Hastings *et al.*, 2000:599) regarding the long debate that had been proposed by some concerning **who subjected creation to frustration**: God, Adam or Satan. He concludes that God was the one who subjected creation to futility, because Adam or Satan are very unlikely options and it has not been supported by commentators too (see also Folarin, 2011:4 of 7). Therefore, in his estimation, nature shared the curse, shares now the groans and suffering, and will share the freedom redemption that will be provided to human beings.

The **subjection** to futility, portrayed here by creation's suffering and groaning, has a clear connection with Adam's fall (Bruce, 1963:160, 162; Braaten, 2005:19 argues that the opposite is true: the elected groaning is the one connected with creation's). It was because Adam's sin that God cursed creation to futility. Such a connection is the basis for the hope regarding the second Adam, through whom redemption will reach creation when it reaches Adam's sons and daughters (cf Moo, 1996:516; Schreiner, 1998:437; such conclusion can be achieved even by a divergent point of view, as in Blenkinsopp, 2011:184).

God, however, cursed creation "***in hope***", which introduces a *positive side of the curse* in Paul's mind (Moo, 1996:516). The Greek expression *eph' elpidi* (in hope) embedded an expectation in creation regarding Adam's posterity redemption (Dunn, 1988:467; Schreiner, 1998:436). Such a hope is the freedom of the bondage creation was subjected to, and points to the glory it will participate in in conjunction with the children of God (Moo, 1996:516-517;

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of Romans 8:19-23 have already been discussed (Hunt *et al.*, 2008:572-573), with which the researcher is in accordance with, while in disagreement with some of the ethical routes of engagement with Romans 8:19-23 also suggested by Hunt *et al.* (2008:576-578).

Folarin, 2011:4, 5 of 7). What is remarkable about it is that the hope Paul is talking about has been associated with the elect experience of salvation from the outset (Moo, 1996:522). The conclusion which follows by necessity is that the hope creation eagerly longs for, the day of its great regeneration, is nothing but man's *redemption* itself. There is a close connection between creation's redemption and man's redemption here because there was such a close connection in sin as well (Dooyeweerd, 1954:4). Therefore, the day the saved-elected will see their physical bodies released from the decay caused by the sin[110], will also liberate the entire creation by the same redemption mentioned in Rom 8:23 (Bavinck, 1977:566; Alexander, 2000:720; Carr, 2002:303; Hunt *et al.*, 2008:557,568).

What Paul wrote in Romans 8:19-23 seems to show a conviction well rooted in the OT[111]. According to Lawson (1994:564) from texts such as Lev 25:1-17, which indicates the Lord's concern with the land's rest, and Joel or Micah where nature is called to be witness to Lord's judgment toward Israel and from the Psalms, Lawson demonstrates that Paul's theology regarding creation's redemption was an OT expectancy that he should embrace as a NT Christian due to a necessary continuity. More about the OT expectancy mentioned here will be explored next, when dealing with Revelation 21. The reason is that, while for Schreiner (1998:433) Romans 8 alludes[112] to Isa 65:17 and 66:22, these texts were actually quoted by John in Revelation 21:1, which in verse 5 will indicate creational renewal in even clearer words.

Next, thus, attention will be given to Revelation 21:1 and 5.

4.3.1.2 Revelation 21

It is written in Revelation 21:1 and 5:

> [1]Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more […] [5]And he who was seated on the throne said, "Behold, I

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110 A conclusion that (Blenkinsopp, 2011:184) challenges. He stated that what was passed on from Adam was not sin, but death, which finds a contrast with life given by Christ.

111 (Beale & Carson, 2007:loc. 41897)) say that Judaism also conceived of the new creation as a renewal or renovation of the old creation.

112 It lies far beyond the scope of this research to explore the important differences between allusion and quotation the NT writers draw in terms of OT texts. Even how to discern between one and another is a debated issue. All of it led the researcher to just mention the allusion in Romans 8, but do not go deeper, as it will be necessary to do regarding Revelation 21. As Beale (2012:loc. 737) stated, it is easier to deal with quotations rather allusions. He provides a useful discussion on how to recognize allusions of OT in NT, and criteria to validate them by Beale (2012:loc. 737-941).

> am making all things new." Also he said, "Write this down, for these words are trustworthy and true." (ESV)

These verses are intimately connected because, even though John is mainly focused on the elect resurrections (as Paul was in Romans 8), the new creation alluded to in verses 1 and 5 seems to imply more than the resurrected community (Beale, 1999:1041). Such a connection is also seen in the fact that these verses are quotations from the OT prophet Isaiah. In verse 1 John is quoting Isa 65:17[113] and 66:22[114] (and Beale also sees an allusion to Isa 43:18[115]), while on verse 5 he is quoting Isa 43:19a[116] (Osborne, 2002:737; Beale & Carson, 2007:loc. 41926). Yet, by doing so, is John really implying from "all things" the renewal of creation in connection to the elect redemption?

First of all, it is important to realize that John is indicating in these verses that Isaiah[117] was a not-yet-fulfilled Old Testament prophecy that will assuredly be fulfilled in the future (in the same fashion as 2 Peter 3:11-14[118]). Such use is one of the possible ways in which the NT authors use OT, according to Beale (2012:loc. 1444).

Second, the context in Isaiah presupposes some form of captivity, which resembles the affliction of those in John's time (Beale, 1999:1041). John aimed, thus, to provide some comfort and hope by assuring his fellow believers that, because of the Messiah, such sufferings would end in a future where no threat, visible or invisible, would be around them (here represented by the picture of a "sea" which "was no more"). Therefore, the text expresses not an inaugurated reality but a consummated hope (Michaels, 1997:234; Mounce, 1997:381; Beale, 1999:1041-1043).

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113 "For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind."

114 "For as the new heavens and the new earth that I make shall remain before me, says the Lord, so shall your offspring and your name remain."

115 "Remember not the former things, nor consider the things of old."

116 "Behold, I am doing a new thing…"

117 It is noteworthy that all the verses quoted by John from Isaiah came from a section on Isaiah's book (40-66), which is also the background of Paul's words when he speaks about a new creation due to its remarkable ubiquity of creation language (Moo, 2010:45-46).

118 "Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace."

One could argue that, due the changes of tenses (from the *aorists* of 21:1-3a and the *futures* of 3b-4 to the *present tense* in verse 5), it would indicate that God was doing it straightaway in the time of the church, which implies the regeneration rather than the final redemption. Such changes, instead, works to emphasize what is coming next (Osborne, 2002:736), reinforcing the assurance that this future new creation will occur. This resource is called "prophetic present", similar to the Hebrew prophetic perfect (cf Beale, 1999:1052-1053). The final words in verse 5, therefore, are an appeal to assurance in order to enhance their trust in the aforementioned hope in the passage (Beale, 1999:1053; Osborne, 2002:737).

John initiates chapter 21 by describing the *new* heavens and the new earth. The Greek word John did use was *kaynós.* Literally it indicates newness in terms of quality, or essence rather than something new that has never previously been in existence in time, as for example the Greek word *neon*, which can also be translated as “new”.

Such usage, especially found in NT contexts, mainly describes eschatological or redemptive-historical transitions (Beale, 1999:1040; Wilson, 2002:122). For Beale (1999:1040) this qualitative character of *kaynós* can indicate a figurative depiction instead of a literal one. In fact, according to Osborne (2002:736) scholars divide themselves between two positions: those who understand that the "new" creation here means renovation of the old order, and those who think that it means the replacement by an entirely new order.

Osborne (2002:737) himself does not see the Isaiah quotation as a necessary impeachment of the theory of replacement (new creation *ex-nihilo*). He also based his opinion on the Greek verb *poiew* (to make), which according to him is often used in the Revelation book as referring to God's activity in both creation and redemption. However, this etymological information does not impinge on his conclusions that here it also indicates a “radically changed cosmos, involving not merely ethical renovation, but transformation of the fundamental cosmic structure (including physical elements)”. He also argues that the future renewal or renovation of the human body has been understood as part of the larger renewal of the earth. The quotations from Isaiah 65:17 and 66:22 in 21:1, 4, 5, it seems, were understood as prophesying the transformation of the old creation rather than an outright new creation *ex-nihilo,* he concludes. Furthermore he also linked it with 2 Cor 5:17[119], saying that the newness of life that Christians now participate in, by being new-born (*paligenesis*), is a harbinger of the future final "new

[119] “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.”

creation" fulfilled at the eschaton, indicating a cosmological reading of Rev 21:5 (Osborne, 2002:736, 737).

Wilson (2002:121), on the other hand, will easily admit that Isaiah, quoted here, prophesied about "the transformation of the universe" (in agreement with Beale, 1999:1052).

It is noteworthy that Isaiah, for example, already juxtaposed before the language of redemption with creation, combining it cosmologically, as in 44:21-28[120] (Alexander, 2000:718; Watts, 2005:146; Smith, 2009:240-241). Even though in Isaiah it is not told that the creation would be redeemed, in the context the Lord calls creation to rejoice because of "Israel's **redemption**" (Goldingay, 2006b:366, 367). What follows on the Isaiah passage is the Lord saying he is capable of doing it because he is the Creator and the Redeemer: Isa 54.1-8 (Watts, 2005:237; Smith, 2009:481, 484; Goldingay, 2006a:346).

From the above discussion, it is safe to conclude that in Rev. 21:1 and 5 John meant by "all things" the renewal of *creation*, in connection with the elected redemption, notwithstanding that he did not use the term *redemption* in this text. What also can be seen through this hermeneutical analysis is that there is in Scripture a close connection between the redemption of God's children and the renewal of creation.

In addition to this discussion, it can also be said that later in Revelation, John will say that the glory and honour of the nations will be brought into the New Jerusalem (21:26), as something that it will be appreciated on the new earth. Note as well that in verse 27 he adds that nothing impure (sinful) will enter the new creation as only good cultural products will be acceptable (Van der Walt, 2007:143).

From this hermeneutical background, it is possible to go further and ask what the meaning of redemption is from a Reformational point of view. Although it lies beyond the scope of this

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120 "Remember these things, O Jacob, and Israel, for you are my servant; I formed you; you are my servant; O Israel, you will not be forgotten by me. I have blotted out your transgressions like a cloud and your sins like mist; **return** to me, for I have **redeemed** you. *Sing, O heavens, for the Lord has done it; shout, O depths of the earth; break forth into singing, O mountains, O forest, and every tree in it! For the Lord has **redeemed** Jacob, and will be glorified in Israel. Thus says the Lord, your **Redeemer**,* who formed you from the womb: "I am the Lord, who **made** all things, *who alone stretched out the heavens, who spread out the earth by myself, who frustrates the signs of liars and makes fools of diviners, who turns wise men back and makes their knowledge foolish, who confirms the word of his servant and fulfils the counsel of his messengers, who says of Jerusalem*, 'She shall be inhabited,' and of the cities of Judah, 'They shall be built, and I will raise up their ruins'; who says to the deep, 'Be dry; I will dry up your rivers'; who says of Cyrus, 'He is my shepherd, and he shall fulfil all my purpose'; saying of Jerusalem, 'She shall be built,' and of the temple, 'Your foundation shall be laid.'" (Isa 44:21-28) *My emphasis.*

study to fully discuss the Reformational view on redemption, next it is offered a narrative historical-line of it.

4.3.2 Theological roots of the Reformational concept of "redemption"

By referring to "Reformational"[121] one usually points to the neo-Calvinist school of thought (VanDrunen, 2010:15), especially Abraham Kuyper (1837-1920), Herman Bavinck (1854-l92l), D.H.Th Vollenhoven and Herman Dooyeweerd (1894–1977) (Van der Walt, 2008:9).[122]

Adams himself, as reminded earlier in this research (1.3), was influenced by the twentieth-century Dutch Calvinist philosophical tradition, as much as his immediate American Presbyterianism heritage. Gomes, in turn, was also heavily influenced by the same double-folded heritage, as exemplified in chapter 3. What follows henceforth is some of the most valuable contributions that constructed the concept of redemption within the Reformational tradition.

As anticipated, redemption in its broader sense and applications goes back to Abraham Kuyper's efforts. He and his followers aimed to promote a worldview in the Netherlands in a way that disciplines, science, theories, ideas and behaviour could be properly located under the Christian faith, in accordance with the Calvinist tradition[123] (Dennison, 1999:273; Nicolaas & Janse van Rensburg, 2014:7 of 8). Kuyper's theological and philosophical ideas had such a profound and extensive impact in Dutch history that some consider it nearly impossible to disconnect one from the other (Kuyper, 2002:10; Molendijk, 2008:235; Vanderwoerd, 2015:122). His writings are still continually being translated from Dutch to English due to the remarkably importance and shaping ideas demonstrated (Bishop, 2015:1,5 of 6).

Among many important contributions, Kuyper's greatest one was his dynamic re-articulation and practical implementation of a biblically-oriented Reformed world-life-view and

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121 The researcher is aware that Reformational Philosophy is not a static or closed system, as warned by Van der Walt (2014:80).

122 For more about the similarities between their ideas, see (Keene, 2016:66-70).

123 The Reformed theological tradition is pluriform, and this research does not have the goal to evaluate each historical manifestation that would provide a better unravelling of its tenets, if such is possible to be provided. The researcher is informed that there were other revivals of Reformed theology, such as the one that occurred in America, spearheaded by Charles Hodge, A. A. Hodge and B. B. Warfield, which heritage was adapted and developed in many important ways (Ferguson & Wright, 1998:571). However, due the particular influence Dutch Neo-Calvinism had over RCv's terminology and concepts other important manifestations of Reformed theological tradition will not be discussed but only mentioned in connection with the RCv, as necessary.

comprehensive philosophy, renewing the Calvinist tradition in the 20th century (Spykman, 1992:98-99; Ferguson & Wright, 1998:571; Molendijk, 2008:236, 238). Kuyper firmly believed that Calvinism in the sense of a comprehensive worldview was simply the best and most powerful form of Christianity (Molendijk, 2008:240), and such power should be seen not only in religion, but also in politics, science and the arts (Kuyper, 2002:85-177).

One of his most noted theological contributions, for which Kuyper is mostly known, is the development of the *common grace doctrine*. Such a doctrine provides grounds for a profitable relation between RCv and secular psychology inputs, which is one of the gaps pointed out in chapter 2. By common grace, it is here understood as any undeserved benefit from God given to a non-Christian (Poythress, 2011:116-117).

However, his thoughts on special grace, aiming "to abolish sin and completely undo its consequences", are noteworthy here[124] (Bratt, 1998:168; Skaff, 2015:6; Stubbs, 2016:317).

Kuyper (1998:170-171) grasped this non-consistent emphasis Calvin employed on the redeemed creation (Van der Walt, 2014:35), arguing that God had an additional goal in Christ's expiatory sacrifice that reaches the entirety of creation. In sum, Kuyper did not want to prevent any confinement of Christ's redemption outcome only to the expiation of the elect's sin: "Is Christ exclusively the *Expiator of sin*? For many, otherwise warm Christians, the answer almost has to be *yes*, but for Holy Scripture that certainly cannot be the answer"[125]. For Kuyper (2002:126) redemption implies restoration, i.e., the salvation of what was first created. The manifestation of God's glory in transforming the world does include the elect; however, it was not exhausted in their salvation (Kuyper, 2002:126; see also Stubbs, 2016:319).

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124 It is important to keep in mind that, while it is traceable some sort of Thomist dualism in *De gemeene gratie*, reminds Van der Walt (2001:15), in *Pro Rege* his view on particular grace as a restorative power over common grace, instead of enhance or heighten it, is more clearly articulated.

125 It seems to that *yes* is the answer proposed by VanDrunen's (2010:14,15) even though he argues for a serious engagement with worldly affairs, however, based on another point of view. For him, God is not redeeming the cultural activities or this world institutions, but a people for himself, based in two different covenants he entered into with Noah and Abraham. His view would be regarded as an error, because it seems he has been following an unbiblical two-realm theory that emphasizes dualism. Such two-realm notions can be found in Calvin, despite his efforts to offer a truly Christian worldview, which contradicted the two-realm theory. The same can be said about Kuyper (cf Van der Walt, 2001:11-13, 15).

In fact, due to his cosmological view[126] of the redemptive work of Christ (in contrast with a more anthropocentric emphasis) while maintaining the antithesis due to *palingenesis* in which the Christian researcher participates, Kuyper (2002:125); (see also Bishop, 2015:2, 5 of 6) defended the collaboration with science[127]. It is notable to see the liberal borrowing Kuyper did from the systems he purported to oppose, which attracted criticism of some identified pitfalls[128] in his thought (Nicolaas & Janse van Rensburg, 2014: 7 of 8), although the Stone Lectures, later turned into a book (Kuyper, 2002) which was Kuyper's best-known attempt at articulating an integral Calvinist worldview by also addressing redemption's cosmological effects (Dennison, 1999:276).

After Kuyper, one of the strongest and most arduous defenders of this view was Herman Bavinck (1854-l92l), another Dutch theologian and philosopher. Bavinck provided in his writings one of the first efforts aimed at constructing a Calvinistic Philosophy (Stoker, 2010:16), called "Philosophy of the Revelation Idea" because it was mainly rooted in God's revelation as the key idea (Bolt, 2013:82). Bavinck influenced many important theologians in the Reformed tradition[129], such as Hendrik G. Stoker[130], Cornelius Van Til and Louis Berkhof, but also B. B. Warfield, Gerrit Berkouwer, Anthony Hoekema, Herman Hoeksema, Gordon

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126 Kuyper (2002: 126) did refer to Paul's declaration in Romans 8:23 (besides Mat 19:28, probably Rev 10:6 and Gen 1:1) when he argued that the goal of redemption extends itself toward the world, not only the sinners.

127 It is important to acknowledge that regarding the healthy relationship with science, it was also strongly encouraged by the doctrine of common grace, due to its function to also allow human development (Skaff, 2015:5).

128 The specifics of these pointed out pitfalls are not relevant to the discussion here. It is important to acknowledge its existence in order to highlight the fact that Kuyper's theory, as influential as it was, needed improvements which took place posteriorly.

129 There were more who, after Bavinck and under his influence, developed a significant reformed theology. To list all of them with its important works is beyond the scope of this research, although some deserve a highlight, such as Louis Berkhof, who was Van Til's teacher. For O'Donnell III (2011:91), for example, Berkhof appropriated Bavinck's theology even more pervasively than Van Til did. Nevertheless, the focus here will be upon those who directly dealt with the concept of redemption.

130 (See Van der Walt, 2014:94-96). As a note, while Stoker has been worldwide recognized as one of the pioneers regarding the realization of a Christian philosophy (Van der Walt, 2016:1of11), his influence was mainly confined to South Africa (Van der Walt, 2014:76). Van der Walt (2014:85-86) also gave some reasons, either attributed or not to Stoker, by which he is less known among the pioneering "triumvirate" (Vollenhoven and Dooyeweerd are the other two). So, as important Stoker's thought might be it will not be addressed here because of his lack of influence over RCv. For more about Stoker's Philosophy of the Creation Idea, see (Stoker, 2010:29-112; Van der Walt, 2014:80-115, 117).

Spykman[131], Carl Henry, John Frame, and Van Genderen and Velema (see O'Donnell III, 2011:92).

Reflecting the same Calvinist tradition as Kuyper, Bavinck articulated his viewpoints even further (Spykman, 1992:69,99). Bavinck claimed to be rooted in Calvin (cf Van der Walt, 2001:13; Van der Walt, 2014:34,35) when he aimed to avoid the Roman Catholic, Lutheran and Anabaptist proposals of re-creation, arguing in favour of the all-encompassing transformational power of the Gospel over church, school, society and state, for example. Grace restores nature was Bavinck's motto[132] (Dennison, 1999:277; Van der Walt, 2001:16; Veenhof, 2006:16-19). He wrote that "the *materia* of all things is and remains the same, but the *forma* given in creation was deformed by sin, to be once again completely *reformed* by grace" (Spykman, 1992:70).

According to him, redemption means more than *mere* repristination (Veenhof, 2006:22), an unfair, yet still common misunderstanding of Reformational claims (Van der Walt, 2008:10). To repristinate, according to the Merriam-Webster's Dictionary is to simply restore to an original state or condition.

In fact, Bavinck provided in practical terms an example of his concept of redemption by relocating Scholten's mechanistic philosophy in his own framework (see Sutanto, 2015:356). However, an even more emblematic example is seen when Bavinck used the traditional Thomist concept of nature and grace, though giving to it a totally different framing (Spykman, 1992:69). While such examples did not spare Bavinck from criticism, on the other hand it provided a good example on how he re-formulated the relation between grace and nature afresh, instead of embracing the traditional Roman Catholic grace and nature ground-motif (where nature belongs to a lower order than grace) blending it with Reformed faith (Veenhof, 2006:15). The result of Bavinck's work was a proposal in which grace was neither a counter-force against nature nor a mere channel to take man up into a supernatural order, but a restorative force opposed only to sin (Spykman, 1992:69; Veenhof, 2006:11, 16).

Herman Dooyeweerd (1894–1977) also had an important role in Reformational thought. He was a Dutch Christian jurist and philosopher, from a family strongly attached to Kuyper's

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131 While influenced by Bavinck, for (Van der Walt, 2014:76) Spykman would be better classified as a *vollenhovian*. For more about the three main divisions inside the Reformational Philosophy, see (Van der Walt, 2014:74-77).

132 A motto also found in Kuyper, yet less consistently, reminds Van der Walt (2001:15).

theological heritage. He was the founder of the Christian philosophy called "Philosophy of the Cosmonomic Idea[133]", together with D.H. Th. Vollenhoven (1892-1978) and others (Ferguson & Wright, 1998:206).

Dooyeweerd had been influenced first by neo-Kantian philosophy and Husserl's phenomenology, later, as anticipated, he joined forces with his brother-in-law Vollenhoven, Professor of Philosophy at the Free University in Amsterdam to develop a distinctively Christian philosophy as the alternative to the previous philosophic influences (Kennedy, 1973:2; Van der Walt, 2014:152-156). Such an endeavour ended up by making him to be considered responsible for the major application of Reformed thinking to philosophy in the 20th century (Ferguson & Wright, 1998:571; Van der Walt, 2014:117-118).

Dooyeweerd passed away in 1977, when, on the occasion of his death, Cornelius Van Til (1895-1987), a Presbyterian Dutch-American immigrant, whose academic career took place mostly at the Presbyterian institution of the Westminster Seminary in Philadelphia, wrote a personal tribute article. In it, Van Til (1977:319-327) recognizes the importance of his contribution towards the Christian philosophy scenario and how he performed the necessary task to turn Calvinism into a philosophy of history.

To explore, though, all of the important contributions he made would deviate the focus of this chapter. Yet, for RCv, besides the already-mentioned anthropology (see 3.4), Dooyeweerd's contributions mainly lie in his position in sustaining the view that science and philosophy only could perform their respective tasks on a solid Christian foundation. Aligned with other Reformational thinkers, Dooyeweerd criticized systems of thought that attempted to build on non-Christian foundations or seek to combine Christian and non-Christian motifs (Ferguson & Wright, 1998:207).

RCv was also inspired by Dooyeweerd's understanding of the relation between modal aspects. His conception of the irreducibility of the modal aspect levels exerted an impact on Gomes' thinking regarding the RCv concept of the heart, which will be fully discussed in chapter 5. It concerns the Dooyeweerd's repudiation of a hierarchical ordering among orders of these modal aspects, since he never spoke about them as "lower" and higher" levels. He considered the earlier aspects as the "substratum" of the later aspects, and the latter as the "superstratum" of the earlier. The modal aspects were understood as an order of succession, not of

[133] Also known as "Philosophy of the Law-Idea".

subordination (for more see Chaplin, 2011:55-67). For a summary table presenting all the Dooyeweerdian modal aspects, see Coletto (2013:7).

Cornelius Van Til, in his turn, also had a visible influence on RCv. For D.C. Gomes (2006a:118) Van Til's contribution to reformed epistemology provided the ground for at least two aspects embraced by RCv: a presuppositional structure, by which is possible to stand for a critique toward secular psychologies; and limiting concepts, by which is possible to build a biblical perspective toward human motivation and behaviour.

Van Til was an heir of Bavinck's theological inheritance who sought to enrich this tradition (Spykman, 1992:6; Sutanto, 2015:366). In this regard, it is impoverishing to reduce Van Til's theological *pedigree* to one tradition solely, yet it is reasonable to say that one of his primary theological influences came from Dutch Reformed Theology (O'Donnell III, 2011:72,73).

Van Til himself was open to utilizing current philosophical terminology in his day, yet filling it with new content, and sometimes, meaning. For him, what man received from God in nature was for his instruction, and while man had to eagerly learn from it, he had not to follow it slavishly but submit everything to the Word of God and his Spirit (Van Til, 2010:129). Such a characteristic had its origin in Reformed orthodoxy, while at the same time it is remarkable evidence of his deep affinity with Bavinck's theology (Sutanto, 2015:361).

Van Til actually offered a biblical example on how the redemption concept was applied by the apostle John. He wrote (Van Til, 2008:45; see also Smith, 2004:10) that it was not because the disciples used the term *logos* that they should be considered as followers of Philo or that they endorsed Hellenistic non-Christian philosophy. The example set by Van Til is remarkable, because *logos* already had a well-established technical definition when John made use of it in his gospel. Therefore, by using *logos* to describe Christ's incarnation, the apostle radically changed the meaning of the word.

In more recent times, Albert Wolters (1942 -), another Dutch theologian, also has been contributing toward a clear definition and application of the Reformational concept of redemption[134]. Wolters (2005:77) does not defend by any means a *repristinative* return to the

[134] For the sake of the next chapter's discussion, it is important to mention Wolters' (2005:89-90) contribution regarding the meaning of sanctification, differentiating it from consecration, which enriches the RCv perspective on the heart as the core of the changing processes, which takes place from within, not from without.

earth's original state of development or to the Garden of Eden. Contrariwise, he may have provided what can be one of the best definitions of what redemption is (Wolters, 2005:83):

> " … redemption, then, is the recovery of creational goodness through the annulment of sin and the effort toward the progressive removal of its effects everywhere. We return to creation through the cross, because only the atonement deals with sin and evil effectively at their root"

In fact, regarding the aforementioned dualism of nature and grace all others tried to avoid Wolters (2005:121) explains that what has been a common misunderstanding regarding redemption through the history of the church, mainly taking redemption as meaning "salvation from creation", while it should be understood as "salvation of creation". The former approach (salvation from creation) fails to understand that the goal of salvation in the Gospel is creation itself. Wolters (2005:121) sums up the restorative theme of the gospel as fundamentally based on *creation*, *fall* and *redemption*, found in Dooyeweerd (1970?:I; Kennedy, 1973:16), explaining such a theme in a similar fashion as Stott did (Wolters, 2005:91; see also Spykman, 1992:66).

Wolters (2005:73-77) argues that Christians have to fulfil their calling to ministering to Christ's reconciliation by opposing sin's disruptions and deformation that everywhere is manifested. He does so by connecting God's kingdom message, establishing and manifestation, with Gospel's restoration theme. This restoration is the proclamation of the restoration of creation from the distortion of sin based on the fact that Christ reconciled all things in himself, freeing creation to honour God. In his estimation, it does not narrow the gospel's proclamation to man's salvation, rather enlarged the influence of the Gospel to make its re-creational principles known in every area of life ("all things").

In sum, up to this point it has been suggested that in Reformational understanding, *redemption* is that Divine double-folded activity through which the sinful anti-creational forces that threaten life and creation (Och, 1995:229; Van der Walt, 2001:1) were overcome, while a re-appropriation of societal elements happens by deconstructing existing inappropriate names (labels) and transforming them, introducing a different category so that meanings and categories are entirely different from what they were initially (Smith, 2004:11; Louw, 2011:7).

Therefore, two questions still require an answer: What is Gomes' and what is Adams' concept of redemption? Are they aligned with the concept that has been considered? Gomes' and Adams' concepts of redemption will be addressed next.

4.4 Gomes' understanding of redemption

From the outset it is important to state that Gomes was not interested in defining redemption more than to build up upon the already established concept of Reformational thought (as was discussed above). He also did not try to provide any rescue programme for an already existing discipline, such as psychology. Gomes was neither trying to redeem psychology nor Christian counselling in any sense. In fact, he was not even interested to provide a new "school" of Christian counselling (Gomes, 2004:21), but to offer a broader application of the Gospel toward Counselling he saw as an application and transmission of redemption (cf Gomes, 2014:20). Since no one can put oneself under such endeavour out of nothing, Gomes's efforts sought to positively reflect the Reformational influence behind his thought as some following examples, thus, will demonstrate, especially regarding the concept of redemption.

The Reformational ground-motif summarized by Creation-Fall-Redemption was openly appropriated in RCv (Gomes, 1999:35-41; Gomes, 2004:29,30; Gomes, 2006b:48; Gomes, 2007:87; Gomes, 2013:250), as already demonstrated (see 3.2). Although, when portrayed in another angle, the appropriation of the triad of ground-motif dynamics becomes even clearer. For example, when Wolters (2005:91) says that "what was *formed* in creation has been historically *deformed* by sin and must be *reformed* in Christ". Others had also portrayed this ground-motif dynamic as *formation* (creation), *deformation* (the fall) and *reformation* (or redemption) (see inter alia Johnson, 2004:31-34; Van der Walt, 2007:142). However, when on applies the idea of "reformation" to Christian counselling (as, for example, in Johnson, 2004), it portrays the foundational idea that there is a *forma* of Christian counselling that must be regained through a return to its ideal format, goal and purpose. To reform is to give more than "another" *forma*, is to reshape something that had lost its original *forma*. A reformation is necessary when the ideal format is to some extent damaged by the introduction of a *corpus alienum*. In this vein, Gomes (2014:24-25) described it as an operating framework of *rebellion*, *reversion* and *inversion*. **Rebellion** means that man was created by God for him. Rebellion indisposes man to seek his chief end, and his will is now primarily located in the opposite disposition. **Reverse** means man was created by God for a driven purpose. As a car may be going in reverse, man, concerning God, is going primarily toward the opposite direction. **Inverse** means man was created by God to be something. The first purpose was to represent God to creation. Since sin, man has sought to mirror everything else - idols - but God.

Another example of RCv somehow embracing Reformational concepts can be seeing by his frank adoption of a Dooyeweerdian anthropology (already explained in 3.4).

Yet, nothing can be more distinctive than the practical examples of redemption RCv provides. These practical examples found in Gomes' work resemble the same type of redemptive reframing found in Bavinck, Van Til's[135] and others (see Poythress, 2006; Tripp, 2010; Poythress, 2011; Powlison, 2012a; Poythress, 2014, 2015). When he did recast Polanyi's language and proposal into his own theory framework, sometimes filling the terms with new meanings (Gomes, 2004:39, 41-43, 67, 117, 140). Taking advantage of the subsidy provided by the philosophical insights from D. C. Gomes (2006a:221-222) Polanyi's insistence on the only proper design of knowledge and being coming from the Pauline paradigm of faith, hope and works (in a divergent manner from what Polanyi did, as mentioned in 3.6.1). In this way, instead of rejecting it altogether, Gomes did show the potential of the Polanyi framework's productive value when placed in the correct context. Sutanto (2015 #690) would call it "scholarship redemption".

Gomes also used insights from Freud (Gomes, 2004:33) and Piaget (Gomes, 2004:71, 137) in the same fashion as he did with Polanyi. He also entered into profitable dialogue with recognized non-Christian thinkers such as, *inter alia*, Gerald Corey, Frederick Perls, Ralph Hefferline and Paul Goodman (Gomes, 2004:153). It is undeniable that Gomes' inspiration in doing so were Bavinck (Gomes, 2004:42, 74) and Dooyeweerd (Gomes, 2004:44-49, 100, 146).

There are, also, remarkable similarities between Kuyper's approach to science and the way Gomes deals with secular psychology. Both understand that God created the geniuses and talents to express his will toward creation in a fruitful way, directing the labour in order to make his will become reality (Gomes, 2004:13; see also Stubbs, 2016:322). To benefit from these geniuses' productions, though, some criteria would be necessary. Such criteria can be exemplified by the main concern of a Christian counsellor who, according to Powlison (1988:77), should be focussed on safeguarding the sovereignty of the Christian faith revealed in Scriptures as a critical element of validity of the observations of psychology and the correction of their applications when it does not match with "a comprehensible part of the God-centred world". In this regard, Gomes (2004:9,11) summed up sharply: "When we learn from psychology we have the right to agree with what men of genius observed, bathed by the

[135] The reframing Bavinck and Van Til did was something different from the appropriations modern psychological proposals have been doing. According to recent research, there are recognizable similarities between the ancient Greek philosophy and the modern therapies, the latter conditioned by the metaphysical commitments of the former (Denton, 2014 #444@3 of 11).

common grace of God. Yet we have the duty to do it critically in the light of Scriptures, knowing how to redeem their observations theologically"[136].

Finally, Gomes himself explains his use of redemption in Redemptive Counselling[137]. One can see the similarities with the Reformational explanations aforementioned. Gomes (2014:21) clearly explains how he intends to use redemption. He says:

> First, that the biblical revelation provides material for methods and process constructions of counselling. Second, that the biblical assumptions enable the believer to understand and judge the validity of other proposals, formulated by believers and unbelievers, for the purpose of to condemn the error and to *redeem* the true thoughts disciplining them in accordance with the biblical theological matrix. Third, e most important, that the redemption in Christ and his works are disposed by God for solutions of the problem of man, i.e., both: the salvation of sin and death to life everlasting, and the salvation of the remaining sin in the world and in the flesh, the burdens, weaknesses and pains, to the newness of life[138].

These brief examples are sufficient to conclude that RCv has a strong Reformational framework underlying its theoretical appropriation and practice of *redemption*, upon which his proposal was built.

Such a remarkable conclusion would lead to question if it were the same as the previous model upon with RCv is also based, since it is a Christian Counselling view, not a Christian philosophy proposal. What about Adams' Nouthetic Counselling? Is it in line with the Reformational concept of redemption as well?

4.5 "Super-redemption": Adams' concept of "more than Redemption"

In the book "A theology of Christian Counseling: More than redemption", Adams dealt with the core doctrinal tenets of Nouthetic Counseling. In chapter twelve he explains the concept of "more than redemption" that is the title of the book. Adams (1979:174) initiates this chapter by

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136 Researcher's translation.

137 Since his materials were produced in Portuguese, what follow are translations to English done by the researcher.

138 "Primeiro, que a revelação bíblica fornece material para construção de métodos e processos de aconselhamento. Segundo, que as pressuposições bíblicas habilitam o crente para entender e julgar a validade de outras propostas, formuladas por crentes ou por incrédulos, a fim de condenar o erro e de redimir os pensamentos verdadeiros disciplinando-os conforme a matriz bíblica teológica. Terceiro, e especialmente, que a redenção em Cristo e sua obra são disposição de Deus para a solução do problema do homem, isto é, ambas: a salvação do pecado e da morte para a vida eterna, e a salvação do pecado remanescente no mundo e na carne, pesos, fraquezas e dores, para a novidade de vida" (Researcher's translation).

arguing that salvation was part of God's eternal plan since the beginning[139] (which is the traditional understanding in reformed theological circles according to, inter alia Berkhof, 1996:415; Ayre, 2010:235). He did so in order to avoid to portraying redemption, after the Fall happened, as a "plan B", so to speak. Redemption thus was part of the original plan from eternity onwards (with which RCv is in full agreement).

Having said that, Adams (1979:176) took specific care to explain the role of the three persons of the Holy Trinity in man's salvation: God the Father planned, God the Son executed and God the Holy Spirit applied it[140]. Though recognizing that there are many other ways to discuss salvation (Adams, 1979:176; see alsoBerkhof, 1996:415), including the one that does it from the perspective of the person of the Trinity, Adams chose the route of the three *tenses* of salvation: past, present and future, as connoting justification, sanctification and glorification respectively.

As a point of transition, Adams (1979:177) argues the importance of salvation in relation to Christian Counselling. For him, salvation is the foundation upon which Christian Counselling operates. In order to provide the grounds for this statement, Adams offered four main tenets that connect the teachings of salvation to counselling.

The first tenet Adams (1979: introduction,178) presents is change, so aimed in counselling, which takes place in a person's life due to the already indwelling of the Holy Spirit (also known in neo-Calvinist tradition terminology as *palingenesis*). By implication, *true* counselling only takes place with saved persons, and therefore *any* problem in the realm of counselling[141] can surely be solved. The Holy Spirit, thus, would be the one doing both, empowering the person who wants to change and guiding the counsellor towards the steps necessary to achieve such change. Note that change here connotes sanctification, which should take place in one's life in a visible way (Adams, 1976:43). In that way, no other counselling system that is based on some other foundation than salvation can offer the assured type of hope Nouthetic Counseling offers, argues Adams (1979:177).

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139 Arguments to the contrary would have to follow a different starting point, as the one found in Gilbert's (2012:42,44,49) article. In it, he argues that "God never meant for us to die", starting from a necessity of free will in regard to God, that would complete, through temptation, a process in which man would make a free choice for God. Such a path ends up by denying God's sovereignty. Gilbert is not a reformed theologian, and writes from his Mennonite perspective.

140 Some critique of it will be provided later.

141 Indeed, Adams (1979:177) specified it as "any problem involving love for God and one's neighbour".

The second tenet, strictly connected with the previous – indeed he mentioned it in every tenet presented – is hope itself. Again, hope is presented (Adams, 1979:143, 178-180) as a remarkable feature of Nouthetic Counseling. Hope, according to him, is not an uncertain expectation but the opposite: the expectation of certainty. Even though it is present in other approaches (Louw, 2011:6) there is a visible emphasis found concerning hope as a **peculiar and unique** offer in Nouthetic Counseling (Adams, 1970:20, 21, 24; Adams, 1976:11; see also White, 1985:136). When Adams (1979:179) is discussing hope, he foretells the important connection it has with his concept of super-redemption, which is the fourth and the most important tenet in terms of any other previously mentioned ones.

The third tenet is the guiding role which Scripture plays, providing a double-folded safety: the certainty of God's guidance and the security to check up the counsellor's directions (Adams, 1979:143, 177-178; see also Adams, 1970:23; Adams, 1973:29). More about this third tenet will be provided in the next chapter, when discussing the role of Scripture in RCv.

Before having a closer look at Adams' understanding of super-redemption, the fourth tenet, it is important to note two things: First, the interchangeable use of redemption and salvation (cf. Adams, 1979:175-177). Such use, though, is found in a certain frequency (Carr, 2002:302). Salvation/redemption is in a narrow sense understood as the results of Christ's sacrifice on the cross for the sake of the elected fallen mankind (Adams, 1979:175). It is to go too far to say that Adams is wrong by affirming that, yet, one may ask: is his concept exhausting the meaning of these terms?

Second, he mainly defined salvation/redemption negatively as, for example, *not* a mere repair (Adams, 1979:182), or *not* a mere "giving back" of what Satan took away from Adam (Adams, 1979:180). There are moments when Adams (1979:180) comes closer to a positive definition of salvation, ending up by stating that the counsellor's belief goes beyond a "mere renewal, or restoration or redemption"[142].

What is super-redemption, after all? It is remarkable to note that in the chapter of Adams' book destined to deal with the doctrine of salvation itself there is no proper definition of what salvation or redemption is in positive and clear terms, even though an attempt to describe it in faithful terms were provided. As far as the researcher could see, based on texts such as

[142] Adams could have avoided such criticism simply by referring to either systematic theology or dogmatic treatises that specifically deal with salvation definition, as he did regarding the relationship of the Holy Spirit and the Word of God (Adams, 1970:23).

Romans 5:20b[143], Colossians 3 and Revelation 2 and 3, Adams (1979:175) argues that super-redemption is God's eternal unchanged plan of salvation which aims toward more than mere renewal of man, pointing to a higher state in which man was firstly created. He called it the *asymmetrical effect* of super-redemption. Below is reproduced the diagram he created to make the concept visually clear (Adams, 1979:180,181):

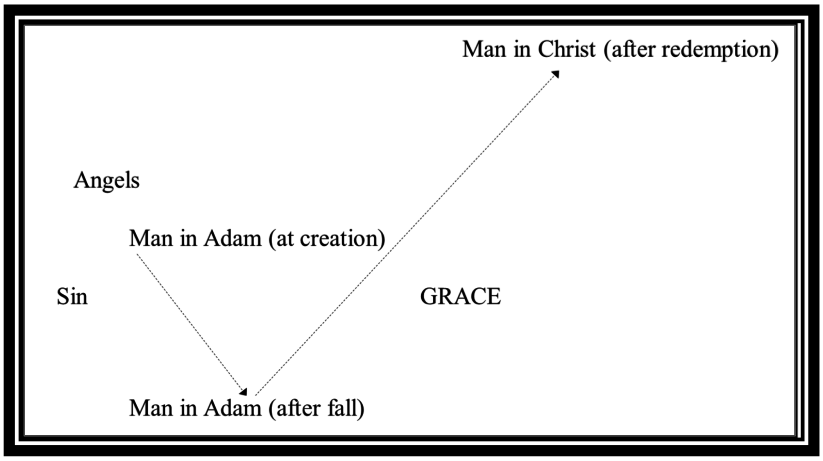

Fig. 15 - Adams' super-redemption

During the explanation of the super-redemption concept, it is notable the repetition of the term "mere" connected with redemption. While he never did employ the term, it seems that Adams was aiming to avoid falling into the trap created by the concept of *repristination,* as for example it seems to correspond with what Irenaeus did, though in an ambiguous way (Fewster, 2013:1). Repristination, however, is not the aim of redemption according to a Reformational point of view, as explained above.

On the other hand, it is necessary to ask whether the Biblical Counselling movement, which came after and followed upon Adams' work, with all its improvement toward Christian counselling theology, kept the same concept as used by Adams.

4.5.1 Is the "super-redemption" concept present in Biblical counselling movement?

As said before, Biblical counselling is a movement built on Adams' foundational efforts (see Chapter 1, point 8.2). Because of that, it should not be surprising if those who embrace Biblical

[143] It is interesting to check that in (Adams, 1979:180) the text is mistakenly written. What was intended was to quote "Romans 5:20b", while in fact it is written "Romans 8:20b". While the former was the intention, the latter will end up by being the basis for the position explored by the researcher further on.

Counselling have followed Adams in almost every respect. It is beyond the scope of this study to demonstrate all the differences, nuances and advances the Biblical Counselling view held regarding Adams theological heritage (for more, see Lambert, 2011:159; Lotter, 2001:327, 328). Although, did they followed him regarding the specific issue of redemption concept?

According to Lambert (2011:40-42, 45) the answer would be “yes”. When summarizing Adams’ theology of Christian Counselling, Lambert did not only show any disagreement with Adams’ concept of redemption, nor pointed to such among the necessary theological advancement, but reinforced it as a common understanding in the Biblical Counselling view. Very likely, Lambert’s statement reflects the majority of those who embrace the Biblical Counselling view, but not all, as some few examples below will make clear.

Two of the institutions deeply connected to Adams as one of founders, the Christian Counselling and Educational Foundation (CCEF) and the National Association of Nouthetic Counselors (NANC) – nowadays the Association of Biblical Counsellors (ACBC) (Powlison, 2010a:41; Lambert, 2011:44,122) more recently took different approaches. According to Winter (2005:31), NANC/ACBC has been strongly resisting any attempt at integration, while CCEF has been showing an approach more similar to the RCv, by aiming to reframe everything in biblical categories, recognizing some value in secular psychology and an openness toward a profitable dialogue.

Powlison (1988:74) had been suggesting for a long time, in many of his writings, that Biblical Counsellors should embrace the task to appreciate, redeem and reframe knowledge coming from godless sources. From 2012, published the year after Lambert’s publication (Powlison, 2012a:18) adopted the term redemption. It seems that he was using the term in accordance with the Reformational way, as portrayed earlier in this chapter. In Powlison’s scheme, unbelievers will present another frame of reference, bounded by the limits of earthly life, seeking for wisdom only in autonomy, keeping one’s calculations rooted in this-worldly criteria (Blamires, 1963 #244@44;Poythress, 2014 #201@31). Any kind of disjunctions resulting from the efforts to erase the God-oriented core of the human psyche are wonderful opportunities for redemption. Christian faith contains what Powlison called “good sense and good news of a comprehensive alternative”, by emphasizing the ability to “reframe every tiny bit of secular thinking” (Powlison, 2012a). It is so because Christians “are called also to redeem error by placing distorted bits back within their proper biblical framework" (Powlison, 1988:75). It is a fulfilment of “foundation and ethos” of Reformed theology, what “entail a constant analytical,

critical and Reformed scientific study of all paradigms (including our own), as well the study of other theological paradigms and traditions" (NWU, Faculty of Theology, 2012).

While not doing it in a broader sense, yet in the same vein, Jones (2003:41) later offered an example of how such a redemptive impulse should find practical expression. Later, it was Smith (2004:2-4, 11-12) who clearly addressed redemption as something that should reach culture, and eventually secular psychology. Notwithstanding those who embrace in some extent a different approach than Adams, while remaining in his tradition since there is no other Christian Counselling view available in what has been considered so far. Even so, it is remarkable to see their emphasis on God's work of redemption, which positions them closer to the RCv proposal, even though they are unaware of it.

Nevertheless Powlison's "redemptive" proposal is the only one that has been receiving criticism, identified as ambivalent regarding Integration (Fraser, 2015:loc. 1084).

4.5.2 A critique of Adams' "super-redemption" hermeneutics

Any assessment of Adams' work, to be fair, need first to acknowledge that he was an "entrepreneurial system builder" (Powlison, 2010a:4), who initiates a movement practically "from the scratch", with virtually no resources upon which his work could be based on (Lambert, 2011:157). Even though Adams' writings would be considered provocative, challenging and/or questionable, the importance of his pioneering[144] work has been widely recognized (Clinton & Ohlschlager, 2002:44,45; Powlison, 2010a:51-71). Such efforts was considered in some sense comparable to Calvin's on Reformation (Lotter, 2001:323-326).

Notwithstanding, since the beginning Adams (for example 1973:92; 1977b:6) anticipated the need for further development and corrections toward his theory. The critique that follows, therefore, is not an attempt to diminish his importance, but to take it as granted and suggest advances to enrich the tradition initiated by him, within RCv finds itself.

So, is this restoration, alluded by redemption, as portrayed in Reformational thought, a *mere* repair or repristination? In other words, is the goal of redemption to claim for a return to the Garden of Eden? As anticipated, the answer for both questions is "no". Even though Adams was busy arguing against a *repristinative* concept of salvation, he left out the possible benefits of a broader connotation redemption would have, if it is seen from the Reformational

[144] In 1988 in Atlanta, Georgia, Adams received an award for his pioneering work (Adams, 1989:2).

perspective. While Adams' claim may finds some sort of biblical basis (for example 1 Co 1:30)(see also Hastings *et al.*, 2000:600), it is undeniable that Scripture speak about redemption in a Reformational sense (besides the texts that were hermeneutically explored previously, it could be mentioned, inter alia, 1 Co 6:20; 7:23; 1 Pet 1:18-19; Rom 3.:24-5; Gal 3:13; Titus 2:14; Mark 10:45; 1 Tm 2:6).

Adams (1979:182) main argument is that when man sinned, what was lost, though perfect was not so elevated in comparison with which grace entitles in future. However, such proposal has some important pitfalls unscrutinised in need for clarification, as for example, the hermeneutical challenge such claim impose toward Genesis chapter one.

In the first chapter of Genesis, creation is presented as created, evaluated and valued by God, the Creator, as good. In fact for seven times God evaluated the final result as "good" (Gen 1:4, 10, 12, 18, 21, 25, 31), calling 1. Light (Day 1), 2. Dry land and seas (Day 3), 3. Vegetation (Day 3), 4. Lights (Day 4), 5. Sea creatures (Day 5), 6. Earth creatures (Day 6), 7. Everything (Day 6) as good[145], after seeing it done (Gericke, 2013:220-221; Good, 2011:8; Blenkinsopp, 2011:17-18)[146].

When God evaluated the outcome of his word[147], he expressed his satisfaction regarding the creation he had just done, not "as if God did not know that his work was good, till it was finished", but that the work was approved by God. Therefore, nothing remains for us but to acquiesce in this judgment of God", reminds Calvin (1948:77). Although Gericke (2013:212) pointed out that even when one is taking the text from its own perspective, there are some philosophical issues toward the concept of "good" as used in Genesis one. It will avoid any discussion that would lead to a digression beyond the scope of this chapter, that is why it will

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145 Ramantswana (2013:425) argues in defence of reading Genesis 3 as part of the creation process, which could explain why humankind was not pronounced "good" in Genesis 3:31. According to him, God regards all creational work as being good in this verse, and gives some examples that would be viable options to declare man as "good", as he did previously regarding other creatures, if that was the intent (Ramantswana, 2013:428-431). According to such an argument, not only was man not declared good, but also the animals and everything that had been made on the sixth day (Fretheim, 2009:79; Good, 2011:16). It implies that man was not separated from creation and regarded as not good, since the animals share the same day as their origin, although such a discussion demands a proper focus, which is not the scope of this research. Furthermore, in spite of the arguments presented by Ramantswana, a more conservative reading can, from the outset, see it as legitimate to refer to a curse placed on creation as part of humanity's disobedience, following Folarin (2011:2, 6 of 7).

146 Regarding Blenkinsopp, the researcher does not endorse the conclusion which deviates from the orthodox Reformed tradition. By using him, the goal is to show that some structural information provided by Genesis can be seen even by those who do not agree with the Reformed tradition.

147 For more about the Word of God in creation, see (Wolters, 2005:20-24)

be assumed that “good” is the translation of the word *tov* (Waltke & Fredricks, 2001:61), which means beautiful, blameless, sound (Folarin, 2011:2 of 7; Good, 2011:8).

However, Gericke raised interesting questions: “Good” according to what evaluative criteria? Good for whom? Good compared or as opposed to what alternative state of affairs? The answer could be given by Fretheim (2009:79-80) who says that the word "good" carries the sense of being correspondent to the divine intention, between God’s intention and the creational result (cf Waltke & Fredricks, 2001:57).

It is important to note, also, that God did judge creation as good after seeing it, and the Hebrew verb translated by “to see” is equally important when considering the meaning of “good”[148] in Genesis 1 (Gericke, 2013:216; Fretheim, 2009:79). Finally, add to this equation the reference point upon which such judgment act is taken, after all, Gericke (2013:212) reminds us, “for “to see” something as “good” to be meaningful in any sense presupposes some standard of valuation with reference to which the judgment is made” (cf Waltke & Fredricks, 2001:61), which is, in this case God. The creation was good for God, and his evaluation encompasses his statement of his own satisfaction (Benyaminy & Green, 2016:12).

After all, did God do the best He could when He created the world? It seems that, for Calvin (1948:100) the answer would be “yes”. Calvin said that, when God pronounced his judgment toward creation after *seeing* it as finished, he said that it was “perfectly good, that we may know that there is in the symmetry of God’s works the highest perfection, to which **nothing can be added**”. Calvin went even further by saying that “the Lord designed his judgment to be as a rule and example to us; that no one should dare to think or speak otherwise of his works”. Preaching on Genesis 1:29-31, Calvin (2009:107 my emphasis) reaffirmed his belief that “even before Adam was created, the world was filled with good things and that God enriched it so amply that **nothing was lacking**”. And further he added (Calvin & McGregor, 2009:117,118):

> “we need to remember what has already been stated, namely that God did not look upon his works as we do… when God *looked upon* his works, that is the same as saying that he *knew* them…so we understand by ‘God’s sight’ that he knows what he is to do in such perfection that nothing can be redone, not so much as a pinprick, so to speak, and nothing can be said

148 To determine the meaning of “good” in Genesis 1 is a huge challenge, as demonstrated by (Gericke, 2013:210-223). It is not the goal of this section try to provide an alternative proposal, but to rely upon research previously done in order to subsidize the central argument in this section.

> to be lacking. That is how God saw his works and how it is said that 'he found them very good'."

There is a sense in which one can understand Calvin's word as implying that nothing was lacking for Adam to live, i.e., the world was ready to receive the man (Calvin & McGregor, 2009:119). In this sense, the world, though perfect, was *lacking* development. Yet, no objection is being raised against Adams' (1979:182) statements regarding the incompleteness aspect of creation at that stage, implying some need of development (Fretheim, 2009:80). However, without further arguments that provide grounds for a super-redemptive stance, based on Genesis it is difficult to embrace Adams' (1979:182) concept of something better than perfection.

To focus on perfection, though, is not the best way to discuss it. Redemption is not the same as perfection. Such will be achieved only in the glorified state after Christ's advent. Perfection is not even a Redemption proposal, it is Redemption goal, in Christ through his Holy Spirit (see Romans 8: 24-30). However, the examples provided by Adams (1979:182), instead of confirming his theory, end up by proving the point of the Reformational concept of redemption. Either in the example of a hobbling man, or in the marriage, the starting point Adams takes is a situation that portrays something less than perfection. A good example would be a perfectly healthy person who starts to hobble. Instead, Adams argues about a man who hobbles from birth and becomes worse, and his physician offers to such a man to come back to hobble as he did before becoming "worse". How could Adams call such offers a picture of the redemption offer? The hobble-free walk situation Adams argues for as more than redemption is actually the redemption proposal: to walk *perfectly*. Curiously his modest assumption of redemption and the Christians' "hope" were based on Roman 8:20 (Adams, 1979:180).

Still concerning redemption, it was stated earlier that Adams portrayed salvation by attributing to each person of the Holy Trinity a different task in man's salvation. However, it would be preferable to avoid such way to speak about God. By referring to them in a separate manner, it is possible to emphasize the necessary differentiation, yet, on the other hand, there is the danger of idolizing the mode and fail to hold the unity which is a characteristic of God already, said Young and Ford (1987:257).

It is also suggested that Adams did not pay too much attention to some implications of Van Til's apologetic contributions. As demonstrated by D.C. Gomes (Gomes, 2006a:128) it was from Van Til as a starting point that Powlison reached what has been called a redemptive understanding. Van Til, in turn, received such an impetus from Bavinck. By reducing

redemption, and by that way, special grace, to forgiveness of sins, Adams would open the doors for receiving some criticism from Kuyper if they lived in the same period, because he would have considered Adams' position regarding redemption as an improper reduction of Special grace (Stubbs, 2016:319, 329). Such a lack of a more cosmological reading in Adams' thought could also be argued as a result of some sort of dualism that weakened a deeper perception of Christ's lordship over all of creation and to see Christianity as the all-encompassing truth, themes often emphasized from a Reformational perspective (Van der Walt, 2008:86).

In addition, even though Adams himself never claimed to build a Christian psychology *per se*, he did it to some extent[149], when one sees his endeavours from another perspective (Powlison, 2010a:9). Gomes' proposal, though, finds its place in such a context by pushing forward Adams' proposal in which it was a constructive endeavour, starting from exactly that perspective that sees redemption encapsulating a broader meaning.

Finally, what Adams would portray as hope in his model would be better understood as the "first fruits" alluded to by the apostle Paul in Romans 8:23. According to Moo (1996:520) it is precisely such fruits produced in the believer that enable him to groan for the coming redemption. So, as Rom 8:19-23 and Rev 21:1-5 demonstrate, hope is also an observable feature in Reformational thought due to precisely God's redemption (as in Psalm 130:7-8).

4.6 Preliminary conclusion to Chapter Four

The aim of this chapter was to verify whether there is available in the Christian Reformed tradition a theological interpretation and/or underlying framework better suited for a Christian counselling view. It has been suggested here that *redemption,* as the goal of Reformed theology and Reformational philosophy, should also be the aim of Christian counselling when dealing with the human soul and its problems as RCv proposes (see chapter 3). The path was trodden by presenting the meaning of redemption from a Reformational perspective, both in Scripture and Theology, and also by deducing whether such is the proposal found in RCv and Adams' work.

It was verified that what Adams really criticized was the concept of *repristination*, which finds no place within a Reformational understanding of redemption. In this way, there is no

[149] One called Adams' pioneering critique the grandma of the subsequent ones (Gomes, 2006a:130)

fundamental incompatibility with Adams' critique and Reformational thought regarding redemption. In Adams' proposal, however, there was a lack of a cosmological reading of redemption in Scripture.

Precisely because of such a cosmological reading, the Reformational concept of redemption adds a valuable contribution to Adams' thought, while requiring a different perspective of important points. It is understandable that Nouthetic Counseling and even the Biblical Counselling view had no place for such a different approach, given its historical backgrounds and developments, though it required another perspective proposal, which can be seen as collaborative with Biblical Counselling view, while being different enough to claim a space among other Christian counselling views. In addition, such may not be seen as just a by-product of the Biblical Counselling view but as a descendant dissident.

Regarding hope, which is an offer that no other option has in the sense as the Nouthetic Counseling proposal (see point 4.5), one can conclude that Christian Counsellors have indeed, a far superior hope than secular options as seen from Adams's insights. He is accidentally right regarding this point. Arguing that such a superior hope comes from the expectation of something more than redemption, he ended up highlighting hope, while RCv also does it, but from a different starting point, anchoring it in redemption itself. Therefore, even though both approaches emphasize the importance of hope, they do it from different perspectives. From RCv nothing but redemption can really offer such a superior hope, far excelling any other option available outside the Christian faith.

In the next chapter, thus, the result of this revisiting of Redemptive Counselling will be taken into account. Based upon all the previous chapters, the next will propose contributions to RCv, showing how this proposed view may fill the gaps previously pointed out, its strengths in comparison with the other views in Christian counselling realm, and finally its contributions to the Christian Counselling area.

5 CONTRIBUTIONS FROM A REDEMPTIVE COUNSELLING VIEW

5.1 Introduction

The present chapter corresponds to the Strategic task[150] of Practical Theological interpretation. In order to arrive at the Strategic task in this chapter, it is important to be reminded of what the research up to now has shown.

In Chapter 2 (corresponding to the Descriptive Task the main views on the Christian Counselling field were described. The literature survey[151] made it possible to discern not only the main five views, but to show a consistent correlation with major paradigms. These paradigms illuminated the underlying framework by which each view relates to Psychology and Christianity. From this descriptive survey, it was possible to identify three "open gap areas" that the existing options do not provide satisfactory answers for from a Reformational perspective.

In Chapter 3 (corresponding to the Interpretive Task), the main contours of a Redemptive Counselling view (RCv) were critically explored. Among occasional critical remarks throughout the discussion, the literature study sought to present the material produced in Portuguese, thus far unknown to English readers (since it was mostly published in Portuguese). From such an exploration it was possible to see how the Redemptive Counselling view drew from mainly Reformational philosophy incorporating in its own theoretical proposal concepts that had never before been presented in Portuguese, nor applied in other option among the Christian counselling views earlier presented.

In Chapter 4 (corresponding to the Normative Task), the literature and Biblical study were provided, whose hermeneutical exploration approached the most important theme of RCv, which is the concept of redemption. Next was presented a brief summary of the Reformational philosophy contribution to the concept of redemption, which RCv embraces. This was done to explain a few reasons why, even though RCv is in the Biblical Counselling view lineage, it makes such a view different enough to claim for a space among the *other* Christian counselling views.

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150 The choice for *Strategic* instead of *Pragmatic* was explained in 1.9.1, and reflects the nomenclature adopted by Smith (2010:101 see also footnote 119).

151 It is important to be reminded that the literature analysis replaces the empirical survey as already explained in 1.1.2.

As announced (see 4.17), this chapter intends to propose contributions to RCv, showing how this view may *fill* the hiatus previously pointed out, how its strengths may enrich the Christian counselling field, and what added contributions RCv can be suggested toward its improvement as another and enriched Christian Counselling view.

5.2 The fourth task of Practical Theology

There are four tasks of practical theology according to Osmer (2008:4). This chapter correspond to the fourth task which is the Strategic Task:

> The *Descriptive-empirical task*: Gathering information that helps us discern patterns and dynamics in particular episodes, situations, or contexts;
>
> The *interpretive task*: Drawing on theories of arts and sciences to better understand and explain why these patterns and dynamics are occurring;
>
> The *normative task:* Using theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses, and learning from "good practice";
>
> The *Strategic task*: Determining strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the "talk back" emerging when enacted.

The Strategic task forms and enacts "strategies of action that influence events in ways that are desirable", by offering "models of practice and rules of art" (Osmer, 2008:4,176). In order to reach the goals of a Strategic task, this chapter seeks to compare the results provided in the previous chapters of the conceptual research with the guidelines given by Scripture, in a hermeneutical interaction in order to discern how this can contribute to the Redemptive counselling view (RCv) proposal.

I will provide a brief review of the previous chapter followed by an acknowledgement of the *strengths* and *weaknesses* of the five already existing Christian counselling views. This will be done in order to create a broader context for the three reasons why RCv provides a superior and preferable alternative, if one wants to see the Reformed faith reflected in this particular practice of pastoral counselling.

Finally, the three main points of focus will be comprehensively presented as the proposed RCv enrichment to the Christian counselling field.

5.3 Elucidation from the previous chapters

Taking as a starting point Osmer's methodological structure, the research has provided important significant results drawn from the previous chapter, which will be discussed. From it, it will be possible determine strategies of action, as the Strategic (Pragmatic) Task demands (see the previous 5.2).

Chapter 2 while it did not deal only with all the possible views of the Christian spectrum regarding pastoral counselling, it also dealt with those more developed and mature options (2.3). The described options had been recognized and criticized by many in the Christian Counselling field (see footnote 28), proving by this manner that Johnson (2010a:10) was right in regard to the five views he listed as the best-known and relevant perspectives in this field. The researcher acknowledges that there are possibly many more options available, although not as prominent as the views listed in this chapter. Attention was given (2.3), though, to five views named the Levels-of-explanation view, the Integration View, the Christian Psychology view, the Biblical Counselling view and the Transformational view. They were presented in the contexts of their main features, followed by an equivalent paradigmatically underlying framework, based on the metaphor of jurisdictional authority, as proposed by Entwistle (2015:loc.4401-4405). His proposal is not unique, yet it is the most complete and fitting, since many authors embraced his way to portray it, as demonstrated (2.4). What this chapter provided was, first, a general picture of how each view reflects an equivalent paradigm in a practical manner (see table 6). Second, it was possible to see some aspects emanating from it:

1 Despite the complicated and intricate scenario, it is possible to cluster the views into three main *directions* (see footnote 26) where each option will deal with secular psychological findings, which is: in opposition (an against posture), toward (an appreciative posture) and somewhere in between (a varied posture) (see 2.4)
2 From a Reformed Theological point of view, none of the available views can satisfactorily answer the questions regarding the areas of an epistemological framework to deal with Psychology findings, the ways in which Scripture may be used in Christian counselling and a comprehensive and sophisticated proposal on biblical anthropology; which may cover gap areas not fully covered otherwise (see 2.5)

Chapter 3, presented another proposal, thus far developed only in the Portuguese language and totally unknown in English-speaking world (see 1.5). In this manner it was possible to

engage critically with the Redemptive Counselling view (RCv) as another proposed view on Christian Counselling field.

RCv presents a triadic way to organize its content that intends to express the *vestigia trinitatis*, as an organic motifs. Its many triads prove that Gomes embraced the Vantilian tradition to think in a Trinitarian way (see 3.3.1). In addition it is important to keep in mind the incorporation Gomes did of the Dooyweerdian concept of encapsulation, first demonstrated in the encapsulated way to understanding therapy and redemption, but also in the triads that explain the whole proposal. It can be seen as RCv's way to describe the human heart: in its deepest core, it is the triad of faith, hope and love as the heart's affections (3.5); then there is the triad of habitation, imagination and operation as the heart's movements (3.6) and the triad of goals, strategies and desires in the broadest *circle* as the heart's actions (3.7).

It was also possible to discern the way motivation, emotion and behaviour may be understood from an RCv perspective. Motivation is a heart reaction toward Theoreference[152], in favour or opposition. According to RCv, persons and words motivate man, firstly God in Trinitarian personhood and his Word, and man and his words. In this manner, God motivates Christians as receptor of his grace and knowledge, while non-Christians are motivated also by God as deniers of his presence and knowledge (see 3.4.2). Emotions are the "*in motional"* result of affections of man's interior dynamics, according to the movements of habitation, imagination and operation, expressed through the body (see 3.8). Finally, behaviour is that external finalization of the act-structure of the body (3.8). What this chapter brought forward was the great incorporation of Reformational philosophical concepts into a Christian counselling proposal. Many times, such incorporation was done without a proper critique. It was also noted how often Gomes sought to use scriptural terms in their appropriated assumptions. By this manner RCv sought to be a proposal rooted in Biblical and Reformed tenets.

The research also noted many interactive reframings with secular (non-Christian) sources. In such cases, even though Gomes did not provide many explanations, he interacted more critically with such sources. This feature is better explained later in chapter 4, though.

Chapter 4 gives attention to the key concept of *redemption*, which is foundational for the RCv proposal. As a normative task, it provided firstly a Biblical survey of the meaning of Redemption as RCv and how it understands Reformational philosophy. The hermeneutical

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[152] The concept was explained in 3.4.1

exploration was concentrated on two New Testament texts: Romans 8:19-26 and Revelation 21: 1 and 5 (see 4.3.1). From those biblical texts, it was verified that a cosmological reading, i.e. a reading that understands the effects of the redemption Christ provided on the cross reaches the whole creation, with its departments and stages of development (4.3.1). Next attention was given to the theological construction of the concept by many theologians and philosophers (4.3.2). In this way, it was possible to conclude that:

a. a cosmological reading of redemption, done through hermeneutical analysis and confirmed by those who embraced it historically, was proved as possible and preferable;
b. this cosmological reading of redemption matched the theological understanding that creation lost its main purpose in the Fall, due the entry of sin and its corruptive power over everything (see 4.3.2).

Next in chapter 4, the RCv position was compared regarding the concept of redemption as previously presented in the chapter, and with the concept which Adams (1979:174) propounded in his work "A theology of Christian Counseling: More than redemption", called “super-redemption” (fully explained in 4.5). For Adams, redemption was just the first step in the salvation process. He argued that God’s eternal plan of salvation aims for something *more* than mere renewal of man, pointing to a higher state than that in which man was first created. From this discussion, it was concluded that the Biblical counselling movement, which is a direct heir of Adams’ ministry on Christian counselling, mainly followed him, while some have developed their theological understanding of redemption toward a closer proximity to what the RCv perspective (4.5.1). It was also concluded that Adams could give more attention to the Reformational approach of redemption, which he did not do. A lack of a cosmological reading was found in Adams’ thought that weakened a deeper perception of Christ lordship over all of creation and the all-encompassing truth of Christianity (see 4.5.2).

Now, a desirable model of practice or rules of art (Osmer, 2008:4,176) in Christian counselling would have to address the pointed opened gap areas, providing a proposal able to fill such gaps with satisfactory answers from a Reformed point of view. Such has to be done by taking into account the cosmological reading of redemption, as demonstrated as valid in chapter 4 by the hermeneutical and theological historical survey of the Reformational perspective on the issue. The proposal should also include an enriching approach in comparison to the other options available in the Christian counselling field thus far.

Therefore, what follows is a critique regarding the five views' strengths and weaknesses followed by an explanation as to why RCv offers a better alternative, inclusively filling the hiatus, and in this manner making a relevant contribution to the Christian Counselling field.

5.4 Summary of the five views' strengths and weaknesses

5.4.1 Levels-of-explanation view

The Level-of-explanation view proposes that there are complementary explanatory levels in which reality can be explained (see 2.3.2). The belief of the scientific explanations on one level does not contradict explanations at other levels which can be counted as a Reformational assumption, since any found truth in created order will reflect Trinitarian wisdom and power (see 3.3.1). This is a strength of the Level-of-explanation view. Such a strength could be seen as a possible expression in Christian counselling of the sphere of sovereignty of sciences, as Kuyper claimed in his *Stone Lectures* (see 4.3.2), or as Dooyeweerd's modal aspects (mentioned in 1.4), although, there is a lack of exploration of such a foundational basis, which is in itself a weakness.

Another strength is the synergic relationship both sides, Psychology and Christianity, would have with maturation and sharpening of their claims and theoretical development. Yet, this strength is impaired by Levels-of-explanation's claim for an acceptance of the psychological findings as neutral expressions of truth. In this regard, RCv argues that it may be possible because it would be an implicit denial that every human cultural entrepreneur either seek God's glory or idolize the creature instead of the Creator (Rom 1:25; see also 3.4.2).

However, there are big pitfalls in Levels-of-explanation, such as the lack of critique regarding the possible harmful influence that secular and anti-Christian thought and other philosophical underlying frameworks (epistemological structure) that many psychologies embrace and which could be brought to pastoral counselling by the simple appropriation of Psychology's findings (2.5.1). All the other views, while claiming some kind of interaction (exceptions made to those who embrace the Enemy paradigm), recognize that a predetermined epistemology can contain presuppositions, that when not scrutinized properly may bias the result of the research (2.5.1). From a Reformational point of view, besides the belief that there is no neutral knowledge (a belief that RCv does embrace, see 3.4.2), the results of any scientific views must be based on Christian ground-motifs to make in-depth study profitable for Christianity. In this regard RCv (Gomes, 2004:11,13) offers a more enlightened approach by claiming limits in psychological findings, while preserving the right to learn from them (based on the Reformed

doctrine of common grace) with a distinctive aim: to redeem their observation theologically (2.5.1).

Another great weakness in the Level-of-explanation view is the lack of foundational grounds on how Scripture addresses reality in profitable terms. To claim that the study of Scripture (as in Theology) does not pertain to the same layer of the scientific explanatory level of the study of man's behaviour and mental processes (as in Psychology), does not solve the problem of how Scripture could enrich other sciences profitably, as the RCv proposal will offer (see next 5.5.2).

5.4.2 Integration view

The Integration view claims that Psychology plays a legitimate and strategic role as a science to provide intellectual and practical tools to understand man, since Scripture does not provide all that is necessary to understand man comprehensively. On the other hand, the Integration view also recognizes Psychology as foundationally infused and shaped morally and metaphysically (see 2.3.3). Such recognition by itself already is a strength in comparison with Levels-of-explanation, for example. Based on the mentioned assumption, therefore, the Integration view requires from the Christian researcher for modifications and reshaping of what can be learned from Psychology in the light of his Christian beliefs.

Despite this theoretical approach with which in many ways RCv could be aligned, in practical terms, *integration* starts with categories of contemporary secular psychology and the integration of Scripture into this already existing system (2.5.1), rather than allow the Scripture to *rule* from the start and reshape such a system. Such weakness ends by resulting not in a real reshaping, but in an appropriation of different theoretical foundations which are antagonistic to one another. As already pointed out (4.3.2), from a Reformational point of view, any attempt to build on non-Christian foundations or seek to combine Christian and non-Christian motifs should be strongly criticized. RCv is aligned with such a Reformational point of view as argued previously (3.3.2). Such a weakness could be avoided if the Integration view should have provided a clear Reformational paradigm over which such modifications and reshaping would be done. This lack of a paradigmatic underlying epistemology creates an unrealistic, yet "optimistic" expectation in terms of one's ability to choose the good from the bad in other theories, discerning what is true and false.

Flowing from the previous weakness, there is a lack of a proper definition regarding the role of Scripture in the proposal. On the one hand the *Integration view* claims to give appropriate

place of authority to the Scripture, determining the fundamental beliefs and practices in terms of Psychology. From another, the *Integration view* also believes that Scripture does not provide all that is necessary to understand human beings comprehensively. *Integration view* rightly believe that Scripture was not given to serve human curiosity (i.e. does not reveal everything man may want to know). In this regard, RCv does offer a proposal regarding the role of Scripture in Christian Counselling (see next 5.5.2), which was pointed out as an opened gap area in need of further development (2.5.2).

Integration view weaknesses seem not to address the real danger of Christian counselling becoming nothing but the incorporation of secular Psychology disguised in Christian terminology, which ends up by creating a tension that is not solved properly from the point of view of Reformational standards (see 2.5 and 4.3.2).

5.4.3 The Christian Psychology view

For the Christian Psychology view, Psychology as a science studies man's behaviour and mental processes *with* ethical and normative implications. Such ethical and normative aspects of psychological studies are the reason why, for Christian Psychology view-holders it is necessary to develop another approach to Psychology that acknowledges historic Christianity. The Christian Psychology view claims to be accepted as a worthy intellectual competitor to secular psychologies. As the Integration view, the Christian psychology view also recognizes the moral and metaphysical impairment of scientific findings coming from secular and an anti-Christian foundation in Psychology (see 2.3.4). The basic aim of the Christian Psychology view is a strength. If one takes Kuyper's proposal (4.3.2) to promote a worldview in a way that disciplines, science, theories, ideas and behaviour could be properly lived and evolved under the umbrella of the Christian faith, one will see the similarities between the proposals. It may explain the preference for this view by some theologians who embrace Reformed tenets.

Even though the Christian Psychology view sounds like a more mature proposal regarding the dialogue with secular Psychology taking seriously empirical research, for example (2.3.4), this view reflects the same weaknesses as the Integration view, which is the aim to integrate Scripture into an already existing system. According to the Christian Psychology view its proposal is to identify psychological categories already known by a rereading of Scripture such aspect (see 2.3.4). The same critique of the Integration view applies here: it is not recommended to attempt to build on non-Christian foundations or to seek to combine Christian and non-Christian motifs. In this regard RCv does offer an example of a proposal that tried to

build from Christian foundational basis, without disregarding research or extra-biblical knowledge (see 3.4 and 4.4).

Another weakness worthy to mention from the Christian Psychology view is the claim for appropriations from past Christian philosophers and theologians in order to build a new approach to Psychology. This would enrich an empirical research toward man, in a manner that the result would take into account also the broader commitments of the researcher. Due to the warnings pointed by Lilienfeld (2010:283-286) before (see 2.5.1) regarding the threats associated with scientific thinking on Psychology, this claim falls short of offering a clear envisioned result of such efforts, resulting in a strong downside. Christian Psychology does not make clear what the discipline of Christian Psychology (which blends past Christian philosophers and theologians with empirical research) would look like. In this regard RCv proposed a complex envisioned but well-structured model that proposed to accomplish Christian Psychology view's goals, from a redemptive Reformational point of view (whose contours were explored in Chapter 3).

5.4.4 The Biblical Counselling view

The Biblical Counselling view is a peculiar perspective among the others due to its low regard for secular Psychology. In fact, the Biblical Counselling view, contrary to the other views, denies any legitimacy or strategic role for Psychology as a tool to provide either intellectual or practical understanding capable of relevantly improving the pastoral soul care. RCv, in its turn, does not see Psychology as irreconcilably separated but as a possible useful help, since the sovereignty of the Christian faith, as revealed in Scripture, works as the critical element of its validity (2.5.2).

This view claims, on the other hand, that Scripture is sufficient to deal with man's problems that have been receiving psychiatric and psychological labels, but that demands a Christ-centred solution (see 2.3.5). This bold claim is the most recognized strength of Biblical Counselling view: the zealous defence of the doctrine of Scripture's sufficiency.

Different from Christian Psychology view, for example, the Biblical Counselling view does have a clearly envisioned *corpus* of knowledge that offers tenets, practical models and a theoretical foundational framework, which is a noteworthy strength. Such was necessary because of the Biblical Counselling view that claims that Christian faith is seen as a *sort of* Psychology and Christian ministry as a *sort of* psychotherapy (see 1.3 and 4.5.2).

However, even such a *corpus* of knowledge has a weakness: while defending the sufficiency of Scripture, it does not offer a clear role of the Scriptures in Christian Counselling (pointed as an opened gap area in: 2.5.2). In this regard RCv has a strength in its offering by proposing four uses of Scripture, as anticipated (2.5.2) and further on fully addressed (5.5.2).

Another weakness was pointed out in 4.5.2, regarding the concept of redemption. The researcher acknowledged that the Biblical Counselling view not always followed his forefather, Jay Adams, in this regard (4.5.1). However, a lack of revision of such principles and a lack of reconsideration of the concept of redemption taking into account the inputs from the Reformational philosophy constitute a weakness that RCv does not embody (4.6). Thus, the profitable dialogue with Reformational philosophy RCv had engaged in is an important strength in comparison with the Biblical counselling view.

5.4.5 The Transformational Psychology view

The Transformational Psychology view is the most recent proposal among the five views (see 2.3), that boldly claims to better account for the goals proposed by *Christian psychology* and *Integration views* (2.3.6). Aiming to accomplish the Christian psychology view's goal (2.3.4) in producing a theory of Psychology presenting an ethical-spiritual-methodological approach, its focus is two-folded: on the psychologists as a practitioner of science and on the process of doing Psychology scientifically. The Transformational Psychology view has carried forward the Integration view's case regarding the lack of neutrality in psychologists' conceptualization of human behaviour, firmly declaring that the transformation of the psychologist is determinative and foundational in his methodology and findings, shaping the entire process, product and person doing Psychology (2.3.6). This is a strength of the Transformational Psychology view, along with the assumption of a holistic and unified nature of knowledge as a result of a theoretical approach capable of relate Psychology and Christianity as an act of love for God.

The main strength of the Transformational Psychology view is its aim to produce a theory that reflects "Christian realities", such as *inter alia* the reality of sin, the indwelling of the Holy Spirit and the human soul. These realities, the Transformational Psychology view argues, can be known through observation, reason or faith but has been excluded by secular Psychology proposals (2.3.6). Such is also the RCv's proposal (3.1). Although, as Christian psychology view (5.4.3), Transformational Psychology shares the same weakness in not providing an envisioned structured model resulting from the proposal.

The Transformational Psychology view also claims a profitable dialogue with extra-biblical knowledge because it believes that God has also revealed himself outside the Bible, while acknowledging that non-believers can be either unable or unwilling to see aspects of the human self or to produce profitable scientific knowledge which reflects the researcher's relationship with God (2.3.6), the same as the Integration view (see 2.3.3). The aim to pursue a superior proposal could potentially be a strength, but instead ends up being a weakness, since the Transformational Psychology view offers an ambiguous and sometimes indefinite proposal. In fact, it is not clear which is the proposal apart from the defence of a methodological approach capable to reflect the belief that see Christianity and Psychology as integrated by a larger unified and coherent theoretical framework. However, such is absent (see footnote 38) due the lack of an epistemological rationale and apologetic support of its claims. These bold claims would demand a supportive rationale.

In addition, by seeing the science practitioner as the foundation of the process of doing Psychology scientifically (2.3.6), the Transformational Psychology view places too much on the psychologist's shoulders. Even though it is not reasonable to claim a totally objective science, such an approach brings too many subjectivisms to psychology as a science, which is a threat a scientist should avoid, and not encourage (2.5.1). While the Transformational psychology view admits some partial knowledge from the unbeliever scientific endeavour (due to common grace) the emphasis on the role of the psychologist and its salvific relationship with God in order to validate the psychological findings come close to a denial of common grace. RCv, on the other hand, also recognizes these dynamics of Theoreference[153] in man's heart, reacting to God in favour or against (3.4.2). However, from the other paradigm, RCv offers an enriched approach exemplified by the way it sees the therapy and redemption relation (in 3.3.3).

5.5 RCv's enrichment of Christian counselling

As a result of the previous research done for the doctoral thesis and reflected in the previous chapters, the researcher believes that the main contribution from RCv to the Christian Counselling field may be found in these three aspects:

[153] As explained in 3.4.1

5.5.1 A redemptive appreciation of Psychology

In regard of the relation of Christianity with Psychology (2.5.1), the necessity to go beyond the *pendulum* of acceptance and rejection in Christian Counselling is clear. It was also demonstrated (see table 6) that no view offers a proposal able to stand for a dialogical engagement without integration, or a critical evaluative engagement without a rejecting process, for example. At the same time, before one could proceed, it is important to be reminded that the paradigmatic framework of dialogue with antithesis proposed – firstly – by Bavinck (2.4) was noted as missing in the five views (2.5.1) while it is present in RCv (4.4).

In order to contribute to the Christian Counselling field, it is proposed that the redemptive[154] principle adopted by RCv not only allows an approach able to dialogue with any source of knowledge that comes from outside of Scripture while maintaining the antithesis, but adds to it redemption as the aim of such a process.

The researcher understands that the RCv's epistemological underlying framework can be expressed by another triad, not portrayed as such by Gomes, yet clarified as follows: the dialogical-antithetical-redemptive paradigm. Here is why:

RCv starts with the triad of *creation*, *fall* and *redemption* as the categories of thinking, which means that for RCv man and its surrounding reality should be considered in accordance with such a triad (3.3.2). The triad, thus, functions as a worldview in RCv (3.3.2) and expresses the eternal plan of God to reveal his glory in human history (4.5). Though the dialogical-antithetical-redemptive paradigm does not oppose any form of knowledge, but sin and its moral, ethical and *noetic* consequences. Due to sin, any form of knowledge is in need to undergo the redemptive effects of Christ's sacrifice due to its main purpose in creation (see 4.3.2). Here Theoreference shines bright, since, as RCv claims, the created reality finds its subsidiary reference point in God.

Another aspect to be taken into account is the influence of Reformational philosophy on RCv, providing a foundation framework to relate with psychology. This pushes the metaphor of nations' interaction proposed by Entwistle[155] even further. It is written in Colossians 1.13[156]

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154 The principle was alluded to in 2.5.1, 4.3 and addressed in 4.4.

155 The metaphor of nations' interaction, based on *jurisdictional* authority, is addressed in 2.4.

156 "He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins." Col 1:13 (ESV)

(which works with the same metaphor of nations' interaction, as mentioned in footnote 33) that God has delivered the elect from the **domain** of darkness and **transferred** them to the kingdom of his beloved Son, in whom they have **redemption**, the forgiveness of **sins** (my emphasis). In such a case, Christianity is not a mere enemy force, but a *redemptive* force. To be a Christian is to enjoy by faith through the indwelling of the Holy Spirit, the benefits God the Father proposed in Christ which he gained in the Cross. There is, as such, a compulsory transformation that God operates in the redeemed person. But that is not the final goal of redemption, as already explained (4.3). Redemption in its range of effects goes as far as the Fall and its effects, and such is the entirety of Creation. It is not a matter of only being an enemy, but to fight against sin (not creation) and to win over creation, stained by sin, to Christ and submit it to his lordship, working a transformation to re-do man and his knowledge in order to accomplish their main purpose as creatures (see 4.3.2). It is not a matter to just keep opposing the forces of evil, but also to overcome it and rescue everything that is under its power, thus regaining its value and usefulness to God's kingdom.

Therefore, both dialogue and antithesis (under the goal of redemption) are not only possible, nor a matter of choice between them, but both are necessary. There will be no redemption without a dialogical relation, while there will be no redemption also without any antithesis in terms of the error. One is able to sustain dialogue with psychology in profitable ways, while maintaining the antithesis, by adopting the Theoreferent aspect pointed out by RCv under redemption as a paradigmatically underlying framework.

In this manner, RCv honours both the Belgic (article 2) and the Westminster Confession (chap. 1: I, VI) (cf. 2.5.1). RCv acknowledges that God's creation, providence and government over the universe are among means provided to know the divinity (3.3.1), while such manifestation of goodness, wisdom, and power serves to leave men inexcusable, yet there is knowledge there, available for *blind eyes*. Since because of common grace man is not completely blind, we have **the right to agree with** men regarding psychological observations. Although, if one wants to abolish sin and completely undo its consequences, the inward illumination of the Spirit of God, which is an expression of special grace, is necessary for the redemptive understanding of the created order (cf. 4.3.2). Such a goal is achieved only in the light of the Scriptures. It is so because God made himself more clearly and fully known by His holy and divine Word. For that reason, RCv argues that while one may agree with, he is bound by the duty to do it critically (see Gomes, 2004:11,13 in 12.15.11). Both confessions agree with it that God places Scripture at such a high level in order to reveal all things necessary for man's salvation, faith and life, but firstly for His glory.

In sum, a psychological finding should not be seen as an enemy, but the error that possibly can come with such a finding. What is profitable in such a finding can be incorporated after its reframing (as demonstrated in 4.4). The reasons for such position, in some way also provide a process that teaches one to distinguish between error and the finding itself as already pointed out (see Gomes, 2014:21 in 24.24), though it is noteworthy to mention it again (translation by researcher):

> Firstly, because the biblical revelation provides material for methods and process constructions of counselling. Second, because the biblical assumptions enable the believer to understand and judge the validity of other proposals, formulated by believers and unbelievers, for the purpose of to condemn the error and to *redeem* the true thoughts disciplining them in accordance with the biblical theological matrix. Third, e most important, because the redemption in Christ and his works are disposed by God for solutions of the problem of man, i.e., both: the salvation of sin and death to life everlasting, and the salvation of the remaining sin in the world and in the flesh, the burdens, weaknesses and pains, to the newness of life[157].

Therefore, what follows is a representation of this redemptive paradigmatic framework underlying RCv, that is based on Adams' figure (see fig. 15). In it one can see the ground motifs of the biblical categories of thinking – Creation, Fall and Redemption – working as the reference points for dialogue, antithesis and redemption. The figures also demonstrate how human history will accomplish God's purpose and the manifestation of his glory through such a proposed paradigm:

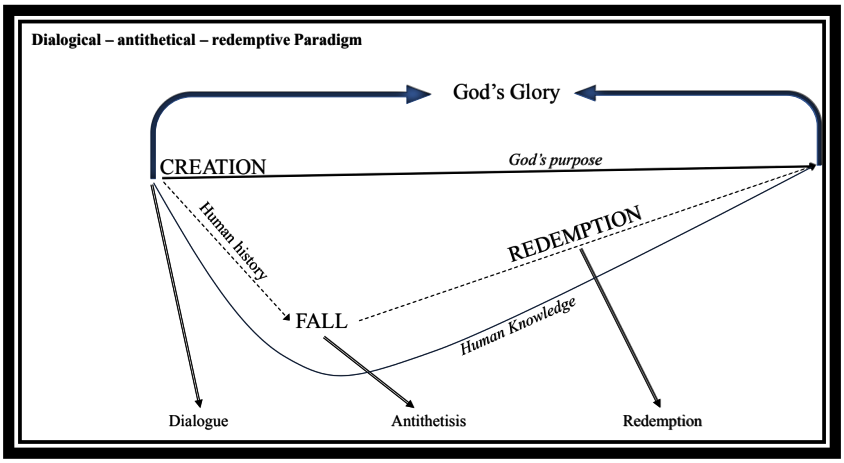


Fig. 16 - Dialogical-antithetical-redemptive paradigm

157 "Primeiro, que a revelação bíblica fornece material para construção de métodos e processos de aconselhamento. Segundo, que as pressuposições bíblicas habilitam o crente para entender e julgar a validade de outras propostas, formuladas por crentes ou por incrédulos, a fim de condenar o erro e de redimir os pensamentos verdadeiros disciplinando-os conforme a matriz bíblica teológica. Terceiro, e especialmente, que a redenção em Cristo e sua obra são disposição de Deus para a solução do problema do homem, isto é, ambas: a salvação do pecado e da morte para a vida eterna, e a salvação do pecado remanescente no mundo e na carne, pesos, fraquezas e dores, para a novidade de vida".

5.5.2 A comprehensive use of Scripture

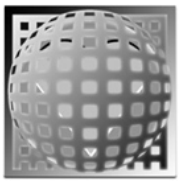
As pointed out (in 2.5.2 and 5.4), there is a lack of clarity regarding the role of Scripture in Christian counselling. While in some views Scripture seems to play no role (2.3.2), in others it is an important, but *additional* role (2.3.3; 2.3.4). The importance of the Scripture in RCv for Christian Counselling was already indicated (2.5.2, 5.5.1). As will be argued in detail below, it is proposed that, in this regard, RCv offers a clear and comprehensive view of Scripture as a contribution to the Christian Counselling field.

According to RCv there are more than only one way to understand how Scripture performs the critical role in "validating" psychological findings (see 1.4 and 2.5.2). Before proceeding, though, it is important to state that each one of the views, to some extent, disregards one or more of the Scriptural roles in counselling, as RCv understands it. For example, when Levels-of-explanation argue that, since Scripture has nothing to say about the scientific advances they are involved, they are focusing only on the guiding aspect. The compass, guardrail and lighthouse roles of Scripture are ignored when Scripture plays no visible influential role.

However, each one of the four roles deserve a proper development and further exploration, although it is suggested that a simple explanation would direct further research on it, such as to explain what each metaphor wants to portray. It was proposed by Gomes (2.5.2) that four Scripture uses in Christian counselling may be used, by the employment of the following metaphorical roles: the guide, the guardrail, the compass and the lighthouse. The appropriation from Douma (2.5.2) was, in itself, a remarkable improvement of a controversial issue of definition of Scriptures' role in Christian counselling. However, his contribution is limited to just such roles in a metaphorical fashion, without further explanations besides a few biblical examples (without hermeneutical exploration). It is not implied by this that the biblical examples were improperly used. What is not provided, though, was an explanation clearly developed, able to empower a pastor to derive from it practical insights concerning his task as counsellor:

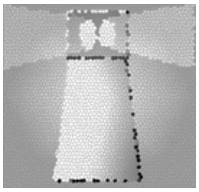
By the metaphor of "the guide" it is implied that the role is to give direction. It is any directive instruction Scripture can give by the fact that the issues were properly addressed in it. There are many commands, prohibitions and direct instructions regarding a variety of situations, such as murdering, stealing or lying. In such cases, Scripture provides clear directions, and can be used in these cases as proof-texts. The pastoral counsellor must rebuke one's non-conformity or refusal to submit oneself to a clear

directive guidance from Scripture. In such cases, commandments and propositional texts play important roles, as well as ecclesiastic discipline. However, sometimes a direct appeal to Scripture is not possible. In such cases, it does not mean the Bible plays no role.



By the metaphor of “the guardrail” the role is implied that gives an invisible framework. The Scripture works as a guardrail when there are no direct instructions, but indirect guidelines. If it were better explored in RCv, it could be seen a good example on how Van Til’s (see 3.3.1 and 4.3.2) contribution, specifically the one on limiting concepts, would explain how Scripture would perform its role as the guardrail. Performing the role of a guardrail, for example, Scripture has no text that directly addresses genetic information, as it provides clear statements regarding marriage and its structural functioning. However, in both cases Scripture plays a directive role, though differing in its approach. Clearly Scripture functions as a guide on the marriage structure, while regarding genetic issues, it will play a guardrail role by providing general, yet directive principles to prevent man from advancing beyond godly limits.

By the metaphor of “the compass” the role to give a view of the world is implied. One can see how Scripture performs such a role when comparing a compass, which gives general directions, with a GPS, which gives precise directions. In short, when using Scripture as a compass, one will have to exert more personal wisdom than when using Scripture in the previous roles. While spiritual wisdom and the indwelling of the Holy Spirit are required in the previous roles, it means that as far as one strays from the subjects that were directly considered in Scripture, more of such spiritual wisdom is required. It is an exercise of human reason as led by the Spirit upon general guidance provided, yet in accordance with the Word of God.



Finally, there is the metaphor of “the lighthouse”, which implies the role to shed light. Since Gomes is incorporating Douma’s insights, it is important to note that there are some unexplored nuances in their approaches. Douma’s intent is to put the doctrinal teaching at the level of practical terms. He thinks that Scripture provides examples on how one should put into practice its teachings. Once again, since Gomes’ explanation did not go further than a biblical example, and it is hard to discern what Gomes implied by such a metaphor. Douma’s approach is clearer, since by example, one can immediately grasp what role Scripture is playing in counselling.

Through the use of the lighthouse metaphor in RCv it is hard to imagine how such a metaphor would lead one to conclude that Scripture's role would be to provide practical examples on how one should act, think or feel regarding a given situation (the example role could be a feature of the guide role). The lighthouse, on another side, implies final goals. A lighthouse is a tower built to emit light in order to help mariners guide themselves. The lighthouse marks dangerous coastlines, hazardous shoals, reefs, and safe entries to harbours. A lighthouse is not an example, but the exact place where either the danger or the safe entry is. Opposing the role of a compass, which points from one's place to a general direction, as a lighthouse Scripture points as the target towards which one should or should not go. It is not only a demarcation of a limit (such would be the role of the guardrail), but the absolutely precise pinpoint.

In such a case, Scripture works by pointing the final goal of a given direction a counsellor is providing. Taking as a starting point the RCv original's faith commitment (see 1.4.1) with the Presbyterian subscription to Westminster standards, it is safe to conclude that the lighthouse of Scripture is positioned to the glory of God, which is the final goal of all existence according to the Westminster Short Catechism (Q.1). As a lighthouse, Scripture plays such role when providing the aim of a given action, asking how such a proposed path aims to reach the goal of manifesting God's glory.

For RCv no matter which role Scripture plays in counselling, its principles, directions, orientation and examples are normative guidelines for Christians due to its primary source (1.4), God himself, and its final goal, to refine and prepare man for good works approved by God (2 TM 3.16,17).

5.5.3 A sophisticated anthropology

As pointed out earlier in this research (2.5.3), to present a sophisticated proposal for biblical anthropology, it would demand a proposal that goes beyond the traditional *pendulous* of dichotomy and trichotomy discussion. As already stated (see 3.4) for RCv the Dooyeweerdian anthropological insights brought some important implications to Christian counselling, especially regarding the place and centrality of the heart. RCv sought, in its turn, to avoid the traditional dualism of body and soul as a rule by allocating the natural sides of the material and immaterial modes of existence.

Therefore, while there are many other potential contributions RCv could offer based on his peculiar anthropology (see 2.5.3), the researcher believes that the most remarkable

contribution is the proposed understanding of the heart. Such was presented in this thesis in 3.5, 3.6 and 3.7.

Yet, before proceeding there are two things that must be kept in mind:

a. What follows certainly does not intend to provide any definitive biblical anthropology but to propose some theological inputs with the aim to contribute toward the solution of this opened gap area in Christian Counselling theory (as pointed out in 2.5.3);
b. While the RCv does not see the heart as a metaphor of emotions, reflecting a Reformed perspective on it, the emotions are seen as present in the heart (3.8). The researcher acknowledges the possible estrangement the RCv proposal can sound regarding this issue, although, a serious critique of such a unique proposal would take into account the necessity of further research and development in order to test its claims.

In this regard, the most remarkable contribution RCv is able to enrich Christian Counselling with is the rendering more sophisticated of its theological anthropologic understanding of man and the **layers of the heart**. In RCv the heart is not a monolithic piece of the inner person. By presenting the triads of the affections, movements and actions for the heart, RCv ends by presenting this other triad.

From the layers' perspective, the triads of the heart could be presented as follows:

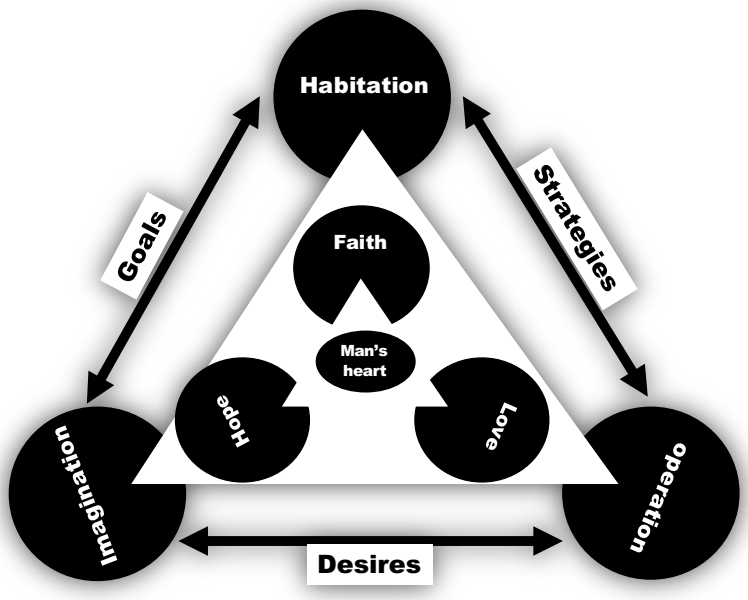


Fig. 17 - Triads of the heart

Such way to portray it provides a missing element in the anthropological understanding of man form a Reformational point of view.

As alluded to (see 4.3.2), Dooyeweerd's conception of the irreducibility of the modal aspect levels can explain how the layers work in the heart. As in the modal aspects, there is an order of irreducible succession, as if the heart had a structure of "*substratum*" and "*superstratum*". Yet, in RCv, there is an addition of a third middle level of structural succession, which could be called the *stratum*. This is an interesting way to see it since, as in Dooyeweerd, there are neither "lower" or "higher" levels, but all triads of the heart are inside the heart.

Thus, what follows is another way to portray the heart from the layer's perspective:

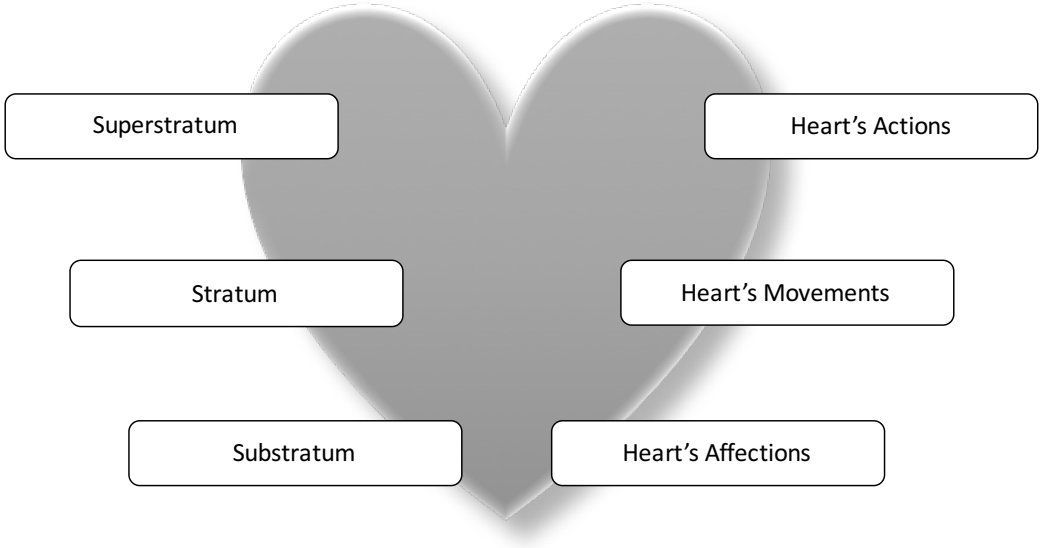


Fig. 18 - Triads of the Heart's layers

Even though such a complex structure is a helpful and organised way to understand the heart in a sophisticated way, since by doing so RCv is the only view that appropriates anthropological insights from Reformational philosophy. This sophistication also emphasizes the inaccuracy of the traditional dual conception, avoiding in this manner any secularly oriented dialect ground-motifs. In this perspective there is no reason to split man in parts to consider him properly. Not only are unnecessary discussions regarding dichotomous or trichotomous positions avoided, but a truly united view on man's anthropology is proposed.

5.6 Preliminary conclusion to Chapter 5

In order to carry out the Strategic Task, the fourth and last of Osmer's tasks in Practical Theological interpretation, the present chapter brought together the contributions from the previous chapters with the purpose to provide an enriched contribution to the Christian Counselling field.

The first step towards a major goal of this chapter was to discuss the results from the previous chapters. Then, a summary of the main strengths and weaknesses of the Five views in Christian counselling was provided, along with remarks regarding how the RCv proposal can overcome the weaknesses while aligning itself with the strengths. The purpose was not to simply collect the strengths, but to elucidate how RCv uses some of these strengths while offering an enriched proposal at the same time.

Next, the three ways in which RCv can provide enrichment to Christian Counselling field were indicated. Each way in which RCv can propose a unique enrichment is a response to the already pointed out most important hiatus (2.5) that no other available view (among the five covered by this research) had covered so far in satisfactory mode, from a Reformed theological point of view. In this manner, RCv provides a redemptive appreciation of Psychology by employing a new underlying paradigm (the dialogical-antithetical-redemptive paradigm); a comprehensive use of Scripture, exemplified by the four metaphorical roles Scripture performs in Christian counselling: the guide, the guardrail, the compass and the lighthouse; and a sophisticated anthropology, mainly focused on the heart and its layers portrayed by the triad of the substratum (the heart's affections), stratum (the heart's movements) and super-stratum (the heart's actions).

In this manner, in the researcher's view, RCv provides satisfactory answers to the hiatus while offering an enriched proposal worthy to be considered among the current views in Christian Counselling field.

6 CONCLUSION AND AREAS OF FURTHER RESEARCH

6.1 Structure of the study

The study was structured according to Osmer (2008:4), who summarised the whole practical theological research as guided by a process that seeks to answer the following four questions: **1. What is going on? 2. Why is it going on? 3. What ought to be going on? 4. How might we respond?** Each question corresponded to one of the core tasks of practical theological interpretation and to one of the pastoral functions, as follows (Smith, 2010:101):

Task	Descriptive	Interpretive	Normative	Strategic
Question	What is going on?	Why is it going on?	What ought to be going on?	How might we respond?
Function	Priestly listening	Sagely wisdom	Prophetic discernment	Servant leadership

Fig. 19 – Summary of Osmer's process of practical theology

Thus, chapter 2 corresponded to **the descriptive task.** Though no empirical research was done, as indicated before (1.9.1), this task was not impaired since the guidance provided by Dingemans (1996:92) prevented it. Dingemans argued that the description of the practice or analysis of the situation could be done in various ways, which includes empirical (quantitative or qualitative) methods, as well as "historical," "linguistic," and "hermeneutical" methods. In this manner, chapter 2 sought to provide the necessary data through a literature analysis of the material available in the public domain concerning the Christian counselling view, in order to present the main views and their respective underlying paradigms.

The Chapter 3 corresponded to **the interpretive task, which was** done by drawing on RCv theory, and other sciences, as Reformational philosophy, to better understand and explain the contours of the Redemptive Counselling view (RCv). Such an endeavour made it possible to identify and evaluate the underlying conceptual framework, the disciplinary perspective of the proposed view and its central argument.

The normative task was performed in Chapter 4. Here one will find points of intersection between the discipline of theology and other views and disciplines concerning counselling and its foundations (mainly apologetics). The findings will be examined together with the exegesis

of Scripture, directed by the perspective of the Reformed theological tradition, and guided by the historic-grammatical method of hermeneutics.

Chapter 5 corresponded with **the Strategic task**[158], and sought to compare the results of the conceptual research done in the previous chapters, and concluded by stating how this can support RCv as another proposed counselling perspective.

The results yielded by the various chapters are summarised next.

6.2 Summary of the previous chapters

6.2.1 Chapter 1 – Introduction and the purpose of the study

The researcher's trajectory interestingly moved from the opposite direction than the one traced in the literature review. There the literature review reflected a historical description of the emergence of Redemptive Counselling as a Christian counselling proposal derived from the Biblical Counselling view first found in Adams' proposal, the Nouthetic Counseling (see 1.3). Having been firstly exposed to RCv in his master's studies, the researcher walked back to understand RCv's roots and foundations. Later on would come the awareness of many other proposals in the Christian counselling field.

Yet, from such a favoured standpoint the researcher noted that other proposals in the Christian counselling field lack many features in other to provide a perspective that could reflect the Reformed theology and its worldview.

As one who has laboured in the pastoral field serving as a local church pastor, and being a teacher of Biblical Counselling himself, the researcher has set out to provide a Christian counselling view which accurately reflects the Reformed worldview. Thus, it was proposed as the central theoretical statement of this study that a critical revisitation of the "Redemptive Counselling view" could enrich the Christian Counselling field, by being a proposal capable of providing such a Reformed worldview.

Therefore, addressing conservative Reformed Protestants as his public, the researcher proposed to revisit the ground-breaking material of RCv, critiquing it from a Reformed

158 It adopted Smith's (2010:101) nomenclature.

theological paradigm in order to test its claims and to investigate whether or not the Redemptive Counselling is a valid pastoral view of Christian Counselling.

The methodology adopted was the research method as described by Osmer (2008), which provided a fourfold model of practical theological thinking that is a useful and simple tool in itself, as regarded by Smith (2010:111) (see 1.9). While using Osmer's methodology – which foresees an empirical research, as explained previously – the research proposes to contribute to the theoretical foundation of Christian counselling theory by theoretically establishing Redemptive Counselling as a valid view.

6.2.2 Chapter 2 – Reviewing the hiatus on Christian counselling views

In Chapter 2 the researcher aimed to answer how a descriptive task could gather information which would enable one to discern patterns and dynamics of the major views of Christian Counselling in order to evaluate their strengths and weaknesses, by describing the main alternatives from a Reformed/Reformational perspective to show which areas in Christian Counselling still did not have satisfactory answers.

The views in Christian counselling concern the way in which each alternative approaches the relation between Psychology and Christianity in practical proposals. So, it described the five main views. Each one, in some way, reflects an underlying paradigmatic way to deal with the question as to how Psychology and Christianity should converse and/or cooperate.

The descriptive process made clear to the researcher three areas in which RCv could potentially collaborate in profitable ways. Although each view claimed in some way to correspond to a Reformed theological tenet, these three areas produced a hiatus that did not receive a satisfactory approach. These areas are: biblical anthropology, the role of Psychology in counselling and the role of Scripture in counselling.

While the scenario proved to be complicated and full of rich detail, such an endeavour provided the context, clarified the options in Christian counselling the field with each respective paradigm. For a pastor, here there is an important implication: Since each option requires from the him a different attitude, according to the correspondent fundamental paradigm, (explained in chapter 2), a pastor who realizes that is now able to clearly identify the more "well-thought-through" options on Christian Counselling and their underlying frameworks concerning the way each one relates with Psychology from a Christian perspective.

6.2.3 Chapter 3 – Contours of a Redemptive Counselling view

In Chapter 3 the aim was to answer how the interpretive task could help to draw on philosophical theories and other sciences (when necessary) in order to better understand and explain the foundations of Redemptive Counselling, exploring critically what the main claims and tenets of "Redemptive Counselling" as a view of Christian Counselling are, providing in this manner the contours of RCv. It is important to note that the RCv proposal was unknown to those who do not speak Portuguese, the language RCv has been using.

It was noted that RCv maintained a close dialogue with Reformed Systematic theology and Reformational philosophy in its proposal of Christian counselling. The triadic way to present the content as a reflection of its worldview, and the emphasis on the heart as understood from a Reformed viewpoint established a broad proposal regarding the way to understand man, its problems, and the offer of help RCv proposes.

Among the Christian counselling views, RCv seemed to be the one that mostly dealt with Reformational philosophical insights, especially regarding the Brazilian public. This bought, by itself, a remarkable benefit and enrichment to the Christian counselling field.

The three triads of the heart, the sophisticated anthropology and the way RCv sees psychological findings are all based on a concept of redemption, from where the view derives its name that should be explored theologically and hermeneutically, as done in chapter 4.

From Chapter 3, thus, a pastor knows another proposed perspective on Christian Counselling, which was not available by other means. If a pastor embraces Reformed theology and concludes that the available options on Christian counselling do not provide satisfactory theoretical framework to the practice of pastoral counselling, he may find in RCV a possibility to consider.

6.2.4 Chapter 4 – Hermeneutical foundations of a Redemptive Counselling view

In Chapter 4 it was aimed to answer how the normative task could employ theological concepts to interpret the Redemptive Counselling view, based in which the practice would reflect the Reformed worldview accurately, by elucidating the theological and biblical-hermeneutical vision of the "Redemptive Counselling" view.

Since in chapter 2 different underlying frameworks for each view were identified, it was suggested here that redemption should be also employed as such. The way it was done was a Scriptural and historical survey of the theme “redemption”, in comparison with the proposal from which RCv derived itself, Nouthetic Counseling. It verified differences between them, while no fundamental incompatibility. However, the diverse understanding each one held ended up producing another perspective. Such diverse understandings were due mainly to the broader meaning that a cosmological reading gives to redemption in Scriptures, which RCv embraces while Nouthetic Counseling do not.

Two Bible texts were used in order to provide the biblical-hermeneutical grounds for the concept of Redemption from the alluded broader cosmological reading: Romans 8.19-23 and Revelation 21:1 and 5. A cosmological reading implies seeing redemption as reaching the entire creation through the expiatory sacrifice of Christ.

From Chapter 4, a pastor with deeper concerns regarding the sources of a given view, will discern an underlying paradigm and the sources from which RCv derives its tenets, making it possible for the pastor to opt for it, knowing beforehand the underlying framework such a view would express if one were to embrace it as its counselling praxis. In sum, this chapter made clear why RCv differs from the Biblical Counselling view, and what its biblical basis for such an approach is.

6.2.5 Chapter 5 – Contributions from a Redemptive Counselling view

Finally, in Chapter 5 the aim was to answer about the ways in the pragmatic task can indicate strategically how “Redemptive Counselling” would make an enriching contribution to the Christian Counselling field by providing a proposal on an improvement on Christian Counselling views evaluating its strengths and weaknesses in order to offer another valid perspective.

So, each view had its strengths and weaknesses identified. At the same time it was also pointed out how RCv provides an alternative to the weaknesses pointed out, while it aligned itself with the indicated strengths.

The main contributions RCv offered to Christian counselling field lie in three areas identified earlier as an important hiatus in need for satisfactory answers from a Reformed perspective.

Though it was firstly a triadic framework, it is called the dialogical-antithetical-redemptive paradigm, represented below:

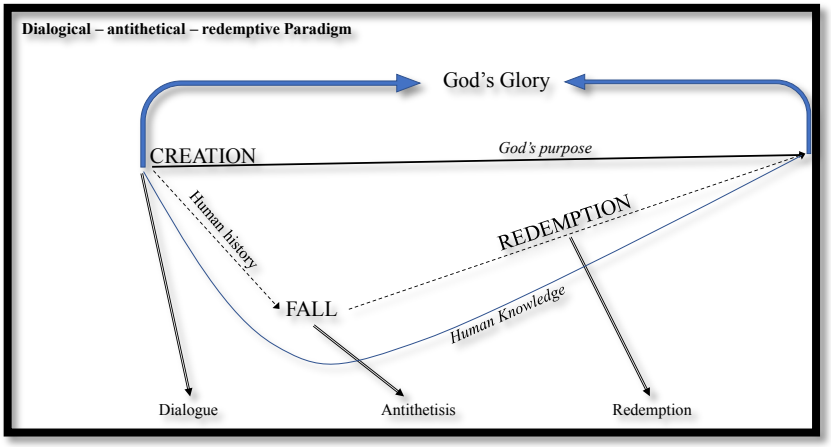


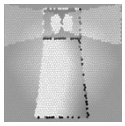
Fig. 20 - Dialogical-antithetical-redemptive paradigm

The second contribution RCv offered was a comprehensive way to see the role of Scripture in Christian counselling, summarised by the four metaphors represented below:

Guide

Guardrail

Compass



Lighthouse

Lastly, the third contribution was its sophisticated anthropology with a focus on the heart and its affection, movements and action. This triad was represented as follows:

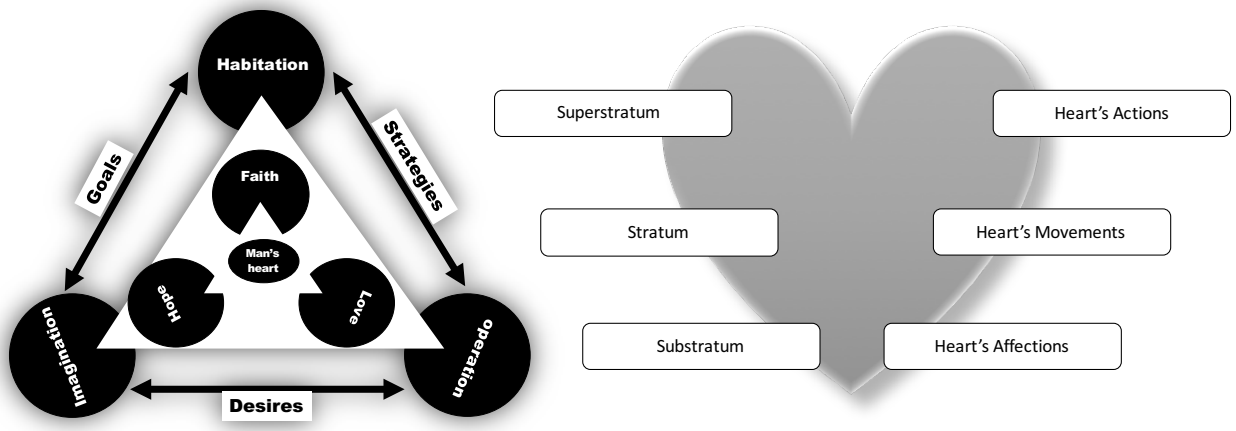


Fig. 21 - Triads of the heart's layers

6.3 Conclusion of the study

This study reflects to some extent a personal journey for the researcher that culminates in the present thesis. When exposed to RCv the first time, the researcher did not know how profound nor how challenging understanding it fully could be. Even though the researcher was a practitioner of RCv himself, the knowledge he drew for the study was in many instances unexpected.

During the processes of the foundational investigations made in this study, the researcher had to face his personal barriers and fears regarding how to deal with the two disciplines RCv deals with in close dialogue: Philosophy and Psychology. As a product of such interactions, the researcher saw himself growing in understanding, but mainly in respect and admiration toward those preceding him who had paved this path in order to make possible such an investigation in so many profitable ways.

While the study brought knowledge to the researcher, as a by-product it also brought more respect for the other views in the Christian counselling field. To know their weaknesses was a precious reminder that no theory was or could be error-free. At the same time, to acknowledge their strengths enabled the researcher to see how others, like him in the past, put themselves in the same sincere endeavour to propose a way to honour God in the Christian counselling field despite their limitations, worldviews and theological starting points. What becomes clear was that God never has left his people without pastoral care and help, even when our best efforts were stained by downsides.

Nevertheless, good intentions have to be joined with good theological thinking disciplined by academic precision. In this regard, a theoretical approach to the issues addressed in this thesis sought to provide a Christian Counselling view that would meet such standards, especially for those who embrace the Reformed faith, and want to see its principles echoing in every area of life. Precision and intention, again, do not spare anyone from criticism or error. A humble attitude is needed by those who attempt to provide such a kind of study conjoined with the willingness to learn from further research coming from it.

The study also made clear a hiatus where some contribution could be made. The researcher proposed for himself to make such contribution aligned with his already mentioned Reformed convictions. The personal conclusion the researcher drew from the study is that a pastor with similar convictions can find in RCv a satisfactory option for his pastoral counselling task in the church, knowing that such a proposal meets all the challenges he will face in this regard, by

providing a solid proposal rooted in Reformed theology, Reformational philosophy and Biblical hermeneutical grounds. While there are other good options available, RCv performs one of the most complete and all-encompassing proposals among the Christian counselling views for one who embraces strictly the Reformed faith. Such was, above all, the aim of the researcher.

6.4 Possible limitations of the study

Although the researcher believes all objectives have been met, there are certain limitations which should be taken into consideration:

The study was done taking into account the five main views on the Christian counselling field. There are many other proposals that could provide useful and challenging insights which did not appear in the research, and that could be more relevant to one or another different context;

The study also concentrated on exploring the Christian alternative from a Reformed viewpoint. Other expressions of Christian faith were kept out of this research due to its focus.

6.5 Areas of possible further research

- The contributions from H.G Stoker and D. H. Th. Vollenhoven to Christian approaches in the counselling field should be explored as Dooyeweerd's were in RCv. What kind of enrichment could be derived for a dialogue with the other two exponents of Reformational philosophy?

- The doctrine of the sufficiency of Scripture in Reformed theology can be addressed in deeper ways in dialogue with the roles of Scripture in Christian counselling as proposed by RCv;

- The implications of a more *anthropological* reading of "redemption" in Scripture should be more fully discussed in further research;

- Faith, hope and love, in 1 Co 13:13, were regarded as the innermost layer of the heart. More focused exegetical work can be done in order to deepen the theological understanding of the heart's affections;

- While taking into account the five views, the research focused more on Biblical Counselling view since, in a way, RCv is its *descendant dissident*. Therefore,

deeper interactions with other views can provide promising research avenues as well.

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