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THE CONCEPT OF JUDGMENT IN
PASTORAL COUNSELING

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

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JUDGMENT AND COUNSELING

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CHAPTER I

JUDGMENT AND COUNSELING

Seward Hiltner has said, "Judgment in the ordinary sense is not a part of shepherding."¹ Since pastoral counseling is a part of the activity that Hiltner includes in the term "shepherding,"² this raises the question, for the student of pastoral counseling, as to whether there is any place at all for judgment in pastoral counseling, and if so, in what sense? Hiltner's answer is that judgment in the ordinary sense is judgment that is imposed from without, that is alien to the individual. He does grant a place for judgment in pastoral care that comes from within the individual, and thus a place is reserved, in his view of pastoral counseling, for evaluations that are arrived at by the counselee and counselor together in the course of counseling.³

Delton Glebe, in his article on "Law and Gospel in Pastoral Counseling," notes that this has been a special problem for Lutheran pastors because of the Lutheran emphasis

¹Seward Hiltner, "Judgment and Appraisal in Pastoral Care," Pastoral Psychology, XVI (December 1965), 41.

²Seward Hiltner, The Christian Shepherd (New York: Abingdon Press, c.1959), p. 14.

³Hiltner, "Judgment," XVI, 41-47.

on Law, the preaching of judgment, as a necessary prerequisite for the reception of the Gospel. He notes that often, he implies unfortunately, this doctrinal understanding has carried over into the Lutheran practice of pastoral counseling in that the pastor assumes that it is his function to judge the situation presented to him, and to make his judgment known to the counselee so that he might elicit the appropriate confession, which he assumes is a necessary step in the counseling process.⁴

This is the problem that has occasioned this study. Is there a place for a concept of judgment in pastoral counseling? If so, in what sense? Specifically, is there a place in pastoral counseling for a concept of judgment in Seward Hiltner's "ordinary sense," that is, imposed from outside? If there is, what is its place? This study is particularly concerned with the approach of the Lutheran pastor, who attempts to counsel within the context of the Lutheran understanding of Law and Gospel. The initial interest in this subject was sparked through discussions with Lutheran pastors in which it became apparent that there is a great deal of difference of opinion on the subject, particularly as to the

⁴Delton Glebe, "Law and Gospel in Pastoral Counseling," Pastoral Psychology, XVI (December 1965), 37-38.

pastor's function in relation to the biblical concept of judgment as he seeks to counsel.

Basic Definitions

There are two terms used throughout the study that need defining. The one, judgment, will be defined here in a short form, which will be the starting point for the study, and its meaning will be expanded in the body of the thesis. The other term, pastoral counseling, will be defined here and this definition will be used throughout the thesis.

Webster's New International Dictionary lists eleven meanings under the word "judgment." Of these, the first and the sixth will serve the purposes of this study as a beginning point for understanding what is meant by the word judgment:

1. The pronouncing of an opinion or decision of a formal or authoritative nature; also, the opinion or decision given; censure; criticism.
6. The mental act of judging; the operation of the mind, involving comparison and discrimination, by which knowledge of values and relations is mentally formulated.⁵

Thus we begin with a twofold sense of what is meant by judgment. The first has to do with the pronouncing of a decision. It involves both the decision that has been made and the

⁵Webster's New International Dictionary of the English Language, (2nd edition, unabridged; Springfield, Mass.: G & C Merriam Co., 1949), 1343.

action of proclaiming that decision. The second is the process of evaluation which led to the decision.⁶ Throughout this thesis, the word judgment will be used in both senses, both with God as subject and with man as subject. In either case man is the object of judgment. When the judgment of man is referred to, what is primarily meant, is the action of man in evaluating his own, or someone else's, condition or behavior as being either good or bad. When the reference is to the judgment of God, the emphasis is on "the action of God in confronting man in his sin."⁷ However, since this study is concerned with the biblical concept of judgment, there are a number of other overtones that will be attached to the word. These will be developed in Chapters II and III.

Seward Hiltner, in his book, The Counselor in Counseling, has defined pastoral counseling in the following manner:

A true counseling situation exists when a parishioner recognizes that something is wrong, senses that this is in some measure within him, and is convinced that a

⁶Colston describes this meaning of the word as "the process of learning how to learn from one's experience . . . the ability to discriminate between attitudes and actions which glorify God and those which militate against Him." Lowell G. Colston, "The Function of Judgment in Pastoral Counseling" (unpublished Ph.D. dissertation, University of Chicago Divinity School, 1961), p. 3.

⁷Ibid.

professional person may be able to help him with it, not by giving him the answer but by aiding him to clarify it for himself.⁸

While this definition serves the purposes of this study in the main part, some clarification is necessary. The first clarification has to do with the term "parishioner." In this study the term will mean any person who seeks the aid of a pastor, the professional person of the definition, with an awareness of the office he holds as a part of the reason for seeking him out. Normally this would be a member of the congregation the pastor serves. It could also be a prospective member, a member of another congregation, or even a person whose contacts with the pastor prior to counseling have had no direct connection with church membership. The second clarification to be made is that, for all intents and purposes, the last phrase of the definition will be deleted. From the viewpoint of this study, pastoral counseling occurs when a person, sensing that something is wrong, seeks the aid of a pastor. During the experience of the counseling situation the individual should come to the realization that the pastor is not to give him the answer to his problem, but the counseling situation often begins without that understanding on the part of the counselee. This understanding

⁸Seward Hiltner, The Counselor in Counseling, (New York: Abingdon Press, c.1952), p. 10.

is basic to the viewpoint of the counselor from the beginning, however. In order to have the situation herewith termed counseling, the counselor must view his role as helping the counselee to solve his own problem and not see it as a situation in which he solves problems for other people.⁹

Thus the understanding of pastoral counseling used in this study is that it is a situation, begun at the initiative of the counselee, in which the counselee seeks the aid of a pastor for some problem which he senses.

In the chapters that follow there are a number of references to the counselee "coming to" the pastor with his problem. This is not meant to picture counseling as an activity in which the pastor sits in an office and waits for people to approach him. This may happen at times, but often the counseling situation may develop in more informal settings and situations. In fact, one of the main strengths of a

⁹Hiltner gives six basic assumptions for the counselor in counseling: (1) The parishioner senses that something is wrong, and at least in some measure the difficulty may be seen within himself. (2) Counseling proceeds by understanding, and not by agreement or disagreement. (3) Counseling is usually helping another person to help himself, not doing something for him. (4) Counseling involves clarification on ethical issues, but not coercion. (5) The counseling situation involves real respect for the parishioner, and does not proceed through use of a bag of tricks. (6) The situations that give occasion for counseling are viewed by the counselor, and eventually by the parishioner, not only as difficulties to be overcome but also as opportunities for growth and development. Pastoral Counseling (New York: Abingdon Press, c.1949), pp. 20-25.

pastor as counselor may be his availability for counsel through his regular activities and contacts with people in their homes, in church activities, and in the community.¹⁰ What is meant by the counselee "coming to" the pastor is simply that counseling begins with the counselee's initiative. For the counseling situation to begin, the counselee must, at some point, indicate to the pastor an awareness of having a problem, and a desire to be helped with that problem. This distinguishes counseling from other aspects of pastoral care, such as church discipline, which may be aimed at making a person aware of a problem he has, which the pastor may see, even though he is not aware of it himself. Such activities may lead to a counseling situation, but for this study, the term pastoral counseling will be limited to that situation that begins at whatever point it is that a person seeks help from a pastor in solving a problem.

The Scope and Limitations of the Study

This study will begin by looking at the biblical concept of judgment. The purpose of that section of the thesis will be to give an overview of this concept that can serve

¹⁰Granger E. Westberg and Edgar Draper, Community Psychiatry and the Clergyman (Springfield, Ill.: Charles C. Thomas, c.1966), pp. 9-11.

as a basis for the rest of the study, rather than to give an "in depth" treatment of the subject. An "in depth" study of this subject would be a thesis in itself and so is beyond the scope of this study. The same is true of the next section, which will deal with the Lutheran teaching concerning judgment. This study is done from the perspective of the Lutheran pastor, specifically the pastor of The Lutheran Church--Missouri Synod, and this section will use sources that are primarily drawn from the tradition of that particular body. The next section will deal with factors of judgment that are inherent in the pastoral counseling situation, with the hope of demonstrating that both the concept and activity of judgment cannot be avoided in pastoral counseling. Next there will be a section presenting and evaluating some approaches of counselors to the subject of judgment. As it would be difficult to present all the approaches of writers on even this one aspect of pastoral counseling, a certain number have been chosen for this study, because they represent significant and different approaches to the subject. The purpose of the study has been to develop these general principles for dealing with judgment in counseling as a basic approach to the subject, with greater or lesser applicability to specific situations. How they would be applied to specific situations, such as marriage counseling, counseling the alcoholic, the un-wed mother, or others could

well be the object of further study. These will be followed by the mention of some of the unsolved side-issues encountered in the process of the research and the conclusions of the study.

This study was begun with the vague opinion that it is not necessary for a pastor to pronounce judgments upon the counselee in the context of the pastoral counseling situation, and with the hope that this could be demonstrated to be in harmony with the Scriptures and the Lutheran Confessions. While the results of this study tend to be in harmony with that opinion, it would seem that there is the possibility of effective counseling being done, in the context of a good counseling relationship, using a wider variety of methods in dealing with judgment than were presupposed.

The basic conclusions of the study are: (1) That there is a role for judgment imposed from the outside in pastoral counseling, provided that it be the biblical concept of the judgment of God, for God's judgment is a fact of man's existence; (2) That man needs to be aware of God's judgment in order to face his problems realistically; (3) That the awareness of judgment is a prerequisite for the redemptive purpose of counseling; (4) That the counselee enters counseling feeling the effects of judgment in his situation, even though he may not be aware of the significance of what he feels; (5) The pastor's function is to assist the

counselee in assimilating the judgment that is already present in his life, not to impose judgment; (6) That the most generally effective method of bringing about this awareness and assimilation is to lead the counselee to a self-discovery of judgment, and not to tell him of it; (7) That a strong pastor-counselee relationship makes for exceptions to the previous rule and allows for a great deal of variety in method.

and detailed presentation that this present study. It is the limited purpose of this study to see this concept in relation to the situation in which pastor and counselee confront each other, which has been defined as "pastoral counseling,"¹ and not to explore, to the last detail, all the many facets of the concept of judgment. To see the biblical concept of judgment, one must begin with the various words which are translated in our English Bibles with the words, "judge," "to judge," "judgment," but one should not confine his study to these words, for there are many portions of Scripture which are very obviously speaking of one aspect of this concept or another, but which contain no single word that might be translated as "judge" or "judgment."² It is the purpose of this portion of the study to

¹Supra, p. 6.

²Examples are Gen. 3:8-24 and Matt. 25:31-46.

CHAPTER II

THE BIBLICAL CONCEPT OF JUDGMENT

The concept of judgment is one of the basic concepts of Christian doctrine and of the biblical message. It is a concept that we find in various shades of meaning throughout the Scriptures and could well be the subject of a more lengthy and detailed presentation than this present study. It is the limited purpose of this study to see this concept in relation to the situation in which pastor and counselee confront each other, which has been defined as "pastoral counseling,"¹ and not to explore, to the last detail, all the many facets of the concept of judgment. To see the biblical concept of judgment, one must begin with the various words which are translated in our English Bibles with the words, "judge," "to judge," "judgment," but one should not confine his study to these words, for there are many portions of Scripture which are very obviously speaking of one aspect of this concept or another, but which contain no single word that might be translated as "judge" or "judgment."² It is the purpose of this portion of the study to

¹Supra, p. 6.

²Examples are Gen. 3:8-24 and Matt. 25:31-46.

explore, though not to exhaust, the basic meanings of this concept and to apply them to the vertical relationship of God to man, and the vertical relationship of man to man, as both of these relationships play a part in the pastoral counseling situation.

For the purpose of this study four categories have been selected, under which the meaning of the concept of judgment will be discussed. These are: (1) judgment as rule; (2) judgment as discrimination; (3) judgment as condemnation; (4) judgment as punishment.

Judgment as Rule

The close connection between judgment and ruling is seen primarily in the Old Testament verb, shaphat, which carries the double meaning, "to judge," or, "to rule."³ This idea is most clearly seen in the book of Judges, where it says of various men, "he judged Israel for . . . years."⁴ The function of these judges of Israel was primarily that of leader of their people.⁵ Thus when the people wanted Samuel

³Volkmar Hentrick, "Krinō," Theological Dictionary of The New Testament, edited by Gerhard Kittel, translated by Geoffrey Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., c.1965), III, 923. Hereafter referred to as Kittel.

⁴Judg. 10:2-3; 12:7; 12:9; 12:14; 16:31.

⁵Leon Morris, The Biblical Doctrine of Judgment (Grand Rapids: Wm. B. Eerdmans Publishing Co., c.1960), p. 9.

to give them a king, they said, "Make us a king to judge⁶ us like all the nations."⁷ Again, at the beginning of his reign, Solomon prayed, "Give thy servant therefore an understanding mind to govern⁸ thy people."⁹

While the connection made between judging and ruling in the Old Testament seems obvious, Morris notes that we should not conceive of this rule as "power naked and unashamed,"¹⁰ but rather as "power directed towards right ends."¹¹ Thus we would note the close connection between the word for judgment, mishpat, and "justice" in 2 Sam. 8:15, "And David reigned over all Israel; and David executed judgment and justice unto all his people." The same idea is connected with the verb shaphat in Deut. 16:18, "You shall appoint judges and officers in all your towns which the Lord your God gives you, according to your tribes; and they shall judge the people with righteous judgment."

The idea of rule is also connected with the word mishpat, judgment, in the many passages that associate the judgments

⁶Heb. מִשְׁפָּט , RSV "govern."

⁷1 Sam. 8:6, KJV.

⁸Heb. שָׁפַט

⁹1 Kings 3:9.

¹⁰Morris, p. 10.

¹¹Ibid.

of God with His commandments and statutes,¹² and in those in which God commands people to do His judgments.¹³ In these passages the "judgments" of God seem to be equated with the rules or ordinances by which God exercises His rule over men.

C. H. Dodd describes the meaning of "judgment" in the Old Testament as being rule, when he says of the verb shaphat: "it denotes an act of sovereignty, expressed either in legislation or in the administration of justice, in rewarding the good and punishing the wicked."¹⁴ While one might question his complete identification of the concept of judgment with rule in the Old Testament, as Morris does,¹⁵ it seems apparent that there is a close connection between the two ideas in the Old Testament.

In the New Testament it is difficult to find explicit associations of the concepts of judging and ruling, and yet this association seems implicit in many ways. An awareness of the Old Testament association of the two concepts is reflected in The Acts of the Apostles, chapter 7, in the

¹²Examples are Deut. 11:1,32; 2 Chron. 7:17.

¹³Deut. 26:16.

¹⁴C. H. Dodd, The Interpretation of The Fourth Gospel (Cambridge: University Press, 1965), pp. 208-9.

¹⁵Morris, p. 9.

speech of Stephen, who twice quotes Ex. 7:14, where it said of Moses, "Who made thee a ruler and a judge?"¹⁶ In Romans 1, Paul argues that because God's power has been manifest in the things that are seen, the Gentiles are without excuse before God. Thus God's power places men under His judgment. Elsewhere, Paul appeals to be judged before Caesar, "where I ought to be judged."¹⁷ In the Gospel of John, Jesus discusses His "authority"¹⁸ to execute judgment.¹⁹ But perhaps the closest connection is made in the Gospel according to Matthew, chapter 25, where the day of judgment is described, even though the word, "judgment," is not contained in this section. Here the Son of Man is described as coming and sitting on His "throne,"²⁰ and the one who performs the function of separating the sheep from the goats is "the King."²¹

Thus it would seem that throughout the Scriptures, the act of judgment is, in a certain sense, a matter of ruling

¹⁶Acts 7:27,35.

¹⁷Acts 25:10.

¹⁸exousia.

¹⁹John 5:27, see also verses 22 and 30.

²⁰Matt. 25:31.

²¹Matt. 25:34.

or exercising authority. The one who judges exercises authority, or attempts to exercise authority, over those he judges.

Judgment as Discrimination

The second category under which the concept of judgment is being discussed here is judgment in the sense of discrimination. By discrimination is meant, in what follows, an action of choosing, evaluating, taking one side or another, of distinguishing between parties.

In the Old Testament the verb shaphat is sometimes used in this sense. In Ex. 18:16, Moses says, "when they have a dispute, they come to me and I decide (shaphat) between a man and his neighbor." Also, the noun mishpat is used in this sense of distinguishing between two parties, as in Deut. 1:17, "You shall not be partial in judgment, you shall hear the small and the great alike." In Luke 12:13-14, Jesus is asked to divide the inheritance between a man and his brother, and Jesus replies, "Man, who made me a judge (kritē) or a divider over you?" In His description of the day of judgment, Jesus pictures a separating or dividing of mankind into two categories, the one being chosen and the other rejected.²²

²²Matt. 25:31-42.

This distinguishing between parties is not done on an arbitrary basis but implies evaluation on the basis of standards. St. Paul says, "we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body."²³ Deut. 1:17 states that such evaluation should be done on an impartial basis, hearing both sides of the case. Such evaluation can be a deciding between two parties,²⁴ or it can be the evaluating of an individual,²⁵ or of a nation.²⁶ Such evaluation can result in the condemnation of the wrongdoer²⁷ or in the vindication of the oppressed.²⁸ In the latter case it carries with it the sense of an act of deliverance.

Judgment as Condemnation

The word, judgment, often carries with it the meaning of condemnation. This meaning is especially carried, in the New Testament, by the word, katakrinō, as in Matt. 12:41,

²³2 Cor. 5:10.

²⁴Ex. 18:16.

²⁵Ps. 35:24.

²⁶Gen. 15:14.

²⁷Infra, pp. 17-19.

²⁸Ps. 26:1; 35:24.

"The men of Nineveh will arise at the judgment with this generation and condemn it." At times even the regular New Testament verb for the action of judging, krinō, is used in this sense, as in John 3:17, "For God sent not the Son into the world to condemn²⁹ the world." Another Greek word bearing the connotation of condemnation is katadikazō which is used in Luke 6:37 in combination with krinō, "Judge not and you shall not be judged, condemn not and you shall not be condemned." In the Old Testament, the word rasha is the word for condemning and it is used to denote the result of the passing of judgment.³⁰ The verb shaphat is also used in a context that implies that the result of the action of judgment is condemnation.³¹ Also the noun misphat is used in the sense of a judgment to condemnation, as in Ps. 1:5, "The ungodly shall not stand in the judgment."

The result of such judgment, in the sense of condemnation, is the "wrath of God,"³² and the punishment of those who are judged. This punishment may take place immediately in this present life, as did the punishment of the children

²⁹krinē.

³⁰Ex. 22:9; Deut. 25:1; Prov. 12:2.

³¹Ezek. 18:30-32.

³²Ezra 8:22; Rom. 2:5-8.

of Israel for making and worshiping the golden calf,³³ or it may be tied in with the judgment on the last day resulting in punishment in the life to come.³⁴

Thus the idea of condemnation of the wicked, or ungodly, resulting in their being under God's wrath, and the recipients of His punishment, is a basic part of the concept of judgment in the Bible.

Judgment as Reproof

The final category of the basic meanings of the biblical concept of judgment, used in this study, is that of "reproof." This is a meaning that does not so much grow out of the meanings of the various words that mean "to judge" or "judgment," but rather it grows out of the context in which judgment is spoken of and illustrated.

The Hebrew verb yakah does have the double meaning of "to judge"³⁵ and "to reprove,"³⁶ but we will see this aspect of the concept most clearly by citing instances when judgment was used to reprove an individual or a group of people.

³³Ex. 32:25-29.

³⁴Matt. 25:31-42; 2 Thess. 2:1-11.

³⁵Gen. 31:37. examples are found in the books of Isaiah,

³⁶Job 13:10. See Morris, pp. 31-32.

An example is found in 2 Samuel 12, in the account of the encounter of Nathan and David, following David's sin with Bathsheba and his slaying of Uriah the Hittite. In this account, Nathan comes to David, seeking David's judgment in a matter. Nathan relates the story of the man who has been wronged,³⁷ and David pronounces the judgment of condemnation upon the man and the vindication of the wronged party.³⁸ Then Nathan confronts David with the fact that he has pronounced judgment upon himself and tells of God's threatened punishment.³⁹ Having thus been reprovved, David confesses, "I have sinned against the Lord,"⁴⁰ and receives the absolution from Nathan. Here an act of judgment is used to call to a person's attention the fact that he stands under the condemnation of God's judgment.

Much of the message of the Old Testament prophets was concerned with announcing the judgment of God to people.⁴¹ When this is the case, the message of the prophet is a

³⁷2 Sam. 12:1-4.

³⁸2 Sam. 12:5.

³⁹2 Sam. 12:7-12.

⁴⁰2 Sam. 12:13.

⁴¹A number of examples are found in the books of Isaiah, Jeremiah, Ezekiel, Hosea, Amos, and other of the prophets.

reproof to his hearers, making them aware of their sin, and calling them to repentance. The book of the prophet Jonah may serve as one example. Jonah's message was an announcing of God's judgment on the city of Nineveh.⁴² This rebuff had its desired effect, and led to the repentance of the people.⁴³

Again, Jesus, in his preaching and teaching called people's attention to the judgment of God upon themselves and upon those around them.⁴⁴ In so doing, He rebukes, reproves, and warns them of the consequences of their sin and unbelief.⁴⁵ As in the case of the Old Testament prophets, the heart of Jesus' reproofs is the call to repentance.⁴⁶ Other examples could be given from other books of the New Testament, but these should be adequate to illustrate that judgment is used as a reproof, warning people of the judgment that is, or will be, pronounced on them in terms of God's wrath and punishment, and calling them to repentance.

⁴²Jonah 3:2-4.

⁴³Jonah 3:5.

⁴⁴Examples are Matt. 5:21; 10:20-24; 12:22-42.

⁴⁵Matt. 12:38-42.

⁴⁶Matt. 12:41-42.

The ideas of rule, discrimination, condemnation, and reproof are all basic parts of the biblical concept of judgment. As this concept is further described and defined in this study, all four ideas are involved in what from this point on, is described as judgment.

The Judgment of God

The basic Old Testament emphasis about judgment is that God is the judge.⁴⁷ In Deut. 1:17 we are told, "you shall not be afraid of the face of man, for the judgment is God's." David refuses the opportunity to kill Saul with the words, "May the Lord judge between me and you."⁴⁸ Even in this situation, in which David's life had been threatened, David recognized that the right to choose between Saul and him belonged to the Lord.⁴⁹ In Ps. 96:10, God's rule and his right to judge are connected, "Say among the nations, 'The Lord reigns! . . . he will judge the peoples with equity.'" These two concepts go hand in hand, as God's rule finds expression in judgment.⁵⁰ Since God alone has the authority

⁴⁷Morris, p. 7.

⁴⁸1 Sam. 24:12.

⁴⁹1 Sam. 24:10,12,15.

⁵⁰Hentrick, pp. 924-25.

to judge, the judgment of men is not to be feared,⁵¹ and even those men who hold the position of judges over God's people derive their authority from God, for it is He who has raised them up as judges.⁵²

Moreover, "The heavens declare his righteousness, for God himself is judge!,"⁵³ thus God's judgment is a sign of His righteousness. God loves judgment.⁵⁴ He did not need a teacher to learn judgment.⁵⁵ In Deut. 32:4 we are told that "all his ways are judgment."⁵⁶ In Gen. 18:25 Abraham refers to God as the "Judge of all the earth."⁵⁷ God's judgment is not confined to His own people but extends over all the earth, and judgment is not a secondary part of His activity, but at the very heart of it.⁵⁸

This emphasis on the fact that judgment truly and rightfully belongs to God is carried over into the New Testament. In Romans 2, the right of men to judge their fellow men is

⁵¹Deut. 1:17.

⁵²Judg. 2:16.

⁵³Ps. 50:6.

⁵⁴Is. 61:8.

⁵⁵Is. 40:14.

⁵⁶King James Version.

⁵⁷King James Version.

⁵⁸Deut. 32:4.

questioned, on the basis of the fact that those who judge themselves stand under the greater judgment of God.⁵⁹ The preaching of Jesus, as in the Sermon on the Mount, calls men's attention to the fact that they must face the judgment of God upon them and upon the things that they do.⁶⁰ Again, the answer of Peter and the apostles to the Jewish council emphasizes that true judgment belongs to God.⁶¹ Finally, the references to the day of judgment are all reminders of the fact that God sits in judgment over the lives of men.⁶²

In the New Testament the question arises as to which person of the Trinity is the Judge. In John 8:50, Jesus says, "Yet I do not seek my own glory; there is One who seeks it and he will be the judge." In the same chapter, the One who seeks the glory of Jesus is identified as the Father.⁶³ This would seem to answer this concern, until one turns to John 5:22, where Jesus says, "The Father judges no one, but has given all judgment to the Son." Similarly, in the description of the day of judgment, in Matthew 25, Jesus

⁵⁹Rom. 2:2,3.

⁶⁰Matt. 5:22,25-26,30; 7:1-5,21-23.

⁶¹Acts 5:29.

⁶²2 Peter 2:9; 3:7; 1 John 4:17.

⁶³John 8:54. *Journal, Trinity, in Kittel, p. 935.*

identifies Himself, the "son of man," as the judge.⁶⁴ St. Paul, in 2 Cor. 5:10, reminds his readers that "we must all appear before the judgment seat of Christ." Do we have a contradiction here? On the surface it may appear so, but as we take the words of John 8 in their context, our difficulties seem less great. In this context, Jesus is disputing with the Jews over His authority to teach them, and in verse 28 He has said, "When you have lifted up the Son of man, then you will know that I am he, and that I do nothing on my own authority but speak thus as the Father taught me." What Jesus is saying in this discourse is that He "comes from" God and that when the Jews hear His words, they are not merely hearing the words of a man, but the words of God.⁶⁵ Thus, in verse 50, He is stressing that in facing Him they are facing, not merely the judgment of man, but the judgment of God the Father, for Jesus and the Father are one.⁶⁶ Thus we may conclude with Büchsel, "It makes no odds whether the judgment will be by God or by Jesus."⁶⁷ It is God that judges, "The Father . . . has given all judgment to

⁶⁴Matt. 25:31,34.

⁶⁵John 8:47.

⁶⁶Compare John 17:11.

⁶⁷Friedrich Büchsel, Krinō, in Kittel, p. 936.

the Son, so that all may honor the Son, even as they honor the Father,"⁶⁸ even when that judgment is carried out in the person of Jesus Christ. Similarly, Jesus says of the Spirit, "And when he comes, he will convince the world of sin and of righteousness and of judgment."⁶⁹ Again, no conflict should be found with the judgment of the Father or of Jesus. In all cases it is God who judges. The Father is judge by virtue of His authority, Jesus executes the Father's judgment,⁷⁰ and the Holy Spirit "convinces" man of that judgment.⁷¹

In Christ, God's sovereign act of judgment is carried out,⁷² evaluating the lives of men,⁷³ distinguishing between them,⁷⁴ and condemning the wicked.⁷⁵ In the preaching of Jesus the judgment of God is proclaimed to men to reprove them of their wrongdoing.⁷⁶

⁶⁸Ibid.

⁶⁹John 16:8.

⁷⁰John 5:30.

⁷¹John 16:8.

⁷²John 5:30.

⁷³Cor. 5:10.

⁷⁴Matt. 25:32.

⁷⁵Matt. 25:41.

⁷⁶Matt. 5:21-26.

In judging men, God is not arbitrary, He judges men's lives on the basis of what they have done, whether it be good or evil.⁷⁷ The standard of judgment is the Word of God. In Ps. 107:11 we are told of men who were condemned because they rebelled against the words of God. In Deut. 5:1, Israel is urged to hear the "statutes and judgments" spoken to them that day, "that ye may learn them, and keep them and do them." The commandments given are thus made a standard of judgment for God's covenant people. In the epistle to the Romans, St. Paul holds up the law as a standard of God's judgment.⁷⁸ This standard of judgment is a portion of God's word to men. Thus Jesus says, "He who rejects me and does not receive my sayings has a judge; the word that I have spoken will be his judge on the last day."⁷⁹ Again Jesus says, "he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life."⁸⁰ Thus Jesus proclaims that the standard of judgment for those who hear God's word, is how they stand in relationship to that word.⁸¹ This is

⁷⁷2 Cor. 5:10.

⁷⁸Rom. 2:17-3:30.

⁷⁹John 12:48.

⁸⁰John 5:24.

⁸¹John 8:47.

essentially a standard of one's relationship to God Himself, for Jesus is Himself identified as the Word of God.⁸² One's reaction to the words and commandments of God reveals how one stands in relationship to the God who speaks those words.⁸³ Since judgment is the basis of one's relationship with God, St. Paul argues that even those who are without the law are under God's judgment.⁸⁴

God's Judgment a Present Reality

One important aspect of the biblical concept of judgment is that man's life is presently under the judgment of God. God sees and knows every action and activity of man,⁸⁵ and He judges the activities of men as they take place. In the account of Genesis 3, when Adam and Eve sinned, they were called to account for their sin that day, judged, and from that time forth they lived under the consequences of the judgment passed upon them.⁸⁶ Similarly, when Cain killed his brother, Abel, God saw, judged, and punished his action.⁸⁷

⁸²John 1:1-18.

⁸³John 8:47; 10:5; Rom. 3:19.

⁸⁴Rom. 1:18-2:6.

⁸⁵Psalm 139.

⁸⁶Gen. 3:24.

⁸⁷Gen. 4:8-16.

Many other examples could be given from both the Old and New Testaments to show that the judgment of God is an ongoing, present reality. God is constantly evaluating the lives and situations of men, He condemns evil as it happens, and uses present punishments to reprove men and to call them to repentance.

While God's judgment is an ongoing, present reality, there is another sense in which it can be seen as having already taken place. The epistle to the Romans tells us, "For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth."⁸⁸ Here the author sees men as already being under wrath, which is now being revealed to them. This point is more clearly stated in the third chapter of this epistle:

I have already charged that all men, both Jews and Greeks, are under the power of sin, as it is written: "None is righteous, no, not one; no one understands, no one seeks for God. All have turned aside, together they have gone wrong; no one does good, not even one." "Their throat is an open grave, they use their tongues to deceive." "The venom of asps is under their lips." "Their mouth is full of curses and bitterness." "Their feet are swift to shed blood, in their paths are ruin and misery, and the way of peace they do not know." "There is no fear of God before their eyes." Now we

⁸⁸Rom. 1:18.

know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God.⁸⁹

Thus all men are pictured as being guilty, and judged as such, before God.

The Gospel of John also speaks of the present reality of judgment. The person who does not believe in Christ is already judged.⁹⁰ The person who has heard His word and rejected it, is already judged by that word.⁹¹ Jesus speaks of this world as having already been judged and the focal point of the world's judgment is His crucifixion and death.⁹²

This judgment of God upon men is manifested in the lives of men in various ways. At times it has been manifested to men in the events that happened to them. The Flood is one biblical example of this.⁹³ Another example is the confusion of tongues at the tower of Babel.⁹⁴ A number of examples are found in the Exodus account, beginning with the plagues, which were God's judgment upon Egypt.⁹⁵ In the days of the prophet Jeremiah, the defeat of Jerusalem at the hands of the Babylonians was an event

⁸⁹Rom. 3:9-19.

⁹⁰John 3:36.

⁹¹John 12:48.

⁹²John 12:31-32.

⁹³Genesis 6-7.

⁹⁴Genesis 11.

⁹⁵Exodus 7-12.

that was proclaimed as showing the judgment of God upon Judah for the sin of idolatry.⁹⁶ In the New Testament such examples are found as Jesus' cleansing of the temple,⁹⁷ the death of Ananias and Sapphira,⁹⁸ and the earthquake at Philippi.⁹⁹

At times sickness is the punishment meted out by the judgment of God as in the case of Gehazi,¹⁰⁰ or Elymas, the magician.¹⁰¹ While sickness is at times a punishment, Jesus warns His disciples against the automatic assumption that this is the case.¹⁰² In the Gospel of Luke a similar warning is issued concerning the assumption that someone upon whom disaster has fallen is a greater sinner than those who have escaped such disaster.¹⁰³ In this instance, Jesus uses these disasters as a general warning for all men of the judgment that awaits them, "unless you repent."¹⁰⁴

⁹⁶Jeremiah 7, 34.

⁹⁷Matt. 21:12-23.

⁹⁸Acts 5:1-11.

⁹⁹Acts 16:25-30, Shows God's judgment on those who had imprisoned Paul, as well as His vindication of Paul.

¹⁰⁰2 Kings 5:20-27.

¹⁰¹Acts 13:8-11.

¹⁰²John 9:1-4.

¹⁰³Luke 13:1-5.

¹⁰⁴Luke 13:3,5.

The effect of God's judgment upon man because of his sin, is also felt within man. The sin of Adam and Eve produced, in them, shame of themselves and fear of God.¹⁰⁵ When Peter realized his wrong in denying Jesus, he went out and wept bitterly.¹⁰⁶ Judas, filled with remorse over what he had done in betraying Jesus, went out and hanged himself.¹⁰⁷ In Rom. 2:15, the conscience is pictured as a judge within man, "accusing or excusing them, showing that what the law requires is written in their hearts." Thus man's guilt, shame, and the resulting fear of God show an awareness of God's judgment within man.

In Rom. 2:1-3, our attention is called to another way in which an awareness of God's judgment is manifested in the lives of men, that is in their passing judgment upon others. The question of verse 3, "Do you suppose, O Man, that when you judge those who do such things and yet do them yourself, you will escape the judgment of God?," calls to mind the very common way that men often attempt to hide their own wrongdoing by attributing it to others.¹⁰⁸ Thus we might

¹⁰⁵Gen. 3:7-10.

¹⁰⁶Matt. 26:75.

¹⁰⁷Matt. 27:3-5.

¹⁰⁸Called projection, treated further Infra., pp. 96-97.

include man's various attempts to hide his sin, and to escape its punishment, as part of the effects or manifestations of judgment within man.

Again, one can see the result of God's judgment manifested in the lives of men in what might be termed man's "bondage to sin."¹⁰⁹ This is the immediate effect of God's condemnation in this present life, and is illustrated by the following words from the epistle to the Romans:

Therefore God gave them up in the lusts of their hearts to impurity, to dishonoring of their bodies among themselves . . . For this reason God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts and receiving in their own passions the due penalty for their errors. And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct. They were filled with all manner of wickedness, evil, covetousness, malice. Full of envy, murder, strife, deceit, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless. Though they know God's decree that those who do such things deserve to die, they not only do them but approve those who practice them.¹¹⁰

In this conflict within man, between his awareness of what things "ought to be" in his life and the way they actually

¹⁰⁹Rom. 6:16.

¹¹⁰Rom. 1:24-32. Emphasis mine.

are, in his being trapped in knowing that his life has gone wrong though he cannot stop doing the wrong, in the physical, mental, and emotional results of his wrongdoing, God's judgment is manifested within the life of man. It was an awareness of this war within, between what one ought to be and is, that prompted the apostle to cry out, "Wretched man that I am! Who will deliver men from this body of death?"¹¹¹

Another manifestation, in the lives of men, of the judgment of God is seen in the relationships of men toward Jesus Christ. This is the dividing line for God's judgment for we are told, "He who believes in him is not condemned; he who does not believe is condemned already."¹¹² On the one hand, the person who believes on Jesus is judged as not condemned¹¹³ and thus is freed from the threat of judgment, liberated for the new life in Christ.¹¹⁴ On the other hand, the person who rejects Christ is already condemned, and "the wrath of God rests upon him."¹¹⁵ Such judgment is manifested in the life of those who have rejected Christ,

¹¹¹Rom. 7:24; see Rom. 7:13-25.

¹¹²John 3:18.

¹¹³Rom. 8:1.

¹¹⁴Rom. 6-8.

¹¹⁵John 3:36.

¹²³Rom. 3:20.

in their opposition to Christ,¹¹⁶ in refusal to hear the word of Christ,¹¹⁷ and in refusal to hear the words of His disciples as they witness to Him.¹¹⁸ While active opposition to Christ is a manifestation that a person has the wrath of God abiding on him, it is a hindrance to his recognizing the judgment that he is under, for in this position a person assumes for himself the right to judge.¹¹⁹

Finally, God's judgment is manifested to men through the law. The law demands the obedience of man,¹²⁰ it places those who do not keep it under a curse,¹²¹ it holds those under it accountable to God,¹²² and gives to men the knowledge of sin.¹²³ In other words, it shows men what their lives ought to be, gives them a standard of comparison for their lives as they actually are, so that in the comparison of what they are and what they "ought to be," they become aware of the judgment of God upon their lives. This is an

¹¹⁶An example is the Pharisees in John 9, 10.

¹¹⁷John 8:47.

¹¹⁸Luke 10:16.

¹¹⁹John 8:12-20.

¹²⁰Gal. 3:12.

¹²¹Gal. 3:10.

¹²²Rom. 3:19.

¹²³Rom. 3:20.

important function of the law as it enables man to see himself in the truth of his sinful condition.¹²⁴ Since the law shows up all men as sinners,¹²⁵ it reveals to all men the justness of God's condemnation of them for their sin.¹²⁶ The function of the law is to reprove man, to make them aware of their wrongdoing, which places them under God's condemnation, and to show them that they cannot stand in God's judgment.¹²⁷ The purpose of such reproof is to prepare men's hearts to receive the message that man is justified by faith¹²⁸ through the merits of Jesus Christ.¹²⁹

Man lives under judgment in the daily living out of his life. As man lives, both he, and the things that he does are evaluated by God. As God's standards demand perfection from man,¹³⁰ man is constantly found lacking, and so, lives under the judgment of condemnation. God is continually

¹²⁴Rom. 7:7-13.

¹²⁵Rom. 2:15 and Rom. 3:9-19.

¹²⁶Rom. 3:8.

¹²⁷Ps. 130:3.

¹²⁸Rom. 3:28.

¹²⁹Rom. 5:9.

¹³⁰Matt. 5:48.

calling man's attention to the judgment he is under through events, through shame and guilt, through His law, and through confrontation with the word of Jesus Christ.

God's Judgment to Come

While the Bible teaches that man lives under God's judgment in the present living out of his life on earth, it also teaches that there is a sense in which man still awaits the judgment of God. While some would find a conflict in this double emphasis of "already" and "still to come,"¹³¹ it is not contradictory, but rather complementary.¹³² In speaking of the judgment to come, the Bible tells us, "It is appointed unto man once to die, and after that the judgment."¹³³ Thus the judgment awaits man after death.

The judgment to come is referred to in different ways as a day to come. It is called the "day of God,"¹³⁴ "the day of the Lord,"¹³⁵ "the day of our Lord Jesus Christ,"¹³⁶

¹³¹Morris, pp. 57-59.

¹³²Büchsel, p. 940: "Judgment begins in this life, it is simply consummated in the next." See also, Morris, p. 60.

¹³³Heb. 9:27.

¹³⁴2 Peter 3:12.

¹³⁵2 Peter 3:10.

¹³⁶1 Cor. 1:8.

"the last day,"¹³⁷ "the day of wrath when God's righteous judgment will be revealed,"¹³⁸ "the day of redemption,"¹³⁹ and "the day of visitation."¹⁴⁰ The day will take place when Christ returns to earth in glory,¹⁴¹ and then the dead will be raised.¹⁴² On that day men shall be separated by Christ.¹⁴³ The judgment will be on the basis of the works that men have done.¹⁴⁴ Those that have done good shall receive eternal life, and those that have done evil, or have neglected to do the good, shall receive eternal punishment.¹⁴⁵ No one shall escape that judgment.¹⁴⁶ Both living and dead shall be judged.¹⁴⁷ In that day nothing will remain hidden, for God shall judge even the secrets of men.¹⁴⁸ Though

¹³⁷John 6:39.

¹³⁸Rom. 2:5.

¹³⁹Eph. 4:30.

¹⁴⁰1 Peter 2:12.

¹⁴¹2 Thess. 1:17.

¹⁴²1 Thess. 4:16.

¹⁴³Matt. 25:31-42.

¹⁴⁴Rom. 2:6.

¹⁴⁵Matt. 25:31-42; 2 Thess. 1:5-10.

¹⁴⁶Rom. 2:33; Matt. 23:33.

¹⁴⁷1 Thess. 4:13-17.

¹⁴⁸Rom. 2:16.

believers must also face the day of judgment,¹⁴⁹ they need not fear, "for there is no condemnation for those who are in Christ Jesus."¹⁵⁰ Since they are justified by Christ, no one shall lay any charge against them.¹⁵¹ This is also indicated in Matthew 25, by the fact that nothing evil is said of those who are saved, while nothing good is said about those who are condemned.¹⁵² While men are judged on the basis of their works, the believer's sins are forgiven,¹⁵³ and as such no longer condemn him.¹⁵⁴ The unbelievers, on the other hand, have no good works to stand in that day, since, "without faith it is impossible to please him."¹⁵⁵ Thus the day of judgment is a day of condemnation for those who do not believe, but a day of salvation for the believers.

The proclamation of the coming day of judgment in the Scriptures would seem to have a twofold purpose. It serves

¹⁴⁹Matt. 25:31-42.

¹⁵⁰Rom. 8:1.

¹⁵¹Rom. 8:33ff.

¹⁵²Francis Pieper, Christian Dogmatics (St. Louis: Concordia Publishing House, 1953), III, 540.

¹⁵³Acts 13:38-39.

¹⁵⁴Rom. 8:1.

¹⁵⁵Heb. 11:6.

to remind men of God's wrath over their sin,¹⁵⁶ to call them to repentance,¹⁵⁷ and to prepare them for the saving message of the Gospel. On the other hand, it serves to comfort the believers with the promise of deliverance from the afflictions of this life.¹⁵⁸

The Merciful Purpose of God's Judgment

In John 3:17, Jesus is quoted as saying, "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." This thought should always be kept in mind as one deals with the biblical concept of judgment. In making His judgment known to man, it is God's purpose to save mankind. God reveals to men the seriousness of their condition, so that men might attend to their need for salvation, and be made ready to receive the gift of redemption through faith in Jesus Christ.¹⁵⁹ Thus God's judgment, being revealed to men in their present existence, has as its end purpose their merciful deliverance from the condemnation which awaits them apart from Christ.

¹⁵⁶Rom. 2:5.

¹⁵⁷2 Peter 4:13.

¹⁵⁸Ibid.

¹⁵⁹Rom. 3:21-26; 5:12-21.

The Judgment of Man

While the Bible emphasizes that judgment is a prerogative of God, it also speaks of man as a judge. The fact of the matter is that man does judge, he evaluates and chooses. The question at issues is, when and how is man to judge, and when and how is he not to judge?

One aspect of the biblical concept of judgment is that, in a sense, man is his own judge, for man condemns himself before God. For man is without excuse before God,¹⁶⁰ he has sinned,¹⁶¹ and thus he has brought the condemnation of God upon himself.¹⁶² Jesus is quoted as saying that he does not judge anyone, but the one who rejects Him has a judge, "the word which I have spoken."¹⁶³ Thus the man who rejects the word of Jesus passes judgment upon himself. Again, those who reject Jesus are held responsible for their own condemnation because they "refuse to come" to Him, in spite of the testimony of the Scriptures.¹⁶⁴ In the Gospel of John 3:18-19, we are told:

¹⁶⁰Rom. 1:20-21; 2:1.

¹⁶¹Rom. 3:23.

¹⁶²Rom. 2:5.

¹⁶³John 12:47,48.

¹⁶⁴John 5:40.

he who does not believe is condemned already, because he has not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and men loved the darkness rather than the light, because their deeds were evil.¹⁶⁵

Again, man passes judgment upon himself when he passes judgment on others, because he is guilty of the same things which he condemns in others.¹⁶⁶ In condemning these things in others, man adds his agreement to God's condemnation of those who do such things and makes himself without any excuse for doing them.¹⁶⁷ Thus man can be said to be his own judge, for by his sin, and by his unbelief, he brings himself under the wrath and condemnation of God.

Beyond this, man is often the instrument of God in proclaiming God's judgment to others. Man is not to presume to make himself the judge. He stands under the judgment of God and is not even qualified to judge his own self.¹⁶⁸ He has no right to stand in judgment, or to condemn others, as he is under the same condemnation that they are under.¹⁶⁹

¹⁶⁵For a similar thought see 1 John 5:10.

¹⁶⁶Rom. 2:1; Matt. 7:1-5.

¹⁶⁷Rom. 2:2.

¹⁶⁸1 Cor. 4:1-5.

¹⁶⁹Rom. 2:1; Matt. 7:1-5.

For a man to presume to sit in judgment over himself or his fellow man would be to presume to assume the authority of God, who alone is the Judge. Beyond this, man's own sin blinds him so that he cannot properly see to evaluate the sins of his fellow men.¹⁷⁰

But even though men have no right to judge one another, God has used men to proclaim His judgment upon others down through the ages. Moses, for example, selected men to be judges of the people, but in so doing reminded them that "the judgment is God's" and that they must be careful in the exercise of their office.¹⁷¹ In the book of Judges, we are told that the "Lord raised up judges."¹⁷² It was God who gave these men their office and their authority was derived from Him. The prophets often brought messages of judgment upon the people,¹⁷³ but these were not their own messages, they were the proclamation of the Lord's judgment upon the people.¹⁷⁴ In the New Testament, St. Paul pronounces judgment upon the immoral man in the congregation at Corinth,

¹⁷⁰Matt. 7:1-5.

¹⁷¹Deut. 1:16-17.

¹⁷²Judg. 2:16.

¹⁷³Examples would be Isaiah 1, 2.

¹⁷⁴Is. 1:2. Peter 3:18.

however, he does not do so on the basis of his own authority, but "in the name of the Lord Jesus."¹⁷⁵ His purpose in pronouncing judgment upon the man is not to condemn him, or to assert himself over that man, but so that the man might be saved from his sin.¹⁷⁶ Jesus instructs his disciples that there are times when a brother must have his fault called to his attention, and He gives specific instructions as to a procedure that is to be used so that the brother might be gained.¹⁷⁷ Again, there is the responsibility of the church to bring the judgment of God to bear upon a member who is living in immorality.¹⁷⁸ The writers of the New Testament do not hesitate to make people aware of their sins,¹⁷⁹ or to tell them of the coming judgment of God,¹⁸⁰ but they do so in order to be able to remind them of their salvation.¹⁸¹ While it is not man's business to condemn his fellow man, God has given to man a role in bringing back sinners from

¹⁷⁵1 Cor. 5:4.

¹⁷⁶1 Cor. 5:5.

¹⁷⁷Matt. 18:15-20.

¹⁷⁸1 Cor. 5:9-13.

¹⁷⁹Gal. 3:1-5.

¹⁸⁰2 Peter 3.

¹⁸¹Gal. 3:13; 2 Peter 3:18.

the error of their ways,¹⁸² and this may mean that a person must reprove his fellow man in order to make him aware of his sin.¹⁸³ But even when man proclaims judgment, the judgment is still God's, and the man who proclaims it must remember that he is condemned by the same law that he proclaims to his fellow man. Thus he must be careful not to put a stumbling block in the way of another by imposing his own judgment.¹⁸⁴

There are senses in which man is encouraged to judge. Christians are encouraged to judge among themselves, in the sense of settling disputes among themselves.¹⁸⁵ Again, the Christian is encouraged to judge the things that he strives for in his own life, as to whether they are good or evil, and to aim for the good rather than the evil.¹⁸⁶ Men are also called upon to examine their own lives and to see their own lives in the light of God's judgment.¹⁸⁷ Finally, Christians are to evaluate the teachings they hear and to

¹⁸²James 5:19-20.

¹⁸³2 Thess. 3:14-15.

¹⁸⁴Rom. 13:14.

¹⁸⁵1 Cor. 6:1-5.

¹⁸⁶Eph. 5:3-19.

¹⁸⁷2 Cor. 13:5.

judge whether or not they are from God.¹⁸⁸ Here again, it is not man that judges in the final analysis, for God gives to man the standard of judgment.¹⁸⁹

In summary, while man is not to usurp God's position as judge, he must evaluate some things in his own realm of experience and make choices on the basis of the standards God has given to him. Man is not to condemn his fellow man, but, for the purpose of aiding him, will find that it is necessary at times to bring to his attention the fact that he is under the judgment of God.

¹⁸⁸₁ John 4:1.

¹⁸⁹₁ John 4:2.

¹"Bonds Declaration," *The Book of Concord*, edited and translated by Theodore G. Tappert (Philadelphia: Muhlenberg Press, c.1957), Article I, 6, p. 509. Hereafter edition will be referred to as BC.

²BC, Article I, 9, p. 510.

CHAPTER III

THE CONCEPT OF JUDGMENT IN LUTHERAN DOCTRINE

As it is the purpose of this study to propose principles for relating the concept of judgment to pastoral counseling as it is practiced within the tradition of the Lutheran Church, it is necessary to take a brief look at how the concept of judgment has been treated in the teachings of the Lutheran Church. The primary source for this brief portion of this study has been the Book of Concord, which contains those confessions of the Lutheran Church, which serve as a norm for the teaching of the Lutheran Church.

What do the Symbolical Books of the Lutheran Church teach concerning judgment? To begin with they emphasize that man lives under judgment because of sin. Man is under the judgment of God because of original sin, which has "thoroughly and entirely poisoned and corrupted human nature" so that we are "by nature the children of wrath, of death, and damnation."¹ All men are under this judgment,² for original sin, in itself, is enough to condemn "Adam's

¹"Solid Declaration," The Book of Concord, edited and translated by Theodore G. Tappert (Philadelphia: Muhlenberg Press, c.1959), Article I, 6, p. 509. Hereafter edition will be referred to as BC.

²Ibid., Article I, 9, p. 510.

children" to "death, eternal damnation, together with other bodily, spiritual, temporal, and eternal misery."³ Out of this corrupted nature comes all "actual sins."⁴ These actual sins also make us subject to the wrath of God,⁵ and since God judges the heart of man, as well as his outward acts,⁶ the sinful thoughts of man are included in the actual sins which incur God's wrath. The point is made that man is not condemned because of his humanity, which God created as good, but because he has become corrupted in "thoughts, words, and deeds."⁷ Since our nature is corrupted and is thus under God's judgment, God owes nothing to man,⁸ and "No injustice is done to those who are punished and receive their 'wages of sin.'"⁹ Thus the Lutheran Confessions view man as responsible for his own condemnation by virtue of his sin. Man is under the judgment of God because of both original and actual sin and the "Solid Declaration" quotes Luther as

³Ibid., Article I, 13, p. 511.

⁴"Epitome," BC, Article I, 21, p. 468.

⁵"Solid Declaration," BC, Article V, 20, p. 561.

⁶"Apology," BC, Article IV, 35, p. 112.

⁷"Solid Declaration," BC, Article V, 17, p. 561.

⁸Ibid., Article XI, 20, p. 626.

⁹Ibid., Article XI, 21, p. 626.

saying, "ultimately the worst damage is that we shall not only endure God's eternal wrath and death but that we do not even realize what we are suffering."¹⁰

It is a sign of God's mercy toward us that He "permits us to behold his righteous and well deserved judgment over certain lands, nations, and people so that, as we compare ourselves with them and find ourselves in the same condemnation, we may learn . . . to recognize . . . God's . . . grace."¹¹ Thus the Confessions see God as one who manifests His judgment through people and events outside of themselves. God also manifests His judgment within man through the "terrors of conscience."¹² In these terrors, the conscience sees the "foulness of sin"¹³ and is driven to flee God's wrath. These "terrors of sin and death are not merely thoughts in the intellect but are also a horrible turmoil in the will as it flees God's judgment."¹⁴ Thus Lutheran teaching takes very seriously man's feelings of guilt and shame, as the evidence of man's fleeing the judgment of God.

¹⁰Ibid., Article I, 62, p. 519.

¹¹Ibid., Article XI, 60, p. 626.

¹²"Apology," BC, Article XII, 31-34, p. 186.

¹³Ibid., Article XII, 32, p. 186.

¹⁴Ibid., Article IV, 304, p. 154.

Man cannot stand the judgment of God in his fallen condition,¹⁵ and, as long as man feels that God is angry with him, he "flees his wrath and judgment."¹⁶ But while one might be tempted to conclude that, according to Lutheran teaching, it would be a good thing if man were not aware of God's wrath and judgment, just the opposite is the case. As long as man does not feel God's wrath and judgment, "he can imagine that he wants to love God and that he wants to do good for God's sake."¹⁷ This can only be a false illusion, for man is under judgment by virtue of both original and actual sin. The judgment of God and its manifestations in the terrors of conscience are good in themselves, as they end our "philosophical speculations" that we could of ourselves love God,¹⁸ and drives out our trust in works.¹⁹ A common reaction, when men feel the wrath of God, is that they become angry with God in return.²⁰ It is impossible to feel God's wrath and to think that we can love Him.²¹ God

¹⁵Ibid., Article IV, 329, p. 158.

¹⁶Ibid., Article IV, 312, p. 155.

¹⁷Ibid., Article IV, 9, p. 108.

¹⁸Ibid., Article IV, 36-37, p. 112.

¹⁹Ibid., Article IV, 20, p. 110.

²⁰Ibid., Article IV, 301, p. 153.

²¹Ibid., Article IV, 36, p. 112.

makes us feel His wrath so that we may be aware of the judgment we are under, and of the judgment to come,²² for the purpose of dashing away all false security and hopes, so that we may learn that we can be saved only through the reconciliation of Christ.²³ Thus, according to Lutheran teaching, it is a good thing for man to be aware of God's judgment, for only when he is aware of judgment is he truly aware of his lost condition, and only then is he truly ready to receive the gracious message of the Gospel.

Since men are under judgment, they are not to judge their fellow men, not even by gossip, for to do so would be to usurp the "judgment and office of God."²⁴ On the other hand, "Necessity requires one to report evil, to prefer charges, to attest, examine, and witness,"²⁵ and, "magistrates, parents, even brothers and sisters and other good friends are under mutual obligation to reprove evil where it is necessary and beneficial."²⁶ So there is a time and a

²²"Smalcald Articles," BC, Preface, 9, p. 290.

²³"Solid Declaration," BC, Article I, 6, p. 509, and "Apology," BC, Article IV, 179, p. 131.

²⁴"Large Catechism," BC, Eighth Commandment, 268, p. 268.

²⁵Ibid., Eighth Commandment, 274, p. 402.

²⁶Ibid., Eighth Commandment, 275, p. 402.

place where man must judge, that is, reprove, even though he has no right in his own person to do so.²⁷ The right way for man to judge his fellow man is on the basis of Matthew 18.²⁸

Judgment, The Purpose of The Law

In the Apology to the Augsburg Confession, Article XII, "judge" is defined as meaning "to condemn sins."²⁹ According to the Lutheran Confessions, this judgment is the purpose and function of the law. The law is described as follows:

the law is a divine doctrine which reveals the righteousness and immutable will of God, shows how man ought to be disposed in his nature, thoughts, words, and deeds in order to be pleasing and acceptable to God, and threatens the transgressors of the law with God's wrath and temporal and eternal punishment. For as Luther says against the nomoclasts, "Everything that rebukes sin is and belongs to the law, the proper function of which is to condemn sin and lead to a knowledge of sin."³⁰

To be noted, in the above quotation, is that the law is described as a "divine doctrine," showing the "will of God," and so it is a standard given to man by God, and not one

²⁷Ibid., Eighth Commandment, 274, p. 402.

²⁸Ibid., Eighth Commandment, 276, p. 402, the original text reads Matt. 19, see footnote on page 402, of Tappert.

²⁹Ibid., Eighth Commandment, 163, p. 208.

³⁰"Solid Declaration," BC, Article V, 17, p. 561, see also "Epitome," BC, Article V, 4, p. 478, for comparison.

that man has invented for himself. It shows man what he "ought" to be and thus invites comparison with what he is. It threatens those who are not what they ought to be with God's punishment.

Since all have transgressed the law, the law judges all men as being subject to God's wrath and punishment.³¹ The law exposes original sin and shows man how corrupt he is, which is something that he would not recognize or believe without the law.³² The law exposes sin, so that men learn to know its true nature, and become aware that it brings condemnation.³³ The law always accuses men, as men cannot look at its righteousness without having their own unrighteousness revealed.³⁴ Thus the law exposes to men their hypocrisy and pretense and makes them face up to themselves as they really are by virtue of their sin, both original and actual, in their relationship to God.³⁵

³¹"Apology," BC, Article IV, 103, p. 121, and "Solid Declaration," BC, Article V, 20, p. 561.

³²"Smalcald Articles," BC, Part III, Article II, 4, 5, p. 303.

³³"Epitome," BC, Article V, 8, pp. 478-79, also "Apology," BC, Article IV, 35, p. 125.

³⁴Ibid., "Apology," BC, Article IV, 38, p. 112, and 135, p. 125. For a fuller treatment of the accusing function of the law in Lutheran doctrine see, Werner Elert, Law and Gospel (Philadelphia: Fortress Press, c.1967), pp. 7-13.

³⁵"Smalcald Articles," BC, Part III, Article II, 1, p. 303.

The law terrifies consciences³⁶ because, by the law, "sin is recognized but its guilt is not relieved."³⁷ The function of the law is to bring a person to that point where he "earnestly desires help,"³⁸ although the law itself does not show where such help can be obtained. Thus, the law, used by itself, would be harmful as it would bring terror, but no relief for that terror.³⁹

Judgment, The Preparation for the
Reception of the Gospel

The law has the purpose of convincing men that they are lost, but its purpose is not to let them wallow in their despair. It is to bring men to contrition,⁴⁰ so that they may be prepared to receive the Gospel, which tells them of God's free grace in forgiving them their sins.⁴¹ It is through faith alone that man is justified and finds freedom

³⁶"Apology," BC, Article IV, 62, p. 115.

³⁷Ibid., Article IV, 103, p. 121.

³⁸"Smalcald Articles," BC, Part III, Article II, 4, 5, p. 303.

³⁹"Apology," BC, Article IV, 103, pp. 121-22, 301, p. 153.

⁴⁰Ibid., Article XII, 48, p. 188.

⁴¹Ibid., Article IV, 140-44, pp. 126-27.

from the judgment of God.⁴² Faith has its existence in penitence and cannot exist in those who "take pleasure in their lusts and obey them."⁴³ It is for this reason that judgment must be proclaimed through the law, so that men might be prepared, through contrition, to receive the Gospel message of forgiveness through faith in Christ.⁴⁴ Thus, the law is not an end in itself, but has its end in the proclamation of the Gospel.⁴⁵ As the law is to be proclaimed to remove barriers to the reception of the Gospel, the church must remember that it is not enough to preach the law, as the promise of forgiveness must follow the terrifying of men's consciences.⁴⁶ Thus, the preaching of the law has as its purpose the producing of penitent hearts, which are fertile soil for faith.⁴⁷

Since the object of the law is to prepare hearts for the Gospel by bringing them to penitence, the question of confession of sins becomes involved, for it is in confession

⁴²Ibid., Article IV, 86, p. 119.

⁴³Ibid., Article IV, 142-43, p. 126.

⁴⁴Ibid., Article XII, 29-30, p. 185.

⁴⁵Ibid., Article XII, 53, p. 189.

⁴⁶Ibid., Article IV, 257, p. 144.

⁴⁷Ibid., Article IV, 142-43, p. 126.

that a person acknowledges that he is under the judgment of God, and seeks the mercy of God for his sins.⁴⁸ Confession is declared to be a great blessing to the church, as it has its end in the word of absolution.⁴⁹ Private confession to the brother in faith is especially encouraged.⁵⁰ However, some warnings are attached. Confession should not be coerced,⁵¹ but should be encouraged by stressing the blessings received in it.⁵² In confession, the enumeration of sins is not necessary and should not be required,⁵³ because it makes men doubtful of their complete forgiveness.⁵⁴ Ministers are to remember that it is not their purpose to investigate secret sins, as the command given to them is to forgive sins,⁵⁵ and they absolve people even of sins that they do not remember.

⁴⁸Ibid., Article XII, 107-8, p. 198.

⁴⁹"Large Catechism," BC, Confession, 20-22, p. 459.

⁵⁰Ibid., Confession, 13-14, p. 458.

⁵¹Ibid., Confession, 30, p. 460.

⁵²Ibid., Confession, 20-35, pp. 459-61.

⁵³"Apology," BC, Article XI, 6-8, p. 181.

⁵⁴Ibid., Article XII, 110, p. 198.

⁵⁵Ibid., Article XII, 103-5, p. 197.

⁶⁰"Solid Declaration," BC, Article VI, 4, p. 564.

In general, sins should not be broadcast and proclaimed, for having a knowledge of sins does not give one a right to judge the sinner, nor to make his sins the talk of the town.⁵⁶ However, in the case of a public sin that is already known, it is permissible to publicly denounce the sin and to shun the person involved.⁵⁷ While this concession to human judgment would seem to contradict many of the things that have been mentioned previously, we must remember that the standard for judgment must always be God's law, and that the purpose of even this public condemnation, is that reproof which makes people aware of their sins, and is "for their improvement."⁵⁸

Something must also be said about the use of the law, or judgment, in the life of the person who has already come to faith.⁵⁹ Since the believer is freed from the curse of the law,⁶⁰ one might conclude that the concept of judgment

⁵⁶"Large Catechism," BC, Eighth Commandment, 266, p. 401.

⁵⁷Ibid., Eighth Commandment, 284, p. 403.

⁵⁸Ibid., Eighth Commandment, 285, p. 403.

⁵⁹For a more thorough discussion of the role of the law in the life of a believer, see Helmut Thielicke, Theological Ethics (Philadelphia: Fortress Press, c.1960), I, Chap. 8, particularly pp. 126-33.

⁶⁰"Solid Declaration," BC, Article VI, 4, p. 564.

no longer applies to him in any way. However, the Lutheran Confessions stress that, since a Christian is not renewed perfectly and completely, he still requires the reproof of God's law to encourage him in living the Christian life,⁶¹ and to rebuke him when he falls into sin.⁶² But, once again, the emphasis is on the law as a preparation for the Gospel. The purpose of judgment is not to condemn the weak or stumbling Christian, but to restore him through the message of the Gospel.⁶³

Principles For Applying the Law to Men

Since Lutheran doctrine stresses that it is through the law that men become aware of the judgment of God on their own lives and over the lives of others, the Lutheran pastor, who would make use of the concept of judgment in the counseling situation, should be aware of certain principles, which should govern his use of the law. C. F. W. Walther, in his book, The Proper Distinction Between Law and Gospel, lists twenty-five theses, which outline and delineate the

⁶¹Ibid., Article VI, 90, p. 565.

⁶²Ibid., Article VI, 14, p. 566.

⁶³Ibid.

relationship and use of Law and Gospel according to Lutheran teaching.⁶⁴ Many, if not all, of these would be applicable in showing what the Lutheran Church has taught to be the proper use of the law. However, for the purpose of this study, the attempt has been made to summarize these Lutheran concerns in three principles, which should be kept in mind by one who would make use of God's law in his relationships with his fellow men.

The first of these principles has to do with the proper order of law and gospel. Lutheran teaching has insisted that the law properly comes before the gospel, and not the other way around.⁶⁵ It is the purpose of the law to make man aware of his sinfulness, to show him the wrath and condemnation of God against him because of his original and actual sin, to terrify his conscience, so that he seeks for help and forgiveness. The gospel is the message of God's forgiveness, and is the proper answer for the heart that is terrified by the law. Thus, the function of the law is to

⁶⁴C. F. W. Walther, The Proper Distinction Between Law and Gospel (St. Louis: Concordia Publishing House, n.d.), pp. 1-4. Reproduced from the Terman edition of 1897 by W. H. T. Dau.

⁶⁵Ibid., Thesis VII, p. 2. For a discussion contrasting the Lutheran order with that of Calvin, Gospel-Law, see Thieliicke, I, Chap. 7, pp. 94-125.

prepare for the reception of the gospel.⁶⁶ The law and gospel, strictly speaking, perform opposite functions,⁶⁷ and yet they are not opposed to each other, but, in the proper order, complement each other.⁶⁸ The law and the gospel are to be used together, but in the proper order,⁶⁹ and with the proper distinction between them.⁷⁰ The gospel should not be mingled with the law, so that its message becomes one of reproof rather than forgiveness,⁷¹ nor should the proclamation of the gospel precede the preaching of the law, as this produces a false sense of security which enables men to evade the full weight of God's judgment upon their lives.⁷² When law is mingled with gospel, people cannot be properly prepared for the reception of the gospel.⁷³ The proper order

⁶⁶"Solid Declaration," BC, Article V, 14-15, pp. 560-61.

⁶⁷Elert, pp. 1-6.

⁶⁸Paul Althaus, The Divine Command (Philadelphia: Fortress Press, c.1966), pp. 22-25.

⁶⁹"Solid Declaration," BC, Article V, 15, p. 561.

⁷⁰Elert, p. 1.

⁷¹"Epitome," BC, Article V, 7, p. 478.

⁷²Francis Pieper, Christian Dogmatics (St. Louis: Concordia Publishing House, c.1953), III, 244.

⁷³Walther, p. 90.

is law first, and then, gospel, and is illustrated in Mark 1:15, "Repent (law), and believe in the gospel (gospel.)"

The second principle, is that the purpose of applying the law is redemptive. Since the purpose of the law has been defined with such words as, "to rebuke," "to condemn," "to terrify," this might seem to be somewhat contradictory. But, as was shown before, the purpose of the law is to prepare for the reception of the gospel. It is not enough to terrify the conscience of a sinner with the law, the gospel, which brings relief to the terrified conscience, must follow.⁷⁴ This is true no matter what the situation is, in which the law is being applied. For example, when a man is admonished according to Matthew 18, the purpose of doing it is for his own good,⁷⁵ or, when a person is encouraged to confess his sins, it is for the purpose of receiving the absolution,⁷⁶ and not for the mere reciting of sins.⁷⁷ Thus, the person who would apply the law must

⁷⁴"Smalcald Articles," BC, Part III, Article III, 4-8, p. 304.

⁷⁵"Large Catechism," BC, Eighth Commandment, 281-283, p. 403.

⁷⁶"Apology," BC, Article XII, 61, p. 190.

⁷⁷"Augsburg Confession," BC, Article XXV, pp. 61-63.

remember that the law, or judgment, is not an end in itself, but that its purpose is only finally realized when the gospel comforts the terrified conscience and a man is saved through faith in Christ.

The final principle for applying the law is, that the person applying the law must remember that the purpose of the law has been accomplished when the conscience of a sinner is terrified at the realization of God's wrath over his sin.⁷⁸ It is the purpose of the law to bring terror to the hearts of those who are unaware of their sins and God's judgment over them. Once they become aware of God's judgment, so that their hearts are terrified, the law has accomplished its purpose and it is time for the application of the gospel. Walther gives us a guideline in the eighth of his theses:

The Word of God is not rightly divided when the Law is preached to those who are already in terror on account of their sins; or the Gospel to those who live securely in their sins.⁷⁹

The proper time and place for the application is seen as one contrasts the two parts of this thesis. The law is to be applied to those who are secure in their sins, so that their security might be shaken, so that they may learn the reality

⁷⁸"Smalcald Articles," BC, Part III, Article II, 4, 5, p. 303.

⁷⁹Walther, p. 2.

of their lost condition, and thus be prepared for the only thing that can bring them salvation, the message of the gospel. It is important to know the proper time to apply the law, but it is just as important to know when not to apply it. The end purpose of counseling, as well as any other aspect of pastoral care, is redemptive, and once a person's conscience is terrified, there is no longer any point in adding to the terror by demanding detailed confessions,⁸⁰ or by making demands for some kind of satisfaction.⁸¹ The end purpose of the Christian message is the forgiveness of man's sins through faith in Jesus Christ. This is not produced by contrition, but is the work of God through the gospel. Thus when a person indicates that he is experiencing the terrors of conscience over his sin, our concern should be the application of the gospel, rather than the application of the law.

⁸⁰"Apology," BC, Article XII, 104, p. 197.

⁸¹Ibid., Article XII, 75, 76, p. 193.

CHAPTER IV

FACTORS OF JUDGMENT IN COUNSELING

Rollo May has written that it would be theoretically desirable that a counselor forget his own experiences, and become almost a tabula rasa in the counseling situation.¹ If such an attitude was possible, the concept of judgment could play only a one sided part in the counseling situation, coming from the counselee and his environment. Whether such a neutral position on the part of the counselor would be desirable, or not, is itself debatable.² But, desirable or not in theory, in practice it would seem to be quite impossible,³ for even those who claim to be non-judgmental in the counseling situation do have goals for which they strive, and standards by which they judge the progress of the counseling situation. As soon as a counselor has any kind of a goal for his counselee, he has determined that some things

¹Rollo May, The Art of Counseling (Nashville: Abingdon Press, c.1939), p. 82.

²One who takes issue is G. Brillenburg Wurth, Christian Counseling (Philadelphia: The Presbyterian and Reformed Publishing Co., c.1962), p. 199.

³H. Walter Yoder, "Judgmental Attitudes in Pastoral Counseling," The Journal of Pastoral Care, IX (Fall 1955), 222-23.

would be good, and others bad, as the outcome of the counseling situation, and the mere evaluation of whether or not the counselee is moving toward the good, or bad, involves judgment.⁴ Moreover, it is impossible for the counselor to divorce himself from his past experiences, from his beliefs, and from the values that he applies to his own life.⁵ Thus the counselor cannot eliminate judgment on his part from the counseling situation. The counselee also brings his values, experiences, and judgments to the counseling situation.⁶ Whether we desire it, or not, judgment does play a part in the counseling situation, and this is especially true in the case where the counselor is, at the same time, a pastor. Therefore, those factors which make judgment a part of pastoral counseling must be taken into account if one is to approach the task of pastoral counseling realistically.

For the purpose of this study, these factors of judgment will be considered under two headings; first, those which originate from within the person of the pastor, or are

⁴Paul Halmos, The Faith of The Counselors (New York: Schocken Books, c.1966), pp. 97-98.

⁵Yoder, IX, 222.

⁶Carroll A. Wise, The Meaning of Pastoral Care (New York: Harper & Row, c.1966), p. 9.

a part of his office; second, those which originate from within the counselee or his environment.

Factors of Judgment in the Position of the Pastor

One of the factors that distinguishes a pastoral counselor from a secular counselor is his role as a representative of God.⁷ He is viewed as God's representative by society,⁸ and very probably views his own role in this light.⁹ As God's representative, he will view the counseling relationship as having the added dimension of man's relationship with God now and in the life which is to come, as well as being the more immediate relationship of man to his fellow man and to the present circumstances of his life.¹⁰ Also he may feel certain responsibilities toward God in what he says and does, as he works toward those goals, which he feels that God has given to him.¹¹

⁷Andre Godin, The Pastor As Counselor (New York: Holt, Rinehart and Winston, c.1963), p. 64.

⁸Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, c.1966), p. 50.

⁹Wise, p. 25.

¹⁰Wayne E. Oates, "The Findings of the Commission On The Ministry," Pastoral Psychology, VII (March 1956), 24.

¹¹C. W. Brister, Pastoral Care In The Church (New York: Harper & Row, c.1964), p. 197.

Since the pastor performs many official functions "in the name and stead of" God, it would be unrealistic to think that he could divorce himself from this role as the representative of God, either in his own mind, or in the minds of those people who come to him for help.¹² Since God is the Judge of mankind, the very position of the pastor as God's representative, is a reminder to those with whom he comes into contact, that there is One who makes a claim of judgment over their lives.¹³ Thus, the very presence of a pastor may be seen as a threat to someone who feels that he has something to hide from God, and the pastor may be viewed as a sort of heavenly detective, sent to ferret out the things that the individual has been trying to hide from God.¹⁴ On the other hand, the pastor may feel that, as God's representative, he has a special duty to make men aware of God's judgment, and may see this as a part of what he must accomplish in the counseling situation.¹⁵

¹²Clinebell, p. 50.

¹³Ibid.

¹⁴Godin, p. 69.

¹⁵Seward Hiltner, Pastoral Counseling (New York: Abingdon Press, c.1949), p. 50.

One of the primary functions of the pastor is to proclaim the word of God.¹⁶ Since this word of God contains a strong accent on the message of judgment, the pastor who would proclaim it cannot ignore this aspect of the biblical message.¹⁷ It is the pastor's role to bring men to a knowledge of the saving message of the gospel of Jesus Christ, and, for a person to receive that message, he must first be brought under the judgment of God through the proclamation of the law.¹⁸ If a pastor views his position as primarily being one in which he tells people what God has to say to them, he will be on the lookout for ways in which he can tell people about God's judgment over their situation, so that he can create the situation in which he can tell them the gospel.¹⁹

It is very easy for the pastor, in his own mind, to make the switch from viewing himself as the representative of God, to the illusion that he is God.²⁰ When this happens, the pastor makes it his responsibility to judge, and he will

¹⁶Eduard Thurneysen, A Theology of Pastoral Care (Richmond, Va.: John Knox Press, c.1962), pp. 11-14.

¹⁷Wise, p. 81.

¹⁸Ibid.

¹⁹Thurneysen, p. 138.

²⁰Wise, p. 25.

devote his time and effort in counseling to evaluating. He will pass judgments as to whether the thoughts, feelings, and actions described by the counselee are "right" or "wrong," and he will try to determine what sort of action the counselee should take.²¹ He will take upon himself the responsibility for the outcome of the counseling situation.²² His approach will then be, "You tell me your troubles and I will see if I can solve them for you."

Should the pastor fall into the trap of no longer distinguishing his role as God's representative from God's role as Judge, it may also lead to his casting himself in the role of a grand inquisitor, whose job it will be to search out, and bring to light every foul misdeed of the past, so that he may pass judgment upon it, and determine whether or not a person may be absolved of it.²³

The pastor, who would be a counselor, must be aware of these dangers and must remind himself of the biblical emphasis that judgment belongs to God. It is his role to remind them of God's judgment upon them, but not to pass his own judgment on them.²⁴

²¹Ibid.

²²Wurth, p. 199.

²³Wise, p. 25.

²⁴Ibid., p. 81.

Another warning might well be in place, concerning the pastor's view of his role in relationship to the biblical message. A pastor may be subject to the temptation to think of the Bible as a divine club, with which he can beat people into submission to God's will. The pastor, who feels this way, should be aware that the approach of Christ was not one of coercing people into following Him, but rather, of setting them free from that which stood in the way of their serving Him. Such a pastor should also examine his own motives for wishing to make people obey, to see if they do not reflect a greater emphasis on his own aggressive desires than upon the will of God. As a person who is viewed as being an expert on the Bible, the pastor may, at times, make use of it in the counseling situation, but it should not be used as a club, nor as a wall to hide behind, to keep from entering into a person to person relationship with the counselee.²⁵

As God's representative, the pastoral counselor will be aware of God's judgment over the counselee and over the problem involved. He will not attempt to evade this as impertinent to the problem, but will be alert to deal with

²⁵D. Allen Brabham, "Pastoral Counseling and the Interpretation of Scripture," An Introduction to Pastoral Counseling, edited by Wayne E. Oates (Nashville: Broadman Press, c.1959), pp. 224-25. Also Wayne E. Oates, "Legalism and the Use of the Bible," Pastoral Psychology, IV (March 1953), 30-31.

it as it manifests itself in the counseling situation. He will remember that he is not the judge, only a spokesman for the Judge, and will be alert to the danger of reversing the roles.²⁶

The pastor should be aware that his role as God's representative may serve to structure the counseling relationship in such a way that it is a meeting of superior and subordinate, rather than as a meeting of two individuals, who consider themselves to be equals. This structuring can take place either because the pastor holds the view that his position makes him superior, or because the counselee holds the same view.²⁷ The pastor must remember that he stands under the same judgment as does the counselee, and under that judgment he and the counselee stand on equal ground.²⁸ While he may not necessarily state this to the counselee, in so many words, he will attempt to show his awareness of God's judgment over both himself and the counselee, by an attitude of

²⁶Samuel Southard, "Pastoral Counseling and Christian Doctrine," An Introduction to Pastoral Counseling, pp. 238-39.

²⁷Arthur H. Becker, "The Covenant and Pastoral Care," The Journal of Pastoral Care, XIX (Spring 1965), 5.

²⁸Wise, p. 82.

acceptance of the counselee as being on an equal level with himself.²⁹

As God's representative, the pastor will seek God's help and aid for himself and for the counselee, and he will remember that what they do in the counseling situation is subject to the judgment of God.³⁰ Finally, the pastor should remember that God's purpose for mankind is merciful, that Christ came to save and not to condemn, that his role as God's representative is primarily that of bringing salvation through the gospel, and not one of bringing judgment.³¹

Another factor of judgment that plays into pastoral counseling is the pastor's commitment to moral and ethical standards or values. The pastor's role is often identified with the defense of certain standards of right and wrong.³² The church, that institution with which he is identified, is usually thought of as having definite teachings as to what

²⁹Wayne E. Oates, Pastoral Counseling In Social Problems (Philadelphia: The Westminster Press, c.1966), p. 96.

³⁰Oates, "Findings," VII, 24.

³¹Hiltner, p. 49.

³²Carl R. Rogers and Russell J. Becker, "A Basic Orientation for Counseling," Pastoral Psychology, I (February 1950), 30.

is right and what is wrong.³³ By his roles as teacher and preacher, the pastor has usually revealed his own convictions and the doctrines of the church quite openly and publicly.³⁴ It may well be that the pastor conceives his position as being one in which it is his duty to promote what he feels is right and to destroy what is wrong. In the counseling situation, this may mean that he will feel compelled to point out to people where they have violated these standards and to show approval when they indicate conformity to them. Particularly when someone relates something to him that is contrary to his standards, the pastor may feel compelled to let them know where he stands, and to show them that he does not approve of what they are doing, saying, or contemplating.³⁵ Seward Hiltner says, concerning this compulsion that many ministers seem to have to make their views known:

It is certainly no mystery to his people that the pastor believes in God, is opposed to divorce when marriages can be rehabilitated, believes in

³³E. Mansell Pattison, "Transference and Countertransference in Pastoral Care," Journal of Pastoral Care, XIX (Winter 1965), p. 200.

³⁴William E. Hulme, Counseling and Theology (Philadelphia: Fortress Press, c.1956), p. 86.

³⁵Hiltner, pp. 49-51.

eliminating racial segregation, and the like. For in sermons and other ways his personal views have been made known. When any parishioner comes to him for counsel, therefore, it is on the basis of--or in spite of--knowing at least something about these views. Even if the pastor has come but recently to his church, and little is known of his distinctively personal convictions, his people will assume--not always correctly, to be sure--that the very fact of his being a minister implies his belief in some things and not in others.³⁶

On the basis of this observation, it would seem that there is little necessity for a pastor to expound on his views of right and wrong within the context of counseling people who come to him with problems. The fact that people know the pastor's views concerning certain things, or that they assume that they know them, may keep people from bringing certain problems to him. If they do come to him, they will at least be aware of his judgment concerning these things, when they speak to him about them. They will expect his approval of certain things and his disapproval of others.³⁷

The pastor should be alert to the fact that his role as the promoter of moral standards may easily become a negative factor of judgment in the counseling situation. If he allows his concern for these standards to interfere with his concern for finding out the nature of the problem that the

³⁶Seward Hiltner, The Counselor in Counseling (Nashville: Abingdon Press, c.1952), p. 134.

³⁷Clinebell, p. 53.

counselee faces, he may find himself judging the counselee by standards that have nothing to do with the problem. For example, his advocating certain standards of dress and appearance, may interfere with his ability to listen objectively to the problem of a person who does not meet those standards.³⁸ On the other hand, if the counselee feels that what they are proposing to say or do is against the pastor's standards, they may be very reluctant to reveal themselves to him. It may even be that they have a distorted picture of the pastor's standards, conceiving them as being much more strict and dogmatic than they actually are. In this instance the pastor may find that he will be able to help a person to speak his mind by clarifying his stand on a certain issue, thus making a more relaxed atmosphere for the person, so that he may talk about what is troubling him.³⁹

However, the pastor should not feel that he must divorce himself from his moral standards and values in the counseling situation. While he may not find it necessary to "let people know where he stands," he should not put himself in the false position of expressing approval of

³⁸Edgar Draper, Psychiatry and Pastoral Care (Englewood Cliffs, N. J.: Prentice Hall, c.1965), pp. 68-69.

³⁹Hiltner, The Counselor, pp. 134-35.

things of which he does not approve, and thereby denying in private what he defends in public.⁴⁰ He may listen to a person without indicating either approval or disapproval of what that person is saying.⁴¹ The fact that disapproval is not verbalized need not indicate approval.⁴² Because of his public and open stands on moral issues, the pastor can normally assume that judgment is being felt by the counselee when moral issues are involved, and he need not feel the need to condemn, but may rather look for ways of making use of the judgment already being felt, for the benefit of the counselee.⁴³

The pastor's commitment to moral and ethical values will place some limits upon the counseling situation. An example would be in the case where a counselee had decided on a course of action, which the pastor considered morally wrong. In such an instance, because the pastor would be convinced, not just that the action would be wrong, but that it would be harmful to the counselee or to others, he will

⁴⁰Pattison, XIX, 200.

⁴¹Dayton G. VanDeusen, Redemptive Counseling (Richmond, Va.: John Knox Press, c.1960), p. 94.

⁴²Brister, p. 197.

⁴³Paul E. Johnson, "Methods of Pastoral Counseling," Journal of Pastoral Care, I (September 1947), 28.

feel compelled to try to change the course of action, and would at least attempt to get the counselee to reevaluate his decision.⁴⁴

Finally, judgment enters into pastoral counseling because of the pastor's role as a responsible representative of the Christian community.⁴⁵ The pastoral counselor is not usually a free lance representative of God, he is closely connected with and also the representative of an organization of Christian people, his denomination, and, in most cases, the congregation he serves. As he is the called and paid leader of this organization, he is responsible to them for many of the things that he does. He is not only acting in the name and stead of God, he acts also in the name and stead of his denomination and congregation. In his duties in the congregation he has many other duties, which may have an effect on his efforts at counseling, particularly when he attempts to counsel members of the congregation.⁴⁶ The

⁴⁴Kenneth Breimeier, "Faith and Personality," What Then is Man? (St. Louis: Concordia Publishing House, c.1958), p. 243.

⁴⁵Clinebell, p. 56.

⁴⁶Ibid., p. 53.

effect that his preaching and teaching has in making his convictions known has been noted.⁴⁷ A part of this aspect of his work is the preaching of the law, which helps to bring to the members of the congregation an awareness of God's judgment over all their activities. This awareness will also carry over into the counseling situation.⁴⁸ However, there are three special considerations to be noted in connection with this role, in which judgment is brought into the counseling situation.

The first of these considerations is the pastor's connection with determining the membership of an individual in the congregation. Most congregations have standards for membership. Either a person meets these standards or he is not permitted to join the congregation. Once a person is a member of a congregation, he either maintains certain standards or he is the object of discipline and he might possibly face expulsion from the congregation.⁴⁹ Even if the final decision in such matters is made by the congregation through a board, or in an assembly, the pastor is still very

⁴⁷Supra, pp. 73-74.

⁴⁸Alfred A. Cramer, "The Minister and Ethical Neutrality-- Some Aspects of the Pastoral Relationship," The Journal of Pastoral Care, XVIII (Spring 1964), 30.

⁴⁹Wurth, p. 200.

much involved in the enforcing of the standards of the congregation. He is usually the one who has the responsibility of explaining membership standards to prospective members as he prepares them for membership. When a member becomes lax in his membership, or in violation of the standards of the congregation, the pastor is usually involved in any discipline that is exercised against him. Thus the pastor's role may make an individual feel that he is under judgment when he comes for counseling, in that he may feel that his standing in the congregation is at stake. Or the pastor may, consciously or unconsciously, look upon the person before him as either a "good member," or a "poor member," or, even worse, "not really a member at all." Such attitudes indicate a judgment that has already been made by the pastor, which the pastor is likely to convey to the counselee. Such judgments are likely to hinder the pastor's ability to deal with the counselee's problem in a realistic manner, and may also hinder bringing the situation under the judgment of God and under the redemptive power of the gospel.⁵⁰

While the role of the pastor as the enforcer of the membership standards of the Christian community may detract from his effectiveness in counseling, it can also serve to

⁵⁰Hulme, p. 86.

advantage. It does put the pastor in contact with the members of his congregation, at times when they are in need of counsel. If the pastor can use these contacts in such a way that he can make people aware of his desire to help them, it may be that he can encourage them to seek his counsel in the problems they are facing.⁵¹ In this way, the disciplinary action of the pastor may lead to a counseling situation.

The second consideration has to do with the pastor's concern for his position in the congregation. If the pastor is insecure in his position and feels a need to defend himself before the boards and members of the congregation, he will judge the counseling situation with an eye on how it will effect his position.⁵² He may feel compelled to follow certain procedures, or to make certain condemnatory statements because this is the "official position" of the organization. Such an approach is likely to turn the counseling interview into a courtroom scene, where certain procedures

⁵¹For an example of such a situation where the results were negative, and comments on it see: "Pastoral Symposium: A Case of Adultery," Pastoral Psychology, VI, Part I (May 1955), 23-34, Part II (June 1955), 11-24. For the positive possibilities see Part II, pp. 21-22.

⁵²Godin, pp. 72-74.

are to be followed, and the outcome will either be the absolving of the counselee, if everything goes properly, or his expulsion, if he is unwilling to abide by the policies. In either case, the pastor has insured his position against accusation by following the procedures of the congregation. In this case the organization, or the pastor's position within it, becomes more important than the counselee.⁵³ On the other hand, if the pastor is secure in his position, he will be more free to deal with the counselee on the terms of his problem,⁵⁴ knowing that he, the counselee, and the congregation all stand under the judgment of God.

Our final consideration on this point has to do with the pastor's concern for the reputation of his congregation, or denomination, within the community.⁵⁵ It is a natural desire of a pastor that he create a good image for his congregation in the community. This concern has its dangers, however, for the pastor's practice of counseling. If he feels compelled to make public stands on issues for the purpose of promoting or defending the public image of his church, he may find that this alienates people from him, and

⁵³"A Case of Adultery," Part I, pp. 32-34.

⁵⁴Clinebell, p. 56.

⁵⁵"A Case of Adultery," Part II, p. 33.

makes them reluctant to come to him for counseling. On the other hand, if he shies away from taking sides on issues because he wishes to avoid controversy he may give people the impression that he is wishy-washy, and easily swayed by public opinion, and the prospective counselee may not feel that he possesses the strength needed to help him with his problem.⁵⁶

Factors of Judgment Within the Counselee

In entering the counseling relationship with a pastor, the counselee brings with him a number of factors relating to judgment. First of all, he is aware of having some kind of a problem that he wants to talk to the pastor about. The counselee, at this point, has come to the conclusion that something is wrong with his life.⁵⁷ However, there may be a wide range of perception among various counselees, as to the nature and significance of their problems.⁵⁸ Some may view their problems as being functional, that is, they are unable to do something that they would like to do. Others may view

⁵⁶Clinebell, p. 236.

⁵⁷Hulme, p. 103.

⁵⁸Breimeier, "Pastoral Counseling and the Means of Grace," What Then Is Man?, p. 283.

their problems as being largely emotional, they feel anxious about one thing or another, and their anxiety, in itself, bothers them and they are looking for relief from it. Others may view their problems as something that is caused by others, and may feel that they are innocent victims. While, in one sense, one might conclude that the awareness of having a problem is an awareness that one's life is under judgment,⁵⁹ one should not be too hasty in concluding that the person who approaches the pastor for counseling has any conscious awareness that his life is under judgment.⁶⁰ The pastoral counselor assumes that under the problems the counselee brings to him lies a deeper problem of man's estrangement from God,⁶¹ but the counselee may, or may not, share that point of view as he approaches the problem. The counselee may be viewing his problem in terms of his social relationships. He may be blaming his difficulties on his heredity, environment, or upon other people. In this way a person may be evading any real confrontation with the judgment of God, or even that of his fellow man, and he may be

⁵⁹Glenn V. Ramsey, "Initial Counseling Interview," Pastoral Psychology, XVII (November 1966), 32.

⁶⁰Breimeier, "Pastoral Counseling," p. 283.

⁶¹Paul Tillich, "The Theology of Pastoral Care," Pastoral Counseling, X (October 1959), 23.

quite content to leave things at that level.⁶² On the other hand, the counselee may be very much aware that he is under judgment, and may be seeking relief from a burden of judgment that is beyond his capacity to bear. It thus becomes imperative for the counselor to listen to the counselee as the problem is stated, so that he may become aware of how much the concept of judgment is already coming to bear upon the counselee.⁶³

Not only is the counselee aware that he has a problem, he has chosen to bring this problem to a pastor. This, in itself, says something about how the counselee views the problem, or possibly more accurately, how the counselee views the pastor. In bringing the concept of judgment to bear on the counseling situation, the role of the pastor, and the pastor's view of that role are important factors,⁶⁴

⁶²In "The Function of Judgment in Pastoral Counseling" (unpublished Ph.D. dissertation, University of Chicago Divinity School, 1961), Lowell G. Colston sees the normal progression of judgment in counseling as moving from the beginning point in which the counselee sees all judgment as coming from outside himself, to the point where he accepts his own judgment, to the point where he can accept outside judgment, (p. 28). The movement can stop at any point along the line of progress for various reasons, (p. 94).

⁶³Peder Olsen, Pastoral Care and Psychotherapy (Minneapolis: Augsburg Publishing House, c.1961), pp. 107-8.

⁶⁴Supra, pp. 65, 67.

but even more important is the factor of how the counselee views the pastor and his role.⁶⁵ If the counselee views the pastor as one whose function it is to pronounce judgment, the very fact that he brings his problem to the attention of the pastor is a sign that he is looking for judgment.⁶⁶ The counselee may approach the pastor with the hope that the pastor will pronounce the judgment of approval upon him, so that he may not have to experience the very real pain of admitting to himself that he has been wrong, and is under the wrath of God for his wrongdoing. On the other hand, he may come to the pastor, hoping to be condemned, so that he can confirm the low opinion that he has of himself, and may, in a strange sort of way, absolve himself of responsibility for his wrong, by being judged as incapable.⁶⁷

Other factors are also involved in the counselee's view of the pastor. If the counselee expects the pastor to condemn him, he may be reluctant to reveal the true nature of his problems to him, and instead of facing the real problems of his life, may attempt to deal with them on some level where he does not have to face up to the torments of judgment.

⁶⁵Draper, p. 61.

⁶⁶Wise, p. 84.

⁶⁷James Ashbrook, "The Pastor and Troubled People," Pastoral Psychology, XII (April 1961), 28.

Or if the counselee's image of the pastor is one of a person who does not take people seriously, he is not apt to enter into serious discussion with him.⁶⁸ In most cases, the counselee has developed a picture of the pastor, his teachings, and his office, from previous contacts, and this viewpoint is largely going to determine whether it is easy, or difficult, for him to approach the pastor with a problem. It does not matter whether his view is accurate or not, either way it will determine, to a large extent, how acutely the counselee is experiencing a sense of judgment when he approaches the pastor for counseling. Thus it is important for the counselor to create an atmosphere in which these viewpoints of the counselee may come to light and be eliminated as barriers to communication in counseling, which could keep the counselee from ever actually bringing his problems to the fore.⁶⁹ When the pastor becomes aware that the counselee is reluctant to expose a problem to him, he may view this as judgment already at work within the counselee.⁷⁰ The subject and substance of that judgment may be distorted, but judgment is being felt.

⁶⁸Southard, p. 238.

⁶⁹William L. Carrington, The Healing of Marriage (Great Neck: Channel Press, c.1961), p. 105.

⁷⁰Breimeier, "Pastoral Counseling," p. 283.

A special factor of judgment in the pastoral counseling situation is the continuing relationship of the pastor and counselee. A person may bring his problems to a secular counselor and may never see the counselor again, once the relationship has been terminated. However, in the case of a parishioner coming to his pastor for counseling, there will be continuing contacts, both public and private. Every subsequent meeting can be a reminder to that person that the pastor knows about him and his problem, and may be a constant reminder of judgment that was felt during the interview. This may make the counselee more reluctant to bring his problem to the pastor in the first place, and it may also hinder the future relationships that they have.⁷¹ The pastor especially should be aware of this dimension to the problem of the counselee, particularly when he makes any attempt to bring judgment to bear in the counseling situation. Should the counselee's ability to live under judgment not be completely developed in the counseling situation, it may well be that it will be impossible to continue the normal relationship between pastor and parishioner.

The counselee may already be experiencing judgment in his life, in fact, that may be the very reason he seeks

⁷¹Clinebell, p. 53.

counsel, and there are certain indications that judgment is being felt, and how greatly it is being felt by the counselee. One of these may be expressions of self depreciation or self condemnation.⁷² These may take various forms. Self depreciation may be expressed in such phrases as, "I guess I'm no good," "I can't seem to do anything right," or in any other protest of inability or unworthiness. While on the surface such expressions might seem to indicate a high awareness of judgment, in fact, they may or may not indicate that the individual is acutely feeling judgment. It may be that the counselee is expecting the counselor to judge him, and to beat him to the punch, he offers up what he feels are appropriate expressions of self condemnation, in order to escape the judgment of the counselor. At least one Roman Catholic counselor has noted this phenomenon as an occurrence, at times, within the context of the confessional.⁷³ Or it may be, that in uttering expressions of unworthiness, the counselee is simply seeking to have the counselor assure him of his actual worth. This may be the case, especially when the protests of unworthiness are exaggerated just enough so

⁷²William E. Hulme, "Pastoral Counseling with Youth," Pastoral Psychology, XV (October 1964), 47.

⁷³Godin, p. 69.

that it is apparent that they are not to be taken seriously.⁷⁴ Such a person is not really admitting to any unworthiness or that he is deserving of judgment, he is, in a rather circuitous way, asserting his personal worth.⁷⁵ And yet, in so doing, he is showing that he is feeling, on some level, that judgment is a factor in his life.

Another indication that the counselee is experiencing judgment in his life is seen in expressions of a sense of guilt. It is not the purpose of this study to delve deeply into the nature of guilt. A dictionary defines guilt as, "The act or state of having done a wrong or committed an offense, culpability, legal or ethical."⁷⁶ Since the concern of this study, at this point, is with the counselee's sense of guilt, what is referred to as guilt in the following is a person's sense of having committed a wrongdoing, and/or, of being deserving of punishment. There has been some discussion among counselors as to whether guilt is

⁷⁴Seward Hiltner, "Clinical and Theological Notes on Responsibility," Journal of Religion and Health, II (October 1962), 9-10.

⁷⁵Edward E. Thornton, Theology and Pastoral Counseling (Philadelphia: Fortress Press, c.1967), p. 35.

⁷⁶Webster's New Twentieth Century Dictionary of the English Language, unabridged (2nd edition; New York: World Publishing Company, c.1963), 809.

"real" or simply a matter of "feelings."⁷⁷ This debate will have to be resolved on different grounds than this paper. The counselor, in dealing with expressions of guilt, is not called upon to determine whether or not the counselee has actually committed a crime worthy of the punishment he ascribes to himself, he is there to help him deal with the feelings that are expressed.⁷⁸ Thus it is not the function of the counselor to dig out the facts in the hope of pronouncing the person not guilty, and to argue him out of his feelings of guilt in this way. Expressions of guilt should be taken at face value, as being the conscious feeling of the person at that time, with the realization that whether these feelings have any basis in fact, or not, does not change the effect that these feelings have upon that person.⁷⁹ If the counselor approaches expressions of guilt as being unreal, or does not take them seriously, he may well be rejecting and repelling the counselee, making him feel that he does not take him seriously as a person.⁸⁰ The pastoral counselor

⁷⁷O. Hobart Mowrer, The Crisis in Psychiatry and Religion (Princeton: D. VanNostrand Co., Inc., c.1961), p. 105.

⁷⁸Hulme, "Counseling with Youth," XV, 45.

⁷⁹Paul Tournier, Guilt and Grace (New York: Harper & Row, c.1962), p. 92.

⁸⁰Southard, p. 238.

will approach guilt as being real, as the natural consequence of a life and actions that are estranged from God, and as an indication of God's judgment at work from within man.⁸¹

Feelings of guilt are a natural result of having done wrong, and are a healthy thing, for they help man to see himself as he truly is, by indicating what is, in fact, wrong with his life.⁸²

In the feelings of guilt that are expressed by the counselee, the counselor can see the conscience of man at work. Just as the counselor brings his moral and ethical standards to the counseling situation, so also the counselee has his own standards of right and wrong. As the person acts his conscience is constantly judging his actions according to those standards that he holds.⁸³ While the judgment of the conscience can be no more accurate than the standards that that individual holds, the fact that his conscience "accuses"

⁸¹H. Richard Klann, "The Christian View of Man," in What Then Is Man?, p. 26.

⁸²May, p. 70.

⁸³Alfred Schmieding, "The Problem of Conscience in Pastoral Counseling and Psychotherapy," in What Then Is Man?, p. 311.

or "excuses" him⁸⁴ is an indication of man's natural sense of his responsibility to God.⁸⁵

A word of warning is in order for the counselor concerning expressions of guilt, as well as the expressions of unworthiness mentioned previously. The counselor should be alert to expressions of guilt, as well as other expressions, that are completely out of proportion to reality. Guilt that has its basis in the facts of an individual's existence is a healthy sign of an individual's awareness of his responsibility under God's judgment.⁸⁶ Guilt that is completely out of proportion to reality may be a sign of neurosis or psychosis and an indication that the situation is beyond the capabilities of the pastoral counselor, and should be referred to a person with the proper training for dealing with such matters.⁸⁷

Guilt may be conscious or unconscious, expressed or unexpressed.⁸⁸ To be verbalized, guilt must be conscious.

⁸⁴Rom. 2:14,15.

⁸⁵Breimeier, "Faith and Personality," p. 247.

⁸⁶Wise, pp. 114-15.

⁸⁷Leon Salzman, "Guilt, Responsibility and the Unconscious," Pastoral Psychology, XV (November 1964), 25.

⁸⁸Paul Meehl, "Valid and Displaced Guilt, Their Relation to Psychological Health and Spiritual Condition," in What Then Is Man?, p. 216.

When a counselee has such conscious guilt and verbalizes it, the counselor may accept this as an indication that the counselee is feeling judgment on some level. Such verbalizations may take the form of confession, in which the counselee admits to having done wrong, in expressions of sorrow or regret, or in expressions indicating that the person feels that they deserve to be punished. In cases where such guilt is expressed, there is no need for the counselor to add his judgment to that of the counselee, but, rather, he should make use of such verbalization to show acceptance and forgiveness toward one who has admittedly done wrong.⁸⁹

The counselor should be warned that he should not be too quick to conclude that a problem has been solved once a feeling of guilt has been expressed. At times a person's guilt feelings may be distorted and may actually be based on something other than the wrongdoing confessed.⁹⁰ At the beginning of counseling, it often happens that people will express guilt over more minor things than what is at the

⁸⁹Ramsey, XVII, 32. See also Paul J. Tillich, "Theology and Counseling," The Journal of Pastoral Care, X (Winter 1956), 197-98.

⁹⁰Victor White, "Guilt: Theological and Psychological," Christian Essays in Psychiatry, edited by Philip Mairet (New York: Philosophical Library, 1956), p. 164. Describes a young woman, who while admitting an extra-marital affair, is actually not guilty because of the affair, but feels guilty because she allowed her parents to pressure her into ending it.

root of their problem. This may be an attempt at evading the real problem, that is, an attempt to get through the counseling without getting down to the root of the problem, or it may simply be a testing of the counselor. The counselee may be attempting to see how the counselor reacts to his confessions, to see if he will be able to confide his real problem to the counselor. Should these preliminary confessions be met with condemnation by the counselor, or should the counselor pronounce the absolution too quickly, before the problem has been resolved, the counseling will not have its desired effect.⁹¹

A person may have conscious feelings of guilt and yet not express them to the counselor in words. He may be afraid to mention such things to the counselor, lest the counselor think less of him,⁹² or it may be that he just finds such things too painful to talk about and will attempt to avoid talking about them.⁹³ Such feelings may be indicated to the counselor by the avoidance of certain subjects, by changing the subject when it gets too difficult to talk, or by the

⁹¹Breimeier, "Pastoral Counseling," p. 283, and Hiltner, Pastoral Counseling, p. 50.

⁹²Hulme, Counseling and Theology, p. 48.

⁹³Noel Mailloux, "Religious and Moral Issues in Psychotherapy and Counseling," Pastoral Counseling, VII (March 1956), 30.

appearance of the counselee, as in an obvious increase in fidgeting when a certain subject is discussed. Generally speaking, the best method for bringing about a verbalization of guilt that is being evaded is not to confront the counselee with a demand for confession, but to encourage his expression through acceptance and supportive statements until he comes to the point where he is ready to express what he feels.⁹⁴

One of Freud's contributions to modern thought is the stress on the unconscious. When it comes to guilt, it has been pointed out that often people have guilt feelings on an unconscious level, which affects their ability to function as a person in an adequate manner.⁹⁵ Being unconscious, such guilt cannot be confessed, but it may be indicated in anxieties and fears that seem unreasonable to the casual observer. The counselor should be aware of the possibility of such unconscious factors being at work and should be alert for indications of them, but must also recognize that until the counselee is able to bring them to a conscious level, it is not possible to deal with more than their symptoms.

⁹⁴Tillich, "Theology and Counseling," X, 198.

⁹⁵John G. McKenzie, Guilt: Its Meaning and Significance (New York: Abingdon Press, 1962), pp. 25-27.

There are some who view guilt as the basis of all of man's problems of adjustment to life.⁹⁶ They stress that all men feel guilty and see the solution to their problems in being able to deal with this guilt. While one may not agree with the extent of this emphasis, it would seem that one of the primary tasks of the pastoral counselor is to enable a person to come to an awareness of the guilt that he feels, to direct that guilt into constructive channels, and to heal its negative aspects with the gospel.⁹⁷ The counselor may assume that most of the people who come to him are feeling judgment in the form of guilt, and that his task is to help them to clarify and to rid themselves of its destructive features.⁹⁸

Another indication that the counselee is feeling judgment is the phenomenon called projection. There is nothing particularly new about this, as it is essentially what Jesus was talking about when he described our ability to see the speck in our brother's eye, without seeing the log in our own eye.⁹⁹ What is meant by projection here is our tendency

⁹⁶Mowrer, p. 56.

⁹⁷John Sutherland Bonnell, Psychology for Pastor and People (Revised edition; New York: Harper & Brothers Publishers, c.1960), pp. 200-1.

⁹⁸Wise, p. 81.

⁹⁹Matt. 7:1-5.

to see our own faults in other people, and to be especially critical of others for things that we actually feel are wrong with ourselves.¹⁰⁰ In this phenomenon it does not really matter whether the person we criticize has the faults we criticize or not, it is likely that he will not have them in the terms that we see them, but the fact is that we see our own feelings and actions in him. Thus a person's expressions of anger against another person may likely be an indication that he is angry with himself, for the very reason that he gives for being angry with the other person.¹⁰¹ The counselor should be alert to the probability of this, especially when the counselee is especially condemnatory of others. This is an expression of judgment being felt by the counselee, however, and it is in need of a great deal of clarification and understanding by the counselee if it is going to be dealt with constructively. Before any constructive use can be made of such judgment, the counselee is going to have to recognize that he is really condemning himself.

Another indication that the counselee is experiencing judgment is when he expresses a fear of condemnation by

¹⁰⁰Henry P. Laughlin, "King David's Anger," Journal of Pastoral Care, VIII (Fall 1964), 148.

¹⁰¹McKenzie, pp. 25-26.

society.¹⁰² This can be seen in elaborate attempts to hide some aspect of the counselee's life from his friends and from society in general. The counselee may express that if people knew what he is like, or what he has done, they would no longer have anything to do with him. Or he may express the feeling that he could not face other people, if those people knew the truth about him. Such a fear is a sign that a person is running from judgment. He is feeling the effects of judgment, but is not yet ready to bear the effects and consequences of it.¹⁰³ This can be a beginning point, for if the counselor can aid him to face this judgment in the context of the relationship with the counselor in counseling, this can be a starting point for the counselee to learn to deal with this judgment in a wholesome and adequate way. The pastoral counselor will recognize that the level of judgment, in this case, is only human judgment, and will want to direct this, if possible, to a realization of the judgment of God as it applies to the individual, so that the individual may deal with judgment on the level on which it most deeply affects him.

¹⁰²Henrik Ivarason, "The Principles of Pastoral Care According to Martin Luther," Pastoral Psychology, XIII (February 1962), 22.

¹⁰³Tounier, pp. 80-87.

The final indication that judgment is being felt by the counselee, that will be dealt with in this study, is the fear of condemnation by God.¹⁰⁴ This may be manifested in either a present or a future dimension. As a present fear, it may be described in the phrase, "God is punishing me." Such a fear may be expressed as a statement in which the counselee expresses the conviction that God is punishing him, or in the question which asks why God would do this, or let this happen, to him.¹⁰⁵ While such expressions are frequent in the case of illness, they are also rather common when a person finds himself in some other kind of trouble. Comment has been made earlier in this study concerning the theology of such conclusions, and the dangers involved in making such conclusions.¹⁰⁶ Thus the counselor should be alert to the dangers involved in taking over the seat of judgment and setting out in search for a sin, or a number of sins, that are the "cause" of this particular problem.¹⁰⁷ However, when there is an obvious cause and effect relationship, for

¹⁰⁴Hulme, Counseling and Theology, p. 157.

¹⁰⁵Newman S. Cryer, Jr. and John Monroe Vayhinger, ed., Casebook in Pastoral Counseling (New York: Abingdon Press, c.1962), pp. 52-53.

¹⁰⁶Supra, p. 31.

¹⁰⁷Wurth, p. 257.

example, a kidney ailment caused by chronic drunkenness, it might be possible to explore the aspects of this situation as an indication of God's judgment upon this individual,¹⁰⁸ so that the gospel might be applied directly to the individual's situation.¹⁰⁹ Another warning to the counselor could be that he should not be too hasty in arguing a person out of the erroneous theology expressed in statements of such fears. It might be more in the interest of the counselee's welfare to find out why he is feeling that God is punishing him at this present time, and thus to make a constructive use of the sense of judgment that he is presently experiencing.¹¹⁰

The fear of condemnation by God also has its future aspect. The counselee may express this in various ways that say that he expects God to punish him,¹¹¹ or that he is "going to hell." Of special significance here is the conviction of an individual that he has committed the "unpardonable

¹⁰⁸Thurneysen, p. 299.

¹⁰⁹Wise, p. 81.

¹¹⁰Thornton, p. 35.

¹¹¹Cryer and Vayhinger, pp. 242-43.

sin."¹¹² For one reason or another such a person feels that he has done something that is so bad that God cannot forgive him, or that he is so worthless that God will certainly condemn him. Here again, while it is obvious that the counselee is feeling judgment, the counselor should take the time to learn why the person feels this way, rather than trying to take the place of a judge and tell that person that he has or has not committed the unpardonable sin. In such a case the counselor can lay the groundwork for that person's acceptance of God's forgiveness, by showing that forgiveness in his attitude toward him.

The alert counselor will usually find that judgment is a factor in the counseling situation, and that the counselee is feeling judged when the counseling begins. The counselor should be alert to the judgment that is being felt, in whatever form it manifests itself. He should be careful not to ascribe too much, or too little, to these indications that judgment is being felt. He should be looking for ways in which he can make use of this judgment that is already being felt, to help lead that person to the reconciliation that God has provided for him in Christ.

¹¹²Anton Boisen is quoted by Mowrer on this subject on pp. 66, 98.

Factors of Judgment Within the Community

Judgment may also be a factor in the counseling situation because the counselee may already be experiencing the effects of the judgment of the community. This is especially true when someone has done something that is unacceptable to his society.¹¹³ The person who has committed a crime, and has been convicted, and even punished, may still be feeling the effects of society's disapproval after his debt to society has been paid. He may be experiencing difficulty in obtaining jobs, may be under close scrutiny by the police, and may find that former friends and associates avoid him.¹¹⁴ The girl who has a child out of wedlock may find that her former friends no longer associate with her, either because of their own judgment of her, or because of the judgment of their parents. An alcoholic may find that people look upon him with a condemnatory attitude.¹¹⁵ A person who is somewhat handicapped may daily experience the fact that people do not regard him as being of the same worth as they are. Judgment may be felt in family relationships also, in an extreme form this might be the disowning of one member of

¹¹³Ivarason, XIII, 22.

¹¹⁴Wise, p. 16.

¹¹⁵Cryer and Vayhinger, p. 221.

the family by the other members of the family. Or it may be that a child has experienced the preference of the parents for a brother or sister over him. Such judgment may also be experienced in the church, where for one reason or another one member may not be accepted by other members. The person who is under discipline is in fact having judgment brought to bear against him. The fact is that people do judge and make their judgments of other individuals felt in many ways.¹¹⁶ The pastoral counselor should be alert to these experiences of judgment that the counselee is undergoing, if he hopes to help the counselee deal with his problems in an adequate way.¹¹⁷ He may be called upon to help the counselee understand the significance of such judgment, to clarify it, and to help him in finding ways to overcome it, or to live with it.

Some of the many ways that judgment makes itself felt in the lives of individuals have been noted in this chapter. Judgment plays a prominent role in men's lives in many ways, and thus, it also plays a part in the counseling situation.

¹¹⁶Tournier, pp. 72-79.

¹¹⁷Wise, p. 81.

CHAPTER V

SOME APPROACHES OF COUNSELORS TO JUDGMENT

Judgment does play a part in counseling, for it is a factor of man's existence under God, and rightly or wrongly, it is a factor that both the counselor and the counselee bring to the counseling situation. The question the counselor must face is that of how he is going to deal with the factors of judgment that are present. The procedure of this study will be to now take a look at how some of the leaders in the counseling field have approached the subject of judgment. The men selected for this study are: Carl R. Rogers, Viktor E. Frankl, O. Hobart Mowrer, William Glasser, Eduard Thurneysen, and Thomas C. Oden. These men have been selected on the basis of their influence in the field, or because they represent, more or less, distinctive approaches to the subject at hand.¹ Four of the men selected are secular

¹The influence of C. R. Rogers is such that counseling is sometimes divided into pre- and post-Rogerian periods. See, for example, Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (New York: Abingdon Press, c.1966), pp. 29-31. Clinebell also lists Frankl and Glasser among men who have pioneered new thrusts which have particular significance for pastoral counseling, p. 22. The influence of Mowrer on pastoral counseling is described by Edward E. Pohlman in "Psychologists Take Another Look at Sin," Journal of Pastoral Care, XV (Fall 1961), 144-52. A testimonial to the influence of Thurneysen is found in Thomas Oden,

counselors or psychotherapists, whose concern is not completely identical to the concern of the pastoral counselor. However, they have all had some influence upon the practice of pastoral counseling, and should be considered for that reason. Eduard Thurneysen has been chosen because he represents an approach to counseling that is theologically oriented, and because of the extent of his influence in the field of pastoral care. Thomas C. Oden has been chosen because he represents a recent approach toward harmonizing the concerns of the secular psychotherapist and the theologian. The procedure of this paper will be to outline the approaches of these men to the subject of judgment, which will involve delving somewhat into their whole approach to counseling, and then an attempt will be made to evaluate these approaches. The concern of this study has been to attempt to determine the extent a pastoral counselor, who is committed to the Scriptures and the Lutheran Confessions, will be able to make use of these approaches.

Contemporary Theology and Counseling (Philadelphia: The Westminster Press, c.1967), p. 73. The selection of Oden might be debated as the first of his two books on counseling appeared in 1966, and it is probably too early to assess his influence. He was selected because he makes a direct effort to bring together the concerns of psychotherapy and contemporary theology.

Carl Ransom Rogers

Carl Ransom Rogers has been one of the most influential men in the field of counseling ever since the publishing of his book, Counseling and Psychotherapy, in 1942.² While his approach to counseling has been much debated, there can be no doubt about its influence. In its early stages this approach was popularly known as "non-directive counseling,"³ though Rogers himself soon came to prefer describing it as "client-centered" counseling.⁴ In reference to the subject of judgment, at times this approach has been described as non-judgmental, but this description is not quite accurate, as will be shown in what follows.⁵ Because of the nature of this approach to judgment in counseling, the best name to use for it would seem to be Rogers' own preferred term, "client-centered."

The client-centered approach is exactly what its name implies. The counselee is placed at the center of the

²Carl R. Rogers, Counseling and Psychotherapy (Boston: Houghton Mifflin, c.1942).

³Ibid., pp. 118-25.

⁴Carl R. Rogers, Client-Centered Therapy (Boston: Houghton Mifflin Co., c.1951), pp. 19-20.

⁵Paul Halmos, The Faith of the Counselors (New York: Schocken Books, c.1966), p. 97.

counseling situation.⁶ The counselor is there to aid and assist the counselee in his dealing with his own problems, by creating an atmosphere and a relationship in which the counselee can be freed from all the pressures which block him from discovering and dealing with his problems by himself.⁷ The counselor is not to solve the counselee's problems for him, he is to aid him in solving them for himself.⁸ As Rogers sees it, the key to solution of personal problems is self-discovery.⁹ The client is not able to accomplish this self-discovery by himself, and for this reason needs the assistance of the counselor, or more accurately, of the counseling relationship.¹⁰ Thus it is not the role of the counselor to manipulate or direct the life of the counselee, he is not even to discover the counselee's problem for him,¹¹ his function is to aid the counselee in discovering himself. It is not the function of the counselor to judge or evaluate the responses of the counselee, as this would tend to hinder the counselee's freedom of expression and

⁶Rogers, Client-Centered, p. 20.

⁷Ibid., p. 160.

⁸Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin Co., c.1961), p. 43.

⁹Ibid., p. 204.

¹⁰Rogers, Client-Centered, pp. 39-40.

¹¹Rogers, On Becoming, pp. 11-12.

would serve to create barriers to the counselee's discovery of self.¹²

According to Rogers' approach, values and judgments are not to be imposed from without, but are to come from within the client. Rogers does not propose to do away with systems of values and judgments in the lives of counselees, but rather, to lead them to the point where they select their own values on the basis of their own experience, and make their judgments on the basis of these self-selected values, instead of attempting to live their lives on the basis of values imposed upon them by others. Rogers views outside judgments as a part of a counselee's problem, and in no way a constructive factor in the human personality. One of the goals of this approach to counseling is to help counselees move away from judgments that are imposed upon them by parents, society, friends, and the church toward making their own judgments from within their own person.¹³

This approach also involves movement away from standards that are created for individuals by others, who tell them what is good and what is bad, to the discovery of standards of one's own, which the individual chooses for himself, on

¹²Ibid., p. 43.

¹³Ibid., pp. 54-55.

the basis of his own experience.¹⁴ Rogers does recognize that some things are "good" and other things are "bad" for an individual, but, according to his approach, one person cannot tell another what is "good" or "bad" for him.¹⁵ The individual must make this judgment for himself on the basis of the effects that certain actions have had upon him, and on the basis of what he feels is to his own advantage in a particular situation.¹⁶

To accomplish this, the counselor and counselee work together toward the counselee's self-acceptance. In an atmosphere, which the counselor creates, in which the counselee learns to accept himself for what he is, and not for what he feels others think he is or should be,¹⁷ the counselee moves toward the goal of becoming what he himself perceives himself as being.¹⁸ A part of self-acceptance is the acceptance of responsibility for one's own self and for the situation in which one finds himself in life.¹⁹ Rogers stresses individual

¹⁴Carl R. Rogers, "Learning To Be Free," Pastoral Psychology, XIII (November 1962), Part 1, 47-48.

¹⁵Rogers, On Becoming, pp. 168-69.

¹⁶Ibid., p. 119.

¹⁷Rogers, Client-Centered, p. 139.

¹⁸Leslie E. Moser, Counseling: A Modern Emphasis in Religion (Englewood Cliffs, N. J.: Prentice-Hall, Inc., c.1962), p. 250.

¹⁹Rogers, Client-Centered, pp. 76-77.

responsibility, and has little use for any type of determinism, which would make man a victim of forces that are beyond his own control. As man is essentially responsible for himself, he is responsible to make his own judgments and decisions for his life. He is also to accept the consequences of his own decisions as his own responsibility. If a man is responsible for himself and for his own decisions, then he is to judge himself and his actions, and has no reason to be guilty or ashamed on the basis of other people's concepts of his responsibility. It may be that the choices and judgments that the individual makes for himself, may be the same as those others would impose upon him, but he makes the decision himself, and so, he also accepts the responsibility for the decision.²⁰ Thus, the counselor must be willing to let the counselee make his own decisions, no matter how unacceptable they may be to the counselor's own system of values.²¹

Rogers has a great deal of faith in the ability of the counselee to choose what is good for himself.²² He believes that, once the counselee comes to accept himself and his own

²⁰Rogers, On Becoming, p. 193.

²¹Rogers, Client-Centered, p. 48.

²²Rogers, On Becoming, pp. 170-71.

responsibility and sees his situation as it truly is, he will choose for himself the best course of action. The best course of action for the counselee will be arrived at only after considering the individual's responsibility toward others, as well as toward himself.²³ In this way, Rogers views man as having within himself the in-born ability to deal with his own problems in a constructive way.²⁴

One might be tempted to come to the conclusion that, according to Rogers, the counselor's role in counseling might truly be described as non-judgmental and that the counselor should divest himself of his own values and whatever rules he might believe in. However, such a conclusion is not quite faithful to Rogers. Rogers recognizes that the counselor cannot automatically empty himself of all rules and standards. Rogers feels that the counselor should come to that point where he can accept the rules, which he holds, and also the counselee's right and need to break those rules.²⁵ It is in this sense that the counselor should attempt to perceive the client in terms of the client's own frame of reference, and not in terms of the counselor's frame

²³Ibid., p. 177.

²⁴Ibid., pp. 90-91.

²⁵Rogers, Counseling and Psychotherapy, p. 110.

of reference, that judgments on the part of the counselor are not necessary or desirable.²⁶ However, even with this ideal of procedure in mind, there still seem to be some factors of judgment in the counselor's role in the client-centered approach.

The first of these factors has to do with Rogers' principle of congruence. Congruence might be described as a person's ability to be what he truly is at any given moment.²⁷ This comes into the counselor's role as the counselor attempts to establish a relationship of acceptance in which the counselee can be led to self-acceptance. It is a dictum of Rogers, that, in order for a person to be able to accept another, he must first have come to accept himself.²⁸ A part of self-acceptance is congruence, the ability to have one's feelings and actions in harmony with each other, at any given moment. For the counselor, this means that he must be true to himself in the counseling situation.²⁹ This would mean that if he is happy, he is to show joy; if he is angry, he is to show anger. This demonstrates that for Rogers the

²⁶Carl R. Rogers, "Divergent Trends in Methods of Improving Adjustment," Pastoral Psychology, I (November 1960), 17.

²⁷Rogers, On Becoming, p. 16.

²⁸Ibid., p. 17.

²⁹Ibid., p. 37.

important thing in counseling is the relationship, or the atmosphere of acceptance, in which counseling takes place,³⁰ rather than the technique. This principle of congruence would seem to contradict what Rogers has said about the technique of acceptance, as every counselor does have his own values and judgments, and if he is to be congruent, he must be true to these in the counseling situation.³¹ However, Rogers does not see this as a problem for his approach, since, in his viewpoint, the counselor is convinced that the counselee must discover for himself his own responsibility, and make his own judgments, the counselor will be most truly what he is when he centers the counseling interview around the client and accepts the counselee's ability and right to make his own judgments.³²

Judgment is a factor in Rogers' approach in another way, in that the counselor has certain principles and goals, which he uses as a basis for his approach to counseling. There is a judgment involved in the principle that judgments from without are bad, while only those from within the individual can be good. Judgment is also involved in selecting the goal of counseling to be to lead the counselee to

³⁰Rogers, Client-Centered, p. 160.

³¹H. Walter Yoder, "Judgmental Attitudes in Pastoral Counseling," Journal of Pastoral Care, IX (Fall 1955), 223.

³²Rogers, Client-Centered, p. 34.

that self-discovery in which he accepts himself, and is made free to make his own judgments on the basis of his own ability and responsibility.³³ Judgment is also involved in the method of client-centered therapy in the principle that free expression is good and that whatever hinders free expression is bad.³⁴ On the basis of these standards, the counselor must make judgments. He must judge as to what kind of response he is going to make to what the counselor is saying. According to his standards, he should make that statement or response that will encourage free expression. However, what he catches and reflects back to the client will, to a great extent, determine the direction in which the conversation will go.³⁵ The counselor will also have to judge, or evaluate, how the counseling situation is moving. He must determine whether or not it is moving towards those goals which he desires for the client, or which the client desires for himself. On the basis of this evaluation he will direct the flow of conversation toward that goal. Thus judgment does take place, not just within the counselee, but by the counselor, who is involved in judging through the principles, goals, and methods of his approach to counseling.

³³Yoder, IX, 224.

³⁴Halmos, p. 102.

³⁵Ibid., p. 159.

The pastoral counselor will find some things in Rogers' approach that he will find very useful. The emphasis on the purpose of counseling being to help the counselee is compatible with the goal of pastoral care.³⁶ The concept of self-responsibility for one's own judgments and decisions, seems very much in harmony with the Christian emphasis on the individual's responsibility for his own condition under the judgment of God.³⁷ The stress on the necessity of an individual making judgments within, rather than have them imposed from without, might serve as a reminder to the counselor that it is not his function to serve as the judge of those who come to him.³⁸ But at this point the pastoral counselor must part company with Rogers. There is a judge outside of the individual, and that judge is God.³⁹ And while the pastor is not competent to pass judgment upon the individual, if he is to help the counselee, he must help him come to grips with God's judgment as it effects him in his problem.⁴⁰ Rogers' emphasis that it is not the role of the

³⁶Moser, p. 49.

³⁷Ibid., p. 60.

³⁸Carroll A. Wise, The Meaning of Pastoral Care (New York: Harper & Row, c.1966), pp. 80-81.

³⁹Ibid., p. 81.

⁴⁰James B. Ashbrook, "Judgment and Pastoral Counseling," The Journal of Pastoral Care, XX (March 1966), 7-9.

counselor to impose judgment on the counselee is good, but his basing of all judgments on the individual's experience, and on one's ability to decide the proper action is a weakness. The pastoral counselor will see God's law as a standard by which one can see the judgment of God upon his life, and will not leave it entirely up to the individual to establish his own standards of judgment. A final weakness in Rogers' approach is his view of the nature of man, which does not take into account man's sinfulness, and attributes to natural man, without the work of the Holy Spirit, more of an ability to work out his own problems than would seem realistic in the light of the Scriptures.⁴¹

Viktor E. Frankl

Viktor E. Frankl is a psychiatrist in Vienna, whose early training was in the psychoanalytic school of Freud. However, as Frankl's own thought developed, especially as it was shaped by his prison camp experience in World War II, he developed his own distinctive therapeutic approach. Frankl views his approach as a building on the basic foundation which Freud has laid, but that goes beyond to provide what

⁴¹William L. Hiemstra, "Carl Rogers' Philosophy of Man," The Journal of Pastoral Care, XVIII (Spring 1964), 32-36.

serves, in many instances, as a much quicker way of dealing with problems that confront individuals.⁴²

Frankl's approach is called logotherapy,⁴³ or "existential analysis."⁴⁴ While it is beyond the scope of this study to give a detailed analysis of all that is involved in logotherapy, there are certain basic features of this approach, of which one must be aware, in order to put his approach to judgment in counseling in its proper context.

The primary emphasis of logotherapy is its stress on the "spiritual" side of man's existence. It approaches man as a being, who is more than just a combination of physical and mental drives, and views him as having also a "spiritual" aspect to his existence.⁴⁵ Basic to this "spiritual" or noological aspect of man is his "will to meaning."⁴⁶

⁴²Gordon W. Allport, in the "Preface" to Viktor E. Frankl, Man's Search for Meaning (New York: Washington Square Press, c.1963), pp. ix-xv. Hereafter Frankl's book will be referred to as Man's Search.

⁴³"Psychiatry, Meaning in Life," Time, XCI (Feb. 2, 1968), p. 38.

⁴⁴Allport, p. ix.

⁴⁵Frankl, Man's Search, p. 159. Frankl prefers using the term "noological," rather than "spiritual" because of the religious connotations involved in the word "spiritual." While he does not want to deny the religious aspect of man's existence, he does not want to make the identification of the religious aspect with what he means by "noological."

⁴⁶Ibid., pp. 154-55.

Logotherapy asserts that man's existence does have meaning, and that this meaning is to be found by man, not merely within himself,⁴⁷ but in the existential situation in which he finds himself at any given time, in relation to the world in which he lives and the people around him.⁴⁸ Each man's meaning of life is unique to himself as the circumstances of his life are unique, and each man's meaning of existence is in a state of flux as the circumstances of his existence change and develop.⁴⁹ The basic drive of man is to discover the meaning of his own situation in the changing circumstances of the experience of living out his own existence,⁵⁰ this drive is the "will to meaning."⁵¹ The religious man will find his ultimate meaning in God, while the non-religious man may find it in terms of his relationships with other people, or in terms of the contribution he can make to society, or in similar terms.⁵²

⁴⁷Ibid., p. 157.

⁴⁸Ibid., p. 175.

⁴⁹Viktor E. Frankl, The Doctor and the Soul (New York: Alfred A. Knopf, c.1955), p. 48.

⁵⁰Ibid., p. 74.

⁵¹Viktor E. Frankl, "Logotherapy and the Challenge of Suffering," Pastoral Psychology, XIII (June 1962), 26.

⁵²Frankl, Doctor and Soul, p. 48.

Closely connected with the emphasis on the "will to meaning" is the emphasis on the individual's responsibility toward life.⁵³ Man is not to find the meaning of his existence in what life can give to him, but rather, in terms of what he can contribute to life.⁵⁴ He is responsible for discovering the meaning of his life in any given situation and for living his life in such a way so that his own particular meaning at that point is realized.⁵⁵ Responsibility presupposes obligations to life, to society, to other people, and ultimately, for the religious person, to God.⁵⁶ Man is responsible to live out his meaning, in terms of these obligations, in the life that he has received.⁵⁷

When man loses sight of his meaning, the result may be boredom, frustration, or despair.⁵⁸ When these serve to raise within man the question of his meaning, they are good and constructive.⁵⁹ Anything that helps man to discover his

⁵³Ibid., p. 29.

⁵⁴Ibid., p. 46.

⁵⁵Ibid., p. 30.

⁵⁶Aaron J. Ungersma, The Search For Meaning (Philadelphia: The Westminster Press, c.1961), p. 133.

⁵⁷Frankl, "Logotherapy and Challenge," p. 25.

⁵⁸Frankl, Doctor and Soul, p. 126.

⁵⁹Ibid., pp. 64-65.

own meaning, is a good and meaningful part of man's existence, especially suffering.⁶⁰ Thus, for Frankl, the crises of one's life are, in the sense of reproof, a judgment, calling man back to face the basic question of the meaning of his existence.

It is the function of the therapist to assist the patient in discovering his own meaning for his own existence. That meaning is to be found within the patient's own frame of reference. For this reason, Frankl says that there is no room for the therapist to impose his own moral value judgments upon the patient. The patient is to be led to discover his own meaning, and to make his own judgments on the basis of that meaning.⁶¹ However, Frankl has no objection, in fact he would encourage, making use of those values which a religious person holds in helping him to discover his own meaning and responsibility. To do this, the therapist must be able to enter into the patient's frame of reference, even if he does not hold it himself.⁶² The therapist may use these values to help a person discover what he has been doing to make his life lose its meaning, and what is causing

⁶⁰Frankl, Man's Search, p. 176.

⁶¹Ibid., pp. 173-74.

⁶²Frankl, Doctor and Soul, p. 20.

his present despair, but also, more positively, in discovering that which will make his life meaningful in its present circumstances. For the religious person repentance can play a part at this point, for while the destructive effects of past irresponsible actions cannot be wiped out, repentance can serve as a breaking point with the destructive past, on which a constructive future may be built.⁶³

The therapist is to meet the questions raised by the patient on an intellectual level at the level on which they are asked.⁶⁴ An intelligent question should be treated as exactly that, and the therapist should not shrink from discussing with the patient the questions that he raises on an intellectual level.⁶⁵ This means that the therapist must enter into serious discussions with the patient concerning questions that deal with that person's philosophy of life, and especially those that have to do with the question of meaning.⁶⁶ While the therapist is not to impose upon the counselee a meaning of life that is not the counselee's own, Frankl would permit him to point out to the person what is

⁶³Ibid., p. 125.

⁶⁴Ibid., p. 14.

⁶⁵Ibid., p. 30.

⁶⁶Ibid., p. 20.

destructive in his present outlook and behavior, and to suggest possibilities as to where his true meaning lies, or possibly to present him with alternatives to his present behavior.⁶⁷ This involves confrontation by the counselor with the counselee's attitudes and behavior, and a certain amount of judgment on the part of the therapist. As far as method goes, Frankl has some suggestions, such as presenting the problem to the counselee in the form of a parable,⁶⁸ which need not be elaborated on for the purpose of this study. In the main, his emphasis on technique is that the therapist should be inventive and should adapt to the situation that presents itself.⁶⁹

While the emphasis on one's own responsibility for discovering and living out one's own meaning and responsibility would seem to imply that the individual is free to choose his own course of behavior, Frankl would set some limits upon this.⁷⁰ In the case where one has entered into a choice, or course of action, which is plainly destructive to himself or to others, such as suicide, murder or an irresponsible

⁶⁷Ibid., pp. 73-74.

⁶⁸Ibid., p. 73.

⁶⁹Ibid., p. 274.

⁷⁰Ungersma, pp. 50-51.

sexual relationship, the therapist should use any means at his disposal to dissuade him from that course of action, or even to prevent him from carrying it out.⁷¹ This limitation upon man's freedom of choosing his own course involves a recognition of man's responsibility to the community and to some sort of universal standards of behavior.⁷²

While it is not specifically Christian, there is much in logotherapy that the pastoral counselor will find attractive⁷³ and consistent with his outlook. The emphasis on the "will to meaning," is consistent with the Christian view that life does have meaning and purpose.⁷⁴ The stress on the individual's responsibility to life, to find and realize the meaning of his life can be viewed in harmony with the Christian concept of responsibility toward God.⁷⁵ While Frankl does not insist that the individual's responsibility be related to God, he does encourage doing this in the case of a religious person. While Frankl's concept of responsibility does not necessarily carry the full weight of the biblical

⁷¹Frankl, Doctor and Soul, pp. 57-58, 196.

⁷²Ibid., p. 88.

⁷³"Psychiatry, Meaning in Life," p. 38.

⁷⁴Clinebell, p. 252.

⁷⁵Douglas A. Fox, "Logotherapy and Religion," Religion in Life, XXXIV (Spring 1965), 239-40.

concept of man's living under the judgment of God, it is at least a step beyond Rogers' view of judgment as being valid only when it comes from within man. The emphasis on the constructive nature of guilt and suffering parallels the biblical concept that judgments felt in this life serve the good purpose of directing people toward their salvation. The role of the therapist, who is to help the patient discover his own meaning, has much to commend it to the pastor.⁷⁶ Like the therapist, whose role is to confront the patient with his meaning, the role of the pastor is to confront the counselee with the significance of God's judgment in order that he might help him discover the meaning of God's mercy. In both instances the counselor is not to take the role of judge, but is to aid the counselee in discovering his own meaning in his particular situation.

Logotherapy would seem to conflict with the biblical approach mainly in two points. While the Bible stresses that man's meaning comes ultimately from God, logotherapy makes this only one of many possible sources for man's meaning. Secondly, logotherapy does not seem to have an adequate view of man's fallen estate, and what it means for man to be under

⁷⁶Clinebell, pp. 255-56.

the judgment of God because of sin. Thus it still seems to attribute to man the ability to cope with his problems without the grace of God.

O. Hobart Mowrer

O. Hobart Mowrer has been a rather controversial figure in psychotherapeutic circles in America in recent years.⁷⁷ He has questioned many of the concepts and approaches of psychoanalysis and psychotherapy both on the basis of theory and of the effectiveness of the work that has been done in these fields. Such an approach is likely to stir up controversy and he has been both attacked and defended.⁷⁸ Since Mowrer makes use of theological language in his approach,⁷⁹ and has even suggested that pastors might be as capable as psychotherapists in dealing with human problems,⁸⁰ the pastoral counselor might be tempted to adopt his ideas without

⁷⁷Donald F. Krill, "Psychoanalysts, Mowrer, and the Existentialists," Pastoral Psychology, XVI (October 1965), 27.

⁷⁸See "The Role of the Concept of Sin in Psychotherapy," a symposium, in Journal of Counseling Psychology, VII (Fall 1960), 185-201.

⁷⁹Pohlman, XV, 144.

⁸⁰O. Hobart Mowrer, The Crisis in Psychiatry and Religion (Princeton: D. VanNostrand Co., c.1961), pp. 71-80.

a full understanding of what is involved in them. This approach also seems attractive because it is presented as a shortcut, which is supposedly able to accomplish in a few short sessions what psychoanalysis takes months and years to achieve.⁸¹ Since the pastoral counselor is usually one whose time for counseling is limited by other activities, this approach may sound very promising to him on this score. Mowrer's approach to the subject of judgment is one that the pastoral counselor will find quite interesting also, because on the surface it seems to be in harmony with much of the traditional approach of the church.

To begin with, Mowrer sees guilt as the basis of man's emotional anguish, and the type of problems that lead men to seek out a counselor or therapist. When he speaks of guilt, he does not mean "guilt feelings" but "real guilt."⁸² To describe what he means by real guilt, Mowrer resorts to the use of the biblical term "sin."⁸³ He sees moral problems as the basis of man's emotional, mental, and spiritual problems. The heart of that moral problem is that man has done, is

⁸¹Hobart Mowrer, The New Group Therapy (Princeton: D. VanNostrand Co., c.1964), p. 95.

⁸²Mowrer, Crisis, pp. 56-57.

⁸³Ibid., pp. 40-55.

doing, or is bent on doing something that is wrong.⁸⁴ The wrongdoing is the cause of the problem,⁸⁵ and the problem persists in feelings of guilt, in complicating activities to hide the wrong, or in emotional and spiritual anguish, as long as the person refuses to accept the fact that he is guilty.⁸⁶ Once a person has accepted his own guilt Mowrer contends that he is able to deal with it and to overcome it.⁸⁷

Mowrer is critical of any approach that would minimize the factor of judgment that is going on within a counselee's life, that would try to explain away guilt as unreasonable, or that hopes to solve people's problems by doing away with surface feelings of guilt.⁸⁸ In order to deal with guilt, Mowrer feels that one must cut back to the "sin," the specific act of wrongdoing that is causing the anguish. He does not view this as a process of making the unconscious conscious but as a matter of dealing with the conscious feelings of

⁸⁴Mowrer, New Group, p. 160.

⁸⁵Ibid., p. 185.

⁸⁶Mowrer, Crisis, p. 43. 103-10.

⁸⁷Mowrer, New Group, pp. 63-64.

⁸⁸Mowrer, Crisis, p. 142.

the individual.⁸⁹ Thus therapy is not to be a long drawn out process in which the childhood of the client must be explored for reasons for his present guilt, but rather a process in which the patient is confronted with the present causes for his present guilt.⁹⁰ Mental anguish is actually a step in the proper direction, as it calls men to face up to the reality of their sin.⁹¹ Mowrer has praise for the approach of Alcoholics Anonymous which believes that man must "hit bottom" before he can begin to move upward.⁹² Thus Mowrer views judgment as a positive factor in the lives of men, and not something that causes problems for men. As judgment is felt, it calls man's attention to the problem that he has and urges him to accept his wrongdoing so that he may deal with it in a constructive manner.⁹³

It is Mowrer's opinion that one of the basic needs of people is a set of principles, that is, a set of standards by which man can evaluate his life and determine what is wrong with it. A basic assumption of his approach is:

⁸⁹Ibid., p. 30.

⁹⁰Mowrer, New Group, pp. 108-10.

⁹¹Mowrer, Crisis, p. 75.

⁹²Ibid., p. 234.

⁹³Ibid., pp. 56-58.

. . . that there are principles--universal, consistent, knowable principles--in the domain of human personality and social process which transcend "persons," and that we can know others and be ourselves, in the ultimate sense, only in terms of these principles.⁹⁴

These principles show us how the universe is constructed and functions in the physical and moral realm. In knowing these principles man can learn to obey and "live abundantly," or choose to disobey and suffer the consequences.⁹⁵ This is a clue to Mowrer's understanding of sin. He does not see sin in terms of acts which break the relationship between God and man, or men and men, but in terms of actions which go against the principles that God has built into the universe. When a person goes against these principles, he suffers the consequences. Mowrer's understanding of the "wrath of God" is closely connected to his concept of sin. For him the wrath of God is those problems that man must suffer when he disobeys the principles that are established.⁹⁶ Thus, for Mowrer, God's judgment is something that is built into the universe. The result of man's continued sinning and suffering

⁹⁴Ibid., p. 182.

⁹⁵Ibid., p. 183.

⁹⁶Mowrer, New Group, p. 146.

the consequences of his sin is a hell on earth, a hell of neurosis and psychosis.⁹⁷

Mowrer views confession as a necessary step towards the solutions of the problems that are caused by real guilt. Man must acknowledge what is wrong with his life and his own responsibility for it.⁹⁸ He must accept guilt as a part of himself and see sin as his own doing, if he is going to be able to deal with it constructively.⁹⁹ The basic step in such acknowledgment and acceptance is confession.¹⁰⁰ This confession must be to one or more "significant persons."¹⁰¹ Confession to God is not sufficient,¹⁰² until man is willing to confess his guilt to another person, he is still evading the full acceptance of that guilt by attempting to hide it.¹⁰³ This attempt to hide one's sin, or guilt, is a basic part of man's problem.¹⁰⁴ Once an individual has accepted

⁹⁷O. Hobart Mowrer, "Some Constructive Features of the Concept of Sin," Journal of Counseling Psychology, XVII (Fall 1960), p. 186.

⁹⁸Mowrer, Crisis, pp. 53-54.

⁹⁹Mowrer, New Group, pp. 86-87.

¹⁰⁰Ibid., p. 140.

¹⁰¹Ibid., p. 63.

¹⁰²Mowrer, Crisis, p. 202.

¹⁰³Mowrer, New Group, pp. 88-90.

¹⁰⁴Ibid., p. 101.

his guilt to the extent that he is willing to reveal it to another significant person, he has begun to deal with that guilt in a constructive manner.¹⁰⁵ On the basis of this acceptance man can overcome his sin and its results. But confession is not enough in the view of Mowrer. Man must do something about his sin and guilt. He must stop the destructive action of sin. He needs to do something to expiate the wrong he has done.¹⁰⁶ Finally, he should turn the direction of his life into more positive channels.¹⁰⁷

Since, for Mowrer, confession is the beginning of the cure, the function of the counselor would seem to be that of encouraging confession. In religious terms, this could be described as a function of bringing judgment to bear so that a person may become aware of and acknowledge his sin.

How is this to be done? Mowrer notes that he has been accused of advocating that the intensity of guilt feelings be increased, and that pressure be brought to bear on persons so that they will be forced into confession.¹⁰⁸ This, he asserts, is not the case.¹⁰⁹ While he is critical of any

¹⁰⁵Ibid., p. 64.

¹⁰⁶Mowrer, Crisis, pp. 97-102.

¹⁰⁷Mowrer, New Group, p. 140.

¹⁰⁸One who makes such a charge is Albert Ellis in "There is No Place for the Concept of Sin in Psychotherapy," Journal of Counseling Psychology, VII (Fall 1960), 189.

¹⁰⁹Mowrer, Crisis, p. 27.

approach that is afraid of, or sees no necessity in, making people feel guilty, he does not advocate statements or actions which would condemn a person and thus increase his defensiveness. He does advocate a sort of probing to seek out the guilt that is at the basis of a problem. He suggests that the counselor may tell a person that he is evading guilt¹¹⁰ or the counselor may suggest his guilt to him.¹¹¹ An example he gives is that of a woman who came to him with a problem. He told her that he assumed there was something that she was guilty about and that her guilt was the root of her problem. This started her on a course of quick introspection and shortly later she confessed the sin that was bothering her.¹¹² The heart of this method seems to be that once a person knows that the counselor assumes that guilt is the cause of his problem it will set that person on a course of inward probing. Thus the counseling is started in the right direction and it should not take too long to discover the heart of the problem.

The only other method that Mowrer especially encourages is that of encouraging a person to confess by making a

¹¹⁰Mowrer, New Group, p. 81.

¹¹¹Ibid., p. 109.

¹¹²Ibid., pp. 28-30.

self-confession to the counselee. Using this method, the counselor will reveal to the counselee that he has learned to accept his own sin and guilt and has overcome them by facing up to them, confessing them, and taking positive action.¹¹³ This is supposed to encourage the counselee to accept his sin and guilt. In Mowrer's thought this is not so much a matter of "accepting" the counselee as it is a matter of demonstrating that it is possible to accept one's sin, and to reveal the worst of oneself, and not be overcome by it. Once the counselee has seen the counselor's self-acceptance, he may find the courage to face his own sin, to reveal it, and to begin dealing with it.¹¹⁴

In evaluating Mowrer's approach, it might be well to note that there seems to be no objective way, at the present time, of determining whether this approach is more or less effective than other forms of therapy.¹¹⁵ The concern of the pastoral counselor should then be whether or not Mowrer's approach is theoretically consistent with the counselor's biblical orientation. Since Mowrer uses language that has been traditionally used in religion, the temptation is there for the pastoral counselor to adopt this as the one Christian

¹¹³Ibid., pp. 102-3.

¹¹⁴Ibid., pp. 167-68.

¹¹⁵Pohlman, XV, 150-51.

approach.¹¹⁶ The interest of this study is in those things that relate to the biblical concept of judgment and in these things it seems that Mowrer's differences with the biblical approach are at least as great as the similarities.

First of all, Mowrer would seem to be in agreement with the biblical message when he states that the basis of man's problems is a moral issue.¹¹⁷ The fact that he holds men responsible for the consequences of their wrongdoing seems consistent with the biblical doctrine of judgment. However, the pastoral counselor should note, that while Mowrer speaks of sin and sees guilt as being real, his concepts of sin and guilt are not those of the scriptures. Whereas the scriptures speak of sin in terms of a breaking of one's relationship with God, Mowrer views sin in purely social terms.¹¹⁸ While Mowrer does speak of principles that are built into the universe which man must obey or suffer the consequences,¹¹⁹ it is difficult to determine from Mowrer, what these principles are or how they are established. It seems that these principles are determined in the context of one's

¹¹⁶Ibid., XV, 144.

¹¹⁷Krill, XVI, 29.

¹¹⁸Ibid., XVI, 31.

¹¹⁹Supra, pp. 128-30.

relationship to his "significant others," and in the final analysis, would seem to boil down to a principle of conformity to the established social order.¹²⁰ Donald F. Krill observes that, "Mowrer is describing essentially the religion of the Pharisees, one of rules, self-perfection, and social conformity."¹²¹

Mowrer's emphasis on guilt being a constructive element in the life of man, in that it makes men aware of their problems and enables them to do something about them, seems consistent with the biblical concept of judgment. However, Mowrer seems unaware of the extent of the judgment of God over the lives of men. He does not take into account the role of original sin in placing man under judgment.¹²² He does not seem to see any need for the mercy of God in helping man to overcome his sin and guilt.¹²³ Neither judgment nor salvation are related to God in Mowrer, and the result is that what he offers us is a formula for man's attempting to help himself out of his dilemmas.

¹²⁰Edward Joseph Shoben, "Sin and Guilt in Psychotherapy: Some Research Implications," Journal of Counseling Psychology, VII (Fall 1960), 199.

¹²¹Krill, XVI, 32.

¹²²Mowrer, New Group, p. 228.

¹²³Krill, XVI, 32.

As far as Mowrer's method goes, his encouraging of the counselee to confess his individual, specific sins seems to be consistent with much that is being written in the church today.¹²⁴ However, we must remember that, for Mowrer, the purpose of confession is not to prepare the heart to receive the mercy of God, but to prepare the individual to take some sort of action to expiate his wrongdoing.¹²⁵ While the Lutheran approach would be to bring judgment to bear to prepare for the reception of the gospel, Mowrer's approach would seem to be that of bringing judgment to bear to establish conformity to the law.

When Mowrer advocates self confession by the counselor as a method of encouraging confession on the part of the counselee, he seems to be encouraging what St. Paul does in some of his writings. St. Paul tells the people to whom he is writing the sins he has committed.¹²⁶ However, Paul's purpose in confessing to others is to demonstrate the grace of God, and not merely to encourage them to confess. While there may be a time and place for this method in counseling, the pastoral counselor should also be aware of the danger of

¹²⁴Mowrer cites three Lutheran writers to support his position. Crisis, pp. 191-93.

¹²⁵Pohlman, XV, 148.

¹²⁶Examples are Gal. 1:13-16 and Rom. 7:13-25.

losing sight of the purpose of counseling. The purpose of counseling is to aid the counselee. In practicing self-confession, the counselor may find himself seeking to satisfy his own needs, rather than those of the counselee.¹²⁷

Two other warnings would seem to be in order for the pastoral counselor who might be tempted to endorse and adopt the methods of Mowrer. One is that Mowrer does not seem to take into account the compulsive nature of some sins, and his approach might serve to drive the person involved in such compulsive behavior to despair.¹²⁸ The other is that there is the danger of distorting the concept of sin, so that the counselor's attempts to elicit the counselee's confession of sins might turn into an attack on the worth of the counselee and drive him away from help rather than lead him toward it.¹²⁹

Mowrer does give the pastoral counselor some encouragement in dealing with factors of judgment in counseling, in that he is a secular psychotherapist who takes seriously some of the things involved in man's living under judgment.

¹²⁷Krill, XVI, 30.

¹²⁸Ellis, VII, 190.

¹²⁹Charles A. Curran, "The Concept of Sin and Guilt in Psychotherapy," Journal of Counseling Psychology, VII (Fall 1960), 193-94.

However, there are many items in his approach that are not consistent with the biblical approach. There are also many uncertain factors from the therapeutic viewpoint in this approach. The pastoral counselor would do well not to look upon Mowrer as the source of the answer for his approach to the subject of judgment in counseling. He deserves to be heard, but he should be heard along with others.¹³⁰

William Glasser

William Glasser is a practicing psychiatrist in California, who has developed an approach to psychiatry which he calls "Reality Therapy."¹³¹ This approach differs from the conventional approaches on the basic issue of the nature of men's problems. Glasser states that there is no such thing as mental illness.¹³² He feels that the root of all problems that bring men to seek the help of counselors and psychiatrists is that they are, in some way, denying reality.¹³³ He calls such behavior irresponsible, and sees the function of

¹³⁰Pohlman, XV, 150-52.

¹³¹O. Hobart Mowrer in the "Forward" to William Glasser, Reality Therapy (New York: Harper & Row, c.1965), p. xi.

¹³²Gordon L. Jacobs, Book Review of Reality Therapy in Social Casework, XLVII (June 1966), p. 388.

¹³³Glasser, p. 6.

the therapist to be that of one who confronts people with reality and aids them in learning to live responsibly.¹³⁴

Glasser lists six points in which Reality Therapy differs from conventional therapy:

1. Because we do not accept the concept of mental illness, the patient cannot become involved with us as a mentally ill person who has no responsibility for his behavior.
2. Working in the present and toward the future, we do not get involved with the patient's history because we can neither change what happened to him nor accept the fact that he is limited by his past.
3. We relate to patients as ourselves, not as transference figures.
4. We do not look for unconscious conflicts or the reasons for them. A patient cannot become involved with us by excusing his behavior on the basis of unconscious motivations.
5. We emphasize the morality of behavior. We face the issue of right and wrong which we believe solidifies the involvement, in contrast to conventional psychiatrists who do not make the distinction between right and wrong, feeling it would be detrimental to attaining the transference relationship they seek.
6. We teach patients better ways to fulfill their needs. The proper involvement will not be maintained unless the patient is helped to find more satisfactory patterns of behavior. Conventional therapists do not feel that teaching better behavior is a part of therapy.¹³⁵

¹³⁴Jacobs, XLVII, 388.

¹³⁵William Glasser, "Where Is Science Taking Us?," Saturday Review, XLVIII (March 6, 1965), 54.

The key word in describing the role of the therapist in Reality Therapy is "involvement."¹³⁶ The therapist is to establish a relationship with the counselee in which the counselee can perceive that the therapist cares for him and will stick with him until he is better able to fulfill his needs. The counselee can then become emotionally involved in this relationship with the counselor and begin to care about doing something about his problem.

Glasser feels that human behavior is the attempt of man to satisfy his basic needs.¹³⁷ Among the basic needs of man is the individual's need for a sense of worth.¹³⁸ To be worthwhile, Glasser maintains, one must maintain a satisfactory standard of behavior.¹³⁹ Since men vary in their ability satisfactorily to satisfy their needs there are some who need the assistance of the relationship of a person who will become involved with them until they are able to attain a satisfactory way of meeting their present needs.¹⁴⁰ The goal of Reality Therapy might be described as leading men to

¹³⁶Glasser, Reality Therapy, pp. 12, 21.

¹³⁷Ibid., pp. 7-13.

¹³⁸Ibid., p. 9.

¹³⁹Ibid., p. 10.

¹⁴⁰Ibid., p. 12.

responsible behavior. Responsibility, for Glasser, is the ability to fulfil one's needs, and to do so in a way which will not deprive others of the ability to fulfil their needs.¹⁴¹

Judgment plays an important part in Reality Therapy because of its emphasis on responsibility and on morality. It should be noted that Glasser is not concerned about the past, and would not have much use for judgments concerning the right or wrong of past behavior. He is concerned about the present reality in which a person finds himself, and the future action that that person is going to take.¹⁴² Since the goal of therapy is to help the patient face his present reality, a part of therapy is to help the person face the standards of behavior of the real world. Questions of right and wrong are not to be avoided, in fact, Glasser states, "Our job is to face this question, confront them with their total behavior, and get them to judge the quality of what they are doing."¹⁴³ Glasser goes on to state that unless a person judges his own behavior, he has found that they will not change.¹⁴⁴

¹⁴¹Ibid., p. 13.

¹⁴²Supra, p. 139, No. 2.

¹⁴³Glasser, "Where," p. 56.

¹⁴⁴Ibid.

Glasser's working definition of morality is as follows:

"When a man acts in such a way that he gives and receives love, and feels worthwhile to himself and others, his behavior is right and moral."¹⁴⁵ The pastoral counselor will find this definition inadequate as it sees morality as involving only the relationship of the individual to society, and neglects the dimension of man's relationship with God. However, once again, as in Mowrer, a secular therapist is found who supports the contention of those of religious orientation that morality is an issue in man's problems, and that it cannot be ignored.

According to Glasser, the function of the therapist in bringing the factor of judgment to bear is not to judge the actions of the counselee, but to make him face up to the task of judging the quality of his own behavior.¹⁴⁶ This involves heading off any attempt that he makes to evade reality or to excuse irresponsible behavior. Glasser gives an example of a girl who came to him in reform school. She came claiming that she was there because she was emotionally disturbed. He replied that he assumed she was there because she broke the law. After she came to realize and to admit

¹⁴⁵Glasser, Reality Therapy, p. 57.

¹⁴⁶Glasser, "Where," p. 56.

this, which took some time, then she began to make some progress.¹⁴⁷ Thus the function of the counselor should be to raise the question of right and wrong and to confront the counselee with his need to judge his own behavior. For Glasser, the purpose of judgment seems to be to get people to stop pursuing irresponsible courses of action, so that they may develop more responsible ways of fulfilling their needs.

Judgment also takes on a future aspect in Glasser's approach. He stresses that a part of the therapist's role is to serve as a teacher. This involves examining the daily activities of the counselee, and suggesting better ways for him to behave. It involves helping him to plan his future course of action.¹⁴⁸ This teaching places stress on teaching patterns of behavior, since Glasser maintains that if you can change a person's behavior, his attitudes will change, and that what starts the process of change in a person is not a change in attitude, but an initial change in behavior.

In evaluating Glasser's approach, one should remember that the goal of Glasser's approach is different from that of the pastoral counselor. Glasser's goal is seen in terms

¹⁴⁷Glasser, Reality Therapy, pp. 93-96.

¹⁴⁸Glasser, "Where," p. 56.

of enabling the individual to better fulfil his social needs, while the pastoral counselor will also be concerned with the individual's spiritual needs. However, there are certain aspects of his approach that the pastoral counselor may use with profit. Glasser should serve to remind us that often it is possible to deal with a person's problems without delving deeply into that individual's past. While the past may help us to understand present difficulties, the problem can often be dealt with in terms of present attitudes and behavior.¹⁴⁹ Glasser's approach is one that does not seek to evade the issue of judgment, but rather seeks to make constructive use of it. He does not cast the counselor in the role of judge, but does urge him to confront the counselee with issues that involve judgment. In this way the counselor helps to bring the counselee to face the reality of his situation. This can also be considered a goal of pastoral counseling. This approach to counseling would seem especially in order for those people who have weak or underdeveloped consciences,¹⁵⁰ or with those whose present need is for firm guidance.¹⁵¹ Another worthwhile emphasis in Glasser is his

¹⁴⁹Clinebell, p. 229.

¹⁵⁰Ibid., pp. 235-39.

¹⁵¹Ibid., p. 239.

stress on the importance of the relationship between counselor and counselee, and his stress that the proper involvement on the part of the counselor makes it possible to confront the counselee with reality without rejecting him.

The biggest danger in Glasser's approach would seem to be his complete dismissal of mental illness. While he cites evidence that his approach has worked in certain instances, it can hardly be said to be demonstrated beyond the shadow of a doubt.¹⁵² Should he be wrong, the counselor who uses his method runs the danger of increasing a neurotic sense of guilt, and thus applying judgment in a way that causes despair, rather than leading to the betterment of the counselee. There may be instances where such a confrontational approach would add to the counselee's problem, rather than providing relief.¹⁵³ There is also the danger that the counselor slip into the role of judge and use the counseling situation to assert his authority over the counselee.¹⁵⁴

The cautions that Clinebell gives concerning this type of counseling would certainly seem to be in order. He says that:

¹⁵²Mowrer, "Forward," p. xxi.

¹⁵³Clinebell, p. 234.

¹⁵⁴Supra, pp. 68-69.

(a) Confrontation should be used with great care and restraint. (b) The emphasis should be on helping the person face reality (self-confrontation) as he comes to understand it, and discover his own responsibility within it. In the final analysis the minister's level of personal maturity will determine whether he mis-uses confrontational methods to manipulate others or discovers their tremendous potentialities as instruments of reconciliation in relationship-centered counseling.¹⁵⁵

Eduard Thurneysen

Eduard Thurneysen is the first of the men considered in this chapter who is specifically concerned with the role of the pastor. He is a Swiss pastor who has long been concerned with pastoral care. He has been a close associate of Karl Barth.¹⁵⁶ His concern is not merely with method or technique of pastoral care, but primarily theology, and he approaches the subject of pastoral care from the viewpoint of the theology that is at its base.

As Thurneysen views pastoral care, in all its many activities, the primary function is to proclaim the Word of God. The pastor himself does not have the power to help or to heal, only God can do that through His Word.¹⁵⁷ While the

¹⁵⁵Clinebell, p. 242.

¹⁵⁶Thomas C. Oden, Contemporary Theology and Psychotherapy (Philadelphia: The Westminster Press, c.1967), p. 73.

¹⁵⁷Eduard Thurneysen, A Theology of Pastoral Care (Richmond, Va.: John Knox Press, c.1962), p. 48.

pastor may engage in man to man conversations, his concern in doing so will be to bring the conversation under the influence of God's Word.¹⁵⁸ Oden characterizes Thurneysen's approach to pastoral care as "conversational preaching."¹⁵⁹

Thurneysen views the Word of God as the source of legitimate judgment in pastoral care. God's judgment over the lives of men is a fact that cannot be ignored, and thus the pastor who is engaged in a conversation with an individual should not shrink away from the subject of judgment whenever it comes up. In fact, the conversation should be carried on with an awareness of the fact that the pastor, the person with whom he is conversing, and their conversation are under the judgment of God.¹⁶⁰ Since pastoral conversations involve moral issues, the subject of moral judgments must be faced, though Thurneysen warns against letting the conversation get sidetracked on this point so that it does not proceed farther.¹⁶¹ However, when judgments are discussed the pastor should remember that his judgments are not the issue, for he is not the judge.¹⁶² It is the pastor's function to bring

¹⁵⁸Ibid., p. 109.

¹⁵⁹Oden, pp. 76-78.

¹⁶⁰Thurneysen, pp. 116-17.

¹⁶¹Ibid., p. 135.

¹⁶²Ibid., p. 138.

the conversation under the judgment of God as that judgment is proclaimed in the Word of God. The fact that the conversation is brought under the authority of God's Word will mean that that Word will effect the judgment that is necessary to convict men of sin, and to free men from the guilt of their sin through forgiveness.¹⁶³ Thus for Thurneysen the most important factor in pastoral counseling is neither the counselor nor the counselee, but the Word of God.

The pastor's function in the pastoral conversation, or in counseling, is, first of all, to listen. Thurneysen stresses the importance of the listening role. A willingness to listen is viewed as a means by which one can open up the conversation and get a person to talk about his problem. As the pastor listens he is to evaluate what the other person is saying to him. The pastor is to enter into the conversation to help bring out the true facts and to help the counselee see them in the true light.¹⁶⁴ However, the pastor is not merely to evaluate on the basis of his own understanding, he is to evaluate on the basis of the Word of God.¹⁶⁵ As he evaluates, the pastor is to confront and admonish his partner

¹⁶³Ibid., p. 122.

¹⁶⁴Ibid., p. 158.

¹⁶⁵Ibid., p. 141.

in conversation on the basis of God's Word,¹⁶⁶ and also to speak the word of forgiveness when it is appropriate. The pastor is also to advise, but here again, the advice to be given is not to be on the basis of the pastor's understanding. The pastor is to bring the conversation under the Word of God, so that the advice given grows out of that Word.¹⁶⁷ The advice given is not to be specific counsel about behavior, but rather guidance about prayer, through which man seeks out God's guidance and submits himself to God's will.¹⁶⁸ According to Thurneysen, you have a truly pastoral conversation, and thus a true pastoral counseling situation, only when you move beyond dialogue to a triologue, with God as the third person in the conversation.¹⁶⁹ The pastor's function in listening, evaluating, confronting, admonishing, and advising is to bring God into the conversation as the third partner.

Because both the pastor and counselee will see the conversation as being under both the judgment and the forgiveness of God, Thurneysen feels that the pastoral conversation will be the most open and free of all conversations. No

¹⁶⁶Edward E. Thornton, Theology and Pastoral Counseling (Philadelphia: Fortress Press, c.1964), p. 53.

¹⁶⁷Thurneysen, p. 140.

¹⁶⁸Ibid., p. 141.

¹⁶⁹Ibid., p. 285.

subject will be shunned or feared. The counselee will be able to face and confess his sin in such an atmosphere, because he is aware of both sin and grace.¹⁷⁰

Since man's life is under judgment and he needs the forgiveness of sins, Thurneysen sees admonition and confrontation with the facts of our sin and God's judgment as a constant necessity in the life of each man.¹⁷¹ Man should have his sins pointed out to him, he should be questioned as to his conduct, and he should be encouraged to examine his life on a regular basis, and not just once in a while.¹⁷² This is a function of the total pastoral activity, of preaching, teaching and all the other contacts and conversations that a pastor has with his people.¹⁷³ Of special importance in this respect is the confessional conversation. In the confessional conversation the pastor is to aid the person before him by "preventing his escape, digression, hiding, and avoiding the attack of the Word of God."¹⁷⁴ In all this it is important that the pastor respect even the most sinful of

¹⁷⁰Ibid., p. 120.

¹⁷¹Ibid., p. 256.

¹⁷²Ibid., p. 290.

¹⁷³Ibid., p. 147.

¹⁷⁴Ibid., p. 298.

¹⁷⁵Ibid., p. 306.

men, and that the pastor remember that he stands under the same judgment as the person before him. The pastor will be careful not to injure or reject the person who comes to him. He will be careful to make sure that the judgment felt in the admonition is that of God and not his own.¹⁷⁵ When judgment over the counselee's sin is obvious, the pastor should not add to its severity with harsh words.¹⁷⁶ The purpose of such admonition is not to condemn but to comfort, to bring to the counselee that Word of God which offers him consolation and forgiveness for his sin. It is Thurneysen's view that the forgiveness of sins cannot be conveyed except in the atmosphere of admonition and repentance on the part of the person admonished.¹⁷⁷ To assure repentance in which sin is truly acknowledged, the pastor may insist on an acknowledgment of sins committed.¹⁷⁸ Even at this point, Thurneysen feels that it is better to have no confession, than one in which the pastor imposes himself as Lord over the person involved and forces the confession.¹⁷⁹ Thus Thurneysen attempts to tread a line between the extremes of a non-judgmental

¹⁷⁵Ibid., p. 298.

¹⁷⁶Ibid., p. 299.

¹⁷⁷Ibid., p. 257.

¹⁷⁸Ibid., p. 280.

¹⁷⁹Ibid., p. 306.

approach and an approach which makes a wrong use of judgment. Man is under judgment. He needs to be aware of that fact for his own good, but he is to remember that God is the judge and not man. The pastor is to make people aware of God's judgment and cannot escape this role even when it becomes unpopular.¹⁸⁰ At the same time the pastor must show respect for the other person, and make it apparent that it is God's judgment that he is bringing to bear, so that he can proclaim God's forgiveness for the sin that brings man under judgment.¹⁸¹

The final goal of Thurneysen's approach seems to be to be to bring the counselee into conformity with the will of God.¹⁸² The counselee is to be brought to see God's judgment over his life, then to see God's forgiveness, and then, on the basis of that forgiveness there should be admonition toward improved behavior and the encouragement of the counselee to seek out the will of God for his life.¹⁸³ If pastoral care does not lead to improved behavior and active membership in the church it is done in a void and it has not

¹⁸⁰Ibid., p. 146.

¹⁸¹Ibid., p. 160.

¹⁸²Ibid., pp. 256-60.

¹⁸³Ibid., p. 49.

accomplished its purpose.¹⁸⁴ As Thurneysen sees it, this process cannot take place unless the forgiveness of sins is proclaimed prior to the proclamation of God's judgment.¹⁸⁵ He feels that it is the knowledge of forgiveness of sins that enables one to acknowledge the sins of his life without despairing, so that he can be comforted and encouraged to obedience.¹⁸⁶ At this point he parts with the Lutheran Confessions which see the law, or the knowledge of judgment, as the prerequisite for receiving the gospel. Thurneysen views the gospel as a prerequisite for receiving the law.

In evaluating Thurneysen's approach to judgment in counseling one must note the strong emphasis on the judgment of God as a factor in man's existence. The emphasis that judgment finally belongs to God and not to man is consistent with the Bible. The pastor's role is to convey the judgment of God through the Word of God. Thurneysen does recognize that God's judgment is sometimes felt through the events of man's life, and admits that no additional word of condemnation is necessary when this is the case. His greatest contribution to the art of pastoral counseling is probably his

¹⁸⁴Ibid., p. 260.

¹⁸⁵Ibid., pp. 313-14.

¹⁸⁶Ibid., p. 159.

emphasis on the Word of God in the pastoral conversation.

At the same time this may well be his greatest weakness.

Carroll Wise says of his approach:

Thurneysen's interpretation of pastoral care is the logical outgrowth of his theological position. A rigid emphasis on the transcendent sovereignty of God and the nothingness of man, on the alien nature of God in his relation to man, and on the power of verbal symbols seems to characterize his position. Such a position, if one can subscribe to it, does remove certain anxieties about the human situation and lift the despair created by a fully accepted human responsibility. It also reduces man to a puppet in the hands of the pastor and thus destroys his autonomy. An individual is placed in the terrible position of rejecting God if he rejects the words of the pastor. But he is also given reassurance that acceptance of verbal formulations will guarantee him eternal salvation.¹⁸⁷

In view of the warnings that Thurneysen makes that the pastor is not to assume the Lord's position in judgment, the case against him may be overstated by Wise. And yet Wise does call our attention to some of the weaknesses of Thurneysen's approach. Thurneysen stresses the verbal communication of the Word of God to the neglect of personal relationships in counseling. In this way it is possible that the pastor become so concerned with bringing the Word of God into the picture that he is effectively prevented from developing an empathy with the counselee.¹⁸⁸ He seems to

¹⁸⁷Wise, p. 63.

¹⁸⁸Oden, pp. 77-79.

stress the necessity of confronting the counselee with judgment to the point that he does not fully recognize how it is felt within the individual. He casts the pastor in an authoritarian role over the counselee, and in spite of his warnings, the approach that he advocates for the pastor seems harsh, cold, and rejecting.¹⁸⁹ Another criticism of Thurneysen is that his identification of pastoral conversation with proclaiming the Word of God causes him to rule out, or ignore, the insights of psychology concerning human problems.¹⁹⁰ He seems to place such an emphasis on the Word of God that man becomes secondary, when it would seem that the purpose of God's Word is actually to meet man's need.

Thomas C. Oden

Since Thomas C. Oden admits to following the counseling technique of Carl R. Rogers,¹⁹¹ it might seem that he would have little to add to this discussion of approaches to judgment in counseling. What he does contribute is an attempt to give this technique a theological basis. In the first of

¹⁸⁹Thornton, pp. 52-53.

¹⁹⁰Ibid., pp. 53-54.

¹⁹¹Thomas C. Oden, Kerygma and Counseling (Philadelphia: The Westminster Press, c.1966), pp. 18-19.

his two companion volumes on the subject of theology and counseling, he attempts to demonstrate underlying similarities between the theology of Karl Barth and the therapy of Carl R. Rogers.¹⁹² In the second volume he builds on this by attempting to apply insights of Dietrich Bonhoeffer and Teilhard de Chardin to psychotherapy.¹⁹³ He then supports his efforts by appealing to the exegetical insights of Rudolph Bultmann.¹⁹⁴ In this process Oden does provide us with a theological approach to counseling which differs in many respects from that of Thurneysen.¹⁹⁵

Oden believes that there are certain theological principles that are implicit in the assumptions of therapy and are explicit in the Christian proclamation.¹⁹⁶ He draws quite a number of parallels between the assumptions of therapy and of Christian proclamation. For example, he parallels the Christian doctrine of sin, with the Rogerian constructs of incongruence, and introjected values. The Christian proclamation of redemption is said to have its counterpart in Rogerian thought in the empathy, congruence,

¹⁹²Ibid.

¹⁹³Oden, Contemporary.

¹⁹⁴Ibid., pp. 95-122.

¹⁹⁵Ibid., pp. 73-80.

¹⁹⁶Oden, Kerygma, p. 17.

and unconditional positive regard with which the counselor accepts the counselee and enables him to break through his problem.¹⁹⁷ Other examples could be given, but since the purpose of this study is to deal with the one aspect of Christian proclamation and counseling, judgment, our focus will be upon what Oden has to say about this particular item.

Oden states the problem, as he sees it, in the following manner:

He who seriously takes upon himself the task of proclaiming the Christian gospel, however, must be willing to stand in a judgmental relation to his hearer, since the gospel stands in judgment of all false understanding. Yet he who seriously takes upon himself the task of counseling must be willing to deny himself all judgmental attitudes toward the troubled individual, since the central purpose of therapy is the discovery of a relationship in which the individual is unthreatened by outsider's judgments and is free to explore his feelings and share them for self-clarification.¹⁹⁸

Oden feels that many pastors are caught in practicing a double standard between their preaching and their counseling.¹⁹⁹ However, he sees a solution of this dilemma in an analogy between the acceptability of the client, which is a basic assumption of therapy, and the proclamation of the saving event of God in Christ. The therapist assumes that

¹⁹⁷Ibid., p. 109.

¹⁹⁸Ibid., pp. 19-20.

¹⁹⁹Ibid., p. 21.

the individual is acceptable, not just by the therapist, but by the cosmos or universe, in spite of any human judgments upon him. This assumption is made explicit in the Christian message that in Christ God has made Himself known as one who accepts us unconditionally in the midst of our guilt.²⁰⁰ In therapy the acceptability of the client is an assumption, in the Christian proclamation it is a known factor, which has been made known to man in the event of Jesus Christ.²⁰¹ Thus the pastor is to approach the individual in counseling as one who has already been loved, judged, and understood in Christ,²⁰² and on this basis the pastor can approach the counselee with an attitude of unconditional positive regard.

Oden's approach would give judgment, as it has been described in this study, an active role in both therapy and proclamation. The function of proclamation is to call men to an awareness of reality as it exists and a part of that reality is man's guilt, and shame, that is the judgment that lies upon him because of his sin.²⁰³ In therapy a man must come to recognize the inauthenticity of his life, if he is

²⁰⁰Ibid., pp. 20-26.

²⁰¹Oden, Contemporary, pp. 125-30.

²⁰²Ibid., p. 139.

²⁰³Oden, Kerygma, pp. 71-72.

to be helped toward the realization of a fully functioning life.²⁰⁴ One of Oden's criticisms of Rogers' approach is that Rogers does not give proper credit to the constructive use of law, as a factor outside of the individual, in driving the person to seek the help of therapy.²⁰⁵ On the basis of Matthew 25, Oden maintains that the activity of the counselor, in attempting to help a counselee, is also under the severe judgment of God.²⁰⁶ The life and activity of both the counselor and counselee are already judged by God, whether they are aware of that judgment or not. Since it is a part of man's blindness to his inauthenticity that he is not aware of the true nature and depth of the problems that confront him, a part of what he needs is to be able to discover this reality.²⁰⁷

Just as God's judgment is a fact of man's reality, God's acceptance is also something that has taken place and is a part of man's existence, whether he recognizes it or not.²⁰⁸ The pastoral counselor is to deal with men as they are in reality, that is, as people already judged and accepted by

²⁰⁴Ibid., pp. 92-94.

²⁰⁵Ibid., p. 112.

²⁰⁶Oden, Contemporary, pp. 98-102.

²⁰⁷Ibid., pp. 120-21.

²⁰⁸Ibid., p. 121.

God, whether or not they are aware of this. Oden argues against a world view that would divide human life and activity into two spheres of sacred and secular.²⁰⁹ His emphasis is that this is God's world, created, judged, and redeemed by Him, and the fact that man tries to disown God does not change this fact.²¹⁰ The application that Oden would make of this to pastoral counseling is twofold. The first is that the pastoral counselor should accept those who come to him with the awareness that they have already been accepted by God even if they do not know this. This means that the counselor will hold all men in the kind of unconditional positive regard that God has shown for them in Christ.²¹¹ The second application Oden would make is that the pastoral counselor should recognize that the secular therapist is actually doing God's work of therapy, even though he may not use theological terms to describe what he is doing.²¹²

²⁰⁹Ibid., pp. 17-20.

²¹⁰Ibid., p. 124.

²¹¹Ibid., pp. 126-27.

²¹²Ibid., pp. 134-37.

Oden views self-disclosure as the central activity of revelation and therapy.²¹³ In revelation God has disclosed Himself to man so that man might know himself in terms of his being created, judged, and redeemed by God. God has made possible man's self-disclosure to himself, so that man can become aware of his reality, by entering into a relationship of unconditional positive regard with man in the person of Jesus Christ. It is in the context of this relationship that the Christian is able to discover for himself the meaning of life, and break through the bondage of sin to a full awareness and enjoyment of life as God has made it to be for him.²¹⁴ In therapy an individual enters into a relationship with the therapist, in which he perceives himself as being held in unconditional positive regard, and in the context of this relationship he is able to discover what is inauthentic about his life, and to begin to move toward a fully functioning life.²¹⁵ Thus, for Oden, the message of Christian proclamation and therapy have the same goal in that they both aim at establishing for the individual a relationship in which man can discover the reality of his own existence.

²¹³James N. Lapsley, "'Kerygma and Counseling' by Thomas C. Oden: A Review Article," Journal of Pastoral Care, XXI (June 1967), 100.

²¹⁴Oden, Kerygma, pp. 62-66.

²¹⁵Ibid., p. 95.

What this means in regard to how the factor of judgment would play a part in the pastoral counseling situation would seem to be the following. Man's judgment by God is a part of the problem that man finds himself in even though he is usually not aware of its full significance. Man is not able to fully recognize this judgment or to discover a solution for the dilemma it creates by himself. He needs the context of a relationship in which another enters into his problem, without becoming a part of that problem, with an unconditional acceptance of him in the midst of his problem, so that he may discover for himself the full nature of his problem and how to deal with it.²¹⁶ Thus the important thing for the counselor to do, would be to disclose his unconditional positive regard for the individual, so that this therapeutic relationship could be established. In other words, the counselor is to enter into a relationship with the counselee in which the counselee is able to freely explore his own situation and discover both the judgment of God and the reality of God's acceptance of the counselee.²¹⁷ While it may be helpful for the counselor to convey the acceptance

²¹⁶Ibid., p. 72.

²¹⁷Ibid., p. 36.

of God verbally, Oden does not feel that it is necessary. He feels that this acceptance can be conveyed in the accepting relationship without words.²¹⁸

The approach of Oden might be challenged on many grounds. He sets himself in opposition to Thurneysen in insisting that the Christian proclamation can be communicated non-verbally.²¹⁹ One might question the validity of his analogy between proclamation and therapy on the point of self-disclosure.²²⁰ One who does not accept the exegetical method of Rudolph Bultmann might question the exegetical basis of Oden's study.²²¹ But in spite of these and other questionable features, he does contribute some constructive emphases to the discussion of the subject of this study. He sees the judgment of God as a fact of man's existence, whether man is aware of it or not. He reminds us that it is the goal of both preaching and counseling that man may come to accept reality. He reminds us quite forcibly that God has not only judged man, but that in Christ He has accepted man in the midst of his guilt, and that this acceptance of God is an

²¹⁸Ibid., p. 28.

²¹⁹Oden, Contemporary, pp. 76-80.

²²⁰Lapsley, XXI, 102-3.

²²¹Oden, Contemporary, pp. 102-11.

event that has already taken place. His emphasis on the importance of the counselor's attitude of unconditional positive regard echoes the same emphasis in Rogers' approach, and Oden calls our attention to the fact that there is a theological basis for such an attitude. Thus, although the Lutheran pastor may not be able to accept every point of Oden's presentation, he will find that Oden does emphasize a number of things which are quite helpful for the pastor, as he approaches the subject of judgment in the practice of counseling.

Comparison and Evaluation

All six of the men that have been discussed recognize that judgment does play a role in the human situation and that it has some kind of role in the counseling situation. All six would see this role of judgment as being related, in some way, to man's individual responsibility for his own situation. However, there are a number of differences among them as to the nature of judgment, in a proper sense, and to the proper role it is to play in counseling.

For Rogers the only proper judgment is that which comes from within the counselee, all other judgments have no place in counseling. The counselee is to assume the responsibility for making his own judgments and the counselor is to aid him in doing this. For Frankl the context of judgment expands to

include, not only the counselee, but also the existential situation in which the counselee finds himself. The counselee must discover the meaning of his particular situation and must judge his own responsibility in the light of that meaning. It is the function of the counselor to help the counselee discover his meaning and responsibility. The role of the counselor, portrayed by Frankl, is much more active than in Rogers' approach, as it includes discussion of the counselee's meaning of life and responsibility on an intellectual level. For Mowrer judgment is seen in terms of universal principles, built into the universe, which judge man through the consequences of his acts. The counselor is allowed a still more active roll in bringing this judgment to the counselee's attention, but finally the counselee must discover this judgment for himself. For Glasser judgment is an important part of therapy, as the counselee must learn to judge his own actions in terms of his morality. The counselor is to assume an active role in confronting the counselee with the reality of judgment in his life, and is to deter him from evading this issue. For Thurneysen, the only proper judge is God. Neither the counselor nor the counselee is to judge. The counselor's role in bringing judgment to bear is to speak that Word of God which effects God's judgment in the life of the counselee. For Oden God's judgment is a fact that is a part of the reality of the world in

which man lives. The counselor's role is to provide the relationship in which the counselee can discover the judgment that already exists in reality.

Another comparison that can be made is on the basis of what each of the men conceives the legitimate sense of judgment to be. For Rogers it can only be the counselee's evaluation as to what actions are helpful to him and what are harmful. Judgment is not properly used in the sense of reproof or condemnation. For Frankl the proper sense of judgment is the evaluation of what is meaningful and what is not in the situation man faces. He would also recognize a type of reproof as being proper and constructive. This would arise out of the human dilemmas which raise the question of meaning in a man's life. These dilemmas may properly originate from within the counselee or from his situation in life. For Mowrer judgment is both the concept of evaluation and the concept of punishment which comes as a result of disobeying the principles of the universe. This punishment is good in the sense that it causes anguish which makes man aware of his problems and urges him to face them. For Glasser judgment seems to carry the senses of evaluation, reproof, and correction. Punishment, such as solitary confinement, is a proper means for the counselor to use in effecting that judgment. The basis of judgment, for Glasser, seems to be that which will fulfil the counselee's need for

worth in his own eyes and in the eyes of his peers. For Thurneysen judgment is associated with the rule of God, and is proper in the sense of evaluation, reproof, and condemnation, as long as it is God who does the judging. The role of the counselor is to speak God's judgment. Oden, like Thurneysen, sees judgment as an activity of God. However, he views God's judgment as something that is a part of man's existence in reality, and the role of the counselor is not to speak judgment, but to aid the counselee to discover the judgment he is already under in reality.

What they all have in common is a stress that it is not the counselor's function to judge the counselee or to condemn the counselee. The counselor's position is not one in which he is to lord it over the counselee, but to aid him. They ascribe varying roles to the counselor in bringing the counselee to an awareness of judgment, but they all view his function as being that of bringing the counselee to face some kind of judgment that originates outside the counselor. Another thing that they all have in common is a stress on the counselor-counselee relationship as a means of bringing about an awareness of judgment and resolving the problem of judgment. Their views of this relationship vary, but they all see it as a factor.

The methods that they suggest for dealing with the concept of judgment vary. There will be an attempt to

include the positive contributions of each, in so far as they can be used in the light of the biblical and Lutheran teachings concerning judgment, in the next chapter.

CHAPTER VI

PRINCIPLES FOR DEALING WITH JUDGMENT IN PASTORAL COUNSELING

Judgment is a factor in man's existence. He lives out his days under the judgment of God. Because of his sin, he feels the effects of that judgment in his daily life in terms of his estrangement from God, from his fellow man, and from his environment. Though he may not be aware of the religious significance of his feelings, man feels judgment in the gap between what life ought to be and what it is in fact. Judgment is also present at all times on the human level. Man is constantly confronted with choices. He must choose, for example, between various courses of action. To choose he must evaluate and this involves judgment on his part. The effects of his choices will be perceived as either "good" or "evil" by himself and others. Thus an individual judges himself and his actions on the basis of the standards and values that he holds for himself. Other people also judge him on the basis of the standards that they hold. It is not the purpose of this study to debate whether this judgment should, or should not, take place. It does take place. Since it does take place it is a factor whenever man faces a problem, either alone, or in relation to other people. Thus judgment is a factor in pastoral counseling,

for in counseling pastor and counselee meet on a person to person basis, in the hope of enabling the counselee to deal constructively with a problem that he faces. It is the purpose of this study to suggest certain principles that will serve to guide the pastor as he attempts to help the counselee in dealing with the many factors of judgment that arise in pastoral counseling.

Principle I:

The Goal of Pastoral Counseling is Redemptive

This principle has its basis in the words of Jesus, who "came not to condemn the world, but that the world might live through him."¹ In order that He might accomplish this purpose, He came as "one who serves."² As the representative of Christ, the pastor's purpose is to serve, so that people might have life in Christ. Therefore, the primary aim of the pastor in pastoral counseling should be to help the person who has come to him with a problem. This is an emphasis that is found, not only in the ministry of Christ, but in all of the writers on counseling surveyed for this study.

¹John 3:17.

²Matt. 20:28.

In the light of this purpose, the pastoral counselor may borrow the emphasis of Carl R. Rogers and consider his activity in counseling as being client-centered.³ While the pastor may assist by making himself available and indicating a desire to help, it is the counselee who creates the counseling situation when he seeks the help of the pastor.⁴ The pastor's function is then to help him with that problem. Like Jesus, who went about healing all sorts of sicknesses and diseases,⁵ the pastoral counselor is to be concerned with the immediate problem that the counselee faces, whether that problem be in terms of his ability to function in life, in terms of his relationships with other people, or in terms of his relationship with God. The pastor will be concerned with helping the counselee deal with his problem in a way that is helpful and constructive to the counselee. Since the pastor is convinced that man's problems are ultimately a result of man's living "under judgment" because of his sin, he will approach counseling with the conviction that the ultimate help

³Seward Hiltner, Pastoral Counseling (New York: Abingdon Press, c.1949), p. 47.

⁴Ibid., p. 20.

⁵Mark 6:56.

that is needed is the forgiveness of sins, which is given through Jesus Christ.⁶

There is some debate among writers in the field of pastoral counseling as to whether the aims of pastoral counseling are identical with those of secular psychotherapy or of a totally different nature.⁷ It would seem that this is not an either-or question. Like the secular counselor, the pastoral counselor aims at aiding people to cope with their present problems, but, unlike the secular counselor, he is also interested in helping people in the light of God's eschatological judgment. This means that pastoral counseling has a future aspect which goes beyond this life. Like the secular counselor, the pastoral counselor is interested in helping people cope with problems of personality and problems that involve their ability to relate to other people and their environment, but, unlike the secular counselor, he sees in man's problems the added dimension of man's relationship to God.⁸ In terms of judgment, this means that the pastoral counselor is concerned with helping individuals to

⁶Richard Klann, "The Christian View of Man," What Then, Is Man? (St. Louis: Concordia Publishing House, c.1958), p. 31.

⁷Thomas C. Oden, Contemporary Theology and Psychotherapy (Philadelphia: The Westminster Press, c.1967), pp. 73-80.

⁸Carroll A. Wise, The Meaning of Pastoral Care (New York: Harper & Row, c.1966), p. 50.

cope with judgment on both the human and divine levels, in both its present and future aspects.

His awareness of the divine aspect of judgment should serve to underscore for the pastor the fact that his role is to help the counselee. Just as the judgment of God, as it is presently manifested in the lives of men, has a merciful purpose in that it serves to awaken men to their need of God's salvation, so the counselee's problem may be a constructive element in his life, in that it drives the individual to seek the help that he needs.⁹ In this light the pastor will view the counselee's problems as an opportunity to be of help and not an occasion for condemnation.

Principle II:

An Awareness of Judgment is Needed as
Preparation for Receiving the Gospel

The Lutheran pastor is committed to the position of the Symbolical Books of the Lutheran Church that the Gospel is meaningful only to that person who is aware of the judgment of God upon him. This awareness of judgment is necessary to create the desire to be saved from the terrors of that judgment.¹⁰ On the basis of this, the Lutheran pastoral

⁹Supra, p. 158.

¹⁰Supra, pp. 50-51.

counselor will approach counseling with the view that establishing an awareness of judgment is a desirable step toward the realization of the redemptive goal of counseling.

This means that the pastoral counselor will not seek to evade manifestations of judgment that arise within the counseling situation. He will remember, as Mowrer emphasizes,¹¹ that guilt is something real in many cases. When the counselee indicates feelings of guilt, the counselor will treat them seriously as a part of the counselee's problem. The pastoral counselor will deal with the manifestations of judgment in the counselee's life as positive factors which can be used in moving toward his aim of helping the counselee in his problem. The pastoral counselor will aim at bringing the counselee to an awareness of his situation as it is under the judgment of God.¹² But this awareness is not an end in itself, it is a step in the proper direction.¹³

The writers on counseling who were surveyed in this study all emphasized the individual's own responsibility for his own situation, and that it is necessary for the individual

¹¹Supra, pp. 126-27.

¹²Dayton G. VanDeusen, Redemptive Counseling (Richmond, Va.: John Knox Press, c.1960), p. 81.

¹³Klann, p. 31.

to accept this responsibility as his own.¹⁴ Thus it is the goal of the counselor to help the counselee gain an acceptance of his own responsibility for his present situation.¹⁵ The pastoral counselor should be prepared to recognize all attempts to place the responsibility for the counselee's problem on someone or something outside of the counselee as attempts to avoid a full awareness of judgment. He should aim to help the counselee move past these evasions to an awareness and acceptance of his own responsibility.¹⁶ While it may be true that many pressures have been brought to bear on the counselee, which may have contributed greatly to his present problem, the counselee should not be allowed to justify what is wrong with himself on the basis of those pressures.¹⁷ For example, it is certainly understandable how a young lady, who has denied herself a life of her own in order to take care of a widowed father and younger brothers and sisters, might become resentful of them. However, she should not be allowed to justify her resentment on the basis

¹⁴Supra, Chapter V.

¹⁵Donald F. Krill, "Psychoanalysis, Mowrer, and the Existentialists," Pastoral Psychology, XVI (October 1965), 37.

¹⁶G. Brillenburg Wurth, Christian Counseling (Philadelphia: The Presbyterian and Reformed Publishing Co., c.1962), p. 200.

¹⁷VanDeusen, p. 19.

of her circumstances. She is, after all, responsible for the attitude that she takes toward her circumstances. Unless she accepts her own responsibility, and begins to view the problem as her own, and not that of her father and siblings, it is unlikely that she is going to be able to do anything but wallow in the misery of her resentment.

Lowell Colston observes that an individual progresses in counseling to about the same degree as he is able to assimilate judgment.¹⁸ He describes this process of assimilation as it moves through seven stages. The movement that he describes begins with the individual being unwilling to accept any judgments from others or even from his own self-concept. He observes that in the beginning of counseling many individuals are hostile to any kind of judgment and view all judgments as something imposed on them by outsiders. If counseling proceeds successfully, they then are led to the point where they begin to accept their own self-judgment, and finally to the point where they are able to accept the judgments of others.¹⁹ Judgment is assimilated when the individual

¹⁸Seward Hiltner, "Judgment and Appraisal in Pastoral Care," Pastoral Psychology, XVI (December 1965), 46-47.

¹⁹Lowell G. Colston, "The Function of Judgment in Pastoral Counseling" (unpublished Ph.D. dissertation, University of Chicago Divinity School, 1961), pp. 73-76. Colston's work is soon to be published by Abingdon Press. The above references are made with his permission.

is able to accept his own and other's judgments on him. The degree to which the counselee can assimilate judgment will correspond to the degree that he will be enabled to cope with his problems.²⁰ These findings of Colston would seem to underscore the conclusion of this study that it is necessary for a counselee to recognize his own responsibility for his problem, and accept this responsibility, if he is going to do anything constructive about that problem.²¹ The judgment is there, both within the counselee, and from without. It is the task of the counselor to aid the counselee in assimilating that judgment so that he may deal with his problem in a constructive way. Restating this in theological terms, it can be said that for a person to receive the forgiveness of sins, he must first accept the fact that he has sinned and is in need of forgiveness.

A word about the place of confession in pastoral counseling would seem to be in order in connection with this principle. If confession is understood to be some indication, by the counselee to the counselor, that the counselee is aware of his own responsibility under the judgment of God,

²⁰Ibid., pp. 246-48.

²¹Seward Hiltner, "Clinical and Theological Notes on Responsibility," Journal of Religion and Health, II (October 1962), 7.

then it can be said that confession is one of the basic aims of pastoral counseling.²² A confession, in this sense, cannot be demanded or forced out of the counselee. It must come from the counselee and not from the counselor.²³ It might be argued that it is the awareness of judgment that is necessary for counseling, not the verbal statement of that awareness. However, if the counselor is to be of any help when this awareness grows upon a counselee, the counselee must communicate that awareness to the counselor in some way.²⁴ Mowrer's insistence that a person has not fully accepted his sin unless he is willing to reveal it to a "significant other" would seem to be valid.²⁵ The benefits of confession are underscored by both Scripture and the Lutheran Confessions.²⁶ On the basis of this it might be concluded that the Lutheran pastoral counselor should attempt to make counseling a confessional conversation, to the extent that the counselee

²²William E. Hulme, Counseling and Theology (Philadelphia: Fortress Press, c.1956), p. 45.

²³Wurth, pp. 219-20.

²⁴Edward E. Thornton, Theology and Pastoral Counseling (Philadelphia: Fortress Press, c.1967), p. 37.

²⁵Supra, p. 130. See also, Seward Hiltner, The Christian Shepherd (New York: Abingdon Press, c.1959), p. 39.

²⁶Klann, pp. 68-69.

is led to an awareness of the full nature of his problem and that he indicates an acceptance of his responsibility for the problem under the judgment of God.

Principle III:

God is the Judge

The biblical emphasis that God, and not man, is the judge is an important principle for the pastoral counselor to remember. This principle has an important bearing on the pastor's attitude as he approaches the counseling situation. It means that the authority under which the counseling situation stands is not that of the pastor, but that of God.²⁷ Man has a right to judge only as that right has been delegated to him by God, and only according to the standards that God has given. The pastor's primary concern with judgment in counseling is with the judgment of God, and not with any form of human judgment. This does not mean that human judgments are to be ignored, they are a part of the situation in which the pastor and counselee find themselves.²⁸ It does mean that the pastor will attempt to move the

²⁷Wise, p. 80.

²⁸Ibid., p. 85.

counseling conversation through the subject of human judgment to the dimension of God's judgment.²⁹ The pastor must be aware of his own tendencies to judge others and the standards upon which they are based. He must also be alert to signs of the counselee's judging himself, or bearing the brunt of other people's judgment. While the counselee's awareness of judgment on the human level can be a stepping stone towards his viewing his life under the judgment of God, the pastor should be aware that neither he, nor other persons have the right to sit in judgment over the counselee. The counselee does not even have the right to be his own judge. In the final analysis, only God has the right to judge.³⁰

The pastor also needs to remember that he stands under the same judgment as does the counselee. In the light of God's judgment he stands condemned for his own sins just as much as the counselee is condemned for his sins. Their sins may be different but this does not make one of them superior or inferior to the other. They stand on the same level under judgment. The pastor must be aware of the tendencies on his part and on the part of the counselee, to view the counseling relationship as the meeting of a superior and an inferior. He must beware of his own tendency to play the part of lord

²⁹Colston, p. 231.

³⁰Supra, pp. 22-24.

over the counselee and the temptation he faces to take upon himself the responsibility to judge and solve the counselee's problem for him. The pastor should also be aware of the counselee's tendency to cast him in the role of judge. With this in mind, the pastor should approach the counseling situation as a meeting of equals and he should do his best to convey that spirit to the counselee, so that these human judgments may not stand in the way of viewing the situation in the light of God's judgment.³¹

Since God is the judge, the pastor will approach counseling with the view that only the standards of God are valid standards on which judgments can be based, and that man's conscience should not be bound by human standards. However, it would seem that the counseling situation is not normally the place to debate the validity of moral standards and values.³² In most instances this could serve to sidetrack the conversation at a level that is far from the root of the counselee's problem. For example, if a person expresses the conviction that he has committed the unforgivable sin it might be best to find out why he feels this way, rather than

³¹James B. Ashbrook, "Judgment and Pastoral Counseling," The Journal of Pastoral Care, XX (March 1966), 1-9.

³²Edgar Draper, Psychiatry and Pastoral Care (Englewood Cliffs, N. J.: Prentice Hall, c.1965), p. 89.

entering into a debate with him on the nature of the unforgivable sin. If the counselor does not take the counselee's expressions of guilt seriously, then the counselee might well not take the counselor's solution for his guilt seriously.³³ The counselor would do well to remember the emphasis of both Rogers and Oden that the function of the counselor is to enter into the counselee's frame of reference so that he may come to a discovery of his problem.³⁴

Finally, the pastoral counselor should remember that, just as it is not his function to judge the counselee, it is not his function to solve the counselee's problem for him. Nor is it up to the counselee to resolve his own situation under the judgment of God. As only God has the right to judge, only God can save. The answer to God's judgment does not lie in the activity of man, but only in the activity of God's merciful forgiveness in Jesus Christ. This does not imply that the pastor and counselee have only passive roles in the counseling situation. On the contrary, as Thurneysen states,³⁵ it means that the success of the counseling situation is not limited by their human weaknesses and shortcomings.

³³VanDeusen, pp. 97-98.

³⁴Supra, pp. 111-12, 157-58.

³⁵Supra, pp. 149-50.

This frees them to take an active role, knowing that God can accomplish more in them than would be possible if it were up to them alone.

Principle IV:

The Pastor's Function in Counseling is to Bring
People to an Awareness of Judgment,
not to Proclaim Judgment

If it is the function of God to judge, and not the function of the pastor, what is the relationship of the pastor to the counselee, in terms of judgment? How is the pastor to make the counselee aware of God's judgment so that the counselee and his problem can be brought to that point where he is prepared to receive the mercy of God in Christ? Based on the opinions of the writers surveyed in this study, a general opinion would seem to be that the pastor's function is not to proclaim judgment but to lead individuals to an awareness of judgment.

In this context proclamation is understood to be any action by which a person is directly told of God's judgment on himself and his activities by another. There is a place for the proclamation of the judgment of God.³⁶ This can be

³⁶James Travis, "Discipline in the New Testament," Pastoral Psychology, XVI (December 1965), 12-21.

demonstrated from the Scriptures in the ministry of Jesus. When Jesus attacks the Scribes and Pharisees as "hypocrites" we have a clear example of the proclamation of judgment.³⁷ Other examples could be drawn from the Old Testament prophets. However, it should be noted that judgment is proclaimed in those cases where people seem unaware of their sin, or where they seem quite content to continue living in it.³⁸ In other words, judgment is proclaimed when people are unaware of having a problem, or when they wish to justify themselves. Such proclamation of judgment would seem to still be in order today as the pastor in preaching and teaching alerts people to the fact that their lives do stand under the judgment of God. However, when Jesus was approached by someone with a problem, it was not his custom to confront them with accusations, but rather to help them with their problem. Thus, pastoral counseling, in which an individual with a problem seeks the help of the pastor, would not seem the proper time for the proclamation of judgment.³⁹

³⁷Matthew 23.

³⁸James M. Bulman, "The Parables of Revelation and Judgment," Review and Expositor, LIII (July 1956), 314.

³⁹Wayne Oates, "Legalism and the Use of the Bible," Pastoral Psychology, IV (March 1953), 30-33.

The danger in pronouncing judgment is that it tends to give the counselee the impression that he is being rejected by the counselor. When this happens, any effective relationship that could have led to aiding the counselee is lost. When judgment is being pronounced it is very difficult to keep the counselee aware that it is not the pastor who judges, but God. The proclamation of judgment will often be viewed as a direct attack upon the worth of the counselee by the pastor. This is likely to lead to one of two results. On the one hand, it can lead directly to a termination of the counseling conversation. The counselee may conclude that the pastor does not understand, or is not interested in, his problem and may decide that there is no point in confiding in him. Or it may be that the counselee will increase his defenses in the face of the attack upon him and will increase his efforts to keep from revealing his problem or admitting his responsibility for his situation. Thus proclamations of judgment by the pastor are likely to get in the way of effectively dealing with the counselee's problem in the light of God's judgment.⁴⁰

It should be noted that statements of approval can have the same effect as statements of condemnation, particularly

⁴⁰Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon Press, c.1953), p. 98.

in the early stages of counseling. It sometimes occurs that a counselee will test the pastor to see whether he will take the responsibility of the situation from the counselee by judging the situation for him.⁴¹ Thus when the pastor demonstrates approval of a past course of action early in the counseling situation, the counselee may feel that his problem has been solved for him, when it has not, or that the pastor is a fool for approving of things that the counselee feels guilty about. In the latter case, the conclusion that the counselee may draw is that the pastor does not really understand the nature of the problem and there is no point in continuing with the counseling.⁴²

The pastor would do well to guard against viewing his role in counseling as that of an authority figure, who is to evaluate the statements of the counselee for him and pronounce judgment upon him, albeit that judgment is based on the standards of God.⁴³ Rather he should view his role as one who is there to help the counselee understand the implications of God's judgment in his present situation, in which he perceives himself as having a problem. It is the role of the pastor to lead the counselee to understanding and not to force

⁴¹Hulme, p. 35.

⁴²Ashbrook, XX, 8-9.

⁴³Hulme, p. 17.

understanding upon him. Rather than pronouncing judgment, the pastor will encourage the counselee to describe his problem and will lead toward understanding by helping the counselee clarify his problem through reflective and leading questions, which guide the counselee into discovering the nature of the situation he is in.⁴⁴

The same principle applies when it comes to the various evaluations that must be made as the counseling situation develops.⁴⁵ The pastor should aid the counselee in evaluating whether attitudes and actions have been, or will be, good or bad for him in the light of his situation and in the light of God's standards. However, the pastor should not assume the responsibility for making these evaluations and relieve the counselee from this responsibility, but rather the counselor should assist the counselee in making his own evaluations and decisions.⁴⁶

Techniques for doing this will vary with the situation. In certain instances the counselor may adopt Rogers'

⁴⁴Seward Hiltner, Pastoral Counseling (New York: Abingdon Press, c.1949), p. 49.

⁴⁵H. Walter Yoder, "Judgmental Attitudes in Pastoral Counseling," Journal of Pastoral Care, IX (Fall 1955), 222.

⁴⁶Rollo May, The Art of Counseling (New York: Abingdon Press, c.1939), p. 131. See also, VanDeusen, p. 161.

technique of reflecting the counselee's statements back to him until he discovers the true nature of what he is saying.⁴⁷ In other instances the counselor may find it useful to ask leading questions that call the counselee's attention to the heart of the problem.⁴⁸ In other instances the situation may suggest that the pastor lay out the various possibilities before the counselee and help him to see all the ramifications of the different courses of action that are possible, so that the counselee may be able to make a constructive choice.⁴⁹ At times, one of the techniques that Frankl suggests may be very helpful. Frankl suggests helping the counselee to "objectify" his problem by means of a parable or analogy, which enables the counselee to view his problem in a more detached and less painful manner.⁵⁰ This would enable the counselee to see his problem in a more

⁴⁷For a description of Rogers' technique see: Leslie E. Moser, Counseling: A Modern Emphasis in Religion (Englewood Cliffs, N. J.: Prentice-Hall, c.1962), pp. 255-72.

⁴⁸Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (New York: Abingdon Press, c.1966), p. 31.

⁴⁹May, p. 151.

⁵⁰Viktor Frankl, The Doctor and The Soul (New York: Alfred A. Knopf, c.1955), pp. 74, 206-7.

objective sense first, and then move on to a more personal application.⁵¹ By whatever method used, the pastoral counselor should aim at leading the counselee to his own awareness of judgment as it applies to him.

Principle V:

The Pastor Should be Alert to Judgment
Already Being Felt by the Counselee

If the pastor is truly aiming to help the counselee, and is committed to the belief that God's judgment is a fact of life which man must face if he is to cope with his problems, it would seem axiomatic that the pastor should be alert to the judgment that the counselee feels when the counseling situation begins. In a previous chapter, various factors of judgment that are a part of the counselee's situation as he brings his problem to the pastor have been enumerated.⁵² These factors involve the counselee's view of the pastor, his awareness of having a problem, his system of values, the attitudes of others toward him as he perceives them, his feelings of guilt, and also events which have happened to

⁵¹Paul W. Pruyser suggests that Nathan did something similar to this. See "Nathan and David: A Psychological Footnote," Pastoral Psychology, XIII (February 1962), 13-18.

⁵²Supra, pp. 82-101.

him as a result of his alienation from God and his fellowman. Some or all of these factors have contributed to bringing the counselee to that point where he seeks the help of the pastor.

The pastor should be aware of the fact that no person comes to him for counseling as a tabula rasa in respect to judgment. Since the vast majority of those who approach him will be members of the congregation he serves they have already been exposed to his preaching and teaching of the law. They are not likely to forget their previous experience of their pastor's teaching when they approach him with a problem. Certainly, in the light of their Christian training, they have already made some kind of estimation of their life and problem in terms of judgment as they perceive it.⁵³ The person who is not a member of the pastor's congregation will have chosen him with an awareness of his office as a pastor. Just the fact that individuals bring their problems to a pastor, who is viewed as God's representative, may make them feel acutely that they are being judged. The many efforts that they have already possibly attempted as ways of solving their problem may be indications that they are trying to cope with judgment that is already felt. The pastor, who truly desires to help people, should be alert to judgment

⁵³Wise, p. 80.

as it effects people in their daily life and should communicate his understanding of this factor of man's existence and his desire to be of help in all his pastoral activities. In this way the pastor can encourage people to seek his help when feelings of judgment bear down on them.⁵⁴

The pastor should remember the principle of the Lutheran approach to the application of God's law, that the law has done its work once the heart of a sinner is terrorized before the judgment of God. Once a person is aware of the nature of his life under judgment, any action on the part of the pastor to be judgmental, or to proclaim the law to that person, can only lead to despair and has no constructive effect on that person.⁵⁵ The pastor must be careful not to add to the terror where the judgment of God is already being felt. When the pastor sees evidence of fear, shame, guilt, and self-condemnation present in a counselee, he should recognize that judgment is taking its toll. He should not feel it necessary to make the person feel more fearful, more shameful, more guilty, or more self-condemnatory.

At the same time the pastor should recognize that the counselee's mere awareness that he has a problem, or the

⁵⁴Johnson, pp. 36-42.

⁵⁵Supra, p. 54.

evidence of fear, shame, and the like, does not necessarily mean that the counselee sees his situation in the light of God's judgment. He may or he may not. At the point that he brings his problem to the pastor, the counselee may still be fleeing from the judgment of God in every way possible.⁵⁶

He may very likely be blaming his problem on circumstances or on other people. He may be concerned only with side effects of the problem and not with the real problem at all. He may be hoping that the pastor will exonerate him from all responsibility under judgment. But even in this instance, there is no need to add to the sense of judgment that is being felt, but not understood. What the counselee needs is a better understanding of his situation as it really is.⁵⁷

He needs to stop running from God's judgment, and face his own responsibility in the present situation, so that he may be prepared to receive the mercy and forgiveness of Christ, which is the only ultimate answer for the judgment he feels.

In order that the judgment the counselee already feels may have a salutary effect, the pastoral counselor will aim to help the counselee understand his situation in the light

⁵⁶VanDeusen, p. 150.

⁵⁷In regard to this, it is well to remember Glasser's emphasis on the need for troubled individuals to face reality. Supra, pp. 138-39.

of God's judgment.⁵⁸ Thus it would seem that the primary task of the counselor in relation to judgment is clarifying for the counselee the judgment that is already being felt in his life.⁵⁹ There may be people who have no sense of being judged at all, but these are not likely to approach the pastor for counseling as they would not even recognize the existence of a problem in their life. Even when a person's sense of judgment is nothing more than a vague feeling that something is wrong with them, that vague sense is a constructive element of judgment that can be used as the starting point toward an understanding of the counselee's problem under God's judgment. Certainly the judgment needs to be clarified in the eyes of the counselee, possibly even in the eyes of the counselor, but it is present and the counselor need not create this sense of judgment.

In bringing about a clarification of judgment, it seems that the most important factor is the atmosphere, created by the pastor, in which the counselee can bring his problem to light and gain a clearer understanding of it as he discusses it with another person.⁶⁰ Probably the most important factor

⁵⁸Colston, p. 197.

⁵⁹Hiltner, Shepherd, pp. 39-40.

⁶⁰Of the writers discussed in Chapter V, Rogers, Oden, and Glasser stress the importance of the attitude of the counselor. Glasser describes it in terms of becoming "involved" rather than in terms of acceptance.

in creating this atmosphere is the attitude of the pastor toward the counselee and his problem. The key word would seem to be acceptance.⁶¹ If the pastor is to help the counselee, the pastor must accept the counselee as a person. He must also accept the counselee's statements concerning his problem as legitimate expressions of the way he presently perceives himself.⁶² Rogers' phrase, "unconditional positive regard," seems a very apt description of this attitude.⁶³ When the counselor holds the counselee in unconditional positive regard, the counselor regards the counselee as a person of worth, both worth being helped and capable of being helped, no matter what he has done, or no matter what he says in the course of the counseling interview.⁶⁴ Such an attitude does not mean that the counselor approve of things that he feels are wrong, or even that he approve of the thoughts and language expressed in the counseling interview.⁶⁵ It does not mean that the counselor abandon his standards as

⁶¹Ralph S. Carpenter, "Notes on the Meaning of Acceptance in Pastoral Counseling," Journal of Pastoral Care, VII (1954), 17-18.

⁶²Paul Rowntree Clifford, "The Theology of Acceptance," Pastoral Psychology, XII (February 1961), 22.

⁶³Thomas C. Oden, Kerygma and Counseling (Philadelphia: Westminster Press, c.1966), p. 95.

⁶⁴May, p. 144.

⁶⁵Wise, p. 80.

the counselor could not do this and be true to himself or to the counselee.⁶⁶ It does mean that the counselor will look at the counselee's efforts to solve his problem, or to discuss it with the counselor, in a positive light. The counselor will not feel the need to be shocked or to reject the counselee as a person of worth no matter what comes out or how it comes out. This attitude would seem most consistent with Christian theology, for the central teaching of the Christian faith is that God regarded sinners as being of such worth that He sent His only Son into death so that they might live.⁶⁷

Another important factor in the ability of the pastor to clarify the issues in the counseling situation is the pastor's ability to empathize with the counselee in his problem. Empathy is understood here as the ability to understand the problem of the counselee in the terms that he himself perceives it.⁶⁸ This involves the ability of the pastor to move into the counselee's frame of reference and understand what the counselee is saying in the counselee's terms. Because of the differences in background and general outlook

⁶⁶Kenneth Breimeier, "Pastoral Counseling and the Means of Grace," in What Then, Is Man?, p. 273.

⁶⁷Oden, Kerygma, p. 74; Supra, pp. 157-58.

⁶⁸Robert A. Harper, Psychoanalysis and Psychotherapy (Englewood Cliffs, N. J.: Prentice-Hall, c.1959), p. 161.

on life between the pastor and the counselee this may be difficult at times. However, if the pastor takes a positive interest in the counselee and attempts to understand what the counselee is saying, and seeks clarification when he does not understand, significant progress can be made toward this goal. It is important that the counselor listen to what the counselee is saying to him, and that he seek clarification whenever he needs it for understanding. The theory is that as the counselee speaks about his problem and feels that the counselor is interested in understanding him, he will gain courage to speak more and more freely.⁶⁹ As the counselor gains an understanding of what the counselee is saying he reflects this back to the counselee, who, in perceiving when he is understood and clarifying when he is not, begins to gain new and better understandings of his problem.

Through a favorable counseling situation, in which the counselor accepts the counselee as a person of worth and empathizes with him, the pastor and counselee can move from the incomplete understanding of the experience of judgment that is felt at the beginning of the counseling interview, toward that clarification in the counselee's understanding that enables him to accept judgment, and prepares him to receive God's merciful answer for judgment.

⁶⁹Hulme, p. 109.

Principle VI:

The Pastor-Counselee Relationship is the Most Important
Factor in Determining the Technique for Dealing
with Judgment in Counseling

While some techniques have been suggested in this thesis as to how the pastoral counselor can bring an individual to an awareness of judgment in a constructive way, it must be emphasized that no single technique will apply to all situations. What will work in one case may be totally unsuited for another. This does not imply that the counselor should not be concerned with techniques, but that he should have a broader concern which includes learning to know and evaluate the situation in such a way that he can determine what technique is appropriate in each instance. It seems that the most important factor in determining the appropriateness of technique in counseling is the relationship that exists between the pastor and counselee.⁷⁰

This relationship between counselor and counselee might be described as the most important factor in counseling as the effectiveness of counseling seems to be largely determined by the quality of the relationship that is established.⁷¹

⁷⁰Wise, p. 8. See also, Supra, p. 167.

⁷¹Mary Griffin, "Value Judgments in Psychiatry and Religion," Journal of Religion and Health, IV (January 1965), 180-87.

A number of things have been said in this study concerning this relationship as it is determined by the attitude of the pastor toward the counselee.⁷² Positive factors in building this relationship on the part of the counselor would be: an awareness and acceptance of himself under judgment and grace; an attitude of acceptance toward the counselee; a desire for empathy with the counselee; the realization that he cannot solve the counselee's problem for him; the conviction that more can be accomplished through God's mercy than would be determined by his or the counselee's abilities. Negative factors would be: rejection of the counselee; a feeling of superiority; the desire to solve the problem for the counselee; the feeling that the situation is hopeless. These factors are important but stating them is only half of the picture of what is involved in establishing a constructive relationship between the pastor and counselee. What matters is not only that the counselor has the proper set of attitudes toward the counselee, but that the counselee perceives him as having them.⁷³ The counselee's attitudes also play a part in establishing this relationship. The factors in the counselee that contribute toward an effective

⁷²Supra, pp. 193-96.

⁷³Carl R. Rogers, Client-Centered Therapy (Boston: Houghton Mifflin Co., c.1951), pp. 34, 41, 160.

counseling relationship are attitudes of trust and confidence in the counselor, that grow out of his awareness of the positive attitude of the counselor towards the counselee. Negative factors on the part of the counselee are fear, disrespect, lack of confidence in either the counselor's desire to help or his ability to help.

The relationship between pastor and counselee does not normally begin when the counselee approaches the pastor for counseling. Except in instances where this is their first contact, the counseling relationship begins on the terms of the contacts that the pastor and the individual have had prior to that time. Both the pastor and the counselee bring their positive and negative feelings about each other to the counseling relationship. If their prior contact has been largely positive, they have a good basis on which to begin the counseling. If prior contact has been largely negative, then the relationship may have to be rebuilt in order that it might be a helpful relationship.⁷⁴

When the counseling relationship is on a weak basis it would seem that the best techniques are those of listening to determine what the problem is, and demonstrating an interest in the counselee with reflective responses that

⁷⁴Margaret J. Rioch, "Three Questions in Pastoral Counseling: A Report," Journal of Pastoral Care, XIV (Summer 1960), 104-5.

seek clarification and understanding and nothing more. Such techniques might be described as non-judgmental, in the sense that the counselor shows neither approval or disapproval of what the counselee is saying, only interest in it. The things to be avoided in a relationship on this level are those things that would drive the counselee away or would encourage any false expectations that he had as to what the counselor would do for him. One of the goals at this time would be to establish a stronger relationship between the counselor and counselee.⁷⁵

Mowrer's technique of self-confession as a means of establishing a relationship in which a person feels able to reveal himself may be helpful at some times. This technique may be effective if the counselee feels that the counselor is too holy to understand his problem. The counselor may then demonstrate to the counselee that he understands because he has been through similar circumstances. The counselor could then encourage the counselee to reveal what is bothering him by showing that the counselor has found it possible to reveal his faults and that this has been helpful to him in dealing with those problems. In certain instances this might serve to reassure the counselee so that he will feel

⁷⁵Paul E. Johnson, Person and Counselor (New York: Abingdon Press, c.1967), pp. 74-101.

free to go forward with the counseling.⁷⁶ However, this is not a universal solution to the problem of establishing a relationship.⁷⁷ The counselee may see it as a sign of misunderstanding, sensing that the counselor is more interested in his own problems than those of the counselee. In the case where the counselee's confidence in the counselor is based on an exaggerated concept of the counselor's goodness, this technique could destroy the confidence of the counselee in the counselor and prevent the progress of the counseling. The point is that the counselor should attempt to know his counselee as well as possible. The counselor will have to select his technique on the basis of how he perceives his relationship with the counselee.

When there is a positive relationship between the counselor and counselee more direct methods may be employed.⁷⁸ It may be possible to directly confront the counselee with judgment by challenging statements that he has made, or by a more active probing into areas of guilt and shame.⁷⁹ Wise even recognizes the possibility of helping a person by

⁷⁶O. Hobart Mowrer, The New Group Therapy (Princeton: D. VanNostrand Co., c.1964), p. 168.

⁷⁷Krill, XVI, 30.

⁷⁸Clinebell, pp. 33, 227.

⁷⁹Ibid., pp. 222-43. See also the comments on Glasser, Supra, pp. 140-45.

expressing anger at them, but only under unusual circumstances.⁸⁰ When the counselee feels secure enough to feel that piercing and leading questions, debate on an intellectual level as to the validity of ideas, or even anger, are positive efforts of the counselor to help him, these methods might possibly be used and be effective in calling a person to a proper awareness of judgment. As a general rule, even in such instances when the counselor takes an active role in confronting the counselee with judgment, the responsibility for recognizing judgment should lie with the counselee and not with the counselor. For example, it is better to ask a question which suggests to the counselee some aspect of judgment, than to tell him what is wrong with him.⁸¹

The important role that the relationship plays in counseling should suggest to the pastor the importance of his getting to know his parishioners, and allowing them to know him in all of his pastoral activities. People will be more apt to come to him for counseling if they have a good relationship with him. Counseling will move more quickly and with greater effectiveness if it begins on the basis of a

⁸⁰Wise, p. 80.

⁸¹John Sutherland Bonnell, Psychology for Pastor and People (New York: Harper & Brothers, c.1948), p. 187.
Also Wurth, p. 220.

positive relationship. And the pastor should know, as much as possible, the nature of his relationship with his people in order that he might determine what technique would be helpful when they come to him for counseling.⁸²

Principle VII:

The Pastor Should Recognize the Need for Action in Critical Cases

Judgment on the human level plays an important part in counseling in at least one aspect. This is the need for the pastor to evaluate the situation that is presented to him in terms of the severity of the problem, so that he might take appropriate action when it is necessary.

This is especially true in instances where the counselee shows signs of psychosis, or the need for medical or psychiatric treatment. If the counselee reveals hallucinations, very bizzare thinking, or the signs of a deep depression that is hindering his ability to carry on the normal functions of life, the pastor should exert effort to get that person to seek the help of properly trained personnel. The pastor

⁸²D. Allen Brabham, "Pastoral Counseling and the Interpretation of Scripture," in An Introduction to Pastoral Counseling, edited by Wayne E. Oates (Nashville: Broadman Press, c.1959), pp. 234-35.

should assist such individuals, in every way possible, to obtain the help that they need.⁸³

In the case where the counselee is uttering threats, either to harm himself or others, the pastor should not regard these as empty words. He should realize that he may not have time to get at the root of the problem, and that he should act now to dissuade the counselee from the destructive action he is planning. Even in such instances it would seem best not to threaten the counselee with the dire results of such action. A better approach would be to try to show him why such action is not in his best interest and to try to turn him to a more constructive course of action.⁸⁴ Such threats are also a likely indication that the pastor should seek to obtain additional help for the counselee.

Another instance where action is called for is when the counselee has made a decision which will prove harmful to him in the long run, or which the pastor is convinced will intensify the problem rather than relieve it. In this instance the pastor may not be able to prevent the harmful

⁸³For a discussion on who and where to refer see Clinebell, pp. 176-88.

⁸⁴Bonnell, p. 184 and Frankl, p. 273. This is Glasser's emphasis on showing people constructive ways of fulfilling their needs. Supra, pp. 140-42.

action, but he should do everything that he can to discourage it.⁸⁵ Here, as always, the pastor must be aware of the danger of his taking over the role of judge and of making this a matter of his authority being pitted against that of the counselee. The action called for here would seem to be that of making sure that the counselee is aware of the destructive elements in his decision. It is not normally the function of the counselor to make decisions for the counselee even when the counselee's decisions seem unwise.

Principle VIII:

The Pastor Should be Aware of Implications for
His Relationship with the Counselee Outside
of the Counseling Situation

The fact that pastoral counseling normally takes place within the context of the Christian community means that it is not a brief encounter between two individuals, but rather it is a part of an ongoing relationship which also involves other members of that community.

The pastor and counselee come into contact with each other outside of the counseling relationship. Just as their prior contacts will effect what goes on in the counseling

⁸⁵Breimeier, p. 275.

situation,⁸⁶ what goes on in the counseling relationship will effect the continuing relationship of the pastor and counselee. If the counselor has condemned the counselee because of something that he has learned in the counseling situation, he is going to find it difficult to work effectively with that person in other situations. In the mind of a person whose terror of judgment has not been resolved, the fact that the pastor knows his problem can be very painful. Each subsequent meeting of the pastor and counselee may serve to bring the pain fresh to the mind of the counselee.⁸⁷ This stresses the importance of the pastor's accepting the individual as a person of worth, both in counseling and outside of it.

The pastor should be aware of the ongoing implications of counseling with his parishioners. What happens in counseling will effect the counselee's understanding of what he hears the pastor preach and teach. This is true also when it comes to his understanding of the judgment of God and his understanding of God's solution to judgment in Christ. If the counseling situation was a redemptive experience, this will be strengthened and fortified by his future contacts with the Word of God as it is proclaimed by the pastor. If

⁸⁶Rioch, XIV, 104-5.

⁸⁷Hulme, p. 48.

the counseling has left him with a burden of judgment that is not relieved, it may well be that his future contacts with the pastor may simply add to the weight of that burden.

Contacts outside of the counseling relationship can be either a help or a hindrance to effective counseling. An unfavorable relationship in one case is likely to create an unfavorable relationship in the other case. However, the opposite is also likely to happen. It may be that the counselee's contacts with the pastor in worship and other activities may speed and support the process of his coming to an awareness of judgment. It may even be that when the judgment experienced in counseling has not been resolved through the experience of forgiveness, that the redemptive goal of counseling may be completed in worship, absolution, and sacrament.⁸⁸ In this way these ongoing contacts are an added resource for both pastor and counselee.

In cases where the counselee's problem is publicly known, the pastor's attitude toward the counselee may also effect the judgment of others toward the counselee. If the pastor indicates to others that he has condemned the person, he is encouraging others to condemn him. If, on the other hand, he demonstrates an attitude of acceptance, or

⁸⁸Draper, p. 128.

unconditional positive regard, toward him in counseling and publicly he can do much to dispel the judgment of others.⁸⁹ If the pastor can utilize the resources of the Christian community he has a tool for giving the counselee the on-going support he needs following counseling. In this way the fact that the relationship of the pastor and counselee continues in the context of the Christian community can help to make pastoral counseling effective.⁹⁰

⁸⁹For a more detailed discussion of the advantages and disadvantages of the total pastoral activity for counseling see Johnson, Psychology, pp. 33-68, particularly pp. 39-41.

⁹⁰Alfred Schmieding, "Salutary Interaction Processes in the Christian Parish," in What Then, Is Man?, pp. 286-94.

¹The Book of Concern, edited and translated by Frederick G. Peppert (Philadelphia: Muhlenberg Press, 1972), pp. 26-29, 512-33.

²Ibid., pp. 27-28, 512-33.

CHAPTER VII

FINAL CONSIDERATIONS

In the course of the research for this study a number of problems have been encountered which indicate the desirability for further study. For the purpose of this study certain positions have been adopted concerning many of these problems, but this does not mean to imply that these issues have been completely resolved.

The first of these problem areas has to do with the nature of man. This study has proceeded on the basis of the understanding that God created man as good, but that man now exists in a fallen estate which has corrupted his good nature.¹ It is in this fallen estate that man stands under the judgment of God and suffers the effects of God's wrath over his sin. A part of this understanding of the nature of man is the assumption that man is not capable of his own redemption from the effects of judgment, but that he must be restored through the work of God in Christ.² It should be

¹The Book of Concord, edited and translated by Theodore G. Tappert (Philadelphia: Muhlenberg Press, c.1959), pp. 26-29, 512-13.

²Ibid., pp. 77-78, 536.

noted, however, that there are some, such as Rogers, who do not accept this understanding of the nature of man.³ It is Rogers' view that man is basically good and that he is capable of solving his own problems. Accepting Rogers' view would rule out any place for judgment, in the biblical sense, in counseling. Rogers' position has been rejected in this study. Rogers' view does not seem compatible with either the Scriptures or Lutheran doctrine. However, it does raise the question of whether the biblical doctrine of man allows for the possibility of man's being able to cope with his problems on some level by himself. While the biblical doctrine would seem to leave no room for a human solution for the divine judgment, it might make an interesting study to explore the extent to which it does allow for human solutions to problems.

The question of free will versus determinism is also involved in the understanding of the nature of man. This has not been a great issue with any of the sources used in this study, as none of them could be described as holding a completely deterministic view. None of these sources espoused a view of man in which man was pictured as a helpless victim

³William L. Hiemstra, "Carl Rogers' Philosophy of Man," Journal of Pastoral Care, XVIII (Spring 1964), 32-36.

of his fate, or circumstances of existence. Mowrer, however, does make this an issue by attacking the deterministic point of view. He also raises the question as to whether the Christian doctrine of "original sin" can be held without relieving man of his responsibility.⁴ This study has not entered into the philosophical question as to whether man can be held responsible for his actions if he does not have complete freedom of choice because of the bondage of his will under sin. This is a debate worth holding, but it is not the purpose of this study to hold this kind of philosophical debate. What has been noted in this study is that the Lutheran Confessions emphasize that original sin places man under judgment,⁵ and the biblical stress is that man is responsible for his own condition under judgment.⁶ The assumption that has been made is that both can be maintained at the same time.

Another problem that has been encountered in the course of this study has to do with the relationship of law and gospel in Christian proclamation and the effect of that

⁴Hobart Mowrer, The Crisis in Psychiatry and Religion (Princeton: D. VanNostrand Co., Inc., c.1961), pp. 58-59; see also p. 147.

⁵Supra, pp. 47-48.

⁶Supra, pp. 41-42.

relationship upon pastoral counseling. This has been discussed in Chapters III and V.⁷ Since the purpose of this study was to consider the subject of judgment in counseling from a Lutheran point of view, this study has proceeded on the basis of the position of the Lutheran Confessions that the proper order is law and gospel. It has been noted earlier that there are some who would insist that the proper order should be gospel and law. It would seem that the majority of the authors on counseling surveyed for this study, if they have anything to say about the subject at all, adopt this latter position. As is noted on page 153, this would seem to effect the counselor's understanding of the end goal of counseling. Thus a more detailed study of the effect of one's position on the relationship of law and gospel on his practice of pastoral counseling might prove helpful to the Lutheran counselor.

This study has been carried on with the assumption that pastoral counseling begins at the point where a person recognizes that he has a problem and seeks the aid of the pastor in helping him with this problem.⁸ This seems to be a common assumption of counselors, that is, that

⁷Supra, pp. 59-61, 152-53.

⁸Supra, pp. 4-7.

counseling must begin at the initiative of the counselee. While some things have been said about the pastor's role in making himself available for counseling in previous chapters,⁹ this is still an area that could be expanded. With reference to the subject of this study, a specific area for further inquiry would be the question of how a pastor can carry out his role as the proclaimer of God's judgment in such a way so that he will encourage people to seek his counsel. How can a pastor bring a person's problem to his attention so that he will seek help? This is an area of this study that could well be expanded. It should be noted that this is an area that has received little treatment in the sources used for this study, and this fact would make a more detailed study of this type especially valuable.

Conclusions

This study was begun by raising the question as to whether or not there is a place in pastoral counseling for judgment that is imposed from outside of the counselee, and, if so, what its role is. The conclusions that have been arrived at are as follows:

(1) There is a place for judgment in pastoral counseling because judgment is a fact of man's existence. Man

⁹Supra, pp. 6-7, 190-91.

lives under the rule of God, the Creator. God oversees the lives of men and evaluates them in terms of the standards He has established. Man is under judgment because, ever since the fall of man into sin, both his original and actual sin condemn him and place him under God's wrath.

(2) Man needs to be aware of this judgment of God, if he is to face his problems realistically. Man's alienation from God is the basic problem of his existence. His fears and anxieties flow out of this problem, as do the problems that he faces in his relationships with other people. As long as man does not realize this he will run from the judgment that he feels, and will seek solutions that do not get to the heart of the matter, and thus, do not solve his problems. This does not mean to imply that he cannot gain a better adjustment to this life without this awareness, but that he will miss the full scope of his problem until it is faced in this light.

(3) An awareness of judgment is a prerequisite for the redemptive purpose of counseling to be accomplished. The purpose of all pastoral care lies ultimately in the communication of the forgiveness of sins in Jesus Christ. The counselee must be aware of his need for that forgiveness, if he is to receive that message to his benefit. He needs to recognize his own responsibility for bringing the judgment of God upon himself and he needs to see the implications of

being under judgment for his present and future existence. An awareness of these things is a positive factor in counseling as it prepares the counselee for the reception of the help that he needs.

(4) The counselee enters the counseling situation already feeling the effects of judgment in his life. His awareness of having a problem is, in itself, a recognition that his life is not as it "ought to be," that is, that it is under judgment. This does not mean that the counselee understands his problem in terms of his relationship to God, or that he understands the significance of judgment over his life. It is likely he does not. In the confrontation with the pastor, there are also a number of factors that tend to make judgment felt. It is the pastoral counselor's task to take these feelings of judgment that are present and channel them toward constructive purposes.

(5) The pastor's function in counseling is to bring the counselee to an awareness of the judgment that is already present, not to impose judgment. Since God's judgment is manifested in the lives of men, and the counselee is, to some extent, already feeling that judgment, it is not the pastor's task to increase the counselee's sense of being judged. The pastor is not the judge, he is the instrument of God's judgment, and so his function is to help the counselee see his situation more clearly so that he becomes fully aware of

what it means in terms of his relationship with God. The pastoral counselor's goal concerning judgment is to help the counselee accept, or assimilate, the judgment that comes to bear upon him in his life in such a way that he may be enabled to live under judgment in the freedom of the gospel.

(6) Generally, the most effective method of bringing about an awareness of the significance of judgment is to lead the counselee to self-discovery, not to tell him that he is judged. This can generally be accomplished best in an atmosphere of acceptance and empathy in which the counselee is encouraged to reveal himself to be understood by the counselor, and in so doing, the counselee comes to a better understanding of himself and his problem. Normally, when the pastor pronounces judgment, or tells a person what is wrong with him, this cuts off communication between them and serves as a barrier to the counselee's full awareness of his situation.

(7) A strong relationship between the pastor and counselee is the most important factor in pastoral counseling. Such a relationship is characterized by the pastor's regard for the worth and welfare of the counselee and the counselee's perception of this attitude on the part of the counselor. In the context of a strong relationship, the pastor may use more direct methods of showing the significance of judgment in the counselee's situation and have these

methods understood as being a part of the pastor's concern for the welfare of the counselee. It is important for the pastor to know and understand the counselee and the relationship between himself and the counselee, as much as possible, so that he can evaluate what approach he is going to make concerning judgment in the context of that particular situation. If the pastor is unsure of that relationship, he should be cautious in his methods in calling attention to the fact of God's judgment over the life of the counselee.

Judgment is a factor in the life of every man. The pastor's concern in counseling is to make use of that factor so that it becomes a constructive rather than a destructive factor in the life of the counselee.

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