

**HOPEFUL SOLUTIONS FOR WELS PASTORS:
REPENTANCE, FORGIVENESS, AND HOPE
IN PASTORAL COUNSELING**

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Session One

Hopeful Solutions for WELS Pastors

Introduction

A Brief Word Study of Repentance, Forgiveness, and Hope

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Syllabus: Wisillowa Conference, April 7 and 8, 1997

Presenter: Alan H. Siggelkow, Professor
Wisconsin Lutheran Seminary

Assumptions:

That the pastor in attendance

1. is familiar and knowledgeable regarding the content of *The Shepherd Under Christ*, (Schuetze and Habeck, 1974), pp.182-228, 268-298.
2. has read and understands the terms and concepts found in *The Counseling Shepherd*, (Schuetze and Matzke, 1988).

Objectives:

That the pastor in attendance

1. rejoices in hope
 - hope found in the Gospel of Christ
 - hope found in a renewed confidence in God's Word to instill hope in the members he is counseling;
2. renews his understanding of the Scriptural principles regarding repentance and forgiveness and how they lead to hope;
3. reviews his application of these principles to the parish ministry;
4. receives suggestions for record-keeping and assessment in pastoral counseling;
5. receives instruction in listening skills;
6. receives instruction in hopeful solutions counseling.

**HOPEFUL SOLUTIONS FOR WELS PASTORS
REPENTANCE, FORGIVENESS, AND HOPE
IN PASTORAL COUNSELING**

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FORGIVENESS, REPENTANCE, AND HOPE

Introduction

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~~Ἡμεῖς δ' αὐτοῖς παντὸς τοῦ βίου αἰεὶ γενομέναι ἐπιγίνωσκον,~~
 "Hemeis d' au dia pantos tou biou aei gemomen elpidon" we read in Plato's Philebus 39e (Kittel, 2, 1964, p. 517). "Thus we therefore through all of life have always been filled with hopes." Plato has Socrates explain how these hopes are based on memory and perception from the past and the present and how that relates to hope for the future (Plato, 1952, V. 7, p. 624). Hope has been recognized as a powerful force from the beginnings of western civilization to the present.

The ancient church has put the words of the Old Testament Prophet Isaiah to music time after time until they have become a recognized canticle in the church. One of the most inspiring, calm and joyful expressions of hope based upon Isaiah 12:2-6 is the setting by Jack Noble White called, "The First Song of Isaiah:"

"Surely, it is God who saves me; I will trust in him and not be afraid. For the Lord is my stronghold and my sure defense, and he will be my Savior.

"Therefore you shall draw water with rejoicing from the springs of salvation. And on that day you shall say, give thanks to the Lord and call upon his Name;

"Make his deeds known among the peoples; see that they remember that his Name is exalted. Sing the praises of the Lord, for he has done great things, and this is known in all the world.

"Cry aloud, inhabitants of Zion, ring out your joy, for the great one in the midst of you is the Holy One of Israel.

"Surely it is God who saves me; I will trust in him and not be afraid. For the Lord is my stronghold and my sure defense, and he will be my Savior" (White, 1976, words by Rev. Canon Charles Mortimer Guilbert, Custodian of the Standard Book of Common Prayer, Setting by Jack Noble White).

"The First Song of Isaiah" has often been used in the Christian Church as a prelude to Christmas Eve, recognizing the prophecy of Isaiah and offering an Old Testament background to the hope of the nativity theme in which the Christian Church rejoices. The historian, St. Luke, records the words of the angel to the shepherds in the fields near Bethlehem: Luke 2:10-11, "'Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord.'" These words gave hope to fearful shepherds. Eight months or so earlier, when Joseph was about the break his engagement contract with his fiance, Mary, because she was pregnant and he was not the father of the child, the angel told Joseph: Matthew 1:20-23, "'Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.' All this took place to fulfill what the Lord had said through the prophet: 'The virgin will be with child and will give birth to a son, and they will call him Immanuel' (Isaiah 7:14) -- which means, 'God with us.'"

Christian hope always has Jesus Christ, crucified, arisen, and ascended as its object, base, and foundation. While Plato's hope was based upon his reason and his decision to be optimistic in his life, Christian hope is based upon the person of Jesus Christ who is True Man and True God. As the true substitute for all the people of the world and by his complete payment for the sins of all people on the cross, proved by

his resurrection from the dead, Jesus Christ gave to all people eternal hope -- the hope of the forgiveness of sins and the joy of eternity in heaven as God's gift for all people, experienced by the believer in Christ. St. Paul expressed this hope in Romans 8:1, 28, 31-32, 38-39, "Therefore there is now no condemnation for those who are in Christ Jesus....We know that in all things God works for the good of those who love him....If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all -- how will he not also, along with him, graciously give us all things?...For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." Paul almost sounds like Plato in Romans 15:13. But he ascribes our hope not to human reason or experience or even human emotions. Jesus Christ is the reason for hope. Paul prays for the believers: Romans 15:13, "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit." Once again, we note that Christian hope is rooted in Jesus Christ, God's Son.

The capstone of Christian hope is the resurrection of Jesus Christ as proof that he is God's Son and the complete and perfect Savior of the world. I Corinthians 15:19-20, "If only for this life we have hope in Christ, we are to be pitied more than all men. But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep." Paul expounds upon the words of Jesus: John 11:23, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die." John 14:19, "Because I live, you also will live."

Paul contrasts hope that is secular and hope that is Christian: Ephesians 2:12-13, "Remember that at that time you were separate from Christ,...without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ." Paul explains how the sacrifice of God's Son is for the sin of the world and the hope that gives to all people in these words: II Corinthians 5:18-21 "All this is from God who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." The reconciliation between man and God is God's work in Christ crucified and arisen. This means that the peace which God has made between the human race and himself is complete and finished and perfect. Faith and trust in Jesus give us hope. Hebrews 11:1, "Now faith is being sure of what we hope for and certain of what we do not see."

"Surely it is God who saves me; I will trust in him and not be afraid. For the Lord is my stronghold and my sure defense, and he will be my Savior," the ancient canticle reads. God has saved me. He is with me now and forever. I have the hope of eternity because the all-powerful Creator is my Savior-God. This hope for now and for eternity is that which sustains me in all the troubles and conflicts of my life. What God did for me, he did for the world of sinners. He has forgiven the sins of all humans. Deserving punishment for sin, he graciously and

unconditionally forgives me and all sinners -- all because of Christ.

This law -- "I am a sinner deserving of punishment by a just God;" this Gospel -- "I am forgiven according to God's grace and plan by the work of his Son, Jesus Christ;" is the outline of Christian law/gospel repentance counseling. The Gospel gives hope.

"Acting on Hope" points to the result, or fruit of repentance, or change that is produced by hope in connection with Christian law/gospel repentance pastoral counseling. It is the purpose of this presentation to explore hope in both Christian law/gospel repentance counseling and also in solution-oriented brief therapy (Solution-Focused Therapy). The purpose of this presentation is not to contrast the basis or the foundation of hope -- trust in God's saving power for the Christian and confidence in the taste of a hopeful experience in solution-oriented therapy. The purpose of this presentation is rather to explore the compatibility of the two types of counseling and to find uses for solution-oriented counseling in the fruits of repentance and fruits of faith sections of law/gospel pastoral counseling.

A brief word study of repentance, forgiveness, and hope

Repentance

The integral concept of repent and repentance is change. It is a turning away from something and a turning back to something that was there before. A close synonym would be the word, conversion. In Webster we read about repentance: "The act or process of repenting: contrition for one's sins together with the dedication of oneself to the abandonment of unworthy purposes and values and to the amendment of one's life..." (Webster, 1961, p. 1924). It is important to note the two actions mentioned in this definition. The first action is mental and emotional. The repentant individual notes with sadness something that he has done or said or thought that causes him to feel sorrow and shame. He feels contrition and may even express it out loud. The second action is physical and observable. The repentant individual decides not to continue in that action that has caused him/her sorrow and shame for having done it in the past and he/she decides to amend his/her life in changed actions or thoughts or words.

We refer to this second, observable, and physical action as the fruits of repentance as the Scriptures do. The church father, Tertullian, was a mid-life convert to Christianity. He had been a Roman lawyer. He is the first church father to write in latin. He gave the church many good latin theological terms, many of them came from his background in Roman law: "personae," "substantia," "trinitas," and others. But Tertullian did the church a great disfavor by translating metanoia (repentance) with the latin term, "poenitentia." "Poenitentia" means punishment rather than contrition and faith. It carries with it the concept of penance. Metanoia has no concept of punishment in it. The Roman Catholic Church, Reformed Theology (synergism in connection with conversion), and English cultural and linguistic understanding of repentance all carry the concept of penance into the translation and interpretation of the words metanoia, metaneo. and metamelomai which are used in the New Testament to describe contrition and faith with the fruits of repentance being the amending of a sinful life.

It is important to note that definitions in Webster, Louw and Nida, and Kittel all favor a Roman Catholic and Reformed influenced definition

of repentance that includes a change of action as the integral part of repentance, often almost bypassing faith in Christ. We would agree that this change of action needs to be included in the discussion of repentance as a fruit of faith or a fruit of repentance. It is not rightly a part of the Scriptural definition and use of metanoia, metaneo, and metamelomai.

A comparison of Schmoller's Concordantiae Novi Testamenti Graeci and Young's Analytical Concordance to the Bible with Nestle's Novum Testamentum Graeci and the New International Translation of the Bible (see endnotes) show metanoia used with "believe," with "turn to God," or with "Baptism" six times. Here the primary meaning would be a narrow meaning of contrition because the concept of faith is supplied in the text. No penitential works are mentioned.

Metanoia is used alone, with a broader meaning of contrition and faith fourteen times. Metanoia is used with karpos, "fruit," three times in the sense of producing fruits of repentance. It does not refer to acts of penance.

Metaneo is used six times with words that refer to "turning to God" or "believing." Here metaneo would refer to contrition only -- repentance in the narrow sense of the term. Metaneo is used alone twenty-one times, implying a use that includes both contrition and faith. It is not used with karpos at all.

Metamelomai is used only four times in the New Testament, once referring to God and three times in reference to man. Each time it occurs in its human reference it is used in connection with faith (repentance in the narrow sense of contrition). It is not used with karpos at all.

The summary of this brief study would indicate to us that Scripture assigns a single aspect (contrition) to the meaning of the term repentance when it is used in connection with faith or belief or turning to God. Scripture assigns a dual aspect to the term when it is used alone, without adding the words faith and belief or turning to God. This dual aspect would be contrition and faith, with faith being the principal element. In connection with this dual aspect repentance can be considered to be synonymous with conversion. Scripture speaks of new obedience in good works which is the fruit of repentance and faith.

Again, to demonstrate the Roman Catholic and Reformed influence upon our English use and understanding of the term we note that Webster defines repent in this way: "to turn from sin out of penitence for past wrongdoings, abandon sinful or unworthy purposes and values, and dedicate oneself to the amendment of one's life..." (Webster, 1961, p. 1924). Here he seems to imply that there are three actions or steps to the word: there is the penitence for the past wrongdoings, the abandoning of the sinful or unworthy past, and the dedication to amendment of one's life that is summarized by the words, "...to turn from sin...." There is no mention of faith.

Louw and Nida (1989) divide Greek words into what they call domains. There is, for example, a psychological domain, a reconciliation and a forgiveness domain, and a perform or do domain to name only three of the nearly 100 they have used. Within each domain they have found many subdomains in which they give definitions and examples of the usage of classical and biblical Greek words, concentrating on the biblical. The purpose of their work is to enable the scholar to compare nuances of meaning for the individual words. As you already note, we are concentrating upon μετανοεω metavoeeo and μεταμελομαι metamelomai. Meta is the prefix in both words and it has two common usages. It means "with" as in he went "with" her to the marketplace. It can also refer to time, taking the meaning of "after" or "behind" (Bauer,

Arndt, & Gingrich, 1957, pp. 509-511). Meta and nous (mind) or noeo (a verb meaning to perceive, apprehend, gain an insight into) combine to form metanoeo and it is often used interchangeably with metamelomai (a rare word in the New Testament). Meta and melei here combine to form metamelomai. Melei is a verb form of melo and it means to have a concern or a care for someone or something (Bauer, Arndt, & Gingrich, 1957). Using the second meaning of meta which is, "after" or "behind," metanoeo means that one has later arrived at a different view of something. There is a change of mind. Metamelomai would mean that one has later arrived at a different feeling about something than one had in the past (Kittel, V. 4, p. 626). In metamelomai the emphasis would be more upon contrition than in metanoeo, although in the latter word the sense of contrition is also found. "...it is easy for the two ideas to come together and even merge, since a change of view often carries with it an uncomfortable feeling" (Kittel, V. 4, p. 626).

Louw and Nida define metanoeo: "...to change one's way of life as the result of a complete change of thought and attitude with regard to sin and righteousness -- 'to repent, to change one's way, repentance'" (1989, p. 510). Louw and Nida express the difference between metanoeo and metamelomai in this way: "Though in English a focal component of repent is the sorrow or contrition that a person experiences because of sin, the emphasis in metanoeo and metanoia seems to be more specifically the total change, both in thought and behavior, with respect to how one should both think and act. Whether the focus is upon attitude or behavior varies somewhat in different contexts. Compare, for example, Lk 3.8, He 6.1, and Ac 26.20" (1989, p. 510). Metamelomai is confined to contrition. Note how Louw and Nida place the fruits of repentance into the definition of repentance. Scripture does not do this.

Luke 3:8 "Produce fruit in keeping with repentance" (fruits).

Hebrews 6:1 "Therefore let us leave the elementary teachings about Christ and go on to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God..." (contrition).

Acts 26:20 "I preached that they should repent (contrition) and turn to God (faith) and prove their repentance by their deeds" (fruits).

In order to keep our doctrines of conversion and repentance Scriptural, we speak about a dual aspect of repentance -- contrition and faith -- and not a triple action of repentance -- contrition, faith, and behavior.

Repentance is about a change in heart. The fruits of repentance are also about change -- a change in behavior. This is certainly a tie to modern psychotherapy. One of the basic messages of solution-oriented counseling is that if past actions have not been working, one should forget them and do something different. Michele Weiner-Davis writes quite pragmatically, "If it works, don't fix it; and if it doesn't work, do something different" (1993, p. 115).

The contrition aspect of repentance, often called, the "guilt feelings," have presented a problem to Freud and others. It is because of these "guilt feelings" that the ancient Greek Stoic philosophers polemicized against metameleia and metanoia. They viewed metameleia in the sense of contrition and sorrow for guilt as *πάθος* pathos, emotion that is a sign of weakness or a lack of total wellness. Our Christian understanding of contrition and faith is completely alien to the classical Greek (Kittel, V. 4, p. 626) which is similar to Freud's concern about

pathology caused by unresolved guilt.

It would be good to consider I Corinthians 7:10ff in connection with the preceding paragraph. "Godly sorrow brings repentance (metanoian) that leads to salvation and leaves no regret (ametamelaton [the prefix "a" is the negative and is translated in English as a separate word, 'no']), but worldly sorrow brings death." "Regret" (ametamelaton) refers to the change of feelings and the sorrow over past action. "Repentance" (metanoian) refers to the the complete change in heart and soul and mind and emotion that is the result of "godly sorrow" and that has found its resolution and comfort and expiation in Jesus Christ. I John 1:7 "...the blood of Jesus, his Son, purifies us from all sin." The fruits of this contrition and faith is a change in body and action. Freud could not understand godly sorrow.

The massive Kittel dictionary affirms the classical Greek usage of metaneo -- "to change one's mind" -- and the progressive meaning -- "to adopt another view," "to change one's feelings" (Kittel, V. 4, p. 976). "...if the change of mind derives from recognition that the earlier view was foolish, improper or evil, there arises the sense 'to regret,' 'to feel remorse,' 'to rue'" (Kittel, V. 4, p. 977). The change of mind is seldom a function of only the intellect in classical Greek. It includes the feelings and the will and the thoughts (Kittel, V.4, p. 978). The change of mind bears witness to a sense of committed faults which must be corrected. "It expresses pain or grief at what has happened" (Kittel, V. 4, p. 978). "The change of opinion or decision, the alteration in mood or feeling, which finds expression in the terms, is not in any sense ethical. It may be for the bad as well as the good...For the Greeks metanoia never suggests an alteration in the total moral attitude, a profound change in life's direction, a conversion which affects the whole of conduct" (Kittel, V. 4, p. 979). The Greeks used the term to refer to individual instances of repentance and not a life of repentance. The New Testament understanding of metaneo is not found in classical Greek (Kittel, V. 4, p. 980).

In the Old Testament there is the ritual form of repentance which includes the days of penitence and the dressing in sackcloth and ashes. There were the fast days and the sacrifices. There were also liturgical worship rites of penitence. Job says, "Therefore I despise myself and repent (nacham) in dust and ashes" (42:6).

The Old Testament prophets express themselves critically about the ritual form of repentance when it lacks heart and feeling and what the New Testament calls, "fruits of repentance." Consider Isaiah 58:5-7: "Is this the kind of fast I have chosen, only a day for a man to humble himself? Is it only for bowing one's head like a reed and for lying on sackcloth and ashes? Is that what you call a fast, a day acceptable to the Lord? Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter -- when you see the naked to clothe him, and not to turn away from your own flesh and blood?" Or consider Joel 2:12-13: "'Even now,' declares the Lord, 'return to me with all your heart, with fasting and weeping and mourning.' Rend your heart and not your garments. Return to the Lord your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity."

As we note from the Joel passage just quoted, the prophets did not decry the external, ritual forms of repentance in favor of the inner

attitude, instead they stressed that the truly penitent one is the individual "before the God of unconditional requirement" (Kittel, V. 4, p. 983) and that one has to take God with full seriousness so that it is not enough to be sorry for past sins and to pray for their remission or for the aversion of calamity, but that "what counts is a turning from the sinful nature as such" (Kittel, V. 4, p. 983). Scripturally, we think about the fruits of repentance here: Matthew 3:8 "Produce fruit in keeping with repentance." This is spoken in connection with Matthew 3:2, "Repent, for the Kingdom of Heaven is near" (cf. also Luke 3:8, 10-14). We recall again Acts 26:20, "I preached that they should repent and turn to God and prove their repentance by their deeds."

שׁוּב shubv is the common Hebrew word in the Old Testament used to describe a turning back to God on the part of the penitent -- a conversion. "...the concept of conversion emphasises positively the fact that penitence involves a new relation to God which embraces all spheres of human life, that it claims the will, and that man cannot make good this or that fault by this or that measure" (Kittel, V. 4, p. 984). We need to carefully consider that the Bible describes sin as a turning away from God. Repentance is therefore a turning back to God on the part of the individual. Therefore, repentance or conversion is a turning to God. One's being is oriented to him. Repentance demands unconditional trust and faith in God and the renunciation of all human help. Repentance also involves a turning from everything that is ungodly -- from sin and unbelief. The penitent has a new attitude towards everything else in life because he or she has a new attitude towards God. Trust or faith in God produces fruits or results of faith in God in the attitudes and lives of those who trust in Him.

What the Old Testament describes by שׁוּב shubv the New Testament writers expressed by metaneo and metanoia, repentance (Kittel, IV., pp. 999-1000).

John the Baptist came on the scene prior to the ministry of Jesus preaching: Luke 3:8 "Produce fruit in keeping with repentance." He emphasized that the fruits of repentance matched the sins for which the individual is repentant. No one was left out from his call to repentance. Those with much were to give to those with little. John also preached and did a "baptism of repentance for the forgiveness of sins," Mark 1:4. Baptism is a sacramental act, through which God effects both remission of sins and conversion. God works the complete change in one's nature in Baptism. God grants the complete change of metaneo in Baptism and man is called upon to show that change in his/her heart and life by fruits of repentance.

Jesus immediately followed John and tied his ministry to John's with the words: Mark 1:14-15 "After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. 'The time has come,' he said, 'The kingdom of God is near. Repent and believe the good news.'" Jesus, God's Son, is the ruler of the kingdom of God present on the earth. Jesus' miracles were a demonstration of his power and a call to faith in him. Repentance, which includes faith in Jesus, is not merely a description of a way to God, it is the only way and it demands complete faith and trust in God and in Jesus, his Son, the Savior he has sent. Jesus says: John 14:6 "I am the way and the truth and the life. No one comes to the Father except through me." John, the Gospel-writer, concludes his Gospel with the words, John 20:31 "These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." Jesus expresses the total

commitment that is faith and trust in God in the parable of the tax-collector and the pharisee. The tax-collector in humble repentance says: Luke 18:13 "God, be merciful to me, a sinner," confessing both his contrition and his faith in God's mercy and not in his own acts of penance or sacrifice for sin. His is a complete turning to God. "For all its pitiless severity the message of Jesus concerning metanoia does not drive us to the torture of penitential works or to despair. It awakens joyous obedience for a life according to God's will." (Kittel, V. 4, p. 1003). God is merciful to repentant sinners. We trust in the Gospel -- the good news of Jesus Christ, God's Son, crucified and arisen and ascended as our Substitute. "...joyous obedience for a life according to God's will" is a fruit of our faith. As the Wisconsin Lutheran Seminary Dogmatics Notes state: "Faith" is "the principal element" of repentance.

Sin demands justice. Romans 6:26 "The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Our sin earns our eternal death, which we deserve. This is God's damning Law. God gives us eternal life through Jesus Christ who paid the punishment for our guilt of sin upon the cross. Faith in Jesus is God's gift to us by the power of his Holy Spirit through the Word of God. Romans 10:17 "Faith comes from hearing the message and the message is heard through the Word of Christ." John 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." This is God's Gospel -- the good news of the salvation he has worked for the human race.

Paul regards metanoia as the change in heart and mind worked by God II Corinthians 7:10 "Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death." God works Godly sorrow in us that is not only contrition, but also trust in the cross of Christ. Worldly sorrow is only the pain and hopeless shame of Judas. It includes no saving faith in Jesus Christ which is the substance of the Gospel and of repentance. II Corinthians 7:11-12 "See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter." Godly sorrow, which finds its resolution in the Gospel of Christ, produces fruits of repentance which are the same thing as fruits of faith.

As faith in Jesus is the key message of repentance in Paul's writings, so it is also in John's epistles and in his Gospel. We have already quoted from the Gospel of John, (3:16 and 20:31). In his first epistle John writes: I John 1:8-10 "If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives." Honest confession is a part of repentance. So is trust in Jesus for forgiveness. I John 1:7 "The blood of Jesus, his Son, purifies us from all sin." John encourages his readers not to sin. But he is a realist and he comforts the penitent with the assurance of forgiveness in Jesus. I John 2:1-2 "My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense -- Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours, but also for the sins of the whole world." Faith in Jesus gives us the blessings of the atoning sacrifice of Jesus worked for us. The fruit of our faith is our love for God and his Will and our love for our fellow

humans on this earth. I John 3:23-24 "And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us. Those who obey his commands live in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us." Our guilt is resolved by Jesus Christ. Faith in Jesus appropriates that resolution to us. We live a changed, repentant life as a fruit of our faith.

Thus, we are not hopeless in spiritual death and despair which is the result of worldly sorrow. We have life and hope in Jesus Christ. Our hope is shown in our joy in living in Christ and in the fruits of repentance that joy produces in us.

Repentance is about change. That change is worked in us by God's gift through faith in Christ.

Forgiveness

Webster (1961, p. 891) defines forgiveness as "an act of forgiving or state of being forgiven." It is the past participle of forgive. He gives the following definition of the verb, to forgive: "to cease to feel resentment against on account of wrong committed; give up claim to requital from or retribution upon (an offender);...remit the penalty of..." (Webster, 1961, p. 861).

In classical Greek ἀφίεναι aphienai means "to send off," "to hurl," "to release," "to let go," or "to let be" (Kittel, 1964, V. 1, p. 509). A weapon might be hurled at an enemy. The verb used to describe the action is ἀφίεναι. The weapon is released from the hand. The word was also used in classical Greek to describe releasing someone from an office, marriage, obligation or debt, though never in a religious sense. It also took on the meaning of "to pardon" and "to remit." It was a legal term in this sense.

In the Septuagint Greek translation of the Old Testament the word was used to translate Hebrew words that meant to release, surrender, leave, or remit. "The object of remission is sin or guilt...(Kittel, 1964, V. 1, p. 510). Sin, lawlessness, ungodliness, and accusations are described as being remitted. Contrary to classical Greek usage, the one who forgives is God. "The relationship of man to God is thus conceived of in legal terms, and this is quite alien to Greek thought" (Kittel, 1964, V. 1, p. 510).

New Testament Greek builds upon the understanding that had been given the word by the Septuagint translators of the Old Testament. Forgiveness is "almost always that of God....To this extent the concept is the same as the OT and Jewish idea of forgiveness. Yet there is a new and specifically Christian feature. For the community realizes that it has to receive from God the forgiveness which is offered to men through the saving act which has taken place in Jesus Christ" (Kittel, 1964, V. 1, p. 511).

"All this makes it plain a. that the OT conception of God as the Judge to whom man is responsible is maintained; b. that God's forgiveness is not deduced from an idea of God or His grace, but is experienced as His act in the event of salvation, so that preaching does not consist in illuminating instruction regarding the idea of God but in the proclamation of the act of God; c. that forgiveness as an eschatological event renews the whole man, in whom sin was not just something isolated and occasional but the power which determined his whole being; d. that forgiveness can be received only when man affirms God's judgment on himself, the old man, in the confession of sins (I Jn. 1:9; Jm. 5:16; Ac. 19:18;...) and penitence (Lk. 24:47; Ac. 2:38, 5:31, 8:22; Hb. 6:1,6; cf. Mk. 1:4...) which

corresponds to -- πίστις pistis (faith) in Paul and John. There is thus avoided the legal understanding of the thought of forgiveness as a remission of punishment related only to past events; the future is included in eschatological forgiveness" (Kittel, 1964, V. 1, p. 512).

Louw and Nida offer some interesting observations about language usage and understanding within cultures. "It is extremely important to note that the focus in the meanings of ἀφίημι aphiemī, ἀφεσις aphasis, and ἀπολύω apoluō is upon the guilt of the wrongdoer and not upon the wrongdoing itself. The event of wrongdoing is not undone, but the guilt resulting from such an event is pardoned. To forgive, therefore, means essentially to remove the guilt resulting from wrongdoing.

"Some languages make a clear distinction between guilt and sin, and terms of forgiveness are therefore related to guilt and not to wrongdoing. Therefore, 'to forgive sins' is literally 'to forgive guilt.' Though terms for 'forgiveness' are often literally 'to wipe out,' 'to blot out,' or 'to do away with,' it is obviously not possible to blot out or to wipe out an event, but it is possible to remove or obliterate the guilt" (Louw and Nida, 1989, v. 1, p. 503). This understanding is of great importance for the pastoral counselor to address to the person who says that he/she cannot forgive another because that would make the event of the wrongdoing something that did not ever happen. It is important that the individual realizes that forgiveness does not take away the event or even certain impacts of the event upon our lives. For example Jack may have unlawfully taken a diamond ring from Jill. Jill may forgive Jack for his theft, but still take him to court to seek restitution for the loss of the diamond ring. Jill's forgiveness of Jack means that she has let go of the hatred and anger and bitterness she felt towards him and she no longer desires God's punishment upon him. She does not want her anger and lack of forgiveness to rule her life or to separate her from her God. But she may still press charges in civil court to see Jack prosecuted for his crime. Jack may know and believe that God forgives him for his stealing. Yet, Jack has been found guilty in a court of law and has been sentenced to jail. His jail term does not pay his debt to God. Jesus has done that already. His jail term pays his debt to society and Jack needs to be counseled to accept his civil punishment and to serve his time without bitterness or anger at God or at the system, if he actually did do the crime.

Hope

Webster defines hope: "To cherish a desire with expectation...to place confidence or trust...to desire with expectation or with belief in the possibility of obtaining." He mentions two synonyms to hope: desire and trust. (Webster, 1961, p. 1089).

Louw and Nida classify hope with the phrase, "look forward to," under the domain, "Attitudes and Emotions" (1989, p. 296). In the new Testament the word ἐλπίζω elpidzo and its noun, ἐλπίς elpis, means "to look forward with confidence to that which is good and beneficial" (Louw & Nida, 1961, p. 1089). Several biblical examples of the use of the word come to mind: Romans 15:4 "In order that through patience and encouragement given by the Scriptures we might have hope;" Colossians 1:5 "Because of the hope which is stored up for you in heaven;" Romans 8:24 "When what is hoped for is seen, there is no longer any need to hope;" and Hebrews 11:1 "Now faith is being sure of what we hope for and certain of what we do not see."

In a footnote Louw and Nida call our attention to an important item: "Subdomain D Hope, Look Forward To involves three important features of meaning: a future orientation, a desire, and a benefit. Accordingly, in a number of languages expressions of 'hope' involve phrases such as 'looking forward to what is good' or 'waiting expectantly for what is good'" (1989, p. 296).

Kittel refers to Plato in his Dialogues speaking about hope in his analysis of human existence in Philebus. Human existence is characterized not merely by the perception which accepts the present but also by the memory of the past and the expectation of the future (1964, V. 2, p. 518). Greek thought defined hope as a subjective expectation in fear and hope of the future. The content of hope arises only from what man considers to be his own possibilities (Kittel, 1964, V. 2, p. 518). Who we are and what we are and who we think we are thus determine our hope and expectation for the future.

The Greeks did not carry the concept of hope as solely an expectation of good. Hope could also have the meaning of an expectation of bad for the future. All hope was considered to be dangerous because there was no certainty to hope. Only a god could be certain of the future. The stoic philosophers had no interest in the concept of hope as an expectation of either good or bad for the future. To the stoics, hope is simply man's projection of the future (Kittel, V. 2, 1964, p. 521). Since hope in secular psychology and counseling is not found in God, hope is considered to be dangerous because there is seen to be no certainty for a future based upon mere hope. Therefore, many theories of secular counseling will not speak of hope. The recent interest in the study of hope in psychology comes from the work of medical nurses with cancer patients and other seriously or terminally ill patients.

The Septuagint Greek translation of the Old Testament makes a distinction between hope that is an expectation of good for the future and fear which is an expectation of bad for the future. "Hope as expectation of good is closely linked with trust, and expectation is also yearning, in which the element of patient waiting or fleeing for refuge is emphasized....so long as there is life, there is hope. But this hope is not a consoling dream of the imagination which causes us to forget our present troubles, nor are we warned of its uncertainty, as in the Greek world. The life of the righteous is grounded in hope. To have hope, to have a future is a sign that things are well with us. This hope is naturally directed to God. It is naturally referred to most frequently when man is in trouble and hopes that God will deliver and help him. This hope is thus trust" (Kittel, V. 2, 1964, p. 522).

In connection with Messianic hope, Kittel notes how rabbinic literature showed no assurance in either the Messianic hope nor in a hope for salvation. "This shows us the basis for the lack of assurance amongst the Rabbis, namely, that they could not break free from themselves. Hope arises when man learns to see that he can do nothing for his own salvation, but that God can do everything and that the aim of God is to lead man to salvation, not by the way of attainment, but by a gift sola gratia" (by grace alone), (Kittel, 1964, V. 2, p. 529).

The New Testament concept of hope is essentially determined by the Old Testament (Kittel, V. 2, p. 530). Here hope is fixed on God and it embraces three elements: "expectation of the future, trust, and the patience of waiting" (Kittel, V. 2, p. 531). We often cannot isolate a single element in the passages referring to hope. All three are often melded together. For example: I Corinthians 1:9-10 "But this happened

that we might not rely on ourselves but on God, who raises the dead. He has delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will continue to deliver us." Here there is an expectation of the future deliverance and a trust that God will do it. Patient waiting is implied. I Corinthians 3:12 "Therefore, since we have such a hope, we are very bold." Assurance and certainty are emphasized because of the Gospel ministry and message which gives us hope. The hope is the expectation of the glory of heaven. The trust in God and in his Gospel hope gives us boldness. Facing possible death in his imprisonment, Paul writes: Philippians 1:20 "I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now as always Christ will be exalted in my body, whether by life or by death." Speaking about Jesus as the ground and foundation of hope, Peter writes to a group of people expecting great trouble from persecution because of their faith in Christ in I Peter 1:13 & 21, 13. "Therefore, prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed. 21. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God." Here again we see expectation for the future, trust in God, and advice and planning for the future.

"Be joyful in hope," Paul writes in Romans 12:12. He can write this to us because his trust on which his hope is based is in God for his future. He is not only patient in his waiting, he is even joyful. Another passage that expresses a similar thought is Paul's prayer in Romans 15:13: "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit."

Faith and hope describe the joy of Christian living. The hope is certain because it is based upon the all powerful creator who has already sent his Son to be the perfect and complete Savior of all people. A hope that is based upon God and not upon flimsy human experience and weak power and control of the past, present, or future, is beyond measure a joy in this troublesome world. This sure and certain hope offers comfort and peace. It is the foundation of Christian Law/Gospel pastoral counseling. This hope is certain of forgiveness of sins past. This hope is based upon repentance that is both contrition for our sins and faith in God's absolution in Christ crucified and arisen. This is a hope that motivates and encourages us to change our lives of sin to lives that are lived according to God's will. This hope enables and empowers change. This hope is the basis for the joy of our Christian living.

ENDNOTES: USE OF GREEK WORDS FOR REPENTANCE

Meaning: contrition (used with faith)	Meaning: contrition and faith (used alone)	Fruits of Repentance
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METANOIA

Acts 13:24 "and Baptism"	Matt. 3:11 "Baptism of"	Matt. 3:8
Acts 19:4 "and Baptism"	Mark 1:4 "Baptism of"	Luke 3:8
Acts 20:21 with faith	Luke 3:3 "Baptism of"	Acts 26:20
Acts 26:20 + turn to God	Luke 5:32	(prove R.
II Tim. 2:25	Luke 15:7	by deeds)
Hebrews 6:1	Luke 24:47	
	Acts 5:31	
	Acts 11:18	
	Rom. 2:4	
	II Cor. 7:9, 10	
	Hebrews 6:6	
	Hebrews 12:17	
	II Peter 3:9	

METANOEO

Mark 1:15 "and believe"	Matt. 3:2 "kingdom of Heaven is..."	
Acts 2:38 "+ be Baptized"	Matt. 4:17	
Acts 3:19 "+ turn to God"	Matt. 11:20-21	
Acts 8:22 "+ pray to Ld."	Luke 10:13	
Acts 26:20 "+ turn to God"	Matt. 12:41	
Rev. 16:9 "+ glorify him"	Luke 11:32	
	Mark 6:12	
	Luke 13:3,5	
	Luke 15:7	
	Luke 16:30	
	Luke 17:3,4	
	Acts 17:30	
	II Cor. 12:21	
	Rev. 2:5,21	
	Rev. 3:3	
	Rev. 9:20,21	

METAMELOMATI

Matt. 21:32 "+ believe"	Matt. 27:29,30 (in Crit. App.)	
II Cor. 7:8		
Hebrews 7:21 (used Re. God)		

RESOURCES - PART ONE

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BASIC LISTENING SEQUENCE

ATTENDING BEHAVIOR: BASIC COMMUNICATION

How can attending behavior be used to help your clients?

Major function Attending behavior encourages client talk. You will want to use attending behavior to help a client talk more freely and openly, and to reduce interviewer talk.

Secondary functions Knowledge and skill in attending result in the following:

- ▲ Communicating to the client that you are interested in what is being said.
- ▲ Increasing your awareness of the client's pattern of attending.
- ▲ Modifying your patterns of attending to establish rapport with each individual.
- ▲ Having some recourse when you are lost or confused in the interview. Even the most advanced professional doesn't always know what is happening. When you don't know what to do, attend!

QUESTIONS: OPENING COMMUNICATION

How can questions help you and your clients?

Major function If you use open questions effectively, you can expect the client to talk more freely and openly. Closed questions will elicit shorter responses and may provide you with information and specifics.

Like attending behavior, questions can encourage or discourage client talk. With questions, however, the stimulus comes mainly from the interviewer. The client is often talking within your frame of reference.

Secondary functions Knowledge and skill in questioning result in the following:

- ▲ Bringing out additional specifics of the client's world.
- ▲ Making an effective diagnosis of a client's concern or issue.
- ▲ Guiding the manner in which a client talks about an issue.
- ▲ The ability to open or close client talk according to the individual needs of the interview.

ENCOURAGING, PARAPHRASING, AND SUMMARIZING: HEARING THE CLIENT ACCURATELY

How can these three skills help you and your clients?

Major function Clients need to know that the interviewer has *heard* what they have been saying, *seen* their point of view, and *felt* their world as they experience it. Encouragers and restatements, paraphrases, and summarizations are basic to helping a client feel understood. Once clients' positions have been truly heard, it becomes possible to free them for further development.

Secondary functions Knowledge and skill in these dimensions result in the following:

- ▲ Clarifying for the client what he or she has said.
- ▲ Clarifying for the interviewer what the client has said.
- ▲ Helping clients to talk in more detail about issues of concern to them.
- ▲ Helping an overly talkative client stop repeating the same facts or story, speeding up and clarifying the interview.

NOTING AND REFLECTING FEELINGS: A FOUNDATION OF CLIENT EXPERIENCE

How can reflection of feeling help you and you clients?

Major function Underlying clients' words and behaviors are feelings and emotions. The purpose of reflection of feeling is to make these implicit, sometimes hidden, emotions explicit and clear to the client.

Secondary functions Knowledge and skill in reflection of feeling result in the following:

- ▲ Bringing out additional specifics of the client's emotional world.
- ▲ Noting that most clients have mixed or ambivalent feelings toward significant events and others. You can use the skill to help clients sort out these complex feelings and thoughts.
- ▲ Grounding the counselor and client from time to time in basic experience. There is a tendency in much interviewing to intellectualize and move away from deeper goals and feelings.

FOUR BASIC CONCEPTS

<i>Concept and Definition</i>	<i>Function</i>
<p>Basic Listening Sequence (BLS). The skills of questioning, encouraging, paraphrasing, reflection of feeling, and summarizing make up the BLS. The BLS appears in a similar form in such varied fields as counseling, management, medicine, and social work.</p>	<p>To assist in defining a client's problem and/or the desired outcome of the interview. Emphasis is on the client's frame of reference. The BLS helps ensure that the interviewer understands the problem as the client experiences it.</p>
<p>Positive Asset Search. The positive asset search uses the BLS to draw out specific positive assets of the client that may be brought to bear on a problem.</p>	<p>To identify and emphasize client strengths. Too often counseling and interviewing focus on weakness and difficulty. The positive asset search provides the client with a solid base for personal growth.</p>
<p>Empathy. Viewing the world from the client's frame of reference requires the skilled use of attending.</p>	<p>To improve the quality of the interview and the helpfulness of the attending and influencing skills used. Furthermore, it provides you with a scale by which you can evaluate the quality of your listening skills (and, later, your influencing skills as well).</p>
<p>Structuring the Interview. An interview has five stages: (1) establishing rapport and structuring, (2) gathering information, (3) defining outcomes, (4) confronting client incongruity and generating alternatives, and (5) generalizing and transferring learning.</p>	<p>To ensure purpose and direction in the interview, and to help define and achieve specific outcomes.</p>

Source:

Ivey, Allen E. Intentional Interviewing and Counseling. Brooks/Cole Publishing, Pacific Grove, CA. 1994.

Session Two

Hopeful Solutions for WELS Pastors

The Repentance Model Leads to Hope

B. The Repentance Model Leads To Hope

Repentance is about change. Psalm 32 describes King David's repentance. The aim of this psalm is to teach the readers the wisdom of sincere repentance. In so doing, God gives us an outline of repentance. "David invites all who read this psalm to follow him in confessing their sins to the Lord and receiving the peace and comfort which forgiveness brings. No burden is more painful than an awareness of guilt and the impending judgment of a holy God. No joy is greater than confidence of forgiveness and peace with God" (Brug, 1989, p. 138).

On the next page I have set Psalm 32 in the left hand column and in the right column I have put an outline of the psalm, which I would suggest we call, the Repentance Model.

It is our objective now to work through the Repentance Model demonstrating that its source and validity is shown and is proven by the Scriptures and the Lutheran Confessions.

A. Vs. 1-2 Confidence Is Given That God Does Forgive Sins Because Of Christ -- Objective Justification -- Universal Hope is Established

"1. Blessed is he whose transgressions are forgiven, whose sins are covered.

2. Blessed is the man whose sin the Lord does not count against him and in whose spirit is no deceit."

II Cor. 5:14 "For Christ's love compels us, because we are convinced that one died for all, and therefore all died."

II Cor. 5:18-21 "All this is from God who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."

Romans 4:4-8 "Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works:

Blessed are they

whose transgressions are forgiven,
whose sins are covered.

Blessed is the man

whose sin the Lord will never count against him."

Romans 5:8-9 "God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Since now we have been justified by his blood, how much more shall we be saved from God's wrath through him!"

The objective fact is that Romans 5:8-9 is God's work for the world of sinners (II Cor. 5). This gives us the joyful assurance that Jesus Christ died for us. Our forgiveness is God's verdict because of Christ. It is God's forensic act.

"Blessed is the man...in whose spirit is no deceit" (Ps. 32:2).

These words show us the necessity of true repentance. Christ died and arose for all people. The debt has been paid for all. "God has declared the sins of the whole world forgiven, only those who receive this promise with sincere repentance and faith benefit from it" (Brug, 1989, p. 137).

Objective Justification gives us the assurance that God will hear our confession and that our faith is the receiving organ of God's forgiveness.

PSALM 32

1. Blessed is he whose transgressions are forgiven, whose sins are covered.
2. Blessed is the man whose sin the Lord does not count against him and in whose spirit is no deceit.
3. When I kept silent, my bones wasted away through my groaning all day long.
4. For day and night your hand was heavy upon me; my strength was sapped as in the day of summer.
5. Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the Lord" -- and you forgave the guilt of my sin.
6. Therefore, let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him.
7. You are my hiding place; you will protect me from trouble and surround me with songs of deliverance.
8. I will instruct you and teach you in the way you should go; I will counsel you and watch over you.
9. Do not be like the horse or the mule, which have no understanding but must be controlled by bit and bridle or they will not come to you.
10. Many are the woes of the wicked, but the Lord's unfailing love surrounds the man who trusts in him.
11. Rejoice in the Lord and be glad, you righteous; sing, all you who are upright in heart!

THE REPENTANCE MODEL

- A. (1-2) Confidence is given that God does forgive sins because of Christ. Objective Justification.
- B. (3-4) Specific Law is spoken and heard.
- C. (5a) Sin is acknowledged. The sin is against God. True contrition.
- D. (5c) Specific Gospel is spoken and heard.
- E. (6-7) Faith in God's forgiveness in Christ is confessed. Absolution is proclaimed.
- F. (8-10) Sanctified Christian living is discussed. The fruits of Repentance.

(vs. 9-10 are a warning not to produce fruits that are driven by Law, but by the Gospel.)
- G. (vs. 11) The joy of Christian living is experienced.

Our fear of God is removed. We have the boldness and confidence to go to our God and make our confession trusting in Jesus, our Savior.

The expression of God's love to a troubled individual is the basic purpose of Law/Gospel pastoral counseling. It seeks to restore the sinner to a right relationship with God by using God's tools -- His Means of

Grace in a very personal way. The individual is brought by the power of the Holy Spirit to what Curtis Lyon calls, "Gospel Resolution" (Lyon, 1991, p. 1). "The central teaching of our Christian theology is God's declaration that the world is forgiven of all sin for the sake of Jesus Christ, because of his life, his death and his resurrection. Jesus' work of redemption is universal. Every sinner can be told unquestionably and unconditionally that his or her sins have been forgiven. God's work in Christ is a completely finished product" (Lyon, 1991, p. 1). We have a completed Gospel of forgiveness to share. Methods and outlines of procedure and communication skills may vary, "but the work, the power, and the tools never will" (Lyon, 1991, p. 2). The troubled sinner is restored to a penitent, believing, forgiven, confident relationship with God by God, the Holy Spirit, using His tools -- His Word and Sacrament -- Law and Gospel.

In the first two verses of Psalm 32 King David describes the joy of and the result of this newly restored relationship with God.

"Blessed is he
whose transgressions are forgiven,
whose sins are covered.
Blessed is the man
whose sin the Lord does not count against him
and in whose spirit there is no deceit."

In this psalm God invites us and all believers to enjoy the benefits of this new state. All of these blessings and benefits are found for us by God Εν Χριστώ and Εν Αγίατη, if there is to be any lasting blessing and benefit. Christ for us is where we start. "God was reconciling the world to himself in Christ, not counting men's sins against them" (II Cor. 5:19).

This is our starting point. This is the grace of God in Christ that gives us the joy and confidence to confess our sins to God. We have a completed Gospel of forgiveness. It is done -- by Christ, God's Son.

B. Vs. 3-4 Specific Law is spoken and heard.

Ps. 32:3-4 "When I kept silent,
my bones wasted away
through my groaning all day long.
For day and night
your hand was heavy upon me;
my strength was sapped as in the heat of summer."

Ps. 51:3 "For I know my transgressions,
and my sin is always before me."

Ps. 51:5 "Surely I have been a sinner from birth,
sinful from the time my mother conceived me."

Romans 2:14-15 "When Gentiles, who do not have the law, do by nature things required by law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them."

I Cor. 8:7 "Since their conscience is weak, it is defiled."

Romans 3:20 "Through the Law we become conscious of sin."

Isaiah 57:21 "'There is no peace,' says my God, 'for the wicked.'"

II Samuel 12:7,9 "'You are the man!'...." "Why did you despise the word of the Lord by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own."

King David had no peace. He had sinned with Bathsheba. He had arranged to have Uriah killed. He describes his lack of peace for his

soul: "When I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer." Physical pain and trouble were his lot because he was not right with his God spiritually. His impenitence bothered his conscience. He knew his sin, but he was too stubborn and too proud to admit it. He had no peace.

"You are the man!" Nathan told him. You killed Uriah and took his wife. Nathan began his confrontation with David with a story that raised the king's ire against a man who had everything, yet took from his neighbor who had almost nothing to feed a guest. Then David heard specific Law. "You are the man!" You "struck down Uriah...and took his wife." Genesis 4:10 "What have you done? Listen! Your brother's blood cries out to me from the ground." Matthew 4:17 "Repent, for the kingdom of heaven is near." John 4:17-18 "You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

The Law that is spoken is specific to the sin. The approach may be like a featherduster parable of Nathan the prophet. But when Law is applied, it is like a thunderbolt that convicts us of our sins. "You are the man!" Read through the words of Christ to the seven churches in Revelation 2 and 3. There is praise and there is rebuke. Law is spoken specifically. It is not a general, "You know that we are all sinners." It is specific.

Revelation 2:4-5 "Yet I hold this against you: You have forsaken your first love. Remember the height from which you have fallen! Repent and do the things you did at first."

Revelation 2:14-16 "Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality. Likewise you also have those who hold to the teaching of the Nicolaitans. Repent therefore!"

Revelation 2:20-22 "Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols. I have given her time to repent of her immorality, but she is unwilling. So I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways."

Revelation 3:1-3 "I know your deeds; you have a reputation for being alive, but you are dead. Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my God. Remember, therefore, what you have received and heard; obey it, and repent."

Revelation 3:15-16,19 "I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm--neither hot nor cold--I am about to spit you out of my mouth...Those whom I love I rebuke and discipline. So be earnest, and repent."

God's Law as a mirror, spoken in love, rebukes those whom God loves. Quoting Luther, the Formula of Concord defines the Law: "Anything that preaches concerning sins and God's wrath, let it be done how or when it will, that is all a preaching of the Law" (FC, V, Triglotta, p. 955). "Therefore [we shall set forth our meaning:] we unanimously believe, teach, and confess that the Law is properly a divine doctrine, in which the righteous, immutable will of God is revealed, what is to be the

quality of man in his nature, thoughts, words, and works, in order that he may be pleasing and acceptable to God; and it threatens its transgressors with God's wrath and temporal and eternal punishments. For as Luther writes against the law-stormers [Antinomians]: Everything that reproves sin is and belongs to the law, whose peculiar office it is to reprove sin and to lead to the knowledge of sins, Rom. 3:20; 7,7" (FC, V, Triglotta, p. 957).

Romans 3:20 "Through the law we become conscious of sin."

Romans 7:7 "I would not have known what sin was except through the law."

The Law is not a Means of Grace. It is rather a means to an end. The Law serves the Gospel. It prepares the soil of the heart to hear and appreciate the Gospel seed. It tills the soil of the heart to receive Gospel hope. "We cannot assume that the law has already done its work just because a person is hurting. Sin causes the pain, not the law" (Lyon, 1990, p. 34). "Only when people experience God's judgment on sin will they appreciate the importance of Christ's redemptive work" (Lyon, 1990, p. 34).

C. Vs. 5a&b. The Sin Is Acknowledged. The Sin Is Against God. True contrition.

Psalms 32:5a&b "Then I acknowledged my sin to you and did not cover up my iniquity. I said, 'I will confess my transgressions to the Lord.'"

Psalms 38:3-6, 18 "Because of your wrath there is no health in my body; my bones have no soundness because of my sin. My guilt has overwhelmed me like a burden too heavy to bear. My wounds fester and are loathsome because of my sinful folly. I am bowed down and brought very low; all day long I go about mourning....I confess my iniquity; I am troubled by my sin."

Psalms 51:4-5 "Against you, you only, have I sinned and done what is evil in your sight, so that you are proved right when you speak and justified when you judge. Surely I have been a sinner from birth, sinful from the time my mother conceived me."

II Samuel 12:13 "Then David said to Nathan, 'I have sinned against the Lord.'"

Psalms 51:17 "A broken and a contrite heart, O God, you will not despise."

Luke 15:21 "The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'"

II Cor. 7:10 "Godly sorrow brings repentance that leads to salvation."

Acts 20:21 "I have declared to both Jews and Greeks that they must turn to God in repentance and have faith in our Lord Jesus."

True contrition is more than sorrow. Sorrow might be sorrow over having been caught or sorrow over the shame I have brought to myself or my family or my nation by what I have done. True sorrow that is Godly contrition is sorrow that I have sinned against God. It is the acknowledgment that my mind has been hostile to God and that I have sinned against him specifically in thought, word, and deed. True contrition is general for all my sins. True contrition is specific for one special sin or for a specific group or listing of sins. True contrition is a deep terror of conscience that I have slapped God in the face by the sins that I have done. True contrition is more than words or a feeling. True contrition is a humble state of being that allows for no pride and no excuse and no self-justification and no conditions and no, "Yes, I have sinned, but...."

In the Apology to the Augsburg Confession, Article XII, we read:

"In order, therefore, to deliver pious consciences from these labyrinths of the sophists, we have ascribed to repentance [or conversion] these two parts, namely contrition and faith. If any one desires to add a third, namely, fruits worthy of repentance, i.e., a change of the entire life and character for the better [good works which shall and must follow conversion], we will not make any opposition. From contrition we separate those idle and infinite discussions, as to when we grieve from love of God, and when from fear of punishment. [For these are nothing but mere words and a useless babbling of persons who have never experienced the state of mind of a terrified conscience.] But we say that contrition is the true terror of conscience, which feels that God is angry with sin, and which grieves that it has sinned. And this contrition takes place in this manner when sins are censured by the Word of God, because the sum of the preaching of the Gospel is this, namely to convict of sin, and to offer for Christ's sake the remission of sins and righteousness, and the Holy Ghost, and eternal life, and that as regenerate men we should do good works" (Triglotta, p. 259, 28 & 29).

We also quote the following two points which are rejected as heresy by the Apology to the Augsburg Confession.

"That by attrition we merit grace...."

"That on account of contrition, and not by faith in Christ, we obtain remission of sins" (Triglotta, p. 257, 18 & 20).

When people the pastoral counselor is counseling show contrition and confess their sins, he wants to breathe a sigh of relief. The Law has done its work. He thanks God for it. However, it is important to make sure that the false justifying baggage still isn't in the counselee's life and thought pattern. Contrition is a total admission of guilt. "For when confession is made to God, it must be made with the heart, not alone with the voice, as is made on the stage by actors. Therefore, such confession is contrition, in which, feeling God's wrath, we confess that God is justly angry, and that He cannot be appeased by our works, and, nevertheless, we seek for mercy because of God's promise" (Apology, Triglotta, VI, p. 283).

It is also important for us to realize when people come to contrition in a counseling situation that many people are very comfortable to stay there. Feeling guilty becomes their way of trying to pay for their sins. If they did not continue to feel guilty, if they were comforted by the Gospel, they would feel that they had not really accepted the guilt of their sins and that they were not really right with God. Even some strong Christians may come and say, "Pastor, XXX is not really sorry for his sin. He told me that he just talked to you about his sin which everyone knows about. Look at how happy he is. He must not have listened to you at all. If he really listened, he would be very contrite." The person feels that XXX should be sad for a long time to show his/her contrition. We ought to be overjoyed if the deep terror and sadness at sin is gone after the the Gospel has been heard. We pray that XXX is happy because XXX has heard and believed the Gospel. At the same time we know from the example of St. Paul that even though he rejoiced at God's forgiveness of his persecuting past he never forgot what he had done. We need to ask if XXX remembers the pain and sorrow that he has caused to those whom he has sinned against.

Contrition is not a permanent state for the believer. Contrition is a passing through state. We pass through contrition to get to absolution.

Absolution and the joy of the Gospel is the end of the road. Contrition is one of the stepping stones to cross the river. The Holy Spirit carries us across on the Gospel to the joy of living a Christian life.

D. Vs. 5c. Specific Gospel is spoken and heard.

Psalm 32:5c "And you forgave the guilt of my sin."

II Samuel 12:13 "Nathan replied, 'The Lord has taken away your sin. You are not going to die.'"

Proverbs 28:13 "He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy."

I John 1:9 "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

II Corinthians 2:7 "You ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow."

Matthew 9:2 "Jesus...said to the paralytic, 'Take heart, son; your sins are forgiven.'"

"Ministers in the church have the command to remit sin; they do not have the command to investigate secret sins. And indeed, they absolve from those that we do not remember; for which reason absolution, which is the voice of the Gospel remitting sins and consoling consciences, does not require judicial examination" (Apology, Triglotta, VI, p. 283).

Specific Law applied to specific sin and specific Gospel applied to specific contrition and confession does not mean that sins must be publicly confessed for them to be absolved. Confession and contrition are not conditions or requirements for absolution. Christ crucified and arisen is the only condition and requirement. So many of our sins are secret, known only to us or only to God. God's payment for our sins in Christ is complete and full. "It is finished!" ΤΕΤΕΛΕΣΤΑΙ!

I John 1:7 "The blood of Jesus, his Son, purifies us from every sin."

Colossians 2:13 "When you were dead in your sins...God made you alive with Christ. He forgave us all our sins."

Start with Objective Justification. Jesus died for all sins. Continue with specific Gospel. "Jesus died for this sin, also." Very often people acknowledge the wondrous work of Christ for sins, but cannot see how God could ever, even in Christ, forgive the monstrous sin that is troubling their conscience. Follow Curt Lyon's "Take them on a trip to the cross" method outlined in Counseling at the Cross. Use the "Baby Steps" approach:

When Jesus suffered with the nails going into his wrists, for how many people did he hang on the cross? Did he get nailed to the cross for you too? Did the nails go through his wrists for this sin of yours also?

When the sword pieced his side for the sins of the world, did it pierce him for your sin of XXXXXX also?

When Jesus arose in victory for how many people did he arise?

Did he arise also for you? For which sin of yours did he also arise?

Take nothing for granted. God has left no sin out of the burden that our Savior took to the cross for the world -- for you and me -- for our troubled counselee. The Gospel is for all. Do not let your counselee pass from your study without hearing its promise. Do not let him/her leave your presence without assuring him/her that Christ crucified applies to him/her. Share with your counselees and apply to them the completed Gospel of forgiveness. By Grace:

Isaiah 53:5-6 "He was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each

of us has turned to his own way; and the Lord has laid on him the iniquity of us all."

Hebrews 7:27 "Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself."

Himself -- offered up -- once for all! Check out what the Holy Spirit says to the situation we are working with today. The message may seem to be the same so that you can say it by rote. Don't follow that temptation. Individualize it for the sake of applying it meaningfully to your counselee. The Gospel is the warp and woof of your message of comfort. Our spiritual fathers recognized this. So do we. As it applied to David, to the woman at the well, to the woman taken in adultery, to the terrified jailor at Philippi, and to the repentant participant in the incestuous relationship in Corinth, so it applies to you and me and to all. You, as a pastoral counselor, are God's ambassador with the message of reconciliation. What a blessed privilege God has given for you to speak the Gospel in a specific way to comfort troubled souls! In the Gospel you have the solution to the spiritual problems that cause much of mental illness -- even worse, that lead people to find their own resolution in the Law or in themselves and not in the Gospel.

Curt Lyon talks about this in Counseling at the Cross. "Christ's work of redemption is a finished product, and that makes God's declaration of justification by grace through faith the final word on the subject.... Forgiveness is easy to declare. All faithful preachers talk about forgiveness. The problem is that we usually talk about it only as a final declaration without emphasizing the process Christ completed to make the declaration valid. If a person confesses a particular sin to a pastor counselor or friend, for example, the counselor can easily declare forgiveness and assure the sinner that the sin is forgiven. That is the truth. It is God's truth and it will not change. What we many forget, however, is that the person may have been going through an entire mental process of payment for sin. The counselor has perhaps delivered the answer to the problem without making a vivid presentation of the process Jesus completed for obtaining the solution....We need to take the time to present the process, redemption, payment; and then we need to make the final declaration on God's behalf as he gave us the authority to give it. 'And so, your sins are forgiven'....I believe strongly that we fail to recognize numerous occasions when our people are in the process of making their own payment for sin in their own chosen way and are closed to the presentation of the gospel, because they don't see it as the answer to their needs. The final declaration means virtually nothing to those who are in the process of making spiritual payment on their own some other way" (Lyon, 1991, pp. 77-79).

We may spend a whole hour talking about the Law and applying it to an individual's life and specific sin. But we may spend only five minutes discussing with them and questioning them about the Gospel and its meaning to their lives. The disparity in time of application seems to be grossly out of proportion to the importance of the Gospel and to the hope it offers. The Law dashes hopes. "The wages of sin is death," Romans 6:23. The Gospel offers hope. "But the gift of God is eternal life in Christ Jesus our Lord," Romans 6:23. Our declaration of the Gospel is usually done in a preaching, lecturing way, rather than through careful questioning and application. Do we wonder, then, that our counselees

often seek to find Law solutions to their problems? We have done our best work at applying the Law. Pastoral counselors need to be ambassadors of the message of the Gospel of Reconciliation. Work at doing your best with the Gospel. The Gospel is the application of specific hope to the individual.

I John 2:1-2 "If anybody does sin, we have one who speaks to the Father in our defense -- Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world."

E. Faith In God's Forgiveness In Christ Is Confessed -- Hope Is Expressed

Psalms 32:6-7 "Therefore, let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him. You are my hiding place; you protect me from trouble and surround me with songs of deliverance."

Acts 16:30-31 "'Men, what must I do to be saved?' They replied, 'Believe on the Lord Jesus, and you will be saved.'"

Mark 1:15 "The kingdom of God is near. Repent and believe the good news!"

I Corinthians 12:3 "No one can say, 'Jesus is Lord,' except by the Holy Spirit."

Psalms 65:3-4 "When we were overwhelmed by sins, you atoned for our transgressions. Blessed is the man you choose and bring near to live in your courts!"

Ephesians 2:8-9 "It is by grace you have been saved, through faith -- and this is not from yourselves, it is the gift of God -- not by works, so that no one can boast."

Romans 1:17 "In the Gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous shall live by faith.'"

The Holy Spirit will work his will in his way through the Gospel in the heart of the one that we are counseling.

Romans 10:17 "Faith comes from hearing the message, and the message is heard through the word of Christ."

This is his promise. This is our confidence.

I Corinthians 3:6-7 "I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God who makes things grow."

We trust in this confidence as ambassadors of the Gospel message of reconciliation. We speak his Gospel joyfully and freely. When God works his faith we rejoice in his love and grace.

Believing the Gospel message is believing that Jesus Christ is the once-and-for-all-time complete sacrifice for all sins -- for our sins. It is believing the message of absolution. It is believing that the waters of despair and guilt will not overwhelm us. It is acknowledging that Jesus is our hope. Jesus has saved us. He is our hiding place. Jesus protects us from trouble and surrounds us with songs of deliverance. The terror of hell and the curse of the Law and the guilt of sin are removed. We are free. We have gone from death to life. We have gone from doubt to confidence and to hope -- not in ourselves, but in Jesus. We find joy in being used by God to bring blessings to God's precious people. Express your joy in your prayers and in your words to the one you are counseling.

Remember that your counselee experiences this same joy and confidence and hope by God's grace through faith that you as a pastoral counselor do. Talk about it. Question them about it -- not as if their feelings

were the basis or the validation of their confidence, but as a check on how they have applied the message of reconciliation to themselves by the grace of God. Where are they in that process, in that growth of their faith? What further words and help will they need from you? Check it out. Then plan out your continuing presentation and application of the Gospel to them and plan out how you will immerse them in the Gospel in the immediate future by further sessions and suggested Bible stories and books to read. Plan the presentation and application of the Gospel as carefully and prayerfully as you planned out and prayed about the way you confronted them with the Law.

F. Vs. 8-10 Sanctified Living Is Discussed -- The Desire To Amend.
The Fruits of Repentance.

Psalm 32:8 "I will instruct you and teach you in the way you should go; I will counsel you and watch over you."

"Although some commentators understand these verses as God's reply to David, it seems best to take them as David's words of encouragement to his readers. David again contrasts the woe of the impenitent with the peace and joy of those who trust in God for forgiveness. He urges us to learn from his example. Don't be as foolish as David was when he covered up his sin and suffered needless anguish. Don't be like a stubborn mule that has to be dragged along by force. Instead, run gladly and boldly to the Lord for forgiveness. This is true wisdom" (Brug, 1989, p. 139).

Verses 9-10 are a warning not to produce fruits that are driven by Law, but by the Gospel.

Psalm 32:9-10 "Do not be like the horse or the mule, which have no understanding but must be controlled by bit and bridle or they will not come to you. Many are the woes of the wicked, but the Lord's unfailing love surrounds the man who trusts in him."

We expand Dr. Brug's interpretation of verse 8-10, (Brug, 1989, p. 139), to include instruction in the fruits of repentance. The fruits of repentance are fruits of faith in Christ. Faith in God's deliverance has just been expressed by the penitent. Now fruits of that faith and repentance become the topic of our discussion.

God changes the person through Law/Gospel pastoral counseling. Changing the person changes the blaming pattern relationship. We focus on the present and the future rather than the past.

Romans 5:1-11

Therefore, since we have been justified through faith we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings because we know that suffering produces perseverance: perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.

Romans 6:1-14

What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

If we have been united with him in his death, we will certainly also be united with him in his resurrection. For we know

You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also rejoice in God through our Lord Jesus Christ through whom we have now received reconciliation.

The penitent produces fruits of faith and repentance because he/she is strengthened by God to want to. He/she finds happiness now in doing things pleasing to his Savior. His/her new life glorifies God. Yet, his/her new life is constantly threatened because of the continuing existence of the Old Adam within him/her.

Romans 7:14 We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no,

that our old self was crucified with him so that the body of sin might be rendered powerless, that we should no longer be slaves to sin -- because anyone who has died has been freed from sin.

Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again: death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God.

In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Therefore, do not let sin reign in your mortal body so that you obey its mortal desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace.

I Peter 5:1 To the elders among you I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers -- not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade

the evil I do not want to do -- this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death? Thanks be to God -- through Jesus Christ our Lord!

So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin.

Therefore, there is now no condemnation for those who are in Christ Jesus,...

away. "Young men, in the same way be submissive to those who are older. Clothe yourselves with humility toward one another, because, 'God opposes the proud but gives grace to the humble.'

Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. Cast all your anxiety on him because he cares for you.

Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.

And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm, and steadfast. To him be the power forever and ever. Amen.

As Christian pastors we give guidance from God's Word for sanctified Christian living. "And for this reason it cannot be correctly said that man before his conversion has a modus agendi, or a way, namely, of working something good and salutary in divine things....Nevertheless, no modus agendi, or no way whatever of working something good in spiritual things can be ascribed to man before his conversion.

"But when man has been converted, and is thus enlightened, and his will is renewed, it is then that man wills what is good (so far as he is regenerate or a new man), and 'delights in the Law of God after the inward man,' Rom. 7, 22, and henceforth does good to such an extent and as long as he is impelled by God's Spirit, as Paul says, Rom. 8, 14: 'For as many as are led by the Spirit of God, they are the sons of God.' And this impulse of the Holy Ghost is not a coactio, or coercion, but the converted man does good spontaneously, as David says, Ps. 110, 4, 'Thy people shall be willing in the day of Thy power.' And nevertheless that also [the strife of the flesh and spirit] remains in the regenerate of which St. Paul wrote, Rom. 7, 22f.: 'For I delight in the Law of God after the inward man; but I see another law in my members, warring against the law

of my mind, and bringing me into captivity to the law of sin which is in my members.' Also, v. 25: 'So, then, with my mind I myself serve the Law of God, but with the flesh the law of sin.' Also, Gal. 5, 17: 'For the flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things ye would.'

"From this, then, it follows that as soon as the Holy Ghost, as has been said, through the Word and holy Sacraments, has begun in us this His work of regeneration and renewal, it is certain that through the power of the Holy Ghost we can and should cooperate, although still in great weakness. But this [that we cooperate] does not occur from our carnal natural powers, but from the new powers and gifts which the Holy Ghost has begun in us in conversion, as St. Paul expressly and earnestly exhorts that 'as workers together with Him we receive not the grace of God in vain,' 2 Cor. 6, 1. But this is to be understood in no other way than that the converted man does good to such an extent and so long as God by His Holy Spirit rules, guides, and leads him, and that as soon as God would withdraw His gracious hand from him, he could not for a moment persevere in obedience to God" (Triglotta, Formula of Concord, Article II, "Of Free Will," Paragraph 62ff, p. 907).

"For the Law says indeed that it is God's will and command that we should walk in a new life, but it does not give the power and ability to begin and do it; but the Holy Ghost, who is given and received, not through the law, but through the preaching of the Gospel, Gal. 3, 14, renews the heart. Thereafter the Holy Ghost employs the Law so as to teach the regenerate from it, and to point out and show them in the Ten Commandments 'what is the [good and] acceptable will of God,' Rom. 12, 2, in what 'good works God hath before ordained that they should walk,' Eph. 2, 10" (Triglotta, Formula of Concord, Thorough Declaration, Article VI, "Of the Third Use of God's Law." Paragraph 11, p. 965).

A Warning Not To Produce Fruits That Are Driven By The Law, But By The Gospel.

Ps. 32:9 "Do not be like the horse or the mule, which have no understanding but must be controlled by bit and bridle or they will not come to you. Many are the woes of the wicked, but the Lord's unfailing love surrounds the man who trusts in him."

Romans 7:14 to 8:1 is a long, heartfelt cry of pain from the New Man of Paul as he sees the destruction of sin that his Old Man would bring into his life. There are two confident and joyful passages at the end that express the victory in this struggle that is Christ's -- that is ours through faith in Christ.

I Peter 5:1-11 is filled with advice. Do we consider this advice
1. Ceremonial Law for the New Testament time? 2. Gospel admonition?
3. The Third Use of the Law as it applies as a guide to sanctified Christian living? 4. Christian common-sense advice from God's inspired writer to God's Christian people? 5. Practical directives and advice in the area of attitudes and behavior from one servant of God to others who desire to serve God and who are living in a certain place and time but which advice and directives have application to all places and times? We have probably agreed at one time or the other with all but the first of these classifications regarding the type of advice given in I Peter 5:1-11. The term, Gospel Admonition, is not my first choice.

How do you classify the advice, suggestions, and directives that you give to your counselees who have expressed their contrition and faith in

Christ and received Christ's absolution through you (are penitent) and now, desiring to live a joyful Christian life filled with fruits of repentance, ask you, "Pastor, how do I (we) change my (our) sinful habits of communicating and relating?"

Don't we consider our answer to be practical directives and advice in the area of attitudes and behavior from one servant of God to others who desire to serve God and who are living in a certain place and time but which advice and directives have application to all places and times? When this advice and these directives are in accord with the will of God is this not an application of the Third Use of God's Law?

God and the counseling pastor love the penitent and want him/her to continue to live the new life and enjoy its benefits to the fullest, carrying out his/her function in the building of the Body of Christ. That is why the counseling pastor

- a. directs and applies the Law in its third use for the happiness of the member;
- b. warns about roadblocks and problems to joyful Christian living;
- c. points to end results;
- d. points to examples;
- e. forewarns regarding the intensity of the struggle and repeated failures;
- f. assures of the Savior's forgiveness and his sustaining help; and
- g. directs to sources of strength in the Word and Sacraments and in God through prayer.

The counseling pastor directs the penitent counselee to fruits of repentance. Experiencing repentance and forgiveness is also an enabling experience by the power of the Holy Spirit. Now the person wants to do and can do things that were unthinkable and impossible before. Many doors that were previously bolted shut are now open for him/her. He/she has hope. By God's grace he/she:

- a. forgives others,
- b. genuinely seeks the benefit of others,
- c. finds joy in serving others,
- d. recognizes individual God-given responsibilities and willingly strives to carry them out, and
- e. recognizes and even rejoices in God's discipline.

One of the most immediate fruits of repentance is that the blaming pattern is lessened or it ceases entirely. When this happens and we see signs of acceptance of personal guilt, a cessation of self-justifying, and a breaking of the accusatory blaming pattern, we have a fairly good earthly check point that God's Law and Gospel have done his work within the person we are counseling. We then know that it is time to concentrate upon the fruits of repentance.

"A change in the heart also changes what the heart produces" (Schuetze & Matzke, 1988, p. 20).

Luke 6:43-45 "No good tree bears bad fruit....The good man brings good things out of the good stored up in his heart."

II Corinthians 5:14-15 "Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again."

Should these fruits ever be prescribed by the pastoral counselor? The best answer is a qualified, "No." It is always better that the pastor through counseling lead the member to realize from the application of Law and Gospel in the previous sections (A through E) that certain fruits are

natural for those who are repentant of certain sins. The voluntary desire of tax collector Zaccheus to give half of his possessions to the poor and to pay back four times what he might have cheated anyone out of certainly comes to mind here (Luke 19:1-10). A desire to redress the wrong that we have done is a basic fruit of repentance. A desire not to sin that way again is another natural fruit of repentance. Consider Jesus' words to the woman caught in the act of adultery: "Go now and leave your life of sin" (John 8:11), as both a command to produce a specific fruit of repentance and a directive of love and advice for Christian living from her Good Shepherd to her. When these fruits are not understood or caught by the penitent, they may need to be explained and eventually, even demanded by Christ's undershepherd.

"Repentance calls for proper fruits. Scripture does not outline these in detail for every situation.

"When the crowds came out to be baptized by John, he said to them, 'Produce fruit in keeping with repentance' (Luke 3:8). This was not to earn forgiveness. Fruit is a result and not a cause. It is evidence of repentance, not directly a part of it" (Schuetze & Matzke, 1988, p. 237). When the tax collectors and soldiers asked John the Baptist what fruits of their repentance they should show, John replied that they should function properly and morally in their professions.

"The Samaritan woman brought others to Christ. Nothing specific is mentioned regarding the man from Corinth. David repented but remained married to Bathsheba, who became the mother of Solomon, the forerunner of the Prince of Peace. Paul tells the Ephesians that they who have come to know Christ should put off their old self, and put on the new self. They should put off falsehood and speak truthfully, whoever 'has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need' (Ephesians 4:28).

"The term 'fruit' implies willingness and a degree of spontaneity. Fruit is produced without legal compulsion. The Formula of Concord quotes from Luther's preface to his commentary on Romans: "Thus faith is a divine work in us, that changes us and regenerates us of God, and puts to death the old Adam, makes us entirely different men in heart, spirit, mind, and all powers, and brings with it [confers] the Holy Ghost. Oh, it is a living, busy, active, powerful thing that we have in faith, so that it is impossible for it not to do good without ceasing. Nor does it ask whether good works are to be done; but before the question is asked, it has wrought them, and is always engaged in doing them...And this trust and knowledge of divine grace renders joyful, fearless, and cheerful towards God and all creatures, which [joy and cheerfulness] the Holy Ghost works through faith; and on account of this, man becomes ready and cheerful, without coercion, to do good to every one, to serve every one, and to suffer everything for love and praise to God, who has conferred this grace on him, so that it is impossible to separate works from faith" (Triglotta. Formula of Concord, IV, p. 941). Hence we find that Scripture has not set up a code book that specifies the exact form which fruits of repentance must take in the case of every sin. But broad principles can be recognized.

"Fruit of repentance is to desist from the sin for which one repents.

"Fruit of repentance is to restore, if possible, what sin has ruined.

"Fruit of repentance is to amend one's sinful life, to replace evil with good.

"Fruit of repentance is to do all to the glory of God, whether we eat

or drink, or work or play" (Schuetze & Matzke, 1988, pp. 237-238).

We remember that because of our weak faith and our Old Adam we often need directives regarding the fruits of repentance. We are not perfect Christians. We all have doubts and worries and fears. We all feel frustrated. We all need hope. Hope is strengthened within an individual through the application of The Repentance Model when it is used in connection with Scripture. These directives focus our hope in practical areas and make it possible for us to see in action the hope that we feel.

The integration into pastoral counseling of various theories of counseling such as: Rational/Emotive Therapy, popularized by Albert Ellis in the secular field and adapted by William Backus in the Christian counseling field; Family Therapy, popularized by Murray Bowen and others and adapted and noted by Schuetze and Matzke in The Counseling Shepherd; and Solution-Focused Therapy, which is one of the brief therapies and was developed in Milwaukee by Insoo Kim Berg, Steve de Shazer, Eve Lipchek, Elam Nunnally, and others, and has been popularized by Michele Weiner-Davis's book, Divorce Busting, should be noted as theories of Law, rather than solutions of Gospel. These theories would be especially useful in the areas of the Repentance Model where the Law is being proclaimed: Specific Law is Spoken and Heard, Fruits of Repentance are discussed and encouraged. Rational/Emotive or Cognitive skills would be useful in personal counseling. Family Therapy skills are useful for instructing in family relationships and for helps in building and rebuilding them. The skills of Solution Focused Therapy are especially helpful because they are designed to be brief, practical, and to stress forgiveness (not dwelling on the past but on the present and the future) to find solutions to relationship and personal problems. Blaming patterns and justifying arguments are noted as not being very helpful and the counselor quickly tries to get the counselee to concentrate upon solutions to what is troubling him/her. It fits in very well with this section of the Repentance Model which examines fruits of repentance.

G. The Joy Of Christian Living Is Experienced

Ps. 32:11 "Rejoice in the Lord and be glad, you righteous; sing, all you who are upright in heart!"

Here we come back full circle to an understanding that Jesus died for all and that God loves and forgives us because of Jesus -- Objective Justification.

Ps. 32:1-2 "Blessed is he whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sins the Lord does not count against him and in whose spirit is no deceit."

This is the joy of our Christian living.

II Corinthians 5:14 "Christ's love compels us."

Matthew 11:28-29 "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls."

Lamentations 3:22-23 "Because of the Lord's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness."

Psalms 73:25 "Whom have I in heaven but you? And being with you, I desire nothing on earth."

Psalms 16:5-11 "Lord, you have assigned me my portion and my cup; you have made my lot secure. The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance. I will praise the Lord, who counsels me; even at night my heart instructs me. I have

set the Lord always before me, Because he is at my right hand, I will not be shaken. Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the grave, nor will you let your Holy One see decay. You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand."

Isaiah 25:9 "Surely this is our God; we trusted in him, and he saved us. This is the Lord, we trusted in him, let us rejoice and be glad in his salvation."

Romans 14:17 "For the Kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit."

Galatians 5:22 "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit."

Objective Justification is the continuing basis for our joyful Christian living. It is the reason for our desire to serve our Lord with a repentant and changed life of good works. "The love of Christ compels us." We have hope.

Directives and suggestions for our Christian life are found in the descriptions of the apostles and the early Christians in the Book of Acts. I Peter 5:1ff is an example of these descriptions and directives.

What some people call Christian self-esteem is really the joy of Christian living. Our confidence and hope come from the love of God for each one of us in Christ Jesus. Our trust that we are children of God, redeemed by Christ Jesus gives us confidence and joy. We know who we are. We are unique and special to our God of love. He sent his Son to be our Savior. We are bought with the price of his blood. We are his own now and forever. Therefore, we joyfully desire to serve our God according to our New Man. We serve him in hope.

We daily repent, for we daily sin much. We have the confidence and hope of God's love and forgiveness. God's Law and Gospel applies to us each day of our lives. God's Law has made us wasted bones. God's Gospel leads us to rejoice in the Lord.

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SOLUTION-ORIENTED COUNSELING; ASSESSMENT AS INTERVENTION-THE FIRST SESSION

TRACK I - Exploring Present and Past Exceptions and Solutions (Very usual track)

1. Using solution language

- a. Referring to the problem in the past tense; using “were” or “have been” vs “are.”

Examples:

Parishioner: We are having so much trouble with our teenage son. We never know where he is. He is disrespectful and he goes with the wrong crowd. We don't know what to do. At times he is so depressed he just sits in his room.

Pastor's Response:

- a. **Common:** So, you are here because you are having trouble with your son.
b. **Solution language (hope):** So, you are saying that there have been difficult times with your son and you wish they were different. Can you recall times when things do go differently?

- b. Demonstrating the expectation of change; using “yet,” “when” vs “if,” “will” vs “would.”

Examples:

Parishioner: Not lately, pastor. (Pause) I do remember once when we were together, he offered to help with the yard work.

Pastor:

- a. **Common:** It has been a long time since your son wasn't a problem and it took you a long time to remember.
b. **Solution focused:** When you think of the time he did help you, what was different about that? (Exception frame)

- c. Depathologizing through relabeling; e.g. depressed-->down in the dumps; panic attack--> feeling anxious/uncomfortable

Examples:

- a. **Common:** You said he is so depressed that he just sits in his room.
b. **Depathologizing:** You stated that at times he feels so hopeless that he thinks his only choice is to sit in his room. Are there times when he doesn't feel so hopeless? (Exception.)

2. Normalizing

- a. Continual feedback, “Of course,” “Naturally,” “Me too.”
b. “Me too” stories.

3. Asking Questions that Presuppose Change, Emphasize Exceptions, Solutions and Strengths

Opening question

“What are you hoping to change?” or “What is your goal in coming here?” or “What are you hoping to get from our time together this evening?”

Acknowledging

Exploring solution patterns (present--->past)

- a. "What is different about the times when____(you are getting along, he shows you respect, you do have fun together, and so on)?
"What are you doing more of then?" Explore solution sequence patterns. (Who does what and when.)
- b. "How do you get that to happen?" "What do each of you do differently then?"
- c. "What difference does it make when____(things go well)?"
"What does that enable you to do?"
- d. When a parishioner reports something which appears to be new or different, even if they place little emphasis upon it, ask, "How is that different from the way you might have handled it____(one week, or one month, etc.) ago?"
- e. Rediscovering forgotten solutions; "Have you ever had this difficulty in the past?"
"How did you resolve it then?" and "What would you need to do to get that to happen again?"

4. Goal setting

- a. Break goals into small steps. Ask: "What will be the very first sign that things are starting (continuing) to be on the right track?"
- b. Have parishioners describe what they want rather than what they don't want.
- c. Have parishioners describe goals in behavioral and concrete terms.
- d. Make certain goals are realistic.

5. Break

When taking your break in the session, read over and answer the following questions. Your answers will provide positive reinforcement for your clients and may lead to messages that you want to use. Ask yourself:

1. What can I say positively about the client that can provide a *positive atmosphere*?
2. What things is the client doing that are already working, positive, or exceptional that I can highlight and *encourage*?
3. Are there *fears about being judged* that I might want to support or alleviate?
4. Are there apparent *fears or expectations about change* that I might want to alleviate?
5. Is there anything about the context that I might want to *normalize*?
6. How can I give *credit* to the client for changing?
7. If there is more than one person present, how can I *support each individual*?

6. Compliments

- a. Noting anything worthwhile the clients are doing or thinking about doing in or out of the complaint context. (Attending church; prayer; using God's Word.)
- b. Normalizing
- c. Validating important issues

7. Terminate or task

- a. First session task - "Between now and the next time we meet, notice what's happening in your life that you want to continue to happen." Or "Note when things are going better and what you are doing differently."

TRACK II - No Exceptions, Ask Difference and Future-oriented Questions

1. If no exceptions, ask difference questions

- a. "What is different about the times when the problem is less intense/frequent/or shorter in duration?"
- b. "What is different about the times when something good comes out of the problem (your anger is constructive)?"
- c. When clients talk about the complaint pattern, ask, "How did you get the problem (the argument) to stop?"

2. Ask future-oriented questions

- a. "The miracle questions." (The "Big Change" questions.)
 - "If you went to sleep tonight and a miracle (Big Change) happened so that when you woke up tomorrow your problem disappeared, what would be different?"
 - "Are there pieces of this miracle (change) already happening? What are they?"
 - "What could be one or two small things you could do next week to bring you a bit closer to your miracle (goal)?"
 - "What would you (others) notice about you the day after the miracle (Big Change)?"
 - "What would your (spouse, children) say you will be doing differently?"

TRACK III - No Exceptions, No Differences, No Vision of the Future Without Complaint - Trace Complaint Sequence

1. Be confused and note outcome

- a. Turning point in session
- b. Redefine goals

- 7
2. Ask about the complaint patterns exploring perceptions and behavior for “baseline.” This serves as data to design a pattern interruption homework task.
 - a. Assess clients’ perceptions or frames
 - “How do you see the problem?”
 - “What’s your best guess as to the reason(s) this is happening?”
 - b. Assess behavioral aspects of the complaint sequence. (Video description)
 - Ask for a recent example of **what** happens when the problem occurs. (Not why)
Identify the sequence of events surrounding the problem.
 - Then what happens? Ask this several times.

RESOURCE FOR ABOVE MATERIAL

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1992. Weiner-Davis, M. Divorce Busting: A Step-by-Step Approach to Making Your Marriage Loving Again. Simon & Schuster

Session Three

Hopeful Solutions for WELS Pastors

The Forgiveness Process and Hope

The Forgiveness Process and Hope

1. Introduction - A history of tension

In general, Christian counseling views the mental health of the human being as having spiritual, emotional, and physical dimensions. The emphasis in Christian Law/Gospel counseling is certainly upon the spiritual dimension. It is only somewhat of an overgeneralization to say that for the first half of this century and more Christianity and secular counseling were at odds the one with the other. As psychotherapy and secular counseling grew in popularity and in prestige in America many pastoral counselors and many of the clergy began to feel more and more threatened by the humanistic and anthropocentric approach of secular counseling. God was left out of the picture and man filled it.

A "therapeutic revolution" (Stafford, 1993, p. 25) has occurred in the Christian community within the last 30 years. Most revolutions and most revolutionaries proudly honor the blood of those who were martyred for the cause. The blood of the therapeutic revolution has been the ink and paper of the printer. A computer printout of the titles of books published from 1989 through 1992 in the subject area of psychology and Christianity is 2.5 inches thick on the author's study bookshelves. The listing was provided by Professor Martin Westerhaus, Librarian of Wisconsin Lutheran Seminary. The argument is still proceeding in the periodicals. There are basically three camps in the fray. Position One is almost a Christian Science approach to mental health healing. It is claimed that the Bible and only the Bible is the acceptable tool of pastoral and Christian counselors. Needless to say, those who adhere to Position One are the most opposed to secular counseling methods and secular counselors.

Position Two is the middle position that can best be described as the position of lines of demarcation and firm boundaries. Christian counselors and pastors who counsel are capable in spiritual areas. Secular counselors are capable in emotional areas. Medical doctors are capable in physical areas. It is always important to know when and to whom to refer and it is important to stay in your own area of expertise, cooperating as a team with those who are professionals in the other two areas. Position Two describes the largest number of pastors who counsel. Its adherents are the least vocal.

Position Three is the fastest growing position. It is the position of integration. Its adherents promote the integration of Christian counseling and pastoral counseling with secular counseling. Twenty-five years ago it was an unknown field. In November of 1992 two thousand three hundred Christian mental health professionals gathered in Atlanta. Stafford writes: "Without any central institution or single leader, and almost without anyone paying attention, Christian psychology has moved to the center of evangelicalism" (1993, p. 25). Position One is growing in activity because of the fear of many that counseling techniques rooted in secular therapy promoted by the advocates of Position Three will replace the Bible as the tool of the pastoral counselor.

It is an exploration of this tension on this continuum line of relationship between Christian Law/Gospel pastoral counseling and secular counseling, specifically Solution-focused brief therapy, that is the underlying force driving this paper. Much of the following discussion flows out of and displays elements of this tension along this continuum line.

Hesselgrave talks about Buddhism and brief therapy as both being

pragmatic. But he notes that both are anthropocentric. "Christianity is theocentric and therefore neither its viability nor its truth is dependent upon human response and experience....Utility has its place in Christian ministry, but like others who minister in the name of Christ, the Christian counselor runs a great risk when he or she measures the validity of an approach solely on the basis of whether or not it 'works'" (1988, p. 251). It is an uncompromising subscription and commitment to the authority of God's Word that marks the Christian counselor as truly Christian. Truth is found in "Thus saith the Lord" and not in the scientific studies of psychology.

"The primary difference between theology and psychology is that theology begins with God's self-revelation in Scripture, nature, and history, whereas psychology usually begins with human behavior as observed by other people" (Clinton, S. M., 1990, p. 17). It is this belief in the absolute authority of Scripture which leads Hesselgrave to declare: "Does not true Christianity consist of much more than a behavioral change?" (1988, p. 251). Hesselgrave shows that he is feeling the tension of the psychology/theology argument described above. Yet, Hesselgrave is not a Position One/anti-psychology writer. He recognizes and gives credit to the insights into human behavior that are found in Brief Therapy, but the warning is always there.

Perhaps a comparison needs to be made to explain more clearly the point that is being made here. A believer in Jesus Christ notices a lump on her breast. She takes the matter to the Lord in prayer. Yet, she does not neglect her physical health by rejecting or ignoring professional medical help. She goes to her medical doctor for a check-up and for the procedures of diagnosis and treatment of modern medicine. Yet, all the while she nurtures her spiritual health in this physical health crisis with increased contact with God's Word and her prayer life is strengthened. So also the person who is suffering from some mental disorder neither neglects the spiritual, the emotional, or the physical aspects of the disease, but seeks proper treatment from the appropriate professional. She talks to her pastor. She consults with her physician and her mental health professional.

Yet, the over-riding tension is still present. All of the writers in the area of Christian psychology address it in one way or another. They proclaim the good in a certain type of therapy and then they issue a warning. Hesselgrave gives us an example: "The achievement of significant behavior change as a result of one or two counseling sessions is indeed an attractive prospect. Brief Therapy techniques make this possible. But from a biblical point of view it would be a mistake to allow this possibility to blind us to another possibility -- that of falling into the trap of pure pragmatism" (1988, p. 251). "I conclude that, when its pitfalls are avoided, the approach and techniques of Brief Therapy possess great potential for Christian counselors" (Hesselgrave, 1988, p. 252).

As we take this brief journey and examine repentance and forgiveness and hope the existence of the tension between God's perfect truth in the Scripture, unchanging and complete, and man's imperfect truth through science, changing and incomplete, will always be with us.

There is a progressive relationship between repentance and forgiveness and hope about which we need a reminder here. Forgiveness comes from God as the absolution part of repentance. Forgiveness of our brother or sister who has wronged us is a fruit of repentance. Hope is also a fruit of repentance. Forgiveness produces hope. Forgiveness because of

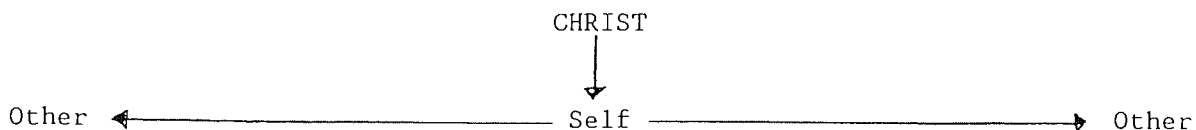
Christ's crucifixion and resurrection is the central aspect of the three terms -- repentance and forgiveness and hope. Forgiveness is also a part of the end product -- hope. Forgiveness makes us hopeful -- forgiveness by God in Christ and forgiveness of the other, forgiveness of self, and forgiveness by the other of us.

The key place of forgiveness is recognized in the Christian/psychological community. Most of my readings dealt with forgiveness. Most of the research at the present time is on forgiveness, yet not really very much is being done. Repentance is not being researched in much detail at this time. Hope is just beginning to be researched at the present time.

Forgiveness

Introduction

The literature of the Christian psychological periodicals reviewed over the past five years defines forgiveness in the same way that it was defined previously in this paper (pages ten to eleven). The same vertical and horizontal relationships are emphasized by the modern use of the term forgiveness as the ancient Greek and Jewish Christians did in their day.



There are some destructive alternatives to forgiveness. We quote the Chinese proverb, "the one who pursues revenge should dig two graves" (Benson, 1992, p. 76). Refusing to forgive is like voluntarily staying in the role of slave to the one we refuse to forgive. If slave is too strong a word, perhaps we could use the phrase, "willingly letting another continue to control us." "One of the most serious consequences of lacking forgiveness is that we become bonded to those we need to forgive, and indebted to those who need to forgive us, which in effect gives others control over our lives" (Benson, 1992, p. 77). "Setting others free means setting oneself free, because resentment is really a form of attachment....'As the avenger we are controlled, rather than in control'" (Benson, 1992, p. 77, quoted from T. Hersey, 1984. Beginning again: Life after a relationship ends. Laguna Hills, CA: Merit Books). Clinging to the hate and anger that is a part of refusing to forgive enables us to avoid grieving and may also provide us with someone to blame for our problems. This "...illustrates the close relationship between facing responsibility and forgiving" (Benson, 1992, p. 77).

The most serious consequence of our refusal to forgive is how our grudging hate destroys our relationship to God. "If you do not forgive men their sins, your Father will not forgive your sins" Matthew 6:15.

So many people like to believe that they are trapped in an unforgiving attitude because it is necessary for the offender to apologize or to repent prior to their forgiving them. "Part of our role may be to help the client (member) give up the notion that forgiveness needs to be based on someone else's behavior. To believe that means that we remain victims" (Benson, 1992, p. 80).

Thus, there is a circularity to the process of forgiveness. Those who cannot forgive are doomed to live out what they cannot forgive in their offender. Those who by grace through faith in Christ have received forgiveness from God are led to forgive the hardest of all persons to forgive -- themselves. They are able to love themselves as God loves them. They are thus able to love their fellow human beings. Forgiveness

is not found in the harsh reality of God's Law or of human law. "An eye for an eye and a tooth for a tooth" expresses no hope for forgiveness nor for an end to the circular fallout of vengeance and revenge.

Forgiveness is found in the grace of God in Christ Jesus. This grace is God's unconditional love for us and for all in Christ. Romans 5:8 "God demonstrates his own love for us in this: While we were still sinners, Christ died for us." We are not in a position of should and ought. We are free. Christ has made us free. Our reaction to this freedom is to set others free by forgiving them. By so doing, in a psychological sense, we free ourselves from that which is opposite to God's love and grace -- our own unforgiveness. We who have been forgiven, forgive. It is natural and loving and open and honest. It is living in liberty and in freedom. Forgiveness is the joy of Christian living.

Forgiveness as a process

It takes some explanation to speak about forgiveness as a process theologically. In our vertical relationship with God, forgiveness does not exist as a process as forgiveness comes from him and flows to us by grace through faith in Christ. Forgiveness from God is complete and perfect. II Corinthians 5:18-19 "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation." It is done by God. He has forgiven all people in Christ. "Not counting men's sins against them" means that the sins of all are forgiven. This was accomplished by Christ crucified. I John 1:7 "...the blood of Jesus, his Son, purifies us from all sin." Forgiveness is total because God's Son is the perfect payment for sin who became true man to be the perfect substitute for all humans. I John 2:1-2 "My dear children, I write this to you so that you will not sin. But if anyone does sin, we have one who speaks to the Father in our defense -- Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world."

God is the reconciler. He has done it all for all the world. All who believe in Jesus have their sins forgiven. Ephesians 1:7 "In him we have redemption through his blood, the forgiveness of sins." Acts 10:43 "Everyone who believes in him receives forgiveness of sins through his name." Since the work is done by God it is complete and perfect. Forgiveness is an instantaneous, accomplished fact. "It is finished," Jesus said from the cross. Thus, it would be contrary to Scriptural record to say that forgiveness is a process in our vertical relationship with God as we see the arrow pointing from God to us.

Colossians 3:12-14 "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity." But we are imperfect people who live in an imperfect world. Yet, as believers in Jesus Christ, Christians strive for perfection. They know that they will never attain perfection here on this earth because of the sinful part of them that will never completely leave them. Therefore, they look to Jesus for forgiveness. He is God's Son, who became incarnate, lived a perfect life for all people, died as the substitute for all, and arose to assure all who believe in him of heaven. Jesus is the hope of those who believe in him.

The process of forgiveness occurs in our horizontal relationships with others here on earth. It is a part of our sanctified Christian living. By God's grace we need to overcome, through God's power, the sinful part of us that desires to continue with our lack of forgiveness for the one who has offended against us. It is a struggle. We sin daily. God's forgiveness is ours. A part of our sin is our refusal to forgive as the Lord has forgiven us. Because of our sinfulness, our forgiveness is a process.

Forgiveness is also a process because we are emotional people who feel the pain and hurt of betrayal and lovelessness on the part of others directed towards us. Thus, the Christian/psychological writers present different processes for forgiveness. I have adapted Veenstra's process from his article, "Psychological concepts of forgiveness" (1992, pp. 160-169) on the following page by setting it into columns and adding a column for Luke 17:3-4. This Bible passage describes the process of forgiveness in outline form from the viewpoint of the offended. The second column is my adaptation of the stages of forgiveness which Veenstra promotes. The third column list some dangers that need to be noted by the offended and the counselor at each stage lest the offended shortcut the process to the degree that forgiveness is not present and deep-seated resentment continues to fester. It is in the second and third columns that most of the adaptation has been made.

It is hoped that this model or process, summarized in this way will be helpful to the pastor/therapist in encouraging his/her member/client along the road to forgiveness.

Veenstra adds an interesting comment regarding his point "F" which has been adapted to read, "Rebuilding right relationships through a trust-building process. Forgiveness as trusting." He writes: "Forgiveness in this final stage means a discerning trusting that knows where to build in the relationship to create experiences that will bond the couple's connection" (Veenstra, 1992, p. 166). This sounds quite similar to the "find something that works" rule of Michele Weiner-Davis (1993, pp. 117f) and the "exception" concepts of solution-focused therapy.

It is important to note that not everyone will go through all of these stages consecutively, or that all will begin at the first stage in column two. Some will be at point "F" in five minutes. Others will take several months to get there. The pastor is advised to adapt this chart to each individual counselee.

Enright lists eight guiding principles regarding forgiveness (1992, p. 98-99). We will look at several of them. "First, a client should never be cajoled into forgiving." Forgiveness must be freely given. "Second, a counselor must be particularly sensitive to the client's level of anger." Anger is natural. It is most often sinful. Establish the goal of casting off the anger with God's help rather than harboring it because you derive pleasure from it. "Third, distinguish between forgiveness and reconciliation." Reconciliation is a goal following forgiveness. The other must be willing to reconcile for reconciliation to work. "Fourth, realize that reconciliation is interpersonal. Even though the forgiveness transformations are primarily internal, the fruition of forgiveness is entering into loving community with others." Enright, et al, do not believe that forgiveness can ever be solely a self-help process. "Fifth, clarify what is meant by forgiving self. Its relation to and divergence from interpersonal forgiveness should be conceptually sharpened. One

(adapted from Veenstra, 1992, pp. 160-169)
 DEFINITIONS OF FORGIVENESS IN TERMS OF RELATIONSHIP PROCESS

"Encouraging the forgiveness process will enable the vicious cycle of abused and abusing (emotional, physical, sexual) to come to be resolved. Without forgiveness the sins of the parents will continue to be visited on the children (Exodus 34:7)" (Rosenak, C., & Harnden, G. M., 1992, p. 196).

The Offended

<u>Luke 17:3-4</u>	<u>Stages of forgiveness in process</u>	<u>Dangers to avoid at each stage</u>
*If your brother sins, rebuke him, and if he repents,	A. Presented with the wrong	A. Overlooking the wrong, ignoring
	B. Determining the wrong, convict	B. Excusing the wrong
	C. Hearing the wrong admitted	C. Condoning the wrong
	D. Recognizing contrition and faith spoken by the offender	D. Pardoning the wrong. Ignoring the need on the part of the offender for contrition and faith
forgive him.	E. Release the wrong. Forgiveness as releasing	E.1 Confusing forgiving with restoring
		E.2 Confusing recovering first love (the way the relationship was before the offense) with creating reborn love (realistic, non-idealistic, and not-so-naive, mature love).
If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him.'	F. Rebuilding right relationships through a trust-building process. Forgiveness as trusting	F.1 Confusing cautiousness with doubting.
		F.2 Thinking that the fruits of repentance that are seen automatically mean the extinction of the old sinful behaviors.
		F.3 Not giving trust time to be rebuilt.

'Forgiveness in this final stage means a discerning trusting that knows where to build in the relationship to create experiences that will bond the couple's connection' (Veenstra, 1992, p. 166). This sounds similar to Solution - Focused Therapy.

As believers in Jesus Christ, Christians strive for perfection. They know that they will never attain perfection here on this earth because of the sinful part of them that will never completely leave them. Therefore, they look for forgiveness to Jesus, God's Son, who became incarnate, lived a perfect life for all people, died as the substitute for all, and arose to assure all who believe in him of heaven. Jesus is the hope of those who believe in him.

II Corinthians 5:18-19 'All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation.'

I John 1:7 '...the blood of Jesus, his Son, purifies us from all sin.'

I John 2:1-2 'My dear children, I write this to you so that you will not sin. But if anyone does sin, we have one who speaks to the Father in our defense -- Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.'

Colossians 3:12-14 'Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity.'

guideline may be this: Whatever one offers to others in interpersonal forgiveness one now offers to self in self-forgiveness. The offer includes the gift-like qualities of gentleness and compassion and a willingness to humbly absorb the pain rather than extract a kind of punishment from self. It even involves a willingness to enter into loving community again with the self" "Sixth, realize that forgiveness is sometimes a long journey."

Charlotte Rosenak and G. Mack Harnden have published two charts which describe what they call the stages of forgiveness and the process of forgiveness (1992, pp. 192-193). These charts are shown together on the next page. Denial occurs on the stages of forgiveness chart between each stage until anger is reached. As new information is gathered, the offended will slip back into anger and hurt with each new revelation. The forgiveness stage includes reframing, releasing the desire to retaliate, and wishing the offended well. Reframing is the step in which the offended begins to understand the offender and the factors that contribute to the offense. He/she reframes it in his/her own mind. In the final step of the forgiveness stage the offended is able to wish the offender well.

The forgiveness process chart is somewhat more complicated. It shares the same stage or step structure as the forgiveness stages chart. The over-riding and all permeating basis is God's intervention through His Law which convicts and His Gospel which forgives through Word and Sacrament. The offender factors and the offended factors are factors which facilitate or impede one's ability to forgive. The offender factors are:

1. the severity of the wrong,
2. the acknowledgement of the wrong (did the offender admit the wrong?)
3. intentionality, and
4. frequency of the wrong.

The factors which will impede or facilitate forgiveness on the part of the offended are:

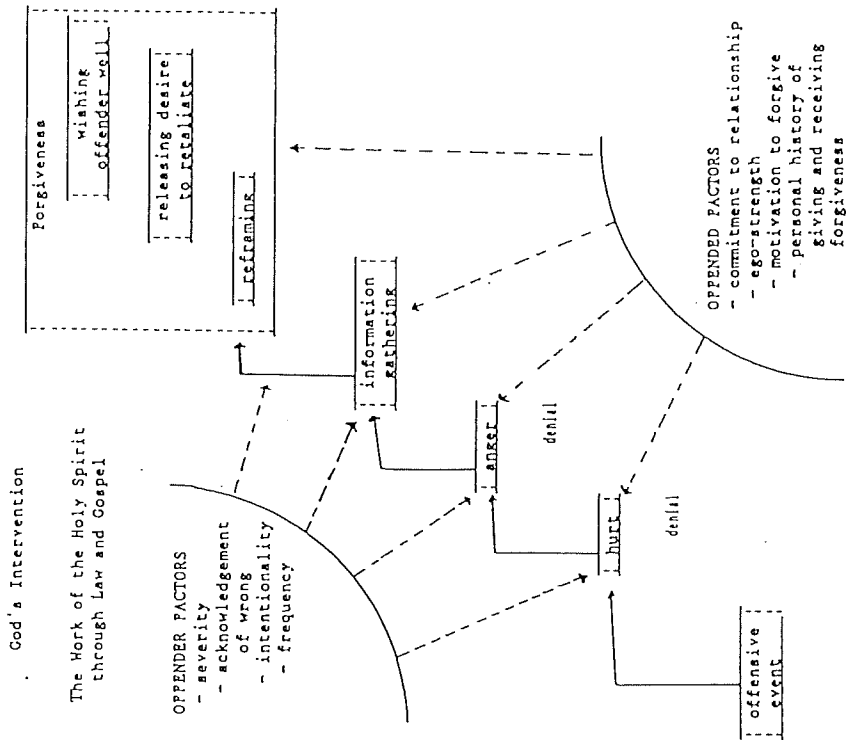
1. the level of commitment the offended has to his/her relationship with the wrongdoer,
2. the ego-strength of the offended,
3. whether or not the offended is motivated to forgive the wrongdoer and the strength or weakness of that motivation, and
4. the personal history or experience that the offended has with giving or receiving forgiveness.

Rosenak and Harnden (1992) warn against common pitfalls which must be avoided in the forgiving process. These are quite similar to those listed in the right-hand column of page 72 as adapted from Veenstra.

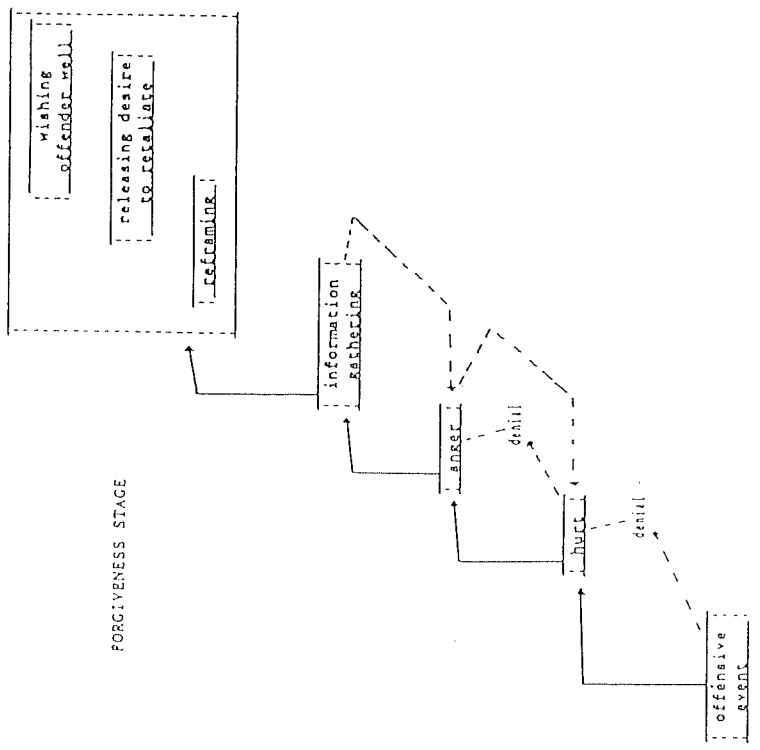
1. Thinking that "...deciding to forgive is the same as completing the process" (p. 195). This would only repress emotion.
2. Equating forgiveness with releasing from punishment. "...forgiveness is not to be confused with toleration of sin nor is it an avoidance of consequences" (p. 195).
3. Thinking that forgiveness equals unassertive behavior. "It is not our duty as Christians to tolerate sinful or dysfunctional behaviors" (pp. 195-196).
4. Rushing the forgiveness process.

(Adapted from Rosenak & Harnden, 1992, pp. 189 & 194)

FORGIVENESS PROCESS



STAGES OF FORGIVENESS



Guelzo (1993, p. 44) lists four stages of forgiveness:

1. We feel the injury.
2. We hate or feel active resentment.
3. We heal as we are strengthened in our remembrance of Christ. This may take a long period of time.
4. As we heal, we forget -- "...we no longer allow past resentments to be the judge of the trespasser" (p. 196). We can now begin to trust again.

Donald Hope adapts D. Donnelley's (1982. Putting forgiveness into practice. Allen, TX: Argus Communications, p. 20) process of forgiveness to read:

- "Acknowledge the hurt; affirm the pain.
- "Decide to forgive."
- "Remember that forgiveness isn't easy."
- "Forgive yourself."
- "Consider the consequences of non-forgiveness."

As you no doubt have noted, the above is definitely a reformed, law-oriented process description, with no mention of Christ in it.

We especially want to flag item number eight of the following chart quoted from the Human Development Study Group's "Forgiveness within psychotherapy." It sounds very similar to Michele Weiner-Davis's advice, "If it doesn't work -- do something different" (1992, p. 141). We also need to note that the following flows from secular study and again has no mention of Christ and Christian forgiveness.

"Psychological Variables Engaged in a Process Intervention on Forgiveness

1. Examination of psychological defenses.
2. Confrontation of anger; the point is to release, not harbor, the anger.
3. Admittance of shame, when this is appropriate.
4. Awareness of cathexis (a concentration or investment of mental energy or libido in a certain direction, e.g. toward some object or person).
5. Awareness of cognitive rehearsal of the offense.
6. Insight that the injured party may be comparing self with the injurer.
7. Insight into a possibly altered 'just world' view.
8. A change of heart/conversion/ new insights that old resolution strategies are not working.
9. Commitment to forgive the offender.
10. Reframing, through role taking, who the wrongdoer is by viewing him or her in context.
11. Empathy toward the offender.
12. Awareness of compassion, as it emerges, toward the offender.
13. Acceptance absorption of the pain.
14. Realization that self has needed the forgiveness of others in the past.
15. Realization that self has been, perhaps, permanently changed by the injury.
16. Awareness of decreased negative affect and, perhaps, increased positive affect, if this begins to emerge, toward the injurer.
17. Awareness of internal, emotional release." (Human Development Study Group, 1991, p. 495).

The offended will know that the process of forgiveness is beginning and progressing, according to Rosenak and Harnden (1992, p. 196), when he/she feels an easing of the anger and pain, begins to feel more at

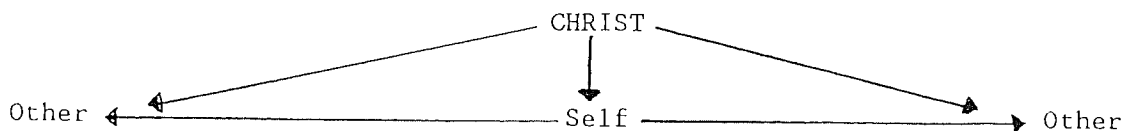
peace, and has the ability to pray. A lack of preoccupation with the hurt is a good sign of progression in the forgiveness process. When it is possible for the offended not to avoid the offender and to accept them and understand them and even to wish them well, then the process of forgiveness is well under way according to the perspective of human observation.

The Human Development Study Group offers a suggestion that has compatibility with Solution-Focused Therapy. "...we are best served when we forgive one person for one concrete issue at a time, otherwise we may become overwhelmed and confused" (1991, p. 494).

3. Hope and Repentance and forgiveness - Forgiveness and hope

McCullough and Worthington offer a suggestion to help the pastor/counselor encourage the member/client to become forgiving. "If forgiveness is framed as a problem-solving strategy rather than as a religious virtue, clients may view forgiveness favorably" (1994, p. 7). They want to put forgiveness into the framework of hope where it belongs Scripturally and spiritually, but in my view their statement may be interpreted as trying to use Law to do it. We cannot let that stand in our practice.

A much more Gospel oriented way of viewing forgiveness as a part of hopeful solutions would be to think of forgiveness as a part of the process of hope in this way:



Christ has forgiven me. He is crucified and arisen for me. I am the greatest sinner that I know (repentance). He has forgiven me as a part of the world that he has forgiven. That world includes all other people for whom he died and arose -- all humans. He has forgiven me personally and individually. Jesus has removed the problem of sin and guilt that separated me, the greatest sinner I know, from my God. I, and the world of sinners, am reconciled to God. II Corinthians 5: "God was reconciling the world to himself in Christ, not counting men's sins against them." In the same way Jesus Christ died and arose for those who have sinned against me. God forgives me in Christ. God forgives them in Christ. God has removed from them their sin and guilt which separated them from himself. My forgiveness of the others in my life who have sinned against me is a fruit of my faith and trust that I and they have been forgiven by our gracious God in Christ. Repentance, forgiveness, and hope are integrally tied together with Objective Justification and Subjective Justification.

"Forgiveness is the means by which Christians re-integrate offenders into the community while fully acknowledging their guilt -- that is, without exonerating them" (Roberts, 1991, p. 331). We aim to restore the offender to full dignity through repentance and forgiveness. We do this to generate respect within the community for the offender and to restore him/her to a full membership position within the family of origin. Each Christian acknowledges his or her own guilt. The offender is recognized as not being alone as an offender. We all share the same status of guilty before God. We also all share the same status of forgiven before God. This mutuality of status produces hope. As I am forgiven, so is my brother or sister who has sinned against me. My self-righteousness is put down. I share the same hope of forgiveness with my offending brother or

sister. Hope is fostered in the shared community. The same thing works in the office or the counseling room. Donald Hope writes: "Perhaps it is this experience of being valued in the present, despite obvious shortcomings and failures from the past that provokes clients into forgiving their pasts, developing a more forgiving attitude in the present, releasing judgments and grievances, and thus creating more options for the future" (1987, p. 241).

Hope in a marriage relationship is strengthened through forgiveness and the repentance model. "In marriages, some relationships become fractured. Mutual forgiveness -- composed of seeking and granting forgiveness, repentance, sometimes atonement, and always sacrifice -- is the material from which casts may be made to allow healing. As with a formerly broken arm, the reunited relationship fortified through mutual forgiveness, may have more strength than prior to the break" (Worthington & DiBlasio, 1990, p. 219). Commitment and hope are solidified in a marriage through the costly and sacrificial act of seeking and granting forgiveness.

As we close this discussion of forgiveness on the topic of hope we go back to the tension along the continuum of theology vs. psychology. The Bible-believing Christian, along with St. Paul believes, that to be "separate from Christ" is to be "without hope and without God in the world" Ephesians 2:12. "At its best, science (psychology included) can treat the symptoms, but not the ultimate cause. Psychology can ease the pain and make the client more comfortable (both commendable and legitimate goals), but no psychotherapy can ultimately probe deep enough to correct the wrong existential dimension that theology is describing when it speaks of the sin problem" (Zackrison, 1992, p. 150). "The New Testament underscores human sinfulness not to depress us but to help us grasp the real issues in the sin problem and the necessity of recognizing a real solution. The human situation is serious and however we understand the solution, all the issues must be dealt with. The New Testament answer is simple and realistic: grace has been manifested in Christ -- hopelessness has been conquered. True, 'the wages of sin is death,' but there is more: 'the free gift of God is eternal life in Jesus Christ our Lord' (Rom. 6:23 RSV). To ease pain is worthy and legitimate, but to conquer death is ultimate, eternal and necessary. So Christian theology starts with a universally recognized human predicament and moves to examination of a revealed solution that can meet all the ultimate issues in that predicament. The situation shuffles in despair while the solution dances with hope" (Zackrison, 1992, pp. 150-151).

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SOLUTION-ORIENTED COUNSELING:
SECOND & SUBSEQUENT SESSIONS

Assessing effect of first session-maintaining and amplifying change

TRACK I - Changes do happen

1. **Check homework**
 - a. Use questions that presuppose solutions (“So, what is happening that you want to continue to happen?” “In what ways were you feeling better this week?”)
2. **Amplify change using solution-oriented questions**
3. **Respond to concerns**
 - a. “This has happened before” syndrome.
To parishioners who say, “This has happened before, we’ve had two or three good weeks and then everything fell apart” ask, “What would have to be different for you to think that this time the change is really different?”
4. **Use rating scale questions**
 - a. “How would you rate your situation on a 1 to 10 scale (a week ago)?
 - b. “How would you rate your situation this past week?”
 - c. “Are you satisfied?” If “not yet,” “recognizing that things are never perfect, where on the scale will you be when things are satisfactory?”
5. **Relapse prevention--> Change maintenance**
 - a. “What might present a challenge to staying on track in the upcoming weeks? How will you handle it differently this time?”
 - b. Predict relapse????

TRACK II - Some changes but goal not yet attained

1. **First focus on the positives**
2. **If necessary, ask about the unresolved portion of the problem.**
Get video descriptions.

TRACK III - Same or worse

1. **Explore what happened**
2. **Assess whether parishioner(s) is a customer for change.**
3. **Assume a pessimistic or confused stance**
“What if things stayed the same or got worse?” “How will you know when it’s time to quit?”
4. **Explore complaint sequence**
Listen for video descriptions and parishioner’s frame about complaint.

INTERVENTION DESIGN

Paths to solution

1. Amplify solution patterns - "If it works, don't fix it."
2. Interrupt complaint patterns - "If it doesn't work, do something different."

AMPLIFYING SOLUTION PATTERNS - SOLUTION PRESCRIPTIONS:

Future-oriented tasks which create an expectancy for change. "Happy in hope, patient in trouble, continue in prayer." Romans 12:12

1. **First session task** - "In between now and the next time we meet, notice what is happening that you want to continue to happen."
2. **Surprise task** - "Do one or two things that will surprise (your spouse/child) and don't tell him/her what it is. Observe each other carefully to see if you can tell what (your spouse/child) is doing to surprise you. We will compare notes next time."
3. **Rating task** - After your parishioner(s) has rated the relationship with the three rating questions, add one point to his present rating and say, "In between now and the next time we meet notice and keep track of all the things you are doing that you would rate ___ (an 8)."

INTERRUPTING COMPLAINT PATTERNS - PATTERN INTERRUPTION TASKS

1. **Do something different** - "The next time you find yourselves about to do the same old thing...do something different. What would that be?"
2. **Reverse problem-solving efforts. Do a 180°. Last resort technique.**
 - a. Assess "more of the same" behavior.
 - b. Suggest a 180°.
 - c. Pay attention to the "packaging."
Task must be do-able and it must make sense.

RESOURCE FOR ABOVE MATERIAL

- 1995 Weiner-Davis, M. Fire Your Shrink! Do-It-Yourself Strategies for Changing Your Life and Everyone In it. Simon & Schuster
1992. Weiner-Davis, M. Divorce Busting: A Step-by-Step Approach to Making Your Marriage Loving Again. Simon & Schuster

Session Four

Hopeful Solutions for WELS Pastors

**Acting on Hope:
Combining the Repentance Model and the Hopeful Solutions Approach
in the First Session**

Hope and solution-focused therapy

Solution-focused therapy is a hope-filled therapy. In solution-focused therapy exceptions from a pattern of strife or difficulty in a person's life are sought to provide a framework upon which to build a solution to the problem or difficulty. John Walter and Jane Peller's twelve working assumptions for solution-focused therapy are listed below. These are compared to Paul's words in I Thessalonians 1:3, to the concepts of the repentance model in Psalm 32, and to the stages of the forgiveness process (Luke 17:3-4).

12 working assumptions

The twelve working assumptions of Solution-Focused Brief Therapy. (Walter & Peller, 1992, pp. 34-35).

I Thes. 1; Ps. 32; & Lk. 17

I Thessalonians 1:3, "We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ." This column will include the concepts of the repentance model of Psalm 32, and the stages of the forgiveness process connected with Luke 17:3-4.

"1. Focusing on the positive, the solution, and the future, facilitates change in the desired direction. Therefore, focus on solution-oriented talk rather than problem-oriented talk."

the future implications of "...endurance inspired by hope..."

A word of warning that talking about the future does not negate the use of the Law to lead to contrition for past sins and speaking absolution. Once absolution is spoken talk about the future. Sin is forgiven. The future includes the fruits of repentance.

"2. Exceptions to every problem can be created by the therapist and client which can be used to build solutions."

"work," "labor," "endurance" imply goal-setting. The basic solution to all sin is reconciliation with God in Christ Jesus. Communication problems and habitual interactional problems can be addressed by seeking to build on exceptions.

"3. Change is occurring all the time."

"Work," "labor," "endurance" demand active and continuous change. However, the change described in the Bible is that change worked by God in and through His believers in Repentance. The fruits of this repentance are the changes in our lives. See the repentance model (Psalm 32:8-10).

"4. Small changing leads to larger changing."

Sanctified Christian living which is described as a fruit of repentance is a process made possible because of the change from sinner to saint

worked by God in Christ. This change is justification. It provides the hope which leads the believer to continue to "work," "labor," and endure. This is sanctification.

"5. Clients are always cooperating. They are showing us how they think change takes place. As we understand their thinking and act accordingly, cooperation is inevitable."

The "you" in I Thessalonians 1:3 is plural. A congregation of Christians is full of interpersonal relationships. Luke 17:3-4 is forgiveness applied to an interpersonal relationship: "If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him."

"6. People have all they need to solve their problems."

Walter and Peller are humanistic in their approach. In I Thessalonians Paul thanks God for the Thessalonian Christians because God is the source of their motivation. "...work produced by faith...." "...labor prompted by love...." "endurance inspired by hope in our Lord Jesus Christ." God's power is the cause. While every human being has some rational power to solve some problems The absolute solution is from God. This is the comfort and hope of the child of God.

"7. Meaning and experience are interactionally constructed."

Both repentance and forgiveness are involved with meaning and experience that are interactionally constructed. One repents of the wrong one has done to the other. One forgives the other the wrong the other has done to the one. God is the source of forgiveness for the one and for the other. The fruits of granting forgiveness to others and receiving it from others have an impact upon our relationships with others -- our interactions.

8. Actions and descriptions are circular."

This very pointedly applies to both repentance and forgiveness and the fruits of repentance.

"9. The meaning of the message is the response you receive."

The reaction to the Law in the call to repentance or the reaction to the Gospel in the assurance of absolution is key to the way the pastoral counselor will continue with the repentance model or the counseling.

"10. Therapy is a goal or solution-focused endeavor with the client as expert."

Walter and Peller are humanistic. Absolute expertness is found in God. God's Law and God's Gospel are the absolute authority in moral, ethical, and spiritual areas. From the Law your member will learn more than you about the terror that his personal sin has brought to him. From the Gospel he will learn more than you about God's forgiveness for his sin. These are your goals.

We recognize that in the "fruits of repentance area of the repentance model our member may know better than we do what has been different in the past that is hopeful upon which to build a present or future solution. "Work," "labor," and "endurance" imply goal-setting.

"11. Any change in how clients describe a goal (solution) and/or what they do affects future interactions with all others involved."

This is a further example of the importance of repentance and the fruits of repentance as well as the key role that forgiveness plays in future interactions with others.

"12. The members of a treatment group are those who share the feeling that there is a goal and state their desire to do something about making it happen."

The whole purpose of "rebuke him" or encouraging one to forgive the other or in bringing a person to repentance is love for God and for the individual who is the object of our attention. In a Christian congregation this act of love is often the effort of several members of the Christian family or the congregation.

The above comparison shows how solution focused brief therapy may be understood in connection with Christian repentance, forgiveness, and hope. Pastoral counselors working with repentance and forgiveness certainly can use the hopeful aspects of solution-focused brief therapy and the skills of concentrating upon solutions rather than upon the problem in the fruits of repentance area of the repentance model. Where the problem is guilt or anger or loss or a refusal to forgive another, Christian repentance and forgiveness produce hope. For the Christian this hope is the hope of peace with God through Christ Jesus who has given us forgiveness and it is the love expressed in the fruits of repentance and in the forgiveness shown to our fellow human beings. This hope enables a relationship problem to be seen from a solution focus rather than from a problem focus. This is so because hope is produced. Solution-focused brief therapy instills hope in the exceptions that become the goals and the foci of the concentration for the changes toward which clients and members of the church family work in this type of counseling. These exceptions themselves produce hope based upon personal human experience. (The personal human experiences are the field from which the exceptions

are harvested.) The climate of hope worked by Christian repentance and forgiveness is more than the experiential hope produced by the noted exceptions of solution-focused therapy. It is the basic spiritual hope of Christianity. This hope is rooted in faith and in sanctification. Christ has absolved us and has done our salvation for us.

Christian faith is not only rooted in Christ for us, it is also expressed in Christ in us. The love of Christ compels us (II Corinthians 5:14). We show the love of Christ in our lives in our acts of love towards others. Thus, Christian hope is also experiential in the area of the process of sanctification.

Romans 5 "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit whom he has given us.

"You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

"Since we have now been justified by his blood, how much more, having been reconciled, shall we be saved through his life! Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation."

STRUCTURE OF A FIRST SESSION IN SOLUTION FOCUSED THERAPY

1. Joining and explanation of procedures
2. Description of problem:
 - priority; frequency; severity (scale); precipitants;
 - behavior sequences; attempts to resolve and results
3. Exceptions:
 - new
 - recurring
 - past
 - future (goals)
4. Goals:
 - Essential data includes -
 - goal statement
 - indicators of achievement or progress
 - how life will change after goal is reached
 - Optional data -
 - motivation to reach goal (scale 1-10)
 - confidence in reaching goal (scale 1-10)
5. Consultation break
6. Feedback to client
 - compliments
 - directives (tasks)
 - interpretation, explanation, reframes (educative comments)
7. Next steps, i. e., arranging for next session, referral, or etc.

(Elam Nunnally, 1990, Class Notes)

Summary

We have carefully examined repentance and forgiveness in Law/Gospel pastoral counseling. We have carefully examined hope in the same context. We have demonstrated how hope is instilled and nurtured by rightly applying Law and Gospel from the Scriptures in connection with repentance and forgiveness.

We have spent some time examining solution-focused therapy. We have compared it to Law/Gospel pastoral counseling. We have especially compared hope to the various skills of and the theory of solution-focused therapy.

Our conclusion is that both Law/Gospel pastoral counseling and solution-focused therapy instill and nurture hope, but from different angles and philosophical foundations. Solution-focused therapy is behavioral and humanistic. Law/Gospel pastoral counseling is spiritual and God-glorifying.

Yet, they have some things in common. As stated above, they both instill and nurture hope. They both are concerned more with the well-being of the counselee than with a theory of psychology. Law/Gospel pastoral counseling has a concern for both a spiritual and a behavioral change in the counselee that is hopeful and positive and that will serve for the benefit of the counselee and his or her family. Solution-focused therapy is concerned for the behavior of the client in the context of the family. It is a hopeful therapy that dwells on and builds upon hopeful changes and hopeful solutions. A desire to facilitate change drives both types of counseling.

Law/Gospel pastoral counseling and solution-focused therapy are complementary in many ways. It is our purpose in this section in a structural way to look at how Law/Gospel pastoral counseling might be used with solution-focused therapy in a session by a pastoral counselor. We will close by examining the role of hope in the joy of Christian living.

Solution-focused therapy in the process of Law/Gospel pastoral counseling.

"I have noticed that pastoral counseling supervisees tend to spend more time developing an analysis of the problem than seeking the goal or solution. In the first session it is the minister's task to help counselees claim a vision for the future, for what it will be like when the complaint is resolved. From the first moments of their time together they should be defining and seeking the goal, determining how they will get there from here" (Stone, 1994, p. 39).

There are two basic goals with which a Law/Gospel pastoral counselor approaches each counseling session: a. Lead the person with whom I am counseling to repentance with the Law and pronounce absolution with the Gospel; b. Lead the person with whom I am meeting, motivated by love for Christ, to produce fruits of his or her repentance in the form of a change in his or her behavior. It is in meeting goal "b" that solution-focused therapy will be most beneficial for the Law/Gospel pastoral counselor. Repentance and forgiveness produce hope. Hope is the foundational emotion or attitude of solution-focused therapy. As hope is a process in the sense of growing in sanctification in Law/Gospel pastoral counseling, so also is hope a process in growth in solution-focused therapy.

Walter and Peller offer a sort of continuum of questions to help therapists identify when clients will know they are ready to terminate therapy (Walter, & Peller, 1992, p. 142). We have attempted to adapt this continuum of questions to the process of hope.

As one considers the bottom half of the chart on this page, it is important to remember the three objectives the pastor has in his counseling role as noted by Schuetze and Matzke (1984, pp. 23-24):

1. The first objective is growth in faith that leads to eternal salvation.
2. The second objective is growth in the individual's commitment to and contact with the Scriptures.
3. The third objective is growth in living the Christian life (Sanctification).

Solution-focused therapy

The client appears to be struggling and further solution development is needed.	The client thinks she or he is on track and will be convinced by success over time.	The client thinks she or he is on track and thinks that more practice of the solution of is needed.	The client is convinced she or he is on track and, therefore, therapy is completed.
1	2	3	4
1	2	3	4
Although hopeful, the counselee is struggling and needs hope strengthened by the Gospel.	The Gospel is producing its fruit and the counselee will be even more hopeful as he or she sees more of its blessings in his or her life. Hope needs to be more firmly rooted in the cross because hope based only on experience will fail.	Although the Gospel is working, the counselee wants to feel even more hopeful, so he or she desires to see more of its blessings in his or her life. Again, root hope in objective justification. More contact with the Gospel is encouraged.	The counselee is very hopeful. The Gospel has done its work. He or she will continue to keep in contact with the Gospel in order to be strengthened even more in the joy of Christian living.

Hope in Law/Gospel Pastoral Counseling

THE STRUCTURE OF A FIRST SESSION USING LAW/GOSPEL PASTORAL COUNSELING
AND SOLUTION-FOCUSED THERAPY

1. Joining and explanation of procedures
2. Assessment of the problem, sin, or need to which God's Word will be addressed.
3. Confidence is given that God does forgive sins because of Christ -- Objective Justification
4. Specific Law is spoken and heard
5. Sin is acknowledged. The sin is against God. True contrition.
6. Specific Gospel is spoken and heard.
7. Faith in God's forgiveness in Christ is confessed.
8. Sanctified Christian living is discussed. The Fruits of Repentance.
 - a. A warning is included not to produce fruits driven by Law, but by Gospel.
 - b. Description of the problem in behavioral terms.
priority; frequency; severity (scale); precipitants;
behavior sequences; attempts to resolve and results
 - c. Exceptions:
 - new
 - recurring
 - past
 - future (goals)
 - Thanks be to God.
 - d. Goals:
 - With God's help
 - Essential data includes -
 - goal statement
 - indicators of achievement or progress
 - how life will change after the goal is reached
 - Optional data -
 - motivation to reach goal (scale 1-10). Exploration of Gospel motivation. Renewal of Gospel motivation.
 - confidence in reaching goal (scale 1-10). Exploration of level of hope in Christ. Use of the Gospel to increase hope in Christ.
 - e. Consultation break
 - f. Feedback to clients
 - compliments -- thanksgiving to God
 - directives (tasks)
 - interpretation, explanation, reframes (educative comments)
 - g. Next steps, i. e., arranging for next session, referral, or etc.
9. Prayer for God's help
10. The joy of Christian living is experienced.

(Structure of a first session in solution-focused therapy as adapted from the 1990 class notes of Professor Elam Nunnally, University of Wisconsin - Milwaukee).

The Role of Hope in Promoting the Joy of Christian Living
We use a hymn by Martin Franzmann to sum up our thoughts about hope and the joy of Christian living.

"1. O God, O Lord of heav'n and earth,
Your living finger never wrote
That life should be an aimless mote,
A deathward drift from futile birth.
Your Word meant life triumphant hurled
In splendor through your broken world;
Since light awoke and life began,
You made for us a holy plan.

"2. In blind revolt we would not see
That rebel wills wrought death and night.
We siezed and used in fear and spite
Your wondrous gift of liberty.
We walled us in this house of doom,
Where death had royal scope and room,
Until your servant, Prince of Peace,
Broke down its walls for our release.

"3. You came into our hall of death,
O Christ, to breathe our poisoned air,
To drink for us the deep despair
That strangled our reluctant breath.
How beautiful the feet that trod
The road to bring good news from God!
How beautiful the feet that bring
Good tidings of our saving King!

"4. O Spirit, who did once restore
The church that it might yet recall
The bringer of good news to all:
Breathe on your cloven church once more
That in these gray and latter days
There may be those whose life is praise,
Each life a high doxology
Unto the holy Trinity."

(Franzmann, M., 1993, Hymn 400, Christian Worship, A Lutheran Hymnal).

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MODELS OF THERAPY

Models of therapy should be used as a road map. They can serve as a guide through the territory of the relationship.

The map is not the territory.

If you follow only the map, you will miss the landmarks and the scenery. (helpful information and data)

The overlays of the maps can be inter-changed.

There is a communication pattern map

a psychological map

an inter-relationship map

a developmental stage map

a willingness to learn and to change map

a map of the goals of the individuals of the family

a map of the structure of the family

a map of the family of origin -- three generations

a map of sinful actions

a map of God's grace and forgiveness

ASSESSMENT

Use different lenses to focus on different dimensions of the territory for your map.

- I. CONTENT LENS -- basic facts lens.
 - A. Presenting Problem and Goal Setting
 1. Get as much specific information as possible.
 2. a balanced inquiry -- ask all parties -- be fair, balanced.
 3. Accept their definition of the problem and goals?
 4. If multiple problems - prioritize them -- better, get them to prioritize them. If they have different priorities, meet with the couple separately. Balanced.
 - B. Assessing the presenting problem.
 1. a definition of the problem from both parties.
 2. the meaning the problem has for both parties
 - is there shared responsibility for the problem?
 - is there blaming?
 - is there hopelessness?
 3. History of the problem?
 - when?
 - ups and downs?
 - gradual deterioration or sudden manifestation?
 - what else was going on in their lives when the problem began?
 4. Consequences -- How has the problem changed their relationship?
 5. Symptoms of the problem -- what are they?
 - Do the symptoms serve a function?
 - C. Goal setting
 1. Is there common ground?

2. are their goals different?
If so, these can sometimes be bridged together on a different level.
3. are their goals opposite?
If so, can the couple compromise and find a middle ground?

D. General Information Questions

1. Age differences
2. How long together?
3. How long married?
4. Did they live together before married and how long?
5. If unmarried right now, are they living together and for how long?
6. Any previous serious relationships, engagements, marriages? How long ago? Why discontinued?
7. If divorced, reasons for divorce. Were they (are they) under church discipline? What church?
8. Deaths of any previous spouses, circumstances?
9. Separations? For how long? When?
10. Children?
11. Employment?
12. Physical health problems?

II. PROCESS LENS. Look at different dimensions of the interactional pattern.

- A. Autonomy and togetherness --- find the balance
distance/closeness
"I" vs. "We" - pronouns
pursuer/distancer pattern
oscillations between approach and avoidance
note that: sometimes the presenting problem and its symptoms regulate the distance
- B. Power and control -- a critical assessment. What is the distribution and the use of power in the relationship?
(subtle or overt, financial, coercion, fear, violence)
dominance vs. submission
distribution of the work load
(over-functioning vs. under-functioning)
symptoms can regulate the power imbalance
symptoms can create the power imbalance (alcoholism)
Key: check on the non-verbals of the listening person and how the speaker reacts to the non-verbals
- C. Fairness and trust
Fairness is the balance of give and take as perceived by both
Fairness is the ability to give the other person the benefit of the doubt. -- openness.
Trust is the mutual respect, reliability, willingness to make up, ability and willingness to forgive.
Trust goes hand-in-hand with fairness. Trust helps build fairness and fairness helps build trust.

Trust and fairness build an atmosphere of safety and caring.

Trustworthiness is what one does to earn the trust of the other.

"If you were in your partner's shoes, would you trust you?"

Fairness and trust get at the heart of things.

D. Level of commitment of both.

Each asked (respectfully) "Do you want to be closer?"

"Do you want to stay the same?"

"Do you want to be more distant?"

"Do you understand God's Will for you and your marriage?"

Talk about the costs of changing.

E. Communication process

Do they do "mind-reading"? If so, the mis-understandings will just pile up on each other.

How good are they at listening?

How good are they at accuracy?

How good are they at empathy?

Can they resolve conflicts? (have they?) If they have resolved conflicts in the past, what was different at the time when they resolved the conflict from now when they are having this current conflict?

Can they communicate about goals? Do they implement them?

Can they get anything done?

F. Boundaries -- Do they set boundaries around their relationship? flexibility -- can others get in?

Interactions with families on both sides? Otherwise each spouse has to satisfy all the needs of the other.

Are there too many in the relationship? triangulate friends, parents, kids, affairs into the relationship.

G. Energy in the relationship -- vitality, pizzazz, chemistry

Look to rekindle energy over time

But forewarn about expectations

H. Pleasure -- Bonding

Physical relationship

warmth

sexual relationship

the ability to be vulnerable and intimate with each other --

this is tied to trust and fairness

sometimes the way the sexual relationship is acted out is the way the relationship is as a whole.

III. CONTEXT LENS - What is going on around them of which they are a part. Over-arching dimensions which impact the relationship

A. Family of Origin -- generally unconscious forces

- look for repetitive patterns across generations in the family

- relationships with significant others while growing up
parents, siblings, friends, lovers

- affects the ability of partners to attach and be intimate

- inconsistencies lead to an anxious, fearful adult who has

difficulty being intimate.

- rejection in childhood leads to an adult with a lot of withdrawal and with an inability to be intimate.
- symptoms are a lot of conflict in current relationships
- each bring fantasies to the relationship from family of origin which have an impact on the relationship.
- look for repetitive patterns across generations and relationships.

B. Culture -- take this in a broad sense
differences and similarities

the need to compromise must be explored
demonstrations of how compromise works

C. Gender

- certain pre-existent expectations about gender for self and for spouse
- are they defining gender and gender roles in different ways?
- the greater the difference, the greater the conflict

D. Societal influences

From society people get conflicting messages about how to behave as a couple and as a family. What is right? What is acceptable? Cf. Scripture

- religion
- community
- academics
- media
- politics

E. Developmental and Lifecycle task completion

The theory is that certain tasks must be mastered at each stage in a relationship to move on to the next stage in the relationship.

- leaving home
- joining families through marriage
- having young children
- having adolescents
- launching children and moving on
- families in maturity (old age)

The theory talks about certain crisis times when there is a convergence of horizontal stressors and vertical stressors. The horizontal stressors are those associated with couple development over time. These are predictable and unpredictable.

The vertical stressors are those which have to do with family of origin issues. Rules and boundaries.

- a partner who was cut-off from his/her family of origin now tries to launch a child.
- a partner who lost a parent at age 8 now has a child who is age 8
- a partner who received open communication about sex is married to a partner who learned that sex is shameful. Now they want to have a healthy and happy sexual relationship.

IV. SPIRITUAL LENS

- A. Content -- Assessment of the sin
 - 1. Content -- basic facts
 - a. the what, who, how, where, and with whom of the sin
 - b. a definition of the sin from both parties
 - c. balanced inquiry -- ask all parties
 - 2. Assess for Scriptural understanding
 - a. of God's Law
 - b. for application of God's Law
 - to self
 - to others
 - 3. Relational
 - a. the meaning of the sin for both parties
 - b. consequences -- to self, to both, to others
 - c. symptoms
 - physical health of each
 - spiritual health of each
 - relationship - to spouse, to God
- B. Process -- Assessment of Guilt
 - 1. Fear
 - a. God's wrath
 - b. of the anger of others
 - 2. Hurt
 - a. God
 - b. self
 - c. others
 - d. relationship
 - 3. Shame
 - a. God
 - impact on prayer life, worship life
 - b. church - attendance, attitude
 - c. others
 - d. shown by what actions
 - e. reason for shame
 - God's Law
 - got caught
 - others know
 - others hurt
 - 4. Anger
 - a. at perceived lack of understanding
 - b. at felt injustice
 - c. at actions of others who know
 - d. at God
 - e. at self
 - f. shown in what actions
 - 5. Impact of guilt on relationship
 - a. companionship -- communication
 - b. children
 - c. sexual

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6. Mental
 - a. depression
 - b. anxiety
 - c. suicidal ideations
 7. Sorrow
 - a. reason
 - b. in respect to God
 - c. expressed in what words
 - d. shown in what actions
 - e. desire for forgiveness
 - from God
 - from others
- C. Context of the sin
1. Frequency of the sin
 2. Intentionality of the sin
 3. Severity (in respect to human judgment)
 4. Patterns
 - a. triggers, excuses
 - b. used as justification
 - c. generational -- family patterns
 - d. peer patterns
 - e. societal or cultural patterns
 5. Temptation factors
 - a. who
 - b. what
 - c. where
 - d. how
 - e. intentionality to put self in the path of temptation
 6. Justification of sin
 - a. who
 - b. what
 - c. how
 - d. how strong
- D. Assessment of Gospel
1. Knowledge of Objective Justification -- facts of salvation
 - a. Christ's substitutionary life for all
 - b. Christ's substitutionary death for all
 - c. Christ's resurrection and its meaning for all
 - d. "It is finished!"
 2. Application of objective facts of salvation to self
 - a. perception of God's love, grace, mercy
 - b. application to self
 - c. faith
 - d. trust
 - e. hope
 - f. shown in words, emotions, actions
 3. Observable response to the Gospel
 - a. confusion
 - b. tears

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- c. continued anguish
 - d. breathing patterns
 - e. speech patterns
 - f. eye contact, movements
 - g. peace
 - h. expressed words
4. Active response to the Gospel
- a. desire to show thankfulness
 - b. desire to show fruits of repentance
 - c. discussion of fruits
 - d. actually producing fruits

INITIAL INTERVIEW NOTES

NAME _____ SPOUSE _____ DATE _____
ADDRESS _____ MEMBER STATUS _____
_____ PHONE _____
PRESENT _____

I. Spiritual Problem

A. Current manifestation of spiritual problem

B. Past pastoral care given and member's response

C. Onset and course of spiritual problem (Historical)

II. Background information pertinent to the spiritual problem

If an adult: May include: family, social, recreational, age developmental history, educational history economic factors, environmental factors, employment, marital factors, medical, AODA

If a child: May include: age, developmental history, educational history, family, social, recreational economic factors, environmental factors, medical, AODA

III. Observation and Description

Appearance

Speech pattern

Memory (recent and past)

Thought pattern

Member seemed sad, happy, giddy, tearing, etc.

Insight/judgment

IV. Initial Assessment of Spiritual Condition

(In your own words, what do you think? sin, grace, Law, Gospel?)

V. Referrals for problems beyond the scope of pastoral counseling.

To medical, mental health, or legal professionals

To police

Others

VI. Counseling Goals

What do you and member hope to see as the result of counseling. Work this out with member. These may change over the course of your meetings.

VII. Counseling Plan

meeting for x number of weeks

length of each meeting

Who will be present? family, parent/child, individual, co-pastor

(work this out with parishoner) These may change over the course of your meetings.

Pastor's Signature _____

Date _____

RECORDS - CONFIDENTIAL

PASTOR _____
CONGREGATION _____

INITIAL INTERVIEW NOTES

NAME _____ SPOUSE _____ DATE _____
ADDRESS _____ MEMBER STATUS _____
_____ PHONE _____

PRESENT _____

I. Spiritual Problem

A. Current manifestation of spiritual problem

B. Past pastoral care given and member's response

C. Onset and course (Historical)

II. Background information pertinent to the spiritual problem

III. Observation and Description

IV. Initial Assessment of Spiritual Condition

V. Referrals for problems beyond the scope of pastoral counseling
To medical, mental health, or legal professional
To police
Others

VI. Counseling Goals

VIII. Counseling Plan

Pastor's Signature _____ Date _____

PROGRESS NOTES

CONFIDENTIAL

PASTOR _____
CHURCH _____

NAMES OF PEOPLE PRESENT _____

DATE _____

I. Member presented

II. Pastor presented - Scripture used

III. Member's Response

IV. Homework

IV. Next Session _____

_____ End Sessions

Pastor's Signature _____ Date _____

CLOSING SUMMARY

CONFIDENTIAL

PASTOR _____
CHURCH _____

DATE _____

MEMBER _____ Follow-up _____

I. Specific reason for closing

II. Dates of Interviews and who was present

III. Summary of activity

IV. Continuing Problems

Recommendations

Referrals

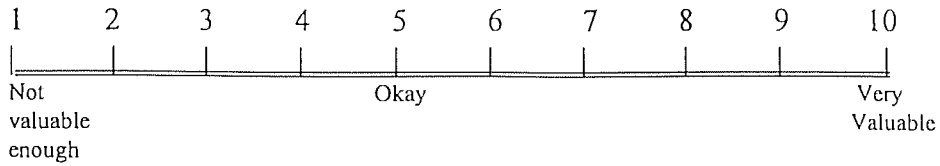
V. General Observations and Thoughts About Future Action

Pastor's Signature _____ Date _____

EVALUATION

DATE: _____

1. How valuable was the information presented? (Circle)



2. What aspect of the presentation did you find most helpful? _____
3. What did you find least helpful?
4. Would you have preferred more emphasis on a particular aspect of the subject presented?
Please explain.
5. There may be future presentations like this.
What would you suggest we do.....
More?
About the same?
Less?
6. OTHER COMMENTS:

THANK YOU FOR TAKING THE TIME TO COMPLETE THIS EVALUATION.