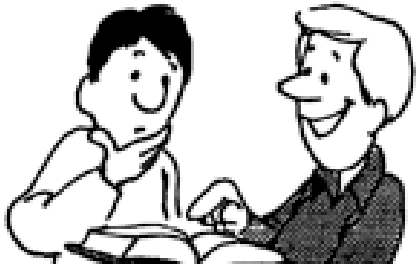
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Keine Stimmen

Pastoral care



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Introduction

Pastoral care is life help through God's Word. As a victim, God knows man best. In his word he speaks into our lives. Where man is guided by the standards of the Bible, he finds with his whole being the destiny that God has intended for him. That is why the Bible is the basis for the care of souls.
A pastor who wants to give orientation to those seeking his advice on the basis of God's Word must first occupy himself with the Bible. He can only pass on what he himself has recognized

We understand pastoral care as a holistic event in a Christian community.

Pastoral care and psychology

It is important for us to distinguish pastoral care and psychological life support. This distinction has the following reasons:

- The primary concern of the Youngstars ministry is to bring the biblical message to children and teens. Pastoral care is part of that message, but psychology is only a tool.
- Youngstars leaders are not professionals. In-depth psychological knowledge cannot be assumed. This does not mean that we do not take note of psychological knowledge in training. The leaders receive clues in developmental psychology as far as they help the practical work.
- But we believe that the essential statements with which pastoral care works are not obtained from psychology. To this end, a quotation from Eduard Thurneysen:

«Genuine knowledge of man is to be gained only from the *Holy Scriptures*. By the Word of God man was created, so he can only be known by the Word of God in faith. Here the ways of a spiritual from the purely natural knowledge of man separate. From this it follows that true pastoral care must be biblical pastoral care. ... It comes from faith. But it also leads to faith. ... Proclamation of the Word is therefore the Alpha and Omega of all genuine pastoral care

(E. Thurneysen, «The Doctrine of Pastoral Care», 1980, pp. 56-57)

Biblical Basis of Pastoral Care

If the Bible is the most important source of knowledge for pastoral care, the pastor must first and foremost know the biblical truths. The Bible – and specifically in the Old and New Testaments – gives us insight into God's actions among mankind. Behind this is His plan of salvation.

In the Old Testament, the focus is on three concepts:

- Covenant
- Sünde
- Law

They form the basis for being able to understand the message of Christ. The implications of this message are made clear by the following terms:

- Regeneration
- Conversion
- Sanctification

You will know the truth, and the truth will make you free. John 8:32

At the creation (Genesis 2:15-17), there was an initial Bündual agreement between God and man. The agreements were clear, as were the consequences for disobeying the rules. We know that man did not follow God's instructions. The covenant of love was broken. The consequence was separation from God.

Man, being made in the image of God, is designed for Him. Where the relationship to the Creator is missing, a basic element of the whole human condition is missing.

Human beings, however, have repeatedly broken God's trust. Yet God has just as repeatedly made a new beginning with man. In Jesus Christ, God fulfilled the covenant that man was incapable of fulfilling.

Luke 22:19-20 *And he took bread, and gave thanks, and brake, and gave to them, saying, This is my body which is given for you. This do in remembrance of me Likewise also the cup after the supper, saying, This cup is the new covenant in my blood, which is poured out for you.*

3.1.1 Relation to Pastoral Care

The Schüpfungsbund is the prerequisite for fulfilled humanity. The human being is created by God as a counterpart. Pastoral care is therefore about bringing the human being into relationship with God, his Creator. Without this *relationship*, the human soul ultimately does not come to rest.

On the basis of the covenant, God's love for man becomes visible. God fulfills the covenant that man is incapable of fulfilling. Therefore, despite man's failure, there is hope. God's grace is greater than human failure. This is expressed not least in the fact that God repeatedly places himself in covenant with man. It is this God of new beginnings that the pastor should communicate to the one seeking counsel.

3.1.2 Further biblical passages

- Genesis 9:8-17: Noah's Covenant
- Genesis 15:18; 17:1-9: Abraham covenant
- 2 Genesis 20; 24:3-8: Sinai covenant

- Jeremiah 31:31-34: Promise of the New Covenant
- Hebrews 9:15: Jesus as mediator of the New Covenant

Sin

Distrust, unbelief and the resulting disobedience against God are called sin. From the New Testament concept, sünde is a failure to reach one's goal. The goal of life - to live in unity and fellowship with God - is not attained.

Because man was created by his destiny as a relational being, in relationship to his Creator, therefore sin always has a relational dimension. The ultimate consequence of sin is *separation from God* in death. Sin affects not just some people, but every individual. (Psalm 14:2-3)

Römer 3:23*For all have sinned, and come short of the glory of God.*

Every man is in a state of sin, being born into a sinful world. (Psalm 51:7) Man loses the freedom of choice for or against sin and becomes a slave to sin. (Römer 6,12-23) Whoever is not under God's rule and does not know Jesus as his Saviour, is without protection under the rule of sin. He is a slave and therefore the property of Satan!

3.2.1 Relation to Pastoral Care

An accurate knowledge in relation to the reality of sünde is an important prerequisite to pastoral care. One's own sins and the sins of others, as well as fallen shame as a result of the sins, are often at the origin of a pastoral problem. Sickness can also be related to sin, but it does not have to be! Since sin is a failure of purpose and misses the goal of life - to live in unity and communion with God - pastoral care should always seek to identify and clear up sin before God. An intact relationship with God is the prerequisite for man's salvation. This relationship can only be restored by clarifying the question of guilt before God. From this follows the further steps to salvation. Because I am forgiven, I also forgive others who have become guilty of me. Because of forgiveness, I in turn experience inner healing. Thus, the cycle of sins and their consequences are broken.

3.2.2 Other Bible passages

- Genesis 3: The Fall
- Psalm 32:1-7: Sünden makes sick, Sünden confesses makes free
- Psalm 51:1-12: repentance psalm of David
- Jac. 4:17: Not doing good is just as much sin

Law

We have spoken of the covenant containing provisions which were to regulate the relation of God to man and his welfare. The provisions of the covenant are, in a sense, the law.

Law, from its word meaning, actually means «instruction or direction». In the law God reveals to man what is good or bad for his path in life. As the Creator, He knows best man's needs and destiny.

You shall keep my statutes and my ordinances. He who observes them will live by them. I am the Lord. 3. Deuteronomy 18:5

A special function of the law is to show man his need for salvation. The Bible clearly states that God's law is holy, just, and good (Römer 7:12). Where man fails in the law, it is not because of God's commandments, but because of man's sinfulness. Only the law exposes sin and awakens the need for

divine grace. (Römer 3:19-24, 7:7)

At the same time, the law is the guideline for the renewed life of the Christian.

„But he that looketh into the perfect law of liberty, and abideth therein, not as a forgetful hearer, but as a real doer, the same shall be blessed in his deeds.“ James 1:25

For in the redemption through Jesus Christ, the law is not simply abolished. (Matt. 5:17-20) God's covenant, which He has already established with creation and confirmed with the law, continues to apply! Now, however, God Himself provides for the keeping of the covenant through a man, Jesus Christ.

3.3.1 Relation to Pastoral Care

God's law is given to man as the order of life. It is the direction for man to find fulfilled life. God's commandments lead to freedom or help to exist in the freedom gained. Seen in this way, they are commandments for life. Pastoral care confronts the counselee with God's good standards. God's commandments show the seeker his need for salvation. Only in the light of what God demands of man does it become clear that every man needs the salvation of Jesus. This salvation, in turn, is the prerequisite for a fulfilled life and a life that bears fruit. Finally, the law is the guideline for the Christian in his daily life. Sanctification is based on God's commandments and has them as its foundation. Conversation and guidance in transformation and change according to God's will is a central part of pastoral care.

3.3.2 Other Scriptures

- 2 Deuteronomy 20:1-17: The 10 Commandments
- Matt. 19:16-21: He who keeps the commandments has eternal life
- Gal. 2:16: Justification by faith, not by works of the law or good deeds
- 1 John 2:3-7: He who loves God keeps His commandments

Birth again

In the new birth God renews the human heart, which was spiritually dead, and brings it to life. (Ezek. 36:26-27) The new birth is a gift from God. (Eph. 2:8-9; 1 Pet. 1:23; James 1:18) It is the übernatural work of the Holy Spirit. (Röm 8:16), This causes the desire of the soul to be changed so that man turns anew to God and His will.

Titus 3:4-7 *But when the goodness and love of man of our Saviour God appeared, he saved us, not of works which, being accomplished in righteousness, we had done, but according to his mercy by the washing of regeneration and renewing of the Holy Ghost. Which he poured out upon us abundantly through Jesus Christ our Saviour, that we, being justified by his grace, might become heirs according to the hope of eternal life.*

The effect of being born again is faith. By being born again, man is changed from the bottom up and receives a completely new orientation and mindset. He is empowered to live for the glory of God. He gains insight into the spiritual context of his life. His attitude is no longer opposed to God, but is now according to God's will. His ego is shaped and positively transformed by the new, divine nature within him.

3.4.1 Relation to Pastoral Care

It is only through rebirth that true renewal and change becomes possible. There are many worldly approaches to solving the question of guilt which ultimately fall short. The biblical approach is that only a change of heart leads to a change of the whole person and his nature and work. From this point of view, prayer has an important place in pastoral care. Knowing that ultimately God must give the

heart change if real change is to happen, the pastor is drawn into prayer.

3.4.2 Other Scriptures

- Jeremiah 31:33: God writes his law on our hearts
- John 3:1-8: Jesus explains the new birth to Nicodemus
- 1 John 2:29; 3:9; 4:7 and 5:1: Everyone who believes in Jesus is born of God
- 2 Cor. 5:17: Old things have passed away, new things have come

Conversion

Conversion means conversion. It involves turning away from sin (repentance) and turning to Jesus (faith), and is thus a conscious response to the call of God in the gospel.

Mark 1:14b-15 *Jesus came to Galileäa preaching the gospel of God, saying, "The time is fulfilled, and the kingdom of God is at hand. Repent and believe the gospel.*

Conversion is necessary for salvation and leads to faith and works. (John 3:36, Acts 3:19) It liberates and releases joy. (Psalm 33:21)

In regeneration man is passive and God alone is active, but in conversion man is active. In a sense, regeneration and conversion are like two sides of the same thing. Once from God's point of view (rebirth) and once from man's point of view (conversion). On the other hand, it is wrong to think that in conversion man acts alone and autonomously. Conversion (rethinking, repenting, doing penance) and faith in God is also a gift from God (Röm 12:3). Man becomes active because he is taken by God.

There are two elements which necessarily belong to conversion: Repentance (repenting, confessing sins) as well as faith in Jesus Christ.

3.5.1 Relation to Pastoral Care

The humanly experiential side of conversion to God (conversion) is a very essential part of pastoral care. This is where conversion becomes concrete. It can be helpful for the person seeking counsel to witness this conversion before the counselor. The promise of forgiveness and new life in God are part of pastoral care

3.5.2 Other Bible passages

- 5 Deuteronomy 4:28-31: Prophecy of the repentance of the people of Israel back to God
- Psalm 51:6-9: repentance of David after adultery
- Matthew 4:17 + 18:3 / Luke 15:23-24: Jesus talks about repentance and conversion
- Hebrews 6:1: Repentance and faith in Jesus are the basics

Salvation

Salvation is a lifelong process of change that follows salvation. (1 Thes. 4:1; 2 Cor. 6:16-7:1; Heb. 10:19-23) It is thus the effect of the new life given in regeneration. With conversion, sanctification begins. Sanctification is oriented to God's commandments. (Ex 31:13) Through sanctification a person is made more and more like Jesus. (2 Thess. 2:14) Notice that there is no perfection in this life. Sanctification is not yet completed here, but will be completed by God one day. (Heb. 13:20-21)

1 John 3:2-3 *Beloved, now are we the children of God, and it is not yet manifest what we shall be; but we know that when it shall be made manifest we shall be like him, for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure.*

3.6.1 Relation to Pastoral Care

Much of what happens in pastoral care can be described as a sanctification process. For the pastor, it is always a matter of encouraging and supporting the person seeking counsel in his or her journey of sanctification. Pastoral care should lead to the person's progress on the path of sanctification. The law is the guide for this. It is the duty of the pastor to admonish the seeker of counsel where he does not obey God's commandments.

3.6.2 Other Scriptures

- Deuteronomy 11:44-45: Call to be holy
- Ephesians 2:8-10: We were created for good works
- 1 Thessalonians 4:1-8: sanctification is God's will
- *Hebrews 12:14: Pursue sanctification*

Conversion and rebirth in children?

Can one expect rebirth and conversion in children? Can children be asked to give their lives to Jesus at all? Using a few biblical passages, here is what the Bible says about this:

- God wants to reach all people, even children.

1Timothy 2:4*God wants all men to be helped and to come to the knowledge of the truth.*

- Children are already sinners and need salvation:

Ps. 51:7 *Behold, in iniquity was I born, and in sin did my mother conceive me.*

- Only he who believes in Jesus can enter God's kingdom and be His child.

Jn. 3:36 *He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.*

- For this he promises to all who believe in him to inherit the kingdom of God and eternal life. This includes children.

Jn. 1:12 *But as many as received him, to them he gave the right to become children of God, to those who believe in his name.*

- We see an example in the jailer, when Paul taught his whole family and he was converted with his whole family.

Apg. 16:32-34*And they spake the word of the Lord unto him with all that were in his house. ... and he was baptized, and all his own immediately. And he brought them up into his house, and had the table set for them, and rejoiced, believing in God, with all his household.*

- In addition, there are many injunctions in the Bible to instruct the children and tell them about God.

Spr 22:6 *Remind a boy of his way,*
so neither will he leave it when he grows old.

- Jesus has even made children our example!

Matt. 18:3 *and said, Verily I say unto you, Except ye repent and become as little children, ye shall not enter into the kingdom of heaven.*

The Bible encourages us to take the gospel to children and encourage them to make a decision for Jesus. It is important to be mindful of developmental stages and to deliver the message in an age-appropriate way so that children can understand.

Peter said to them: Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For to you and to your children is this promise, and to all who are afar off, as many as the Lord our God will call. Acts 2:38-39

The blessing of the children: then were children brought unto him, that he might lay his hands upon them, and pray. But the young men drove at them. But Jesus said, *Leave the children, and forbid them not to come unto me: for unto such belongeth the kingdom of heaven.* And he laid hands on them, and departed thence. Mat. 19:13-15

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