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PAUL'S PRINCIPALS OF COUNSELING
IN FIRST AND SECOND TIMOTHY:
THE SEARCH FOR A BIBLICAL
VIEW OF COUNSELING

A Research Paper Presented to the Faculty
of Concordia Seminary, St. Louis,
in partial fulfillment of the
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E-200

by
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CHAPTER I

INTRODUCTION

This study is significant for the author because of a keen desire to be always more proficient in his own pastoral ministry in counseling people with problems in a parish situation, and the desire to use the Word of God legitimately in a sound confessional approach: the whole Word, Law and Gospel. Many people today approach counseling without this foundation of Scripture. This is a wrong approach.

But on the other hand there are those who approach counseling with Scripture alone as their source. This can be just as wrong as the former problem. Thus the author has felt a need in learning to minister with the Word more proficiently in a way that the behavioral science of psychology has shown as acceptable and necessary in order to penetrate the psychological processes of man, and to present to him the whole counsel of God in a way that is theologically and psychologically correct.

There is a wealth of writing in certain areas of pastoral care, and an attempt was made to be selective in the bibliographical listings, and yet to be thorough, in order to study the problem in depth. Extensive reading was done in the area of pastoral care and theory of pastoral care; the theology of the Word, the relationship between psychology and theology; the techniques recommended for good, psychologically acceptable procedures in counseling; and the Biblical concepts that are found in Paul's letters to First and Second Timothy.

There are many books that have been written concerning all of the above areas except one. Many books have been written concerning the relationship between psychology and theology on a philosophical level. Few books have been written that actually integrate these two on a practical level. In an extensive search in two theological libraries¹ only four sources discussed the counseling methods of Jesus.² And only one source discussed the topic of this paper.³ Thus there is a vast area in the field of counseling that is waiting to be studied in the light of Scripture.

Because of the lack of material on this subject, the author wanted to first establish a foundation on which to build. Many people from both fields have argued about the use of theology and the Bible with psychology and counseling. Some have been for an integration of the two while others are still fighting against this integration today. Thus any study in this area must begin with the basics and establish a firm foundation on which to build.

In the search to find a proper foundation, pastoral psychology must examine the insights, the findings and methods of psychology, and then seek to determine which of these has relevance and applicability to the work of the pastor and the church. A greater number of psychologists have begun to take a second look at religion. They are coming to recognize that the spiritual influences in a person's life cannot be explained away or ignored.⁴ And a greater number of theologians are beginning to recognize that psychology has something to offer in the understanding of man.⁵

However, this general area of pastoral care has been generally the weak spot in the official activity of the church. Many leaders of the church do not give the spiritual care to people that they require and deserve.⁶ And at the center of the area of ministerial work called pastoral

care is counseling. To some members of the clergy, counseling is merely a small appendage to their pastoral duties. It may be considered a necessary evil whose time and energy expenditure is hardly in proportion to its proved results. To others counseling becomes the chief way for presenting the message of the Gospel.⁷ Thus the recognition by theologians of the validity of counseling as part of the minister's task is an important step toward achieving a more fruitful relationship between theology and the pastor's role as counselor. But this step really only prepares us to ask whether theology has anything to say that is relevant to the actual work of pastoral counseling. According to John Cobb, "Thus far theology has said very little to pastoral counseling."⁸

But this is not entirely correct as we shall see. For there are many particular instances in which pastors are sensitized to aspects of a counselee's problem by their theological preparation, and counseling by pastors is often affected by their understanding of their role as ministers.⁹ Theology has much to offer the counselor when he sees people in need. And the practice of counseling by pastors should be seen not only as one expression of Christian concern to respond to these human needs in general, but also as a part of the distinctive pastoral work of making Christian faith effective in the lives of people. And this is where the challenge lies in relating theology to pastoral counseling. Can pastors bring their faith to bear on the goals, methods, and resources of pastoral counseling?¹⁰

Wanting a more fruitful relationship is the first step toward achieving it, but only the first step. Goodwill and theological study help, but there is a deeper obstacle to the mutual fructification of theology

and counseling. There is a tension between the assumptions built into the usual counseling model and the implications of most theology for the pastoral minister.¹¹ These obstacles must be under continuous study so that they can be solved. This will be done later in this paper.

When a pastor has the desire to enter into pastoral counseling, he begins to see how his ministry becomes more fulfilled in helping those in need. The objective of pastoral counseling is the growth of the counselee. It is often the goal of such to provide guidance and support for persons whose lives have in some way radically changed, and who need help in facing new roles and new responsibilities.¹² There are many people with a diversity of problems. And pastoral counseling seeks to accomplish its objective by speaking to the life situation of the counselee so that a change can be effected. Just as all counseling is done from some given perspective, so pastoral counseling is based on a perspective. "Indeed, LeRoy Aden calls pastoral counseling a 'Christian perspective which seeks to help to heal by attending to the life situation of the troubled person.'"¹³

But a pastoral counselor must always keep in mind that psychology is not the only work of the church and ministry. We must always keep this in mind:

It must always be remembered that psychology is a tool [*Italics by author*] of the church and must never become the work [*Italics by author*] of the church. It is the Holy Spirit, who convicts men of sin. The Holy Spirit and the Bible teach men and enable them to grow spiritually. In His work the Holy Spirit can and does use tools....If evangelicals carefully avoid over dependence on psychology, then this exciting science of behavior can be a valuable aid both in our understanding of each other and in the work to which we have been called by God.¹⁴

Thus this paper seeks to define a balanced position between psychology and theology and between secular counseling and counseling by those with theological training. This is done in a general overview.

But going beyond the definition of these terms and the relationship of theology to psychology, the author seeks to set forth some counseling methods or terms that Paul uses in his two letters to Timothy. The purpose of this paper is to set forth these principals to aid us in the area of pastoral counseling.

We may say at the beginning of this study that we take the attitude that in the words and actions of Paul, we find certain examples and attitudes which suggest and limit counseling procedures. We will look at Paul's letters to Timothy as indicative of attitudes to follow and goals to strive for. This paper seeks to examine some of the psychological conceptions of Paul and how he uses these in speaking to the readers of First and Second Timothy. Since this is one of the first papers written in this area, the reader should recognize the indagative nature of this paper.¹⁵

In reading the works of such popular writers in this field the author has found that the specifically Christian life is not only absent, but frequently slighted and rejected. In addition to this, the secular writers on counseling are suggestive of techniques and principles which may be directly opposite to the Christian concepts that Paul expresses. Therefore the author has a desire to search into First and Second Timothy and ferret out from there "case-studies" in which Paul faced individual people with their weaknesses and problems, and gave not only immediate answers, but also struck a universal note which makes such situations relevant to our ministerial activities with individual people today.¹⁶

NOTES ON CHAPTER I

1. Concordia Seminary, St. Louis; Conservative Baptist Theological Seminary, Denver, Colorado.
2. David E. Carlson, "Jesus' Style of Relating: The Search for a Biblical View of Counseling," Journal of Psychology and Theology 4(Summer 1976); Charles T. Holman, "Jesus' Ministry to Individuals," 6 (February 1955) G. Brillenburg Wurth, Christian Counseling, In the Light of Modern Psychology, (Philadelphia: The Presbyterian and Reformed Publishing Company, 1962); Edward A. Rauff, "A Study of Jesus' Counseling Techniques with Individuals in the Gospel of St. John Chapters Three and Four" (B.D. Thesis, Concordia Seminary, 1956).
3. G. Brillenburg Wurth, Christian Counseling, In the Light of Modern Psychology, (Philadelphia: The Presbyterian and Reformed Publishing Company, 1962).
4. Gary R. Collins, Search for Reality, (Santa Ana: Vision House Publishers, 1969), p. 9.
5. David E. Carlson, "Jesus' Style of Relating: The Search for a Biblical View of Counseling," Journal of Psychology and Theology 4 (Summer 1976): 181ff. Gary R. Collins, Search for Reality, (Santa Ana: Vision House Publishers, 1969), pp. 17ff.
6. G. Brillenburg Wurth, Christian Counseling, In the Light of Modern Psychology, (Philadelphia: The Presbyterian and Reformed Publishing Company, 1962), p. xiv.
7. Edward A. Rauff, "A Study of Jesus' Counseling Techniques with Individuals in the Gospel of St. John Chapters Three and Four" (B.D. Thesis, Concordia Seminary, 1956), p. 2.
8. John B. Cobb, Jr, Theology and Pastoral Care, (Philadelphia: Fortress Press, 1977), p. 3.
9. Ibid.
10. Ibid., p. 4.
11. Ibid., pp. 1-2.
12. Leonard E. Stahlke, "The Use of the Word in the Counseling Process" (S.T.M. Thesis, Concordia Seminary, 1972), p. 76.
13. LeRoy Aden, "Pastoral Counseling as Christian Perspective," The Dialogue Between Theology and Psychology, Edited by Peter Homas (Chicago: The University of Chicago Press, 1968), p. 167.
14. Gary R. Collins, Search for Reality, (Santa Ana: Vision House Publishers, 1969), p. 204.

15. M. Scott Fletcher, The Psychology of the New Testament, (New York: Hodder and Stoughton, 1912), p. 6.
16. Edward A. Rauff, "A Study of Jesus' Counseling Techniques with Individuals in the Gospel of St. John Chapters Three and Four" (B.D. Thesis, Concordia Seminary, 1956), pp. 2-3.

CHAPTER II

DEFINITION OF PASTORAL COUNSELING

There is a great deal of divergency with regard to the use of terminology and definition in matters that regard counseling. A definition of 'pastoral counseling' is difficult because it incorporates both the area of psychology and theology. And one's personal definition is bound to show a bias toward one or the other. Since there can be such a divergency in terminology, the author will limit himself to the following definitions.

Because counseling finds its roots in psychology, it would be best to define psychology as Gary Collins does:

Psychology can be defined as a science, and an art, which studies the directly observable behavior of men and animals and the less directly observable feelings, thoughts, motives, and self-concepts that cause or accompany such behavior. The purpose of psychology is to understand, predict, and control the behavior of men and animals.¹

This definition sets the limits of psychology and from this it is easy to see how counseling is derived from psychology. The following definition of counseling shows this:

The essence of the counseling process as a problem-solving method emerges as a common thread, based on certain fundamental convictions about the individual, the growth and development of his personality, his rights and responsibilities, and on a shared understanding of the dynamics of human interactions, regardless of setting and content or discipline.²

The definition of counseling can be further defined by an exhaustive study of over 200 texts and journal articles made in 1955 by Caribin. He wanted to learn the place of philosophy and values in counseling and further define counseling. The following is a summary of his research:

"1. Counseling is based on the recognition of the dignity and worth of the individual and on his right to personal assistance

in time of need.

"2. Counseling is client-centered, being concerned with the optimum development of the whole person and the fullest realization of his potentialities for individual and social ends.

"3. Counseling is a continuous, sequential, and educational process.

"4. Counseling has a responsibility to society as well as to the individual.

"5. Counseling must respect the right of every person to accept or refuse the help and services it offers.

"6. Counseling is oriented around cooperation, not compulsion.

"7. Counseling implies assistance given persons in making wise choices, plans, interpretations, and adjustments in the critical situations of life.

"8. Counseling demands a comprehensive study of the individual in his cultural setting by use of every scientific technique available.

"9. Counseling should be entrusted only to those who are naturally endowed for the task and have the necessary training and experience.

"10. The focus of counseling is on helping the individual realize and actualize his best self rather than on solving problems...

"11. Counseling must be under constant scientific evaluation in terms of its effectiveness."³

In the same way, we begin with the basics in theology. Theology is defined first since pastoral care and counseling finds its roots in it:

In the subjective concrete sense a practical, competence or sufficiency (cf. 2 Cor. 3:5-6) by which one may understand, accept, expound, impart to others, and defend the truth of Scripture as containing the way of salvation. In the objective, abstract sense the whole body of knowledge pertaining to the understanding and exposition of Scripture.⁴

Christian theology is, therefore, "the orderly consideration of all pertinent aspects of the human situation upon which the Word of God irradiates its light."⁵

Thus theology deals with Scripture, and Scripture deals with:

man's relationship to God. The main states of consciousness which it considers and describes are those which arise in connection with its teaching about man's origination from God and his communion with God.⁶

Pastoral care is derived from theology as counseling is derived from psychology, in a general sense. Pastoral care is outside the scope of

the secular counselor, however, and is a form of ministry that "consists of a work to be done and continually perfected, on the plane of freedom with the enlightenment of grace," as Godin defines the true pastoral relationship.⁷ Pastoral care is a "broader and more generic term referring to the church's entire ministry of helping or healing, of caring or curing individuals or groups."⁸ Pastoral counseling comes from pastoral care and is "a specialized activity within pastoral care, a ministry of helping or healing through intensive attention to the individual and his life situation."⁹

Pastoral counseling is always within the context of the counseling process, while pastoral care may not necessarily be within that context.¹⁰ Pastoral counseling:

differs from other counseling in one major respect, namely, the inclusion of the religious dimension. "The goal of spiritual counseling is to bring men and women into right relationship with God and to lead them into the abundant life.' 'To save' in the Greek means to heal or make whole; therefore salvation is wholeness, soundness, deliverance from everything that blights and warps human personality and prevents fellowship with God."¹¹

Pastoral counseling is counseling from a theological point, rather than from a specific secular point. That does not mean that "secular counseling" has nothing to offer us. What it does have to offer us will be discussed later. The aim of pastoral counseling is, as the French proverb puts it, "Guérir quelquefois, soulager souvent, consoler toujours, i.e., to heal sometimes, to remedy often, to comfort always."¹²

There are many definitions of pastoral counseling, but they all focus on the area of aiding the person in need. Some would say that pastoral counseling is an activity rather than a profession, and that it is "a process of relationship between one who seeks and one who gives help, carried out as a more or less prominent, more or less time-con-

suming, aspect of the professional activities of the helper."¹³ It is a counseling that is "descriptive of a wide range of interventive, interpersonal relationships intended to bring about change in another person."¹⁴

These definitions can help us distinguish between the different approaches to counseling and how pastoral counseling is related to each of them. But their main duty in this paper is to define the topic of this paper so that it can be more comprehensible and also give some standard by which to examine Paul's letters to Timothy.

NOTES ON CHAPTER II

1. Gary R. Collins, Search for Reality, (Santa Ana: Vision House Publishers, 1969), p. 9.
2. Ernest Harms and Paul Schrieber, Handbook of Counseling Techniques, A Pergamon Press Book (New York: The Macmillan Company, 1963), p. 2.
3. James D. Hamilton, The Ministry of Pastoral Counseling, (Grand Rapids: Baker Book House, 1972), pp. 18-19.
4. Edwin Lueker, ed., Lutheran Cyclopedia, (St. Louis: Concordia Publishing House, 1975), p. 763.
5. What, Then, Is Man?: A Symposium of Theology, Psychology, and Psychiatry (St. Louis: Concordia Publishing House, 1958), p. 11.
6. M. Scott Fletcher, The Psychology of the New Testament, (New York: Hodder and Stoughton, 1912), p. 11.
7. André Godin, The Priest As Counselor, A Divine Word Paperback, translated from the French by Bernard Phillips (Techny, Ill.: Divine Word Publications, 1965), p. 97.
8. LeRoy Aden, "Pastoral Counseling as Christian Perspective," The Dialogue Between Theology and Psychology, Edited by Peter Homans, (Chicago: The University Press, 1968), p. 164.
9. Ibid.
10. Leonard E. Stahlke, "The Use of the Word in the Counseling Process" (S.T.M. Thesis, Concordia Seminary, 1972), p. 69.
11. James D. Hamilton, The Ministry of Pastoral Counseling, (Grand Rapids: Baker Book House, 1972), p. 15.
12. Wayne E. Oates, Pastoral Counseling, (Philadelphia: The Westminster Press, 1974), p. 9.
13. Seward Hiltner, Pastoral Counseling, (Nashville: Abingdon Press, 1949), p. 95.
14. David E. Carlson, "Jesus' Style of Relating: The Search for a Biblical View of Counseling," Journal of Psychology and Theology 4 (Summer 1976): 185.

CHAPTER III

THE BIBLE AS A SOURCE IN COUNSELING

Biblical Examples of Counseling

Although pastoral counseling is new in its form, it is not new in its purpose. The care and cure of souls is as old as the church. The German term seelsorge (soul care) for example, has a history that dates back to the Reformation and even before.¹ The Bible gives many illustrations of the ways in which problems were handled in the past. Probably one of the earliest Biblical examples of counseling is reported in the book of Exodus:

Moses was spending his days listening to complaints, making legal judgments, and counseling with the people. The father-in-law of Moses, a man named Jethro, became concerned when he discovered that these counseling activities occupied Moses from morning to night. Jethro was afraid that the strain would be too much for his son-in-law and suggested that something should be done to share the work. It was probably with enthusiasm that Moses accepted this advice and chose a group of men to help with the governing and counseling. It is interesting to note that these were able, honest men, who were always available and who recognized the importance of referring difficult cases to someone who was more experienced. As one writer has pointed out, even in this primitive setting we see some modern characteristics of effective counseling: organization, emphasis on moral qualifications, availability, and a system for referring difficult cases.²

During the period of the Judges, especially in the days of Samuel, the people went to the prophet, or seer, for advice (I Sam. 9:9).³ Later prophets were concerned with the nations as a whole rather than with private persons. Some of the prophets had a more specialized pastoral task with respect to the kings of Israel: recall Nathan and David (II Sam. 11

and 24), and Isaiah and Hezekiah (Isa. 36).

We are also reminded of Job's tribulations and of the people who came to him with counsel. His wife recommended suicide. His friends, after a period of silence, tried to reason about the causes of the problem. When their intellectual interpretations were rejected they revealed their inability to be good counselors by turning against Job.⁴

We also call to mind the comforting advice and counsel that David gave in the Psalms. He was familiar with the symptoms of abnormal behavior and was an effective counselor. David also helped King Saul during his periods of emotional distress.⁵

In the New Testament we see Jesus, of whom it was foretold that "His name shall be called...Counselor,"⁶ as a master counselor. He understood men and listened to them and accepted them. Jesus believed:

- "1. that God's love embraces all His children.
- "2. that God is concerned with each individual.
- "3. that the loving concern of God touches every human need-- physical, economic, mental, moral, and spiritual.
- "4. that forgiveness is readily available to all who will turn from their wickedness and selfish in love and trust, and seek a better light.
- "5. this power of God is available not only to transform the sinner, but to meet every human need."⁷

Paul continued in this tradition as we shall see. We see the Scriptures speak strongly concerning the role of pastoral counseling. There are many examples in Scriptures that show us certain principles of counseling. The Scripture is not a handbook on counseling. But both the Bible and contemporary psychology tell us something about man. The Bible shows us:

what God has revealed about man and the science of psychology teaches us what man has discovered about himself and his behavior. As the revealed Word of God, the Bible is able to shed light on the science that seeks to understand, predict, and control human behavior. But the Bible is not a scientific textbook! It

does not use scientific terms, and it makes no attempt to explain events from a scientific point of view. Since psychology is a science, psychology can contribute to our understanding of human behavior and of the events described in Scripture.⁸

The Struggle Between Psychology and Theology

The relationship between Biblical and modern psychology is often difficult to determine, owing to their using different sets of terms to denote man's inner life of consciousness.⁹ Since Scripture is not a textbook on counseling, there are principals that are not found there that modern psychology has discovered. This was seen in the different definitions of the word 'counseling.' And to borrow language and even methodology from modern schools is to introduce their aims and purposes into the activity of counseling. Thus a tension develops between the two different schools of thought.¹⁰ And the question then arises, "Which one do we use when we examine Scripture as we will examine First and Second Timothy?"

And from this we come to the question of whether we should either throw out secular counseling or throw out what Scripture says about it.

Christian counselors and therapists in the fields of medicine, psychology, and pastoral counseling have found a number of works in the past with a Christian "tone" or orientation. Unfortunately, many such works used Scripture passages and verses in a "proof text" approach. In such works, verses are quoted out of context, or as in many cases, quoted but not reconciled with other verses relating to the same subject. At best this type of approach could only mislead both the counselor and the counselee and at worst result in an irritating frustration for the counselee who might then abandon all interest in the Scripture as a source

of wholeness and healing because of misunderstanding and improper use.¹¹ And as a result of this, they may not hear the Gospel of Christ, the "Good News" that Christ has for them.

And of course there are those people that do not use any Scripture at all and do not even pretend to do so. These kind of counselors have no idea of what Scripture says and the counselee is again in the same position of not hearing the Gospel of Christ. Thus it is obvious that there must be some kind of integration between psychology and theology in order to be the best counselors that we can be.

The best background for a Christian counselor is a good seminary education with some training in psychology. The Christian counselor will need to know:

how to exegete the Scriptures, faithfully studying them regularly in order to steep himself in God's promises, warnings, prohibitions, injunctions, and methods. The good counselor will be helpful because he brings a 'rich' supply of biblical truth into the counseling situation.¹²

The Christian counselor will also need to know how to integrate these two for the best advantage. The book, What, Then Is Man? offers some good suggestions to this difficult problem:

The first condition of working together effectively is that of understanding each other's views and aims...The second problem deals with the problems that are semantic in character....There are cases in which the two vocabularies do overlap, in that they use the same word; but unfortunately the word is being used in two quite different ways....these must be understood and resolved.¹³

Thus the basic question in this problem is, "What is the relationship between biblical and nonbiblical data?"

We must ask more than how Scripture and academic disciplines are related, compatible, or contradictory. We need to go beyond correlation and convergence to confluence and congruence. Integration is more than a harmonizing of Scripture and human research. Integration is built on the foundational belief that all truth is God's truth wherever it is discovered. If one

assumes the relationship between Christianity and culture¹⁴ to be necessarily antithetical, then integration is defined as impossible. Taking this Christ against Culture position prevents one from asking an essential question, Is there a larger reality or whole of which these disciplines, theology, psychology, psychiatry, and social work are merely the parts?¹⁵

The Basis For the Integration of Psychology and Theology

David Carlson continues by answering the problem that he formulated above by suggesting a model:

which has the possibility of integrating doctrinal and theoretical counterpoints without rejecting them as dogmatic contradictions. If I have any unstated assumptions, I suppose they are: (a) that Christ is the living, functioning resolution of the differences between the disciplines, that Christ embodies this greater reality (Colossians 2:4), that Christ, rather than one's theology, is the organizing principle because theology has led us all too often to our anticulture posture; (b) that theology and science are compatible as long as they both direct their search toward what is, and as long as they both continue to assume that some consistent theory and system of description, explanation, and prediction is possible.¹⁶

Martin Scharlemann in his book, Healing and Redemption, establishes a proper basis on which to build a system that integrates psychology and theology. In his discussion of healing, Scharlemann goes to St. Paul and sees what his foundation for healing is in his letters. St. Paul first of all takes up the relationship of Christ to the universe. Here Paul depicts Jesus Christ as the "Image of the invisible God." Behind this use of the term "image" is to be found the Old Testament account of creation. This reminds the reader of Adam who was made in the image of God, and who also fell in sin, and because of that event, has sickness. But we are then reminded that Christ is the second Adam, God who became visible in the incarnation of what God intended for man at the time of creation. Thus for any understanding of the ministry of healing:

the Incarnation is of supreme significance, it being a reminder,

for one thing, that health is not just the absence of disease. In the coming of the second Adam, mankind was given the occasion to recall and to observe that health is wholeness. To be well (physically and mentally) means standing in a relationship of undisturbed solidarity with the cosmos and with God Himself, after the pattern of Jesus Christ. At the same time the Incarnation reminds us that the human body, assumed as it was by Jesus Christ at His conception and birth, belongs to the scope of God's redemptive work in Christ.¹⁷

Scharlemann says that Paul then moves from the relationship of Christ to the universe, to Christ as the Head of His body the church. Paul "observes that Christ qualifies as both the Lord of the universe and Head of the church by virtue of His resurrection from the dead."¹⁸ Here St. Paul makes the overwhelming assertion that God chose to have "total fullness" (Col. 1:19) take up permanent residence in Jesus Christ with a view to reconciling all things to Himself. Thus it is evident that creation has neither existence nor meaning apart from Him. Therefore:

the ancient church did not think of Christ...as an "improver" of man's life, but as its "Redeemer." This is of great significance for an understanding of the full dimensions of the healing ministry: Christ is at work throughout the universe healing and restoring what has gone wrong. Every healing miracle recorded in the Scriptures is a testimony to the presence of this redemptive power; and every instance of people being and becoming well testifies to His gracious intent. For if men were to bear the full consequences of their rebellion against their Creator, only illness and death would prevail among us. But sick people are made well; and the very fact that they are relieved of the symptoms and pain of disease points to the redemptive purpose of Him who is described as both Lord of the universe and Head of the church.¹⁹

This means that every instance of healing testifies to the goodness of God in that God provides remedies for one of the consequences of man's sin. It shows God's presence among men and is the story of His abiding acts of forgiveness and healing. This brings us to the real core in the ministry of healing, that the ministry of healing is

the story of God's saving purpose with men. It is called ministry for this is the Biblical word for service (diakonia). The very use of this term:

is a reminder of the central thrust of Scripture: that God created man for service. The ministry of healing is one form of service for which men were created....At this point we might observe that we are not here speaking exclusively of the medical profession and its allied disciplines. Our reference is to all the opportunities...for service for the sick...²⁰

Therefore if counseling does not see man from the point of view of St. Paul, namely, that man is a sinner, and because of sin is affected by sickness, and that man was created for service, that counseling will overlook the heart of man's problem. Counseling must sound the depths of man's basic ailment which is the disruption and distortion of the very relationships in which he was created to live. Counseling must take into account that nature of sin as the rebellion of man's will against God. When counseling realizes this central thesis of St. Paul, then it can use the kind of healing which aims to bring the individual into the community of forgiveness, of grace, and of mercy.²¹

This kind of healing sees the Holy Spirit as the agent of our resurrection and this has the further consequence of assuring us that the Spirit who dwells within us and among us now is the same one that raised Jesus from the dead (Romans 8:11). This means that He is even now at work giving life to men and healing them in the measure that God in His grace chooses to grant. The church must see the whole ministry of healing from this perspective.²²

It is this perspective and this basis that is the foundation of pastoral counseling, and the basis of Paul's counseling. On this basis the church has the right and duty to participate in counseling. In

this way the counseling situation gives the pastor the opportunity to help people find themselves by helping them to understand that their inner conflicts are a result of sin and that they are in need of forgiveness that comes from the work of Christ. After this is known, other problems can be discussed and this becomes a healing process, and the pastoral function in such counseling is a healing function.²³

The Purpose of Scripture In Counseling

For the Christian the Scripture is the Guide to faith and life in Christ. They and they alone show us the plan of salvation, and they are a guide to show us how to live in this fallen world, with all of its problems, and troubles, and tensions, to the glory of God.²⁴ Yet we must be careful from the beginning both as to what we will ask of the Bible, and the answer we can get from it. The Bible is not a substitute for psychiatry. Nor is the Bible student necessarily necessarily qualified to be a mental healer. The subject matter of psychiatry is man in relation to himself and to others. It overlaps with the subject matter of religion, which is man in relation to God and others. It is not difficult therefore to make a false assumption that since the areas of consideration are the same, the considerations themselves ought to be interchangeable.²⁵

Some people say that the Scriptures present only one side of human life, that which concerns the idea of salvation; for the rest the treatment of man is incidental. Nothing could be further from the truth! It is true that the Bible is not a textbook of psychotherapy or a counselor's casebook. It is a history of a nation and a developing religion. Nevertheless, it has much to say about individuals and is very vocal on the subject of interpersonal relationships.²⁶

To the religious man the psychological language of Scripture is of the highest importance, for it was fashioned by religious experience and expresses, as no naturalistic system of scientific psychology can ever be expected to do, the influence of God upon the mind of man and the reactions of the soul of man in a spiritual environment.²⁷ Thus Biblical psychology is theocentric.

In the study of Scripture, and in particular the psychology of Scripture, Biblical psychology is the description and explanation which the Scriptural writers give of the mental and spiritual constitution of man.²⁸ There is a great need to have a clear understanding of Biblical psychology for the progress of the historical criticism of the literature of the Bible has thrown its contents into a new perspective, and given to its teaching about human nature a fresh significance. And the rise of modern scientific psychology, also, has:

not only awakened a keen interest in the subject of man's spiritual nature, but has furnished the Biblical student with a new instrument of wonderful precision with which to analyze and seek to understand the Scriptural terms which describe the mental and moral nature of man. Only a sound Biblical psychology can there be built on a sound Biblical theology.²⁹

What is really needed is a through exploration of Scripture as it relates to the problems faced by people. That is, what does the Bible really say to man when he is confronted with psychological and emotional problems? In order to find the answer to this question, there needs to be many studies in which biblical data are brought together and related to man's problems and these must be conducted before any comprehensive biblical base can be established. In this way, there will be much that can help Christian counselors, and this will also reveal guidelines which speak authoritatively to man's whole being, including his physical, mental

emotional, social and spiritual dimensions.³⁰ In this way, Scriptures continue to guide many people in the way of life and have an impact on their life. Martin Luther describes the impact of the Bible upon the soul in this picturesque medieveal way, "To be occupied with God's Word helps against the world, the flesh, and the Devil, and all bad thoughts. This is the true holy water with which to exorcise the Devil."³¹ And in using Scripture in counseling, we begin to see that the Bible does underline God's direct personal interest in my needs, and this knowledge of God's active interest can assist those who are in great need.³²

Counseling that is truly Scriptural is motivated by Scriptures, and is structured by the goals and objectives of Scriptures. It uses the principles that are found there.³³ And the counselor must know how to use Scripture in counseling. The counselor must know the telos of every passage that he uses in counseling. He must know the purpose of each passage that he uses, and he must know what God intended to do to the reader with those words.³⁴ Then he must be able to apply each passage to in need.

The Misuse of Scripture In Counseling

There is always the danger in using Scripture that it will be misused. Many people do not know how to use Scripture in their everyday life. Even more do not even bother to consult it for help in everyday living. And of course, you will find many who misuse Scripture in counseling. This is especially true of those who do not have the same view of Scripture that we do. There are some pastoral counselors like Jay E. Adams who state that the counselor "will find that all that he needs for the work of counseling is in the Bible."³⁵ In fact he states that this is what St. Paul says in II Timothy 3:17, "that the man of God may

be adequate, fully equipped for every good work." Adams says, "the Scripture say that God has revealed to His church 'all things pertaining to life and godliness,' and that God has given His Word in written form in order to enable His people to engage in 'all good works' by 'thoroughly equipping' them for every exigence of life."³⁶ Thus St. Paul says that all that a pastor needs is found in the Bible because God promises that he will "fully equip" the man of God for "every" good work. "Hence even secular counseling can not help us, nor should it. Because he holds such a view of Scripture, he can say that there is a biblical solution to every problem."³⁷ No matter what the problem might be, you can always find the answer in the Bible. Consequently:

Apart from the Scripture, a counselor is virtually helpless. Apart from what God knows of man's deceitful heart, a counselor is in grave difficulty. God's knowledge of man's heart is revealed only in Scripture. The heart is deceitful even when it speaks of itself. Therefore, the dynamics of one's heart, like those of his counseling experience, must always be determined and judged by the Scripture.³⁸

One must, of course, let everything be judged by Scripture, but that is not his point. His point is that Scripture alone can and must be the only source in counseling. No other sources are possible, unless you have some useful "experience." Your personal experience in counseling can aid you in counseling. Personal experience becomes equal to Scripture.

John D. Carter has this valid analysis of the Adams' system:

While the concepts Adams uses are biblical, his theory is not because one can not [*Italics by author*] have a biblical theory and sanctification with only part [*Italics by author*] of the relevant biblical truth. The second basic weakness in Adams' theory is that Adams rejects common grace or general revelation for counseling by assuming the subject matter of counseling and Scriptures are the same.

Adams is requiring the Scriptures to contain the full range of psychic processes, functions, and/or mechanisms, and how they become distorted (pathology), and how they are to be corrected

(counseling). This requirement that the Scripture yields a total understanding of counseling, pathology, and psychic functioning seems both [*Italics by author*] inconsistent and unpresided since the same requirement is not made for medicine and other natural sciences.³⁹

In the use of Scripture, there is always the danger of reading back into the record our own ideas, and of making St. Paul (or any other Biblical writer) the sponsor of and authority for concepts and practices which were entirely foreign to him. Consequently, it is of great importance that we set forth as objectively as possible what Paul taught and practiced, seeing him in his native environment, working within the pattern of thought of his day, and dealing with the emergent problems of the people, time, and place in which he lived. We must make clear St. Paul's great concern with individual.⁴⁰

We must also be concerned with those areas where Scripture does not concern itself, lest we put things there that are not. The Bible is of no help in one area of mental disturbance, that of the "ego" where the conscious control of the personality has been radically debilitated. The appeal of the Bible is directed primarily at the conscious mind and is directed toward a conscious acceptance of its insights. For that reason the Bible is not a substitute for a psychiatrist.⁴¹

Nor will the Bible be of assistance if it is enrolled in a conflict originate beyond the recall of memory. Without knowing the true origin of the emotional problem, the religious counselor offers help for the symptom instead of the disease. Furthermore:

he often prescribes the Bible almost in the manner of the alchemists, as an elixir for any mental disturbance. He does this even when he does not truly understand what the disturbance or disease may be. The cure-all of the Bible is being used to cure the wrong disease. So the help of the Bible is not only minimal, it is often misleading.⁴²

There is much damage done when the Bible is used in the wrong way. Much of the damage done by ministers in their misuse of the Bible is caused by their own undisciplined dependence upon its symbolic use rather than their careful use of it as a teaching come from God.⁴³ These are a few of the problems that arise through the misuse of Scripture in counseling.

The Means of Grace In Counseling

Whoever engages in pastoral counseling must know that he occupies a special place. To use a picture, it is the place which lies between the Word of God and sinful man. The Word stands on the one side, the sinner on the other; the Word of God wants to cross over to speak to the man in need, the sinner. This requires a bearer, a mediator. This bearer and mediator of the Word is the pastoral counselor.⁴⁴ On this ground, we minister the healing Word of God to the person in need. It is through the use of Scripture that has become incorporated into the counseling process that the Holy Spirit works when and where it pleases God. This reveals the relationship of the office of the ministry to the means of grace as it is described in the Augsburg Confession:⁴⁵

To obtain such faith [Justification] God instituted the office of the ministry, that is, provided the Gospel and the sacraments. Through these, as through means, he gives the Holy Spirit, who works faith, when and where he pleases, in those who hear the Gospel. And the Gospel teaches that we have a gracious God, not by our own merits but by the merit of Christ, when we believe this.⁴⁶

It is only through such use of the Word of God and the sacraments that the Holy Spirit can work. And when we use such means of Grace, the Holy Spirit can work and begin to heal in those areas of need. This is the final effect of any pastoral counseling, for the Holy Spirit must aid us in any feeble attempt that we make. But we must remember that there

are times when the Holy Spirit does things that we have not planned for he works where and when he pleases.

Pastoral counseling also takes place within the framework of the Church. And to separate the church's means of grace from pastoral counseling would divorce pastoral counseling from its Christian context. This is an important point that we must remember when we examine First and Second Timothy because this is the context in which St. Paul operates. For St. Paul, the Word is the Gospel, the message of redemption, the revelation of justification by faith, the proclamation of God's unconditional love. It is God speaking to man—the individual. And its purpose is to effect a response in man. Consequently we must continue to be in search of an effective procedure for the use of these means of Grace in pastoral counseling.⁴⁷ The author hopes that this can be the result of this study.

For this reason the bearer of the prophetic Word, and as a shepherd of souls, the pastoral counselor should realize the potential strength and weakness of personal counseling in his ministry. In addition to the preached Word, he should see the necessity for personal, individual application of the Gospel in caring for the souls in his parish. We must continue to resist being drawn away from using God's Word in action, by those sources outside that church which espouse philosophies and attitudes toward God and man which are not in harmony with the kerygma of the Christian Gospel.⁴⁸

It should be remembered that this doctrinal development of the Scripture as a means of Grace suggests a way in which Scripture may be used in pastoral counseling. For:

The incarnation of the Word in Christ is both a finished work and an ongoing process. Its purpose is to unite the human with

the divine in the individual personality. This union is a dynamic rather than a static condition and requires the continuous reception of the testimony of the Spirit to maintain and expand its realization. As a means through which the Holy Spirit works to release the creative powers of personality, the Bible can serve as the needed inspirational support for the counseling process, which can empower the insights gained through counseling with faith in God and zeal for his kingdom.⁴⁹

Hence the goal of every pastoral counselor is made plain: that the Gospel should be preached to liberate those in need and aid them in their faith in God and their life with the Body of Christ.

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CHAPTER IV

PAUL'S MINISTRY OF COUNSELING

An Overview of Paul From His Letters

Now that we have established a firm set of presuppositions we can proceed with an examination of Paul's attitudes concerning pastoral counseling. Paul was primarily a servant of the Gospel, a preacher by the grace of God. He considered it his divine calling to preach the message of Jesus Christ to the ends of the earth. But just as he cared for the Gospel, he had the interests of his flock at heart. His world-wide missionary vision was coupled with an almost incomparable loving interest as a pastor in the individual persons that Christ directed to him. Paul was concerned for those whom Christ gave him because Christ had won them at the price of his own blood (Acts 20:28).

His love for people is shown many times throughout his letters.

In First Thessalonians 2 Paul says:

For our exhortation does not come from error or impurity or by way of deceit; but just as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who examines our hearts. For we never came with fattering speech, . . . nor did we seek glory from men, . . . even though as apostles of Christ we might have asserted our authority. But we proved to be gentle among you, as a nursing mother tenderly cares for her own children.¹

One can see in the case of Onesimus how intensely Paul sympathizes with the individual persons in their needs and difficulties. The man who is daily concerned about the care of so many churches, is at the same time deeply moved by the fate of a poor runaway slave he met in Rome.

In the book of Acts, we see more of his personal concern in his address to the Ephesian elders at Miletus. His empathy or capacity to feel for people is indicated in this farewell. As Paul tells of shedding many a tear and experiencing many a trial, his word finds a strange echo within the heart of modern man. He also alludes to teaching from house to house, and at least one commentator says that "this possibly includes personal and individual counseling."² In the last chapter of Acts is the picture of Paul confined to his home with visitors constantly coming and going. Primarily, these visitors came to consult about matters of church life and belief, but elements of counseling must have entered into the situation.

The Galatian letter also has a counseling emphasis. In the midst of his polemic argument against the Judaizers who were detracting from the message of Christ, Paul paused to speak of the shepherding ministry and exhorted the Galatians to be accepting: "If a man be overtaken in a fault, you who are spiritual, restore such an one in the spirit of meekness; considering yourself, lest you also be tempted" (Gal. 6:1). Later, he indicated the importance of empathy: "Bear one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). Nevertheless, immediately after emphasizing 'feeling into' another person's problem comes a corrective, lest this person should become dependent. People are to accept their own responsibilities, "Let every man prove his own work, and then shall he have rejoicing...for every man shall bear his own burden" (Gal. 6:4-5).³

In Paul's first epistle to the Corinthians, he gives pastoral advice in connection with all kinds of concrete difficulties in the lives of his readers. He does so very cautiously and with great tact. There is no trace of the superficial legalistic practices of the rabbis of his

day. Paul will "have nothing to do with hairsplitting subtleties, but he certainly enters seriously into the very special questions that were raised in Corinth."⁴ Paul speaks on the ethics of marriage, of sexual intercourse, and divorce (I Cor. 7). He discusses the eating of meat offered to idols, and comments on family difficulties between parents and children. He prescribes the way we should behave as Christians in society (Ephesians 5 and Colossians 4). He is absolutely sure that God's Word is not so far removed from man that it cannot be coupled with earthly affairs. Paul would have the Word of God have a say in every vital concern; or to be more exact, the Word of God not only has a say, it has the decisive voice. The Word of God is not bound as Paul says in Second Timothy.(2:9).

An important part of Paul's ministry was the power of the keys. "The competence to bind and to loosen, the right to proclaim forgiveness in the name of Christ after the confession of sins, the ministry of reconciliation, are the most beautiful aspects of their calling."⁵ They are not "ministers of the law" (II Corinthians 3:6). Their task is not to lay heavy burdens of commandment after commandment on man's shoulders. They are ministers of grace and of the Spirit. And where "the Spirit of the Lord is, there is liberty" (II Corinthians 3:17).⁶ This was the core element of Paul's ministry.

The Letters to Timothy

When one examines Paul's letters to Timothy, the following is evident:

In contrast with the other Pauline letters which are addressed to churches, all three Epistles are directed to individuals, and

many of the injunctions are clearly personal. Yet much of the material appears to be designed for the communities to which Timothy and Titus were ministering....The apostle must have written many such letters in the course of his missionary journeys, maintaining in this way not only an interchange of news but an active direction of the many Christian projects he had commenced. That these three Epistles alone have survived to be included in the Christian Canon enhances their value as documents throwing light upon the practical problems of early Christianity.⁷

These letters give us a personal glimpse into the life of the early church. More than this, they provide us with a view of the workings of Paul's mind as he gives advice to Timothy. They are very personal letters and:

When the literary characteristics of the Epistle are examined, certain features are at once apparent. There is a lack of studied order, some subjects being treated more than once in the same letter without apparent premeditation. The various brief doctrinal statements are intermixed with personal requests or ecclesiastical advice. These letters are, therefore, far removed from literary exercises. They are natural and human expressions of the apostle's own reflections about the future of the work he is obliged to delegate to others.⁸

These letters to Timothy:

lift the curtain revealingly from aspects of the Apostle's activities which are largely ignored in the rest of his correspondence. They show us something of his relations with his more intimate, responsible colleagues.⁹

The letters to Timothy have a strong bias in favour of orthodoxy, and a concern for the transmission of correct doctrine and loyalty to the inherited faith. They also, it is argued, evince what has been called "a bourgeois attitude to Christianity, heavily weighted in favour of practical morality and conventional ethics. The virtues stressed are those of a settled, established community, and we hear much of moderation, self-control, and sober deportment."¹⁰

The Procedure in the Study of Paul's Letters to Timothy

The next step in the research for this paper involved going through

the two letters to Timothy and listing every word that is used. After these words were listed, they were categorized into one of the following groups.

The first group included the verbs that deal with the 'false teachers' that Paul spoke about in his letters. These two letters dealt with heretics, as Paul considered them, who "hawk round a message distinct from, and opposed to, the true gospel, sow strife and dissension, and lead morally questionable lives."¹¹ These heretics who had strayed from the truth had "turned aside to fruitless discussion" (I Timothy 1:6). The most obvious characteristic of the heresy is its combination of Jewish and Gnostic ingredients. They engaged in disputes about the law, and were taken up with 'fables and genealogies' for which a Jewish background is likely since we hear of 'Jewish fables' in Titus 1:14. Theirs was an ascetic doctrine involving, for example, renunciation of marriage and abstinence from certain kinds of food, possibly also from wine (I Tim. 4:3; 5:23).

Paul makes a point of defining strictly the limits within which bodily self-discipline may properly be practised (4:8). Since he also goes out of his way to emphasize the goodness of all God's creation (4:3-5), there can be little doubt that the people he was criticizing disparaged the material order. Their spiritualizing of the resurrection, which amounted to denying that the body participated in salvation (2 Tim. 2:18), was a piece with this dualism.¹²

These passages played an important part of Paul's letter, and included some counseling. However, since this letter was written to Timothy, and he was to 'counsel' them in the manner that Paul spoke of, this group was put aside so that more 'direct' counseling could be studied.

This also limited the study because of the large numbers of verbs that Paul uses.

The next group is very much like the above group. In this group Paul speaks about the different members of the congregation and how their attitude should be concerning each other and the false teachers. This area deals more with qualifications of the different members. This group includes the different requirements of the overseer of the church (I Tim. 3:1-13). These also are not 'direct' confrontations of Paul with these people. This group was also put aside.

The third group includes those verbs that describe Paul and the self-image that he projected concerning himself. These contain such statements as, "I thank Christ Jesus our Lord, who has strengthened me... even though I was formerly a blasphemer and a persecutor and a violent aggressor" (I Tim. 1:12-13); "Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme" (I Tim. 1:20). These verbs do not deal directly with any other individual and so were also discarded since they do not include any counseling.

The next group were those verbs that Paul used in telling Timothy what to do. Timothy was to "Prescribe and teach these things" (I Tim. 4:11; 5:7; 6:2) that Paul set out in this letter. This group was left out because there were so many in the next group, those verbs that Paul uses in telling Timothy or the church what they should do. These verbs show clearly how Paul gives advice in the letters to Timothy and they give us a small glimpse of the total picture of Paul. These verbs are broken into six word groups and are listed here as to where they appear in the letters to Timothy:

II Timothy 2:1 ένδουταμόω 13
4:17

I Timothy 1:5 παραγγελιά 14
1:18

I Timothy 1:3 παραγγε'λλω 15
4:11
5:7
6:13
6:17

I Timothy 4:12 τύπος 16

I Timothy 1:16 υποτύπωση 17

II Timothy 1:13

I Timothy 2:12 διδάσκω 18
4:11
6:2

II Timothy 2:2

I Timothy 1:3 έτεροδιδασκαλέω 19
6:3

I Timothy 4:6 υποτιθημι 20

I Timothy 1:3 παρακαλέω 21
2:1
5:1
6:2

II Timothy 4:2

I Timothy 4:13 παράκλησις 22

The Power For Living

I took each of these groups and studied their background and usage beginning with their history. I then studied how Jesus and Paul used these words in what was written concerning them. I then studied how Paul used these words in his letters, and in particular, in First and Second Timothy.

Taking the first word, ἐνδυναμώω, we see that it means "strengthen someone or something."²³ It is part of the word group of δύναμις/δύναμις. The concept of power in the New Testament is given an decisive impression by the fact of Christ. This sheds a distinctive light on the use, adoption and development of existing views. We must start, therefore, with the fact of Christ, and see what part is played in it by the concept of power that is a part of Paul's theology.

Luke sees Jesus as the Messiah in terms of prophetic power. On the basis of the miraculous beginning of His existence Jesus is equipped with special power and is the Bearer of power. Luke describes the miracles of Jesus as acts of power.²⁴ John completes the portrait of Jesus by bringing out certain new features, that in the power of Jesus we are dealing with the unique Christ event, and that the power expressed in this event is the active power of God which initiates the new aeon and which supports Christ in His whole existence.²⁵ The power of God is demonstrated in the hour and event of His death. In the resurrection of Jesus the power of God breaks through victoriously over death. And from this extends the power of salvation. All of this becomes the basis for Paul's thoughts on power.

For Paul, it is the personal union with Christ that becomes the foundation for his work done in the power of Christ. This power is expressed in the miracles of Christ. Alongside with these miracles, is the power of proclamation and edification. Here is the connexion between Spirit and power, for the Spirit is the One who dispenses and mediates power. The Pauline concept of power is:

constructed from two different standpoints. On the one side Πνεῦμα expresses the mode in which the exalted Lord is present and there is identification with Him. On the other, it expresses

the corresponding mode of existence of believers.²⁶

In the proclamation of Paul Christ is present as 'spirit' and demonstrates Himself as the *δύναμις* of God on which is based the new existence of man by faith in this proclamation. As the preacher of Christ he shows forth the saving power of Christ, and through his preaching Christ present in the Spirit establishes believers on this saving power.

With the above in mind we can return to Timothy to see the interrelationship between the Lord and the apostle. Paul is "aware that he is always sustained in his life as a Christian and an apostle by Christ and His power."²⁷ Power is operative in the support given by the Dispenser of power, the Holy Spirit. Paul is telling Timothy in his second letter (2:1) that he is "to be strong in the grace which is in Christ Jesus." Paul is telling Timothy the same thing that he, himself, has experienced (cf. II Tim. 4:17). Paul has experienced the fact that the weakness and limitation of human existence are the necessary presupposition for the operation of the divine power which is made perfect in this weakness and limitation (II Tim. 1:7ff.). In this weakness Christ was present to him with His power. In it he found the freedom from self and reliance on Christ. When Paul applied this insight to his apostolate, "it became clear that the power concealed in weakness is the power of the resurrection which is hidden in the power of death exercised in the weakness and death of the flesh, and which overcomes the power of death in this concealment." For that reason this power was also ready for Timothy.

The implications that this has for counseling is this. No matter what problem or weakness that one has or is confronted with, there is there is something that will "strengthen" us. Paul is offering true help to the person who is in need. That power is not something found in himself,

but in Christ, on the basis of His work on the cross. The divine power of Christ would then continue to support him in time of need. It was just this kind of power that Timothy need if he was to face the sufferings that Paul speaks about a few verses later (2:3), and that he was facing at the moment. This is no advice thrown in the wind, but was tried and tested by Paul himself in the hardship of life.

The Goal of Instruction

In First Timothy Paul spells out one of the purposes of his letter, and even his ministry. The goal of his "instruction is love from a pure heart and a good conscience and a sincere faith" (1:5). *Ταπεινῶσις* means "to pass on an announcement," "to order," or "to command."²⁹ The basic meaning of this word is "to pass an announcement along (the ranks)," "to give an order." Since it is obvious that an order has to be passed on, one can easily see how the word came to have the more general sense "to order." In the Synoptic Gospels it is only used of Jesus and denotes His word of command in His authority as the Christ. It is used in the form of the instructions given to the disciples, or in healing, or in the instruction to the hungry multitude to be seated.³⁰

In Acts the reference is always to a "directive from an authoritative source." It may be the command of the risen Lord, or of the command of the council to Peter and John. This word receives its special New Testament sense only in virtue of the supreme authority of Jesus as the Christ, an authority which is imparted to the apostle too (Acts 16:18).

Paul picks up this verb at this place and the reference is always to the Christian walk. Even in First Timothy 1:3, where Timothy is given the task of issuing a sharp prohibition against the false

teachers, *πρόσφρεσία* has according to 1:5 the positive goal of "love out of a pure heart, and a good conscience, and faith unfeigned." It is also interesting to note that *συείσῃσις* is used in connection with this word.

συείσῃσις is "moral consciousness,"³¹ and in these letters the pure conscience is the total standing of the Christian. This is "particularly true when the difference between the life of the Christian and that of the heretic is formulated in compendious confessions."³² The brand on the conscience corresponds to apostasy from the faith, 4:1f. "The good conscience is more than an empty and blameless conscience. It is also more than the pure and simple heart of the Old Testament righteous. In all probability the author has in view the renewal of man by the new creation in faith, which embraces the whole life of the Christian."³³

The basic meaning of 'conscience' is a man's inner awareness of the moral quality of his own actions (e.g. Rom. 2:15), But Paul takes this notion a little deeper. Primarily;

a good or pure conscience is one that is free from feelings of guilt. In Christian writers, however, it contains more far-reaching implications as well. Conscience is closely linked with faith, since through baptism the Christian has his sins forgiven and by the influx of the Holy Spirit undergoes that 'renewal of mind' which enables him to 'prove what is the will of God' (Rom. 12:2) as well as to perform it.³⁴

Paul's use of this word shows that he is aware of the 'conscience' and that he has a basis on which to deal with the conscience of man. He is showing what must be done in order that one may have a good conscience. For Paul, too, the decisive authority is the word of the Lord, from which he emphatically differentiates his own pastoral counseling in the question of separation (I Corinthians 7:10).

Paul uses this authority that he has received from Christ to

speak to those who are disorderly (II Thessalonians 3:12), or who are in any kind of trouble. In the apostle's saying, then, the readers have to do with the Lord Himself. In First Timothy:

παραγγέλλειν is one of the special tasks of the recipient of the letter. The apostle authorises him to discharge this ministry to the community (4:11; 5:7). He acts on this commission (1:18). He is to command especially the false teachers, widows, and those who are rich in this world. In so doing, however, he must himself be under the apostle's order "to keep the commandment" in such a way that he is without spot or blame "until the appearing of our Lord Jesus Christ," 6:13f. This order of the apostle does not rest on his own authority. It is given in the sight of God,... With great seriousness all genuine **παραγγέλλειν** is thus referred back to its origin in the saving Messianic work of the Creator.³⁵

Since this verb is used only in reference to the Christian walk, it plays an important part in the life of the Christian. This verb also is used in reference to the conscience of man, or man's inner awareness of the moral quality. This word is also used to correct false teachings of people who no longer have a 'good' conscience. All of these uses have to do with the giving of advice or counseling from the standpoint of the pastor. Timothy was to continue to do this in the place of Paul. Thus this counseling played an important part in the life of growth of the New Testament church. It is counseling or advice that comes from Christ Himself (that which is founded in the saving activity of Christ) and is passed on to others in need.

The Example of Behavior

τύπος can best be translated as "pattern, (arche)type, or model. In the moral life it is an example or pattern."³⁶ In non-Biblical use, there is the reference to the impress made by the blow, what is formed, what leaves its impress, the form-giving form, hence form generally

as outline. In the New Testament it is occasionally used in the traditional senses "mark," "idol," or "text" of a letter. "In Paul, the Pastorals and First Peter, it is used six times for the determinative 'example' of the obedience of faith, also in Romans 6:17 for Christian teaching as a mould and norm."³⁷

In Paul as in First Peter, **τύπος** occurs in the sense of a determinative 'example.' Paul says that he himself is an example to the community in Philippians 3:17, and he praises the community for having become a model for others (I Thessalonians 1:17). It is not the ideal which eros or a resolve of the will adopts as guide, but it is the model which makes an impress because it is moulded by God. II Thessalonians 3:9 refers to the example of the apostle along with binding tradition (3:6) and authoritative direction (3:10ff.). The example, then:

represents what the word says and, like the word, it is effective only through faith. Both word and example bear witness to a reality, namely, divinely given life by faith, which summons and leads to faith and can be grasped only by faith. The community has become an imitator of Paul and hence also of the Lord, and for its part it is now an example to others. The more a life is moulded by the word, the more it becomes **τύπος**, a model or mould....The word cannot just be recited; it can be attested only as one's own word which shapes one's own conduct.³⁸

Paul exhorts Timothy to become such an example to the believers, in word and conversation, in behaviour, in love, in faithfull, and in purity.

The same type of meaning is seen in **ὑποτύπωσις**. This word means "model, "example," rather in the sense "prototype," or in the sense "standard."³⁹ According to I Timothy 1:16 Christ's dealings with Paul are a pattern which shapes the way of others to the faith, and according to II Timothy 1:13 the proclamation of Paul is a 'model' of sound preaching.

These two words would suggest that there is a standard or model

of behavior that they should imitate. This type of counseling could be called behaviorism on a smaller scale. They do suggest that there is some behavior that is not acceptable, and they suggest what should be done about the problem behavior. One can look to their leaders to 'model' their behavior. Or one could hear the proclamation of Christ during Paul's sound preaching. There is at least some standard that one could use in pastoral counseling that is found in the Scriptures.

Teaching In Counseling

Paul uses two words, *διδάσκω* and *ἕτεροδιδασκαλέω* to discuss the subject of teaching. *διδάσκω* means "to teach," "to instruct."⁴⁰ Teaching was one of the most prominent functions of Jesus in His public ministry. The whole teaching of Jesus "is with a view to the ordering of life with reference to God and one's neighbour. Thus his teaching constantly appeals to the will, calling for a practical decision either for the will of God or against it."⁴¹ In his teaching, he advanced the claim of God to the whole man in a way which does not allow either contradiction or theoretical reflection. This claim, which has as its goal the education and reformation of man according to the will of God (cf. Matthew 5:48), becomes a reality in the teaching of Jesus. "His teaching was for it teaching in the absolute because with every word He brought His hearers into direct confrontation with the will of God as it is revealed in His Word and as it is constantly revealed in history."⁴²

When we move from Jesus to St. Paul we begin to see a change. This subject is not as evident in Paul's letters as it is in the teaching of Jesus. "Yet this is easily explained when we realise how closely it

is bound to Scripture even in the New Testament. In a setting where Scripture was not known, the teachings about Jesus would be out of place."⁴³ When Paul in Romans 12:7 summons the *διδάσκων* to serve *ἐν τῇ διδασκαλίᾳ* of the community, he is not thinking of men who apply the Scriptures to Jesus, "but to those who give from Scripture directions for Christian living, and he admonishes them to place their better knowledge wholly in the service of the congregation."⁴⁴ The context seems to demand an interpretation of *διδάσκων* in relation to the upbuilding of the life of the community rather than its faith.

Paul uses this word in Colossians and First and Second Timothy:

In Colossians we find *διδάσκων* mentioned with *βοηθῶν* (1:28; 3:16) in a pastoral and ethical sense as a function of Christians in their mutual dealings. This usage recurs in the Pastorals. In I Timothy 4:11 it is linked with *παραγγελλῶν*, and in I Timothy 6:2 with *παρακαλῶν*, on both occasions as the privilege and responsibility of Timothy;⁴⁵

In the New Testament *ἕτεροδιδασκαλέω* is found only in First Timothy 1:3 and 6:3, in both cases with reference to men who disseminate a different teaching from that of the writer and his assistants, making peripheral questions into the main issue (1:4ff.).

To the two above, we can add *ὑποτίθημι* which means "to suggest or point out something to someone, to make known, teach something to someone."⁴⁶ Since this word is not one of Paul's favorite, there is not much information on it. Of the three words dealing with teaching, the latter word is perhaps the closest to any kind of counseling (except those who used teaching to upbuild the community). It can be said that such a concept of counseling through teaching is not present in the letters to Timothy in these words. That is seen in the word group that came before this latter group.

Comforting and Exhortation

The last group of words that were studied were *παρακαλέω*/
παρακλῆσις. It has five basic meanings; (1) "to call to one's
 side, summon;" (2) "to appeal to, urge, exhort, and encourage;" (3) "to
 request, implore, appeal to, and entreat;" (4) "to comfort, encourage,
 and to cheer up;" (5) "try to console or conciliate, speak to in a
 friendly matter."⁴⁷ This word has a long history as a word which describes
 "to comfort." In fact in antiquity this word was used to describe the
 "personal presence of someone who can console and cheer, to visit to
 offer sympathy."⁴⁸ Beyond this rational considerations which showed
 the futile and even harmful nature of grief or which sought to stop
 lamentation in other ways was also present. Music, riddles, fairy-stories,
 sleep, falsehoods, myths, rites and ideas, and prayer were other different
 ways one could be comforted.⁴⁹

The Old Testament continued the beginnings of comforting by
 including Divine Comfort with Human Comfort. In the Old Testament not
 only relatives and friends are called upon to give comfort, but also
 those who are more distant, for it is a great honour for a man to be
 called "one who consoles the sorrowing." Visits were customary in the
 biblical world where bread and a cup were offered as well as consolations.
 And in the Old Testament the address of the comforter is often an ex-
 hortation to self-consolation.⁵⁰

But the true consolation of the heart comes from God alone.
 Apart from God, man, nation, and world are without comfort. In the
 Psalms we see the comfortlessness of the individual expressed (68:20).
 The true depth of this desolation lies in the fact that it comes from

God Himself as a judgment, to-day in history (Isaiah 51:19), to-morrow at the Last Judgment (Wis. 3:18).

Comforting is God's proper work for:

turning earlier desolation into perfect consolation both in individuals and also in the people of God (Psalm 22:4; Isaiah 54:11ff.). In this sense there is given in the second part of Isaiah God's great consoling promise to Israel: "Comfort, comfort my people, says your God. Priests, speak to the heart of Jerusalem and comfort it. For its humiliation has reached its goal and its sin is remitted" (Isaiah 40:1ff.).⁵¹

But God's comfort does not come directly. It reaches man through many mediators and channels. The first of these is His Word. Then there was Scripture, wisdom, and the prophets. To give comfort was the prophets first calling. The greatest comforter on God's behalf is His Servant, one of whose main tasks is to bring the good news to the poor (Isaiah 61:2).⁵²

In the New Testament the two words receive their content preponderantly from the New Testament event of salvation. They find new uses, such as when prayer is made to Jesus for help, this is in the first instance just a request like any other. Another use which is related to Rabbinic modes of speech is the use for eschatological consolation or comfort. The comfort and comforting are now on the ground of the Gospel. In the New Testament these two words have three basic meanings.

First of all it is "Asking for Help," especially in face of the manifested power of Jesus to save. This occurs particularly in the Synoptic tradition, where those in need of aid turn to Jesus with their requests. It is presupposed that the suppliant has come into the sphere of Jesus' saving power.⁵³

Secondly, παρακαλεσθαι occurs for exhortation by the Word

proclaimed in the power of the Holy Spirit. This use is distinguished from that of asking for help by the fact that the address does not proceed from the person who seeks help but from the one who speaks with almighty power in the name of God. Thus **παρακαλεῖν** is used for the wooing proclamation of salvation in the apostolic preaching.

It is also used for the admonition which is addressed to those already won and which is designed to lead them to conduct worthy of the Gospel. Many of Paul's letters carry such exhortations (e.g. I Timothy 2:1). "The exhortation is distinguished from a mere moral appeal by this reference back to the work of salvation as its presupposition and basis. We also find that the apostle requires of his fellow-workers that they should discharge this ministry of exhortation, I Timothy 5:1; 6:2; II Timothy 4:2; Titus 2:6,15."⁵⁴

In all of these exhortations, there is the demonstration of the power of the Holy Spirit. One might even speak of a "charisma of pastoral exhortation" (Romans 12:8). This **παρακλησις** or **παρακαλεῖν** belongs to the sphere of **προφητεύειν**, I Corinthians 14:3,31.

On Paul's commission Timothy:

is to fulfil a similar ministry of encouragement and exhortation among the Thessalonians (I Thes. 3:2), whom Paul himself on his first visit to Thessalonica had admonished as does a father his children (2:12).⁵⁵

It is also clear how serious and urgent the word of admonition spoken in the power of the Holy Spirit can be. In First Timothy 6:2 what is meant is "urgently to impress on."

The third basic meaning of these words is "consoling help."

παρακαλεῖν is used for consoling help through God's present and future salvation especially in the Pauline Epistles. It is not so

much exhortation as the powerful encouragement and consolation which resists all assaults and temptations to doubt. The meaning is the same when in Romans 15:4, with reference to Old Testament Scripture, Paul speaks of the comfort which the written Word gives. This is the consolation which we need as those who hope. And this is the consolation that Paul wanted those in need to have. With this consolation always comes the encouragement.

Here as elsewhere consolation is by man, but it is real comfort only because God is finally and essentially the Comforter. God is extolled as the God of all comfort "who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God," (II Cor. 1:3f.).

When comfort is promised in Matthew 5:4 with the coming of the final salvation;

the reference is not to human words of comfort, but simply to the eschatological act of God, no matter what may be the suffering of those to whom the prospect of comfort is held out. This eschatological comfort already reaches into the present time to the degree that the **ΠΕΝΘΟΥΝΤΕΣ** who stand under the promise are already *μακάριοι*. 56

God finally comforts when He definitively removes all suffering by His return among men. This consolation, which is given already as a good hope, is thus called an eternal consolation, II Thes. 2:16.

This word, more than any other word that we have studied, reveals more about Paul's attitudes about counseling. The word itself means 'to comfort, encourage, and cheer up, to call to one's side.' Paul uses this word to show that comfort comes from God (II Cor. 1:3f.), and that it is based on the Gospel. It uses exhortation and admonition for those who have failed and need encouragement, for exhortation comes with encouragement.

In fact, this word is one of the best words in the New Testament used to describe the counseling process. This was reconized by John Carter who said:

I would offer the suggestion that parakaleo and its cognate paraklesis make a much more adequate model of counseling from a biblical perspective. These words or concepts are much more central biblically [than noutheteo]. Together they are translated in the King James Version 29 times as "comfort," 27 times as "exhort," 14 times as "consolation," and 43 times as "beseech," and infrequently as desire, entreat, and pray. Furthermore, and perhaps of greater import, paraklesis is listed as a gift to the church (Romans 12:8). The basic meaning of these words is to call to one side but it has implications. It can be a request for help as an individual calls on Jesus for help... It can be the strengthening call of encouragement or exhortation as Paul frequently did...It can be consolation or comfort which is received during or after a period of stress, e.g., as Christians share with other Christians the help they have received (II Corinthians 1:4, 7:6-7)....Berry has also recognized the appropriateness of paraklesis as a model of biblical counseling. The concept is broad enough to support a variety of therapeutic techniques from crisis intervention to depth therapy, and it is a gift to the church which is clearly different than the gift of prophet or teacher.⁵⁷

Carlson agrees with Carter concerning the use of parakaleo as a word that describes counseling. This "gift of the Spirit describes many forms of relating, ranging from the paregoric (consolatory) and encouraging, to the hortatory and paraenetic (admonitory)."⁵⁸

NOTES ON CHAPTER IV

1. I Thessalonians 2:3-7.
2. John Drakeford, Counseling For Church Leaders, (Nashville: Broadman Press, 1961), p. 11.
3. Ibid., pp. 11-12.
4. G. Brillenburg Wurth, Christian Counseling: In the Light of Modern Psychology, (Philadelphia: The Presbyterian and Reformed Publishing Company, 1962), p. 19.
5. Ibid.
6. Ibid., pp. 16-20.
7. Donald Guthrie, The Pastoral Epistles, The Tyndale New Testament Commentaries, (Grand Rapids: Eerdmans, 1957), pp. 11-12.
8. Ibid., p. 12.
9. J.N.D. Kelly, The Pastoral Epistles, Black's New Testament Commentaries, (London: Adam & Charles Black, 1963), p. 3.
10. Ibid., p. 17.
11. Ibid., pp. 10-12.
12. Ibid.
13. Moulton and Geden, A Concordance to the Greek New Testament, (Edinburg: T. & T. Clark, 1974), p. 334.
14. Ibid., p. 753.
15. Ibid.
16. Ibid., pp. 962-963.
17. Ibid., p. 982.
18. Ibid.
19. Ibid., p. 210.
20. Ibid., p. 392.
21. Ibid., pp. 756-758.
22. Ibid., p. 758.

23. Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature Translated and Adapted by William F. Arndt and F. Wilbur Gingrich. (Chicago: University Press, 1957), p. 263.
24. Walter Grundmann, "δύναμις," Theological Dictionary of the New Testament, ed., Gerhard Kittel, trans., Geoffery Bromiley (Grand Rapids: Eerdmans, 1964), II, pp. 300-301.
25. Ibid., p. 304.
26. Ibid., p. 311.
27. Ibid., p. 313.
28. Ibid., p. 317.
29. Otto Schmitz, "παραγγέλλω," Theological Dictionary of the New Testament, ed., Gerhard Kittel, trans., Geoffery Bromiley (Grand Rapids: Eerdmans, 1967), V, pp. 761-762.
30. Ibid., p. 763.
31. Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature , p. 794.
32. Christian Maurer, "σύνδοξα/συνεδήσις," Theological Dictionary Of the New Testament, ed., Gerhard Kittel, trans., Geoffery Bromiley (Grand Rapids: Eerdmans, 1971), VII, p. 918.
33. Ibid.
34. Kelly, The Pastoral Epistles, p. 47.
35. Schmitz, "παραγγέλλω," p. 765.
36. Bauer, A Greek-English Lexicon, pp. 837-838.
37. Leonhard Goppelt, "τύπος/ὑποτύπωσις," Theological Dictionary of the New Testament, ed., Gerhard Kittel, trans., Geoffery Bromiley (Grand Rapids: Eerdmans, 1972), VIII, pp. 247-248.
38. Ibid., pp. 249-250.
39. Bauer, A Greek-English Lexicon, p. 856.
40. Karl Heinrich Rengstorff, "ἐδδαόκη/ἐδδαόκηλος," Theological Dictionary of the New Testament, ed., Gerhard Kittel, trans., Geoffery Bromiley (Grand Rapids: Eerdmans, 1964), II, p. 138.
41. Ibid., pp. 139-140.

42. Ibid., pp. 140-141.
43. Ibid., p. 146.
44. Ibid., pp. 146-147.
45. Ibid., p. 147.
46. Bauer, A Greek-English Lexicon, p. 856.
47. Ibid., pp. 622-623.
48. Gustav Stählin and Otto Schmitz, "παρακαλέω/παράκλησις," Theological Dictionary of the New Testament, ed., Gerhard Kittle, Trans., Geoffery Bromiley (Grand Rapids: Eerdmans, 1967), V, p. 782.
49. Ibid., pp. 783-784.
50. Ibid., pp. 788-789.
51. Ibid., p. 789.
52. Ibid., p. 790.
53. Ibid., p. 794.
54. Ibid., p. 796.
55. Ibid.
56. Ibid., p. 798.
57. John D. Carter, "Adams' Theory of Nouthetic Counseling," Journal of Psychology and Theology 3 (Summer 1975): 152-153.
58. David E. Carlson, "Jesus' Style of Relating: The Search for a Biblical View of Counseling," Journal of Psychology and Theology 4 (Summer 1976): 187.

CHAPTER V

CONCLUSION AND IMPLICATIONS

This study began with the intent to research First and Second Timothy for some Biblical view of counseling. In looking for a Biblical view of counseling, the intent was to detect some principals of counseling that Paul uses in his letters to Timothy. It was also the intent to approach this research from the proper foundation theologically and psychologically. We found in Scripture, besides the biblical examples of counseling, that Scripture indicates that healing in all of its totality sees the Holy Spirit as the agent of our resurrection. As a further consequence we have the assurance that the Spirit who dwells within us and among us now, is that same Spirit that raised Jesus from the dead. Consequently, this means that the Holy Spirit is even now at work giving life and healing in the measure that God in His grace chooses to grant. Accordingly the basis of pastoral counseling, the ministry of healing, is the story of God's saving purpose of the work of Christ for man. For that reason Scripture shows us that it can speak authoritatively to man's whole being, mind, body and soul. Scripture is a guide to the way of life as God continues to "perfect the good work that he began in us" (Philippians 1:6).

In this process of God working in us, the Word of God occupies a special place. It is through the Word of God that the Holy Spirit comes to us to enable us to see ourselves as God does. It is through the Word and Sacraments that God comes to us to strengthen us and liberate

those in bondage. This is an area that can be explored in the future in this light.

We can detect in Paul certain principals that he uses in his work of speaking the Word of God to men. First of all, Paul's goal is that God would continue to work in man through his instruction in love. Paul wants to see love from a pure heart, a good conscience and a sincere faith that is a result of his instruction (I Timothy 1:5). Paul expresses the love of God in word and deed to those that he speaks to. Paul wants to share the burden of another as he tells Timothy to bear one another's burdens.

Secondly, Paul shares with Timothy the power for living. It is the work of Christ that is the basis of the power of salvation. The personal union with Christ is the core of counseling. It is the Holy Spirit who works in us and provides us with this source of power. But this power works in weakness, not strength. Consequently, it is when one is in weakness such as those that drive men to the pastor for counseling, that God gives us strength. It is only in weakness that we receive freedom from ourselves and reliance on Christ. Thus we must see first how utterly helpless we are in the face of trial, and then see how God is working in us to bring about his power. This for Paul, is what counseling is about.

Third, Paul holds up a stand or model in which the man in need can follow. This standard is recieved from preaching or the speaking of the Word to man. It is the Word of God that is active, not just spoken, in the life of man. The instruction that Paul uses in counseling takes place as a part of the Christian life, and we are to learn how to walk in that Christian life. Further work should be done to define this

more clearly. Another result of this is the upbuilding of the community, the strengthening of relationships with each other. This is part of living together as a Body of Christ. This is part of living together as we confront each other and speak God's Word of comfort. We need to seek to do this in a better way.

Next, Paul says that we should seek help when we need it. We should seek help in the manifested power of Jesus. We should also seek to speak that word of comfort to those in need. In this way, the power of the Holy Spirit can stimulate faith in God and show us what we need to do. This was an important part of counseling for Paul. He confronted or exhorted his readers to stimulate their faith, and encourage them to grow spiritually. This is the proper climate in which a Christian life can grow.

And finally, Paul encouraged his readers to resist all assaults and temptations to doubt. He told them to focus on the present and future salvation that God has prepared for us. We must hope in what God has already accomplished for us. It was this encouragement that played an important part of his counseling.

Paul's style of counseling provides us with a model for today, but does not necessarily provide us a norm. There is no command to imitate Paul's style of counseling in all of its aspects. But there is the example of Paul teaching Timothy what should play a part in his speaking the Word of God to man. It is this that we should follow in Paul. "So if there is any encouragement in Christ, any incentive of love, any participation in the spirit, any affection and sympathy,....Have this mind among yourselves, which you have in Christ Jesus" (Philippians 2:1-5).

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