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The Relationship of Group Psychology to the Work of the Holy Ghost

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THE RELATIONSHIP OF GROUP PSYCHOLOGY TO THE

WORK OF THE HOLY GHOST

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by

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CHAPTER I

INTRODUCTION

This thesis is a brief study of the relationships which exist between group psychology and the work of the Holy Ghost in group situations. This problem is pertinent because of the growing body of data which has been amassed by scientific psychology, and the gradual re-awakening of interest in the work of the Holy Ghost in

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

This thesis is a brief study of the relationships which exist between group psychology and the work of the Holy Ghost in group situations. This problem is pertinent because of the growing body of data which has been amassed by scientific psychology, and the gradual re-awakening of interest in the work of the Holy Ghost in conservative Lutheran Theology. A study of the problem is made imperative by the casual way in which the two are joined in a loose sort of "trial marriage" union in much of modern applied Christianity. The problem involves a study of psychology as it applies to group work and of the work of the Holy Ghost as it is effected and manifested in group situations within the local congregation. It covers the entire area of religious activity, including both conversion and sanctification.

The thesis which this paper will seek to set forth and defend is that there is a relationship existing between the two. This relationship, however, does not reach the status of a correlation. The two are not equal, rather, group psychology is a tool through which a minister can become a more effective agent in the work of the Holy Ghost.

An attempt was made in the thesis to study the two fields independently. First, group psychology was studied in detail. This study was kept entirely separate from any connection with the work of the Holy Ghost. Secondly, an attempt was made to study the work

of the Holy Ghost apart from psychology. Then, in the final chapter, the two were compared and conclusions drawn from this comparison.

The work on group psychology is based on a study of the material available in Pritzlaff Library. Special emphasis was placed on a thorough study of Social Psychology. Because of the nature of group psychology it was necessary to begin with a study of the psychology of the individual and then progress through the various group situations. This is in no way intended to be an original work in psychology. It is, rather, a compilation of data gathered and presented by authorities in the field. Because particular emphasis is placed upon psychology in the group, the material on individual psychology is cursory and there are large omissions in the data presented.

In the study of the work of the Holy Ghost the information is drawn, in large extent, from a study of the Scriptures, particularly as set forth in the Authorized Version. In every instance the Authorized Version was compared with the Revised Standard Version, with Phillip's translation of the New Testament, and with the original Greek. However, the Authorized Version is the basis of this study. The study of the Scripture was augmented by a study of Luther's thought as it is set forth in his "Preface to the Letter to the Romans," his Vom unfreien Willen and Prenter's interpretation of his thought in Spiritus Creator. In this section, too, the study begins with an investigation of the work of the Holy Ghost in the individual and proceeds, through an appraisal of the ramifications of that work within the normal group situation, to the work of the Holy Ghost as it is manifested and effected directly in the group.

In the conclusion, no claim is made for uniqueness of thought. Nevertheless, the conclusions presented are drawn from a comparison of the material presented in the preceeding chapters. The thoughts are original to the extent that they are neither copied directly nor borrowed from another source.

CHAPTER II

GROUP PSYCHOLOGY

The aim of this chapter is to investigate the interactions and relationships of the members of groups. However, it is important that a brief description of the psychology of the individual be given. This is essential for a number of reasons. Groups are made up of individuals. More basic perhaps is the fact that all psychology, whether general psychology, social psychology, or experimental psychology, is ultimately, a study of the individual and his actions and reactions within a given environment. It is the aim, if indeed one aim can be singled out, of the entire field of psychological science to learn, first of all, what the individual is, and secondly, on the basis of this, why he is what he is.[1] There are a number of different schools of thought concerning how this aim can best be accomplished. Yet, they all begin from the same place and come up with similar conclusions. They begin with a given person and study the observable phenomena which have a bearing, either direct or indirect, upon the formation of his total personality. All of the schools arrive at the same general conclusion, that the individual begins as a living organism with a certain indefinable minimum number of inherent possibilities. This potential person enters a world which, vast and complex as it is, demands certain patterns of behavior which he must learn before he

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[1]Floyd Henry Allport, Social Psychology (New York: Houghton Mifflin Company, c.1924), pp. 1-9.

is considered a full-fledged person. In the process of this learn-
ing his own desires are often thwarted, he often leads himself out
on a limb of error. These checks and errors and their counterparts
of smooth going and correct behaviors mould the person into a member
of a particular society. Those who refuse to make, or are incapable
of making adjustment are the misfits and the mentally ill.[2]

Group psychology is one part of this major field of study.
Its aim is to discover the place of the various groups in the life
of the individual and, secondly, the individual's place within the
group.[3] Possibly the first point or question which called for in-
vestigation was: "Why are there groups?" It would seem logical
that since people are different they would tend to remain separate;
however, there seems to be some innate drive which compels men to
form larger and larger groups until whole societies and cultures
are formed.[4] Freud felt that all group and societal ties developed
from the strong emotional ties which were formed within the original
family unit. For him these emotions are sexually founded and de-
velop through three major phases: love, which is a partial involv-
ment in another person; hypnosis, which is a total involvement; the
group, which is near total involvement in a number of objects.[5]

[2]Richard T. LaPiere and Paul R. Farnsworth, Social Psychology
(New York: McGraw-Hill Book Company Inc., 1942), pp. 47-49.

[3]Leonard William Doob, Social Psychology, An Analysis of Human
Behavior (New York: Henry Holt and Company, 1952), pp. 3-35.

[4]Hubert Bonner, Social Psychology, An Interdisciplinary
Approach (New York: American Book Co., c.1953), pp. 45-170.

[5]Sigmund Freud, "Group Psychology and the Analysis of the Ego,"
Great Books of the Western World (Chicago: Encyclopaedia Britannica
Inc., 1919), Vol. 54, 691 f.

Later thought has developed the contention that it is an innate
need or wish for response which makes a number of individuals come
together into a group situation. The individual feels this need
because he is basically of a co-operative nature with a sort of
"community feeling."[6] Because of this "community feeling" the in-
dividual is dependent upon the group for at least a part of his needs.
The needs filled particularly are defined as the need for survival,
the need for friendship and the need for affection. Because each
individual has these needs, the group development becomes a process
of mutual interaction through which men attain goals which are out
of the reach of the individual. This leads to the conclusion that
the group, any group, is an association of people who share common
goals.[7] Group psychology goes even further in stressing the im-
portance of the group by asserting that the individual is the in-
dividual that he is because he is a member of a group. It contends
that because of the fact that an individual has only certain non-
directional impulses when he is born, these potentialities must be
educated. This is done by society as it makes the person into a
member of itself.[8] Actually, there is no single theory or idea
which is an adequate explanation for the formation of groups as
such. One idea will touch upon the phenomenon which is called
society, another will begin to explain smaller divisions within
that larger entity. None however, is an adequate answer to the

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[6]Bonner, op. cit., pp. 87-90.

[7]Ibid., p. 90 f.

[8]LaPiere and Farnsworth, op. cit., pp. 28-42.

question: "Why are there groups rather than separate individuals which are working solely for their own interests?"

Up to this point the discussion has centered around the individual. This was done to emphasize the fact that the study of the individual underlies any study of the group. Le Bon, a French psychologist, had, along with others, developed the theory that there was a quality belonging to groups which could be observed separately from the individual, a quality which was unique to the group. This apparently applied to any group situation.[9] It was developed to explain the phenomenon which has often been observed, that the group often acts in a way which is contrary to the natures of the individuals who make it up. This was developed to the point of forming laws of psychology comparable to the laws of physics as definite explanations of group phenomena. It was declared that the whole was equal to more than the sum of its parts and that the whole exhibited characteristics which did not pertain to its parts.[10] This line of thinking leads to the concept of a "group mind," that force which is observable in all groups and which makes them behave as they do. It is a sort of superior intelligence and stamina possessed only by the group. In opposition to this point of view later thought, upon much more adequate and scientific observation, declared that all consciousness was individual. Further, all action which takes place in a crowd, or group, situation is nothing more

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[9]Freud, op. cit., pp. 665 ff.

[10]Raymond Holder Wheeler, Readings on Psychology (New York: Thomas Y. Crowell Co., c.1930), pp. 3-22.

than the individual multiplied.[11] While social psychologists admit
that the behavior of crowds and groups, their actions and reactions,
tend to follow a pattern, they do not feel that this is basis for
assuming that there is any form of group mind or collective men-
tality.[12]

The study of the group then, is a study of those situations in
which a number of individuals react upon each other without benefit
of outside stimulation. It is in the group particularly that the
innate drive of man to commune is evident. These groups are the
organisms through which the component individuals act cooperatively
to satisfy needs and attain goals which would be out of the reach
of the individual. It is important to remember that a group is
never a mere aggregation--it is an organized situation in which each
individual reacts and interacts with the others for the common good.
The mutual dependence is a fundamental and indispensable character-
istic of the group; however, even more important than dependence is
interdependence.[13] In a study of group characteristics and phenomena
it is necessary to concentrate upon two major classes of groups,
the primary group and the secondary group.

In order to examine adequately these group phenomena it will
be necessary to divide our study into two major divisions. The
first of these will deal with a study of small groups, i. e.,
primary groups, face to face groups, and co-acting groups. The

[11]Allport, op. cit., p. 295.

[12]LaPiere and Farnsworth, op. cit., p. 52.

[13]Bonner, op. cit., p. 91.

second will investigate the area of larger groups and crowds. This is necessary because, while both exhibit some of the same phenomena, their basic characteristics and behavior patterns are different and demand separate study. We might distinguish between them by defining the first as those relationships of individuals with close emotional ties. The second larger grouping includes both those large, unemotional, loosely organized groups such as the school or the general public, and those impromptu, emotional gatherings of people which are called crowds. A more adequate explanation might be that the group is a number of individuals interacting with each other while the crowd is a collection of individuals all attending and reacting to some common object.

The primary groups are those small intimate groups in which individuals interact in a more or less face to face way. The home is, of course, the prime example of this sort of group; but one could include such other groups as small classes, small social groups and small business concerns, i. e., church staff or farm group.[14] The primary group is pertinent because of its psychological structure. Because of this structure the members of the group are very closely identified and are highly interdependent. What happens to one member of the group is of vital concern to each of the other members. In this sort of dependent and interdependent atmosphere sympathy develops. As a matter of fact, one might easily say that sympathy is, psychologically speaking, the very

[14]Allport, op. cit., pp. 260 ff.

and structure of the primary group.[15] This sympathetic structure
of the primary group is of particular interest when one realizes
the fact that sympathy is not one of the innate drives of the human
animal. By nature the individual is egocentered and it is only by
a severe training in the school of social life that he begins to
develop a sympathetic attitude. The process of learning sympathy
seems to be an on-going process of interaction and interdevelop-
ment. As the individual begins to have mutual relations with other
individuals he develops a sympathy for this individual. This
sympathy or ability to feel sympathetically with another brings him
into contact with more individuals on more and more intimate levels.
As these contacts and interactions progress, sympathy expands. As
the sympathy grows the individual is able to have even more inter-
penetrative and understanding relationships with his fellows.
Basically man is not a social creature because of some innate drive
toward altruism but because he can, with ever increasing effective-
ness, play the role of others.[16] As Bonner put it, "altruism and
pity, like sympathy itself, are not the causes of converted living
but some of its most prized and marvelous achievements."[17]

While the primary group has close affectional and emotional
ties for the group, the secondary society is more of a rational
thing. Actually the secondary society is a product of our own age

[15]Bonner, op. cit., p. 93.

[16]Ibid., pp. 86-90.

[17]Ibid., p. 89.

of dislocated society.[18] Secondary societies are those which are of a more impersonal nature. They are impersonal either because of their size, e. g., the large church organization; because of the distance between members, e. g., the nation; or because of the abstract nature of their make up and purposes, e. g., the school or the large business firm. All of these are groups because they do have ties, however tenuous, which bind them together. Furthermore, they fit within the definition of a group as a collection of individuals working together for a common goal, unattainable to an individual. It is necessary to note these two different types of groups, primary and secondary, to recognize the fact that they exist and to point up their different functions.

In most areas however, the same phenomena are observable, in varying degrees, in all types of groups. The observable phenomena fit into two general classifications, those which reflect the individual's relationships with the group and those demonstrating the group as it affects the individual. These individual-group phenomena can be observed but they are extremely hard to define. The first is morale. This is the feeling which exists between the members of a group. It is an ethereal thing but it is a vital thing to the group, especially in the context of inter-member sympathetic relationships. The second phenomenon is what might be called "belongingness," the feeling of the individual that he, personally, is a vital member of the group. Without this sense of "belongingness" among its members the group will die. The third

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[18]Ibid., pp. 93 f.

characteristic is loosely termed "group atmosphere," i. e., the feeling within the group which pervades the entire group, yet is uniquely an individual feeling, that "we are a group, all of us together." It is the feeling which determines the whole social situation of the group and makes it function. Participation is the phenomenon which gives to the group its effectiveness. If there is no participation, the situation is poor. There is a leader and watcher combination which speaks for the early death of the entire group. If participation does exist, however, it can be said that the whole is greater than the sum of its parts. Finally, there is the effect provided by the "out-group." This affords stimulation for each of the members and for the group as a whole. It is one of the major driving forces of any group involving action and solidarity to the entire group.[19] These phenomena: morale, "belongingness," group atmosphere, participation, and the out-group effect have demonstrated the relationships of the individual with the group.

More important to our study perhaps is the relationship of the group with the individual. Here, too, it must be remembered that the basic reaction pattern is individual with individual; however, this group-individual interaction is more or less a series of these encounters. Even the simplest forms of interaction are extremely complex; but they can, at least for the sake of study, be so divided that they will show three major factors at work: (1) Imitation: in imitation the individual incorporates the habits, ideas and attitudes of the total group into his own personality and

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[19]Doob, op. cit., pp. 221-259.

broadens the scope of his interactions with others; (2) Suggestion:
in suggestion stimuli effect an automatic response, which produces
social control, i. e., the unconscious control of one individual
over another; (3) Sympathy: in sympathy we arouse in ourselves
the attitudes of the individual or individuals with whom we are in
rapport. Our response must be up to his expectations or there is
no sympathy. This can occur only in a cooperative situation in
which one's behavior affects himself in the same way it does others.[20]
These factors are at work constantly in the life of the individual
as he interacts with the group; however, they take place within
certain well defined limits.

These limits demarcate the total social situation of the
given group. This total situation is called the social heritage--
those group habits which have been accepted as standard by the group
through a long process of trial and error. These heritages can
ordinarily be divided into five main categories:

(1) Folkways, which are group habits. These are
small unimportant things which tend to control minor
group interactions.

(2) Mores, which make up the rationalized group
behavior. They are the rules according to which the
group patterns its behavior. Mores are powerful forces
in the life of the group which individuals cannot, with
impunity, overstep or ignore. Mores are frustrating to
the individual because of the fact that, because they
are rationalized behavior, they are impervious to all
attacks of reason.

(3) Ritual and Ceremony, which is standardized
group behavior, done repeatedly and without variation.
This nonvarying behavior is very rhythmical and, be-
cause of its rhythm, emotionally potent. Because it

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[20]Bonner, op. cit., pp. 82-90.

happens the same way again and again, one can antici-
pate every move. This steps up participation and en-
hances interaction. The rhythm and rapport, together
with its absolute rightness lend to ritual a high de-
gree of dignity and solemnity. Regardless of the in-
nate wisdom, or lack of it, ritual is a given act,
and impresses the individual with the rightness of
and unassailability of the act.

(4) Social Sanction, which is the punishment or
reward, which society doles out to the individual as
he either ignores or respects its mores.

(5) Collective Representations, which are symbolic
expressions of the things held in common by the members
of the group. They accentuate groupness and tend to
subordinate the individual. Thus they tend to stabilize
the codes of a group. Examples of these collective
representations are such things as flags or the cru-
cifix.[21]

Within any group which is more or less permanent these heritages
are usually sharpened and supplemented by sets of rules. These
may be very detailed and give step-by-step directions, or they may
merely show the range of behavior within which the individual may
operate.[22] The importance of these rules to the individual is shown
by the fact that a person is controlled by the identification which
he makes of himself with groups. There is interacting in the indi-
vidual then, a multiplicity of identifications, according to the
number of groups to which he belongs, each of which affect his
socialization in some way.[23] The effects of these rules and herit-
ages of a group, ethereal as they are, are powerful to the extent
that the individual, in his behavior, is affected by his group even

[21]Ibid., pp. 108-111.

[22]Doob, op. cit., p. 221.

[23]Bonner, op. cit., p. 126.

though that group may not be present.[24] Because the individual, in

his behavior patterns, usually has his own goals toward which he

aims, it is necessary for the group to have some means of bringing

force to bear if those goals happen to be outside the pale of the

group heritage. The group is able to exert this control because of

and through five phenomena of the individual: (1) the individual

avoids and dislikes solitude--possibly the greatest single fear of

a person of any age is that he might be ostracized by the group;

(2) the individual is more sensitive to the opinion of his fellows

than any other single influence; (3) the individual subjects his

personality to the group at times of emotional crises; (4) the

individual is extremely susceptible to leadership; (5) the individ-

ual relationships with the group, good or bad, depend upon his

conformity to group standards.[25] If one were to single out one

particular phenomenon from these five as the chief determinant of

group behavior it would be the last, the will to conform. While

this cannot be described as an innate part of humanness, it is a

part of every society. However it may be expressed, people either

conform to society or rebel against that conformity.[26] Most of

the tension within the individual springs from this constant demand

for conformity meeting an equally constant desire to rebel.

So far this has been a description of the group and the way

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[24]Doob, op. cit., pp. 207-210.

[25]Robert T. Oliver, The Psychology of Persuasive Speech (New York: Longmans, Green and Co., c.1942), p. 62 f.

[26]Doob, op. cit., p. 205.

in which the group controls and shapes the life of the individual.
One other aspect of the group, of interest here, is the effect which
it has upon the individual in a learning situation, particularly an
organized learning situation. First, for this study it is necessary
to observe what are the significant forces which are operative in
the group; and, then, see the effect that these forces have upon
the individual. There are a variety of forces at work in a group.
The most significant of these, from a social-education point of
view, are competition and cooperation. Psychologically speaking,
competition is strife toward a goal which cannot be shared because
of its scarcity. Cooperation is mutual action toward a goal which
appears to be shareable, regardless of its scarcity.[27] These two
forces are active in any learning situation. There is the striving
and competing for the highest marks and almost simultaneously there
is cooperation among the members in an attempt to bring all up to
the level.

These forces and the group stimuli through which they operate
are most effective in any situation where there is overt response.[28]
This is demonstrated by the fact that in an audience-stimuli situa-
tion the learning capacity and ease is augmented considerably by
group participation.[29] This argues for more audience participation
in a church service because the individual is held back in a passive,

[27]Doob, Ibid., pp. 200-205.

[28]Allport, op. cit., pp. 260-280.

[29]Carl I. Hovland, Arthur A. Lumsdaine, and Fred D. Sheffield,
Experiments on Mass Communication (Princeton; Princeton University
Press, c.1949), pp. 228-246.

learning situation simply because he has no opportunity to make an overt response. With group participation he is forced to make some sort of response which is relevant to the material.[30] This principle is of most value when there is little desire or incentive to learn, even though the individual does not want to learn the material, by making a response he is forced to pick up at least a part. It is also noteworthy that a group of low ability will profit more from group participation than one of higher abilities.[31] In spite of the fact that the best results from a group situation are obtained where there is overt participation and interaction it is important to remember that the presence and effects of the group are felt even where the interactions are strictly covert. In reading together or in listening to a speech, an individual will usually profit more as a member of a group than he would alone. This depends somewhat on the type of group and the amount of disturbance.[32]

Thus far the study has dealt with organized groups, groups which come together out of concern for one another, and are an attempt to help each other reach a common goal. These groups are, for the most part, unemotional in nature and have predictable behavior patterns. There is another type of group, however, which deserves a considerable amount of attention. This type of group is usually characterized by disorganization, emotionalism, and unpredictable behavior. There are two types of crowds--the scheduled and the

[30] Ibid.

[31] Ibid., p. 243 f.

[32] LaPiere and Farnsworth, op. cit., pp. 325-338.

spontaneous. By definition a crowd is a struggle group. The struggle can be either quiet or violent. The crowd gathers as a result of the collective struggle impulses of the individual.[33] Because of this all of the fundamental, prepotent drives, i. e., protection, hunger, and sex, are present and operative in various crowds. These drives are actually the motivating power of any spontaneous crowd.[34] The crowd phenomena can be fairly well explained by the presence of these drives.

In the crowd the primitive ego can achieve its wishes with social support which is not allowed the individual. It is well to note that the real motives of the members of the crowd are not mentioned or recognized; rather, because these motives are antisocial, they are disguised with any number of high sounding rationalizations. Thus a lynching mob will, in all likelihood, consider itself an impromptu vigilante committee. This disguise is essential for the very existence of a crowd because it is necessary for the crowd that the individual be aware of the fact that these stated principles are only pretenses;[35] however, regardless of the principles and announced purpose for and reasons behind any crowd behavior, the abnormal behavior of a crowd, like the abnormal behavior of an individual, is a result of tension and is at least an attempt to release that tension.[36] Because of the fact that

[33]Allport, op. cit., pp. 292-294.

[34]Ibid.

[35]Ibid., pp. 311-317.

[36]LaPiere and Farnsworth, op. cit., pp. 275-286.

group tensions are largely the same tensions and arise from the same underlying conflicts as those of the individual, these group phenomena may be studied by the same methods and with the same categories with which one studies the individual. The resolution of tension in a group however, as differentiated from an individual, has a chain-reaction effect. As each emotionally charged individual sees the excitement of his neighbor he becomes more excited himself. This is an interaction which effects and re-effects each member, growing in intensity according to the density and size of the group.[37] The denser the crowd is, the more responsive it becomes. This is especially true in an audience situation where the overt responses are, as a rule, minute, so that people must be almost shoulder to shoulder to respond to the mutual stimuli.[38]

There is another phenomenon which is unique to the large crowd or audience. The individual is stimulated, not only by the overt responses of his neighbor which he can see and hear, but also by what he imagines are the responses of that part of the audience which, though he knows it is present, he cannot observe. This symbolic stimulation stirs him to even more intense reactions than those which he can observe. This is called the impression of universality.[39] Because of the nature of the crowd, tension-release, emotionalism, and universality, the general reaction of the individual is one of submissiveness. The individual tends to abandon his

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[37]Bonner, op. cit., Chap. 13.

[38]LaPiere and Farnsworth, op. cit., p. 337 f.

[39]Allport, op. cit., pp. 305-309.

morals, his ideals and his intelligence in favor of the crowd; however, in the case of the individual of strong ascendant characteristics the opposite is often true. Instead of submitting to the crowd he will become even more hostile because of the excesses of the crowd.[40]

In the crowd situation, just as in all other group situations, a leader will come to the fore.[41] However, in the crowd situation he is much more influential. Because of the force of the crowd, which tends to make the individual submissive, the commands of anyone who can assume leadership have a tremendous effect. It is as though the entire crowd were shouting the command to each individual. This phenomenon makes it possible for the leader to lead the crowd to exhorbitant lengths.[42] Conversely, when the leader disappears, the crowd tends to break up and disappear. This is explained, at least partially, by the fact that the emotions which had become channeled or focused by the leader have again become disorganized and directionless. As the emotional ties between the leader and the crowd are broken, those between individuals also tend to break. The result is panic. In the case of a religious society the same phenomenon can sometimes be observed in slow motion.[43]

These leader-crowd, crowd-individual interstimulations are

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[40]Ibid., pp. 296-305.

[41]LaPiere and Farnsworth, op. cit., p. 309.

[42]Allport, op. cit., p. 420 f.

[43]Freud, op. cit., pp. 675 ff.

observable in any audience situation. The speaker stimulates the individual in the audience. The individuals stimulate each other and then each, with a multiplied response, tends to stimulate the speaker. Hence the power of a dynamic speaker to hold an audience spell-bound or to change an inert audience into a tremendous, acting force.[44] This also enables the speaker to educate his audience more easily. It is well to note here, however, that while the larger audience tends to grow in emotional pitch, its intelligence level tends downward. The larger the group becomes the more stupid the theoretical average member becomes.[45]

In summary, the individual is the basis of all psychological study. Since he is, however, from birth a member of varying groups and since he is undergoing a constant change because of his interactions with these groups, it is necessary to study the nature of these groups, their origin, the reasons for their existence and the effect which they have upon the individual. The main influence for change is the primary group. In modern society, however, the secondary group is beginning to take over this function. Each of these, like the crowd, possesses phenomena which, while they are only intensifications of the behavior of the individual, are uniquely group phenomena and deserve study as such.

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[44]Allport, op. cit., pp. 296-304.

[45]LaPiere and Farnsworth, op. cit., p. 334.

CHAPTER III

THE WORK OF THE HOLY GHOST

The aim of this chapter is to study briefly the relation-
ship between God and men as it is manifested in the work of the
Holy Ghost. This work can be divided into two main areas; con-
version, creating faith; and sanctification, the activity and in-
crease of faith. It is the latter of these two areas in which we
are particularly interested, the growth and activity of faith in
the individual, especially as he acts and reacts in group situa-
tions. In order to make the study relevant and meaningful, it is
necessary to begin with an overview of man as he is related to God
prior to the work of the Holy Ghost and with a summary of God's
redemptive work in Jesus Christ.

According to God's own definition, man was completely dead and
apart from God, with neither the desire nor the ability to improve
his status.[1] Moreover, in this situation of being separate from
God, man was under the condemnation of God. God had given the law
that man was to love Him totally and in this law serve his fellow-
men.[2] It was under this law that man was judged. Actually, under
this law disobedience and disloyalty, i. e., sin, had become a
power which controlled man and led him irrevocably to his doom.[3]

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[1]Ps. 58:3; Is. 3:5-6; Rom. 5:12-14; Eph. 2:12; I Cor. 2:14.

[2]Dt. 6:5; Matt. 22:37; Mk. 12:30-33; Luke 10:12.

[3]Rom. 7:8,9.

All of this, however, man's disobedience, the law, and the power
of sin, did not alter the fact that God loved man and wanted him
alive to serve Him.[4]

This, then, was the dilemma: man, the beloved of God, was
held in the bondage of sin, was marked by sin and as such was
bound under the law of God. God resolved the problem in the person
of Jesus Christ.[5] This Christ was the Son of God, the manifesta-
tion of the love of God for men.[6] More, He was God and as God
He was not subject to any law but immune to all its demands. This
God became man. The One over the law became the One under the law.
He lived a perfect obedience and then, bowing to the power of sin
in death, by death smashed this power completely. He presented
this sacrifice to God as a ransom for all mankind. This ransom
was accepted and as a proof of this fact God raised Him from the
dead. God announced that, in Christ, all the world was reconciled
to Him.[7]

From God's point of view the work of reconciliation was com-
plete. All the necessary steps had been taken. Man, however,
saw none of this. He saw a Jewish peasant hanging on a cross.
He heard a few preposterous claims. He had his quiet chuckle and
bent again, in a quiet desperation, to his self-appointed task of
finding God. This entire business concerning Jesus was so much

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[4]Jer. 31:3; Eph. 2:4.

[5]Rom. 5:10, 19.

[6]Rom. 15:20, 57; I Jn. 3:16.

[7]Rom. 5:8, 21; I Cor. 15:20, 57.

foolishness to him and because, as God says, he was dead, he could
not grasp its significance. Not comprehending it he repudiated it
and once again, extricating himself from Christ, emerged under the
law, bound in sin and condemnation. But God would not let His
love be thwarted in this manner. He loved mankind and was deter-
mined that at least a part of mankind should be revived and justi-
fied. In order to accomplish this God sent His Spirit, armed with
God's word of love, the word of Jesus Christ in His redemptive
role. The work of the Holy Ghost, then, is to bring Christ's
redemptive work to men and apply it to them. He thus creates faith
in men making justification, with all its ramifications, real and
effective for them.[8] This work of the Holy Ghost, in Luther's
theology, and in the New Testament is equal and corollary to the
redemptive work of Christ.[9]

Luther outlines this work of bringing the work of Christ to
men step by step in his explanation of the Third Article of the
Creed:

> I believe not only that the Holy Ghost is one true
> God, with the Father and the Son, but that no one can
> come to the Father through Christ and His life, suffer-
> ings and death, and all that has been said of Him, nor
> attain any of His blessings without the work of the
> Holy Ghost, by which the Father and the Son teach,
> quicken, call, draw me and all that are His; make us,
> in and through Christ, alive and holy and spiritual,
> and thus bring us to the Father; for it is He by whom

[8]Martin Luther, "A Brief Explanation of the Ten Commandments,
the Creed, and the Lord's Prayer," Works of Martin Luther, trans-
lated from the German by C. M. Jacobs (Philadelphia; Muhlenberg
Press, c.1943), II, 372 f.

[9]Louis B. Buchheimer, "De Opere Spiritus sancti," Concordia
Theological Monthly, XX (June, 1949), 401-7.

the Father, through Christ and in Christ worketh all
things and giveth life to all.[10]

According to this the Holy Ghost does everything that is involved
in changing a man, dead in sin, into a "new man," alive in Christ.

This process of change does not necessarily begin when a
man merely hears the Gospel. To the unconverted the words of
Scripture and of sermons are only human words. This is the "fool-
ishness" of the Gospel. Change is possible only when the Word
of God actively makes the law a powerful condemning judgement.[11]
The knowledge of this judgement drives a man down into the depths
of a hell of inner turmoil and conflict in which, as he sees his
condemnation, it is impossible for him either to love, serve or
obey God. In this condition man can only hate God for the state
in which he finds himself.[12] Without further action by the Holy
Ghost the law would ultimately drive him to despair and self-
destruction. God in His love speaks the promise of the Gospel,
however, and through it, and through the groanings and prayers
which the Holy Ghost makes for the sinner, faith is born in the
man's heart. It is note worthy that this state of turmoil and self-
condemnation is the work of the Holy Ghost and the release from it
is also His work. Here is no herculean, last-ditch effort on the
part of the man exercising his piety, it is the love of God active

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[10]Luther, "A Brief Explanation of the Ten Commandments, the
Creed, and the Lord's Prayer," p. 372 f.

[11]Regin Prenter, Spiritus Creator, translated from the Danish by
John M. Jensen (Philadelphia: Muhlenberg Press, c.1953), p. 215.

[12]Rom. 7:13,14; Rom. 8:1-13.

in the Word and in man's heart.[13]   This is of most significance in

dealing with the suffering individual because, while for modern

psychiatric thought inner turmoil is abnormal, Prenter says:

> For Luther, inner conflict is not a psychologi-
> cally abnormal state, a disease of the mind which the
> pastor should try to remove if possible, but it is a
> means in the Hand of God to reveal man's true state
> when he is away from God, man's state under the wrath
> of God.[14]

The law as it is carried into the heart of the individual,

shows him that he deserved the eternal wrath of God. As he sees

this and knows that the condemnation is just he condemns himself

even more severely. This, self-condemnation is the first step

toward conformity to the will of God. This is, actually, prepara-

tory to conversion.

Conformity with Christ is never a result of man's piety nor

of strength of will nor exercise of knowledge, it is the will and

work of the Holy Ghost.[15] He accomplishes this by making Christ and

His righteousness present and very real in man. Thus this self-

condemnation, coupled with faith, is a result of Christ overpower-

ing man and entering into an active relationship with Him. This

is regeneration. This is the "new man."

This "new man" is not an improved old man striving mightily

to come close to God, rather, it is a thing alien to man, a thing

native to Christ. The life of Christ becomes the life of the man

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13Rom. 7:23-25.

14Prenter, op. cit., p. 14.

15I Cor. 2:17-24.

by virtue of the fact that Christ is alive and really present in him. In Christ, then, as He is present in man, the grace of God, which says that in Christ all men are reconciled becomes a real, living gift, i. e., faith. This is the faith because of which God says that the individual is His child. It is this gift of faith which makes it possible for men to look to God and cry: "Abba Father."16

This reality and presence of Christ in faith is opposed to all forms of human piety which are based on an historical knowledge of Christ. This is particularly important in working with the congregation group because there is no connection, directly, between this reality of Christ in man as the work of the Holy Ghost and the feeling that a sermon is really moving or with the "warm" feeling experienced because of a church service highly charged with emotion. Luther went so far as to say that quite often God was very much at work in a very boring sermon and that the devil is a past master at making interesting sermons.17 St. John wrote: "For if our heart condemn us, God is greater than our heart, and knoweth all things."18 This does not condemn either emotion or feeling in church and worship, rather it points up the fact that they are not the observable data of the Spirit at work. The only indication of the work of the Spirit is the reality and truth of God's promise when He said through St. Paul that the Gospel is the power of God

16Gal. 3:22-4:6.

17Prenter, op. cit., p. 162.

18I Jn. 3:20.

unto salvation to every one that believeth.[19]

The Gospel is the power of God to salvation. This statement gives a little indication of how the Holy Ghost carries out His work of making faith, i. e., the righteousness of the Christ, Who is present in man, man's alien righteousness by which God declares him justified. He works through the Word, the Gospel, the Gospel which is God's love to man manifested in Christ, the suffering, obedient servant, as He lived and died for mankind. This Word is brought to men by the Word: by God's record of the Gospel promise, the Scriptures; by the Gospel as it is spoken; and by the Word as it is made visible in the Sacraments. Through these means, viz., the spoken and Sacramental Word, the Holy Ghost works faith in the heart of man and when he has this faith, Christ and His righteous-ness are truly living and present for him.[20] A caution is necessary here, especially today when authoritarian Protestant dogmatics leans toward a very mechanical teaching of Verbal Inspiration and the Means of Grace. It is essential to recognize the fact that while the Holy Spirit does work only through the Gospel and has promised to work where it is preached still, in possessing the Word and the Sacraments, we do not possess the Spirit nor control Him. He it is Who controls and decides when and where to work. Neither Scriptural nor Lutheran Confessional doctrine leave room for such mechanical use.[21]

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19Rom. 1:16.

20Rom. 10:17; I Cor. 11:23-26; Gal. 3:27.

21Prenter, op. cit., pp. 293-95.

Thus far this chapter has discussed the work of the Holy Ghost in creating faith in the heart, the work of conversion. In conversion the Law drives the individual to despair and then, working through the Gospel of Christ, the Holy Ghost creates in him the righteousness of Christ by faith. The next phase of His work to be discussed is that of preserving and increasing this faith. When the Holy Ghost creates faith in a man's heart He does not kill the old man in him once-for-all but beats him down. Thus there is in man, as it were, two different individuals: the "new man" who is the creation of the Holy Ghost and who always and totally loves and serves God and simultaneously, the "old man" who is always and totally the servant of Satan and hates God.[22] The "new man" grows as the Holy Ghost expels sin by the Word about the forgiveness of sins. The process is slowed, stopped, or reversed when man, because of his weak and perverse nature, falls into sin and serves Satan.[23] Luther sees man as little more than a pawn in a giant battle between God and Satan. In his Vom unfreien Willen he pictures man as a horse with two riders contesting for control:

> Wenn der Eine, der staerker als der Satan ist, diesen angreift und uberwindet dann geraten wir in die Gewalt dieses Staerkeren. Dann sind wir ebenfalls unfrei, Gefangene des heiligen Geistes trotzdem und eben darum--koeniglich frei. Wir wollen und tun dann mit Lust, was Gott will. So steht der menschliche Wille zwischen Gott und dem Satan. Er ist wie ein Pferd, das einen Reiter haben musz. Wenn

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[22]Rom. 7:21-23.

[23]Martin Luther, "Preface to the Epistle to the Romans," Works of Martin Luther, translated from the German by C. M. Jacobs (Philadelphia: Muhlenberg Press, c.1943), VI, 450 f.

Gott ihn reitet, geht er, wohin Gott will (Vgl. Ps.
73,22). Wenn Satan ihn reitet, geht er, wohin Satan
will. Es steht nicht in seinem Belieben, den einen
oder den andern zu waehlen und zu ihm zu laufen. Die
kaempfen wielmehr darum, wem er gehoeren soll.[24]

This eliminates an improving human piety from the field of

sanctification. St. Paul, in writing to the Roman congregation

expresses it:

> For the good that I would I do not: but the evil
> which I would not, that I do. Now if I do that I
> would not, it is no more I that do it, but sin that
> dwelleth in me. I find then a law, that, when I
> would do good, evil is present with me. For I de-
> light 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. O wretched man that I
> am: who shall deliver me from the body of this death?
> I thank God through Jesus Christ our Lord. So then
> with the mind I myself serve the law of God; but with
> the flesh the law of sin.[25]

The Apostle John made the situation even more tense when he says

on the one hand, "if we say we have no sin, we deceive ourselves

and the truth is not in us,"[26] and on the other hand, "whosoever

is born of God doth not commit sin."[27] Here we have the tension

which exists within the Christian, the desire for evil campaign-

ing against the desire for good. There is no resolution of the

tension except in the Christ Who is brought to us through faith by

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[24]Martin Luther, Vom unfreien Willen, translated from the
Latin by Otto Schumacher (Goettingen: Dankenhoeck and Ruprecht,
1937), p. 54.

[25]Rom. 7:19-25.

[26]I Jn. 1:8.

[27]I Jn. 3:9.

the Holy Ghost.[28]

In spite of this tension the New Testament writers insist
that once a person has this faith in Christ which justifies him
before God he will do good works. Never a striving for faith,
they are the automatic outgrowth of the Holy Ghost working in us
and actually overpowering us.[29] Thus this work of the Holy Ghost
is not something which remains and becomes sterile within the
individual. It is a living thing which must act. The Holy Ghost
creating faith in our heart makes Christ real for us. Because of
this faith we know of God's love for us. We love God because He
loved us. This love for God is expressed in our relation with our
fellow men. John says that Christians live a life filled and
active with love for one another.[30]

This work of the Spirit is never an isolated thing. It is
God's act of love which embraces all of mankind. The work of the
Spirit can never be fully understood from the narrow out-look of
the individual. In this respect it is contrasted with any form of
law service. As seen from the viewpoint of those who are, as yet,
under the law the work of the Spirit is individual and specialized.
It is God giving the individual a boost in his fight to reach
perfection. From the view of a man in the Gospel--the Christian--
however, this work is one, continuous process stretching from the
creation to the day of perfection. It is God gathering all that

28Rom. 7:25; I Jn. 3:1-10.

29I Jn. 2; I Jn. 5:4-6; II Jn. 9.

30I Jn. 4.

are His into His church. Thus faith, and the Church, and the work of the Holy Ghost are no longer fragments of the individual's total life pattern. Rather they become his all, he is a fragment, a vital one to be sure, but still a fragment of the whole. Man, in Christ by faith, no longer accepts the Spirit as an aid in his effort to achieve holiness, rather he is accepted as a part of the Body of Christ.[31]

The New Testament never speaks of the work of the Holy Ghost aside from this group situation. While it is true that each man must have his own faith, in no case does this faith come outside of the group. Christ Himself is very conclusive about this as He pictures the Church as a building and each of the members as a small but indispensable stone, holding and supplementing the others as they all rest upon Him.[32] The Apostle Paul frequently pictures the church as the body of Christ. Each Christian, as a member of the body, aids all of the others in their function as members.[33] One does not read of the work of the Holy Ghost outside of this body. Within this body, moreover, He works on members through the function of the other members.

It is of the essence of faith that it makes men congregate. Christians are exhorted to love, not self, but others. Christ says that faith is like a light which cannot be hid.[34] He commands

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[31]Heb. 11; I Jn. 1; I Jn. 2:24-3:11.

[32]Mt. 16:18.

[33]Rom. 12:5; I Cor. 12:27; Eph. 1:23; 4:12; Col. 1:24; 2:19.

[34]Mt. 5:15; Mk. 4:21; Lu. 8:16; 11:33.

the disciples to go and teach. In the case of the Epistles, the directives are to the group, exhorting each member to live in love and service for the other members.[35] The Holy Ghost does use the group, whether large or small for a situation in which to work. In Romans 10 St. Paul asks: "How shall they believe in him of whom they have not heard and how shall they hear without a preacher."[36] In another instance he makes the following note on group worship: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord."[37]

The New Testament deals with the individual membership in groups as the normal thing. The New Testament explains how we are to react within that group. After stating the fact that we are members of a group, Paul deals with the family, the primary group, telling spouses to honor one another, thus growing in Christ together. He speaks to parents of bringing up their children in Christ and to children to obey, thus growing in their faith.[38] Paul speaks to the Christian in the larger group, the community, telling him to live as a member of Christ's body so that he may witness to the hope within him.[39] Finally, he speaks to the

[35]Heb. 13:16; 2:14; Ja. 3.

[36]Rom. 10:14.

[37]Col. 3:16.

[38]Eph. 5:22-33; 6:1-8.

[39]Eph. 4:17-32; Rom. 13.

Church, the secondary group, which, to the Christian, has become
a group as primary in its influence as the family itself. For
expressing the corporate activities of the congregation (group),
Paul indicates the guiding principles by exhorting the individual
members to build up and to strengthen one another, to speak the
Gospel to one another, and to exhort one another with psalms and
hymns and spiritual songs, and, finally, to give freely to one
another as necessity may require.

Where the Holy Ghost is active, the groups are parts of the
larger group, the Body of Christ. This is the only group within
which the Holy Ghost is active; nevertheless, this group manifests
itself in all of these smaller group-situations, e. g., the con-
gregation, the small informal group of Christians, the family,
and the individual Christian living his testimony of Christ.[41]
In all of these group-situations the Holy Ghost is active, bring-
ing the redemptive work of Christ to its members. He does this
through the Means of Grace, i. e., the Word and the Sacraments,
and through the words and lives of each of the members of the
group. Each member tells all of the other members the fact that
because of Christ the world is justified before God.

40Eph. 5:19; I Cor. 12 & 14; II Cor. 9:5-15.

41Matt. 18:20; 28:20.

CHAPTER IV

CONCLUSION

The aim of this thesis has been to determine whether or not
there is a correlation between group psychology and the work of the
Holy Ghost in group situations, and, if not, what sort of relation
does exist between them.

The two are very similar in certain respects. In the first
place, the individual is the basic unit in both studies. Group
psychology is a study of the interactions of individuals upon one
another. In order to study any group phenomenon it is necessary
to study the various motives which cause the individual to act and
react as he does. There is no psychology of the group independent
of the individual. The work of the Holy Ghost also begins in the
individual. In this area also the group actions are dependent upon
factors within the individual rather than a sort of group soul.
Secondly, both the psychology of the group and the work of the Holy
Ghost exist and operate in the interrelation of the individual
within the group. The action and observable phenomena are, in both
cases, found only in the group situation. As a result, both must
be studied on this basis.

There are, however, basic differences between the two. The
first of these is a difference in motivation. In group psychology,
as in all of psychology, man is the subject. The study of psychology
is a study of the factors within man and society which make him act
and react as he does. This study, carried on by observing man as

he acts and reacts in society, has identified certain forces and
drives which make a man react in a given way. In practical psy-
chology these forces are utilized to influence and control the in-
dividual. Thus psychology is centered upon man. Man is both the
subject and the object of study or action. In the work of the
Holy Ghost man is limited to the objective role. All motivation
came from God and acts upon man. This power is God's and can be
used by man to influence or change other men or groups of men
only as God makes man the agent of His word of reconciliation.
Even as man uses the various means through which God works, he is
only the instrumentality for the work of the Holy Ghost.

The second difference is a difference of power. In using
psychology the power is limited to a man's knowledge of the forces
which make people act as they do and his ability to apply this
knowledge. In the work of the Holy Ghost man contributes no power
whatsoever. There is, however, the power of God present and active
effecting changes as He sees fit.

The third and most basic difference lies in the fact that
group psychology and the work of the Holy Ghost are striving through
different methods toward totally different goals. The goal of group
psychology is an improved man in an improved society. Taking man
as he is and utilizing the forces and the capabilities which are
within him, psychology strives to improve the present status of
man. The ultimate goal is a man so well adjusted that he can live
a full, happy life meeting his obligations to society perfectly.
There is no recognition of an inherent weakness or sinfulness in
man. There is no room for a God unless he is a smiling God,

happily disposed to all men, especially the bad and maladjusted.
The work of the Holy Ghost, however, aims toward the creation of
a faith in Christ which will render man justified before God and
of a love by which he serves his fellowman. This is not a process
of improvement. It is a transformation. The old man is destroyed,
a new man is formed, a new man who is righteous because of the
work of Christ which is made his by the work of the Holy Ghost.

Thus we can conclude that there is no correlation. The two
are not two equal forces working or capable of working in the
same direction. The two are actually working in different direc-
tions.

In spite of this, however, there is a relationship existing
between them. The Holy Ghost works through people, upon people.
Thus a knowledge of people and how they react upon one another can
be a definite aid to anyone engaged in the work of the Holy Ghost,
i. e., telling the Gospel to people. It can aid in bringing people
together into situations in which they can tell each other the
Gospel. Further, it is useful in removing people's inhibitions
so that they will speak. Finally, it will help the minister to
become an effective teller of the Gospel rather than an impediment
to that telling. Group psychology is no more than a tool in the
hands of those who tell the news of Christ to people. It is,
however, a tool which is effective. As is the case with any tool,
it cannot be ignored. If it is studied and analysed it is ex-
tremely useful. If it is taken lightly it can become a trap which
will ensnare the minister in attempts to do, personally, the work
which God has reserved for Himself.

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