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# **The Significance of God’s Word in Addiction Counseling and the Ethical and Spiritual Differences Between Expository Preaching and Christian Counseling**

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## **DEDICATION**

*To My Mum of blessed memory Mama Agnes  
Nina Cumber and my kid sister, Ndolo Bridget  
Yefon Cumber and my lovely kids.*

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## ABSTRACT

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Addiction is a prevalent issue affecting millions of people worldwide, often causing profound emotional, psychological, and spiritual damage. In the Christian context, addiction is seen not only as a physical or psychological condition but also as a form of spiritual bondage that requires healing through the transformative power of God's Word.<sup>1</sup> This thesis explores the significant role of God's Word in addiction counseling and equally investigates the ethical and spiritual differences between expository preaching, which involves the systematic, doctrinal exposition of Scripture to a congregation and Christian counseling, which is more personalized and focused on the specific needs of the individual struggling with addiction.

The study emphasizes the ethical considerations of integrating biblical truths with compassionate therapeutic evidence-based treatment modalities, examining how the goal of healing can be attained without causing harm or condemnation to a "struggler".<sup>2</sup> It also explores the spiritual dynamics involved in both preaching and counseling, addressing how each method serves to facilitate spiritual growth and transformation in the context of addiction recovery.

Expository preaching, a public proclamation of God's Word, prioritizes the faithfulness of scriptures and theological depth within a congregational context. Christian counseling, on the other hand, integrates psychological principles with Christian

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<sup>1</sup> June Hunt: *How to Defeat Harmful Habits: Freedom From Six Addictive Behaviors*. (2011) 23-37

<sup>2</sup> Stephen Van Cleave, Dr. Walter Byrd, Kathy Revell: *Counseling For Substance Abuse and Addiction*. (1987), 46-78

faith and belief to address the emotional and psychological needs of individuals suffering from addiction, emphasizing confidentiality and therapeutic boundaries.<sup>3</sup>

The ethical divergence lies in the transparency of expository preaching versus the confidentiality of Christian counseling, raising questions about the balance between spiritual transparency and personal privacy. Spiritually, expository preaching seeks to instruct, edify, and bridge the gap between ancient texts and contemporary life, while Christian counseling integrates biblical principles to therapeutic evidence-based treatment modalities to offer healing, growth, and reconciliation to victims of addiction.<sup>4</sup> These distinctions have implications for practitioners (Pastors and Clergy), congregations, and those undergoing training in these ministries.

I recommend that Pastors and Clergy who are convicted that they have been called in the domain of Christian counseling should undergo professional counseling training where they will be well equipped to serve the Christian communities with much competence and yield massive transformational results. The church can have counseling days within the church calendar that will help to ensure that anyone who is willing can meet a Christian counselor. Christian counseling might be expensive and not everyone can afford it but with the assistance of the church to have days within the church calendar this will be of great help to the development of the congregants battling with addiction.

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<sup>3</sup> James F. Stitzinger. *The history of expository preaching*. (1992), 62-81

<sup>4</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 36-42

## **CHAPTER ONE:**

### **Introduction**

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Addiction is one of the most significant and pervasive issues facing individuals, families, and communities around the world. It exceeds cultural, social, and economic boundaries, affecting people from all walks of life. The impact of addiction, whether in the form of substance abuse, sexual addiction, or behavioral compulsions, is devastating, often leading to broken relationships, physical deterioration, emotional distress, and spiritual disconnection. While secular models of addiction treatment, such as psychotherapy and medical interventions try on their part to combat this disorder, the Christian community believes that spiritual intervention which is centered on the Word of God is a powerful and transformative tool of sustainable healing.<sup>56</sup>

This thesis explores the significant role of God's Word in Christian addiction counseling and equally aims at bringing clear ethical and spiritual differences between expository preaching and Christian counseling and to encourage our Christian communities not to intertwine expository preaching with Christian counseling but rather view Christian counseling from the stand point of it being a unique calling and thus making sure to embrace the training required for its competence. Both expository preaching and Christian counseling use God's Word to foster spiritual transformation,

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<sup>5</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 26-31

<sup>6</sup> June Hunt: *How to Defeat Harmful Habits: Freedom From Six Addictive Behaviors.* (2011)

but the outcomes and methods diverge (Haddon Robinson, 2014). Preaching can convict and inspire, but counseling is where personal healing often takes place, as individuals engage directly with God's Word and apply it to their particular struggles under the strict follow-up of the counselor. The spiritual depth that can be achieved through Christian counseling, especially in addiction recovery, is critical to helping people break free from the grip of addiction and move toward restoration (Mark E. Shaw, 2008).<sup>7</sup>

At the end of this project, the Christian community will realize that counseling is a distinctive calling and will see the need to embrace professional education and training in order to become effective counselors. Christian psychological counseling is based on the absolute biblical standard that is given through the Bible (Yong Tae Kim, 2006). This study explores the multifaceted distinctions of two pertinent variables which are expository preaching and Christian counseling revealing how these differences manifest in their purposes, roles, ethical boundaries, and spiritual dynamics. Drawing insights from the works of prominent authors and scholars in the fields of preaching and counseling, this analysis aims to shed light on the ethical and spiritual differences that prints the uniqueness of these indispensable ministries within the Christian faith thus enabling as many that are called into Christian counseling to willingly take responsibility to be professionally groomed to render effective services within the Christian communities.<sup>8</sup>

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<sup>7</sup> Mark E. Shaw *The Heart of Addiction: A Biblical Perspective* (2008), 45-47

<sup>8</sup> Yong Tae Kim. Christian Counseling Model: "*Christian Psychology perspective*". (2006) 19-22

## 1. Context and justification

### Background

Addiction, in its various forms has become one of the most pressing issues facing society today. According to the World Health Organization, addiction impacts millions globally, affecting not just the individuals involved but their families, communities, and societies at large. In the United States alone, nearly 20 million adults suffer from some form of addiction, with many experiencing significant psychological, social, and spiritual consequences. The impact of addiction is profound, often leading to chronic health issues, broken relationships, financial ruin, and loss of purpose.<sup>9</sup>

Nobody is born to become an addict and everyone who makes a wrong choice to start a drug or drink alcohol can likely become addicted to the drug or the alcohol over time. Wrong choice could be a gently start into a world of addiction. Everyone who doesn't have enough discipline could likely find him or herself into substance abuse world. Many people have struggled to answer the question; why do people get into substance abuse?<sup>10</sup>

Christianity, as a global faith, has a unique perspective on addiction that blends spiritual, moral, and practical considerations. Christian addiction counseling represents an integrative approach to therapy that combines psychological support with biblical teaching and spiritual care. The foundational belief is that addiction is not merely a psychological or physical issue, but a spiritual bondage which is a form of sin or idolatry that separates individuals from God's design for their lives. This belief provides the basis for biblical counseling, where Scripture becomes a tool for healing and restoration. The goal is to bring people into a deeper

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<sup>9</sup> <https://www.addictioncenter.com>

<sup>10</sup> Stephen Van Cleave, Dr. Walter Byrd, Kathy Revell: *Counseling For Substance Abuse and Addiction*. (1987)

relationship with God through repentance, forgiveness, and spiritual renewal, while also addressing the emotional and psychological aspects of addiction (Mark E. Shaw 2008).<sup>11</sup>

Expository preaching and Christian counseling are two distinctive yet interconnected disciplines which hold significant roles in the spiritual journey of individuals and congregations. Both are deeply rooted in scriptures, yet they diverge in their approaches, purposes, and ethical considerations. Understanding the background of the ethical and spiritual differences between expository preaching and Christian counseling will provide an essential context for this our study.

Expository preaching is a centuries-old tradition within the Christian church, tracing its origins back to biblical figures like the apostle Paul and early church fathers. It is characterized by a commitment to systematically and faithfully expound the Word of God to a congregation, with an emphasis on biblical exegesis and faithful proclamation. The goal is to communicate the timeless truths and teachings of the Bible, equipping and edifying the body of believers (Robinson, 2014).<sup>12</sup>

Expository preaching often takes place within the context of corporate worship services, where preachers, pastors, or ministers deliver sermons that engage with and apply biblical texts to the lives of the congregation. The process involves the rigorous interpretation of scripture, theological depth, and a focus on conveying God's message with clarity and relevance . Christian counseling, while also deeply rooted in Christian faith, addresses the emotional, psychological, and relational

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<sup>11</sup> Fred C. Rochester. *Secret Sexual Sins: "Understanding A Christian's Desire For Pornography"* (2009) 30-31 and Mark E. Shaw *The Heart of Addiction: A Biblical Perspective* (2008), 20-22

<sup>12</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 29-33

challenges that individuals and families face. It integrates faith and biblical principles into the therapeutic process, offering a unique framework for healing and growth (McMinn, 2011).<sup>13</sup>

Christian counseling is informed by psychological theories and therapeutic techniques, yet it distinguishes itself by its integration of spiritual and faith-based elements. It is important to note that everyone is a candidate of counseling. Counseling is not only meant for the sick. We all need counseling at one given point in our lives or the other. But it is expedient to understand that Counselors in this field of Christian counseling often work with individuals, couples, or families dealing with issues such as depression, anxiety, marital conflict, grief, and addiction, all within the context of a faith-based framework. Christian counselors provide a safe and confidential space for clients to explore their concerns while drawing on faith-based perspectives to guide the counseling journey (Tan & Johnson, 2005).<sup>14</sup>

Christian counseling, while emerging as a distinct discipline in the 20th century, has its roots in pastoral care and the belief in the church's role in addressing the emotional and psychological needs of its members. Yong Tae Kim in his Christian counseling Model emphasizes that Christian psychologists try to build a new form of psychology through Christian history and biblical tradition. From Christian history, they focus on important Christian figures such as Augustine (studied by Eric L. Johnson), Thomas Aquinas (studied by Richard W. Cross), Richard Baxter (studied by Kenneth L. Roth), Joseph Butler (studied by Mark R. Talbot), George Berkley (studied by James L. Spiegel), John Wesley (studied by H. Newton Malony), and Kierkegaard (studied by

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<sup>13</sup> McMinn, M.R. Psychology, theology and spirituality in Christian counseling (2011), 29

<sup>14</sup> Tan, S,Y, & Johnson. W.B, Spiritually Oriented Cognitive-behavioral therapy(2005)23-24

Julia Watkin). He goes ahead to present several examples of psychological studies on Christian history which are as follows: Eric Johnson's exploration of the history of Christian concept of the soul, Walter Sundberg's study about "the relationship between suffering and therapy in the thought of such Reformation and Counter Reformation figures as Martin Luther and Ignatius Loyola," Stephen Evan's study of Kierkegaard's psychological methods, and Roberts' study of moral psychology on Kierkegaard.<sup>15</sup>

Understanding the rich historical and theological context of expository preaching and Christian counseling is crucial for appreciating the ethical and spiritual differences between these two essential ministries within the Christian tradition. It also highlights the significance of these differences in shaping the approaches and practices of pastors, preachers, and counselors as they engage with the spiritual and emotional well-being of individuals suffering from addiction.

## **Justification**

In Christian circles, addiction is often addressed not just from a psychological or sociological perspective but also through a spiritual lens. Christian addiction counseling provides an approach that incorporates biblical principles, with an emphasis on spiritual healing and restoration. This is important because addiction is often seen as a form of bondage or sin that requires spiritual intervention and guidance to overcome (Fred C. Rochester, 2009). The role of God's Word in addiction counseling is thus crucial, as it offers spiritual authority, moral guidance, and a framework for lasting transformation.<sup>16</sup>

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<sup>15</sup> Yong Tae Kim. Christian Counseling Model: "Christian Psychology perspective". (2006), 31-40

<sup>16</sup> Fred C. Rochester. *Secret Sexual Sins: "Understanding A Christian's Desire For Pornography"* (2009) 30-31 and Mark E. Shaw *The Heart of Addiction: A Biblical Perspective* (2008), 25

The thesis will explore the role of Scripture in addiction counseling, examining how it can serve as a tool for spiritual healing, restoration, and empowerment in the life of an addicted person. The exploration of the ethical and spiritual differences between expository preaching and Christian counseling is a pertinent and enlightening effort within the Christian community. These two distinct yet interconnected fields play essential roles in nurturing the spiritual well-being of individuals and congregations, but they do so through different means and with varying ethical considerations. Both expository preaching and Christian counseling are vital components of enhancing the Christian communities. Pastors, clergy, and Christian counselors engage with individuals at different points in their spiritual journeys. Understanding the distinctions between these two ministries is crucial for effectively addressing the diverse needs of congregants and clients when it comes to Christian counseling and in this context, Christian addiction counseling. In as much as they both expository preaching and Christian counseling have a common foundation which is the bible, it is important that the uniqueness be spelt out so that the ethical roles required to obtain maximum results in each of the ministries will be effectively observed.

Ethical principles are foundational to both expository preaching and Christian counseling, but the nature of ethical concerns differs (Paul E. Miller 2017).<sup>17</sup> Exploring these differences helps practitioners maintain ethical integrity in their respective roles and area of calling. For example, the ethical boundaries in counseling to protect a struggler's confidentiality are distinct from the transparency expected in preaching. It is therefore very important for these differences to be spelt out so as to rule out the misrepresentation of Christian counseling by unprofessionally trained pastors and clergy. It is un-doubtful that both disciplines contribute to the spiritual formation of individuals and communities, but they

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<sup>17</sup> Paul E. Miller. *A Praying Life*. (2017), 55

do so through different mechanisms. Expository preaching nurtures spiritual growth through the exposition of Scripture, while Christian counseling facilitates spiritual and emotional healing within the context of therapeutic relationships. Our ability to shed great light to the gap that exist between expository preaching and Christian counseling is very vital so that assumptions that have clouded the intent of Christian counseling will be totally eliminated. Men and women called into this domain of Christian counseling will now become more purpose driven and ready to be fully equipped with the professionalism required to enhance the well-being of those suffering from addictions as well as effectively serve the wider communities.<sup>18</sup>

### **General Research Question:**

What is the significance of the word of God in addiction counseling and what ethical and spiritual differences exist between expository preaching and Christian counseling?

### **General Research Hypothesis**

There exist mass significance of God's word in addiction counseling as well as outstanding ethical and spiritual differences between expository preaching and Christian counseling.

### **Method**

The method used in this thesis is a combination of literature review and qualitative research. The first component of the research involves a systematic review of existing literature on the subject. This method is typically employed to gather a comprehensive understanding of the current state of knowledge, theories, and findings related to God's Word in addiction counseling, expository preaching and Christian

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<sup>18</sup> Paul E. Miller. *A Praying Life*. (2017), 47-49

Counseling. Qualitative research is applied through interviews as we have spoken directly with individuals who suffer from addiction and we have uncovered numerous and diverse impacts of God's Word as well as its significance in the lives of those victims.<sup>19</sup>

### **Demarcation**

This study will focus on individuals who are currently struggling with addiction (such as substance abuse or sexual addiction) and are willing to receive Christian-based counseling or are involved in Christian addiction recovery programs. The study will explore how God's Word (Scriptures) is integrated with professional therapeutic evidence-based treatment modalities to enhance their recovery process and the ethical and spiritual differences existing between expository preaching and Christian counseling will equally be at the core.

### **Exclusions:**

- The study will exclude individuals who are undergoing secular addiction counseling or recovery programs.
- The study will not address addictions not directly tied to substance abuse or sexual addiction.

## **2. Definition of terms**

### **God's Word**

God's Word refers to the Holy Scriptures wrapped in the Bible, which are considered by Christians to be the divinely inspired, authoritative, and infallible revelation of God's will to humanity. It consists of the Old Testament and the New Testament and is central to Christian faith, belief, and practice. The Bible is believed to consist of God's communication to humanity and serves as the foundation for

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<sup>19</sup> <http://scribbr.com>

Christian doctrine, ethics, worship, and instruction in righteousness. It is also seen as a source of comfort, correction, and transformation for individuals seeking to align their lives with God's purposes.<sup>20</sup>

## **Counseling**

Counseling is a professional, collaborative process in which a trained counselor helps individuals, couples, or groups address emotional, psychological, or relational issues. The goal of counseling is to provide support, guidance, and problem-solving strategies to help clients better understand their thoughts, feelings, and behaviors, and to make positive changes in their lives. Christian counseling, specifically, integrates biblical principles with psychological theories and therapeutic techniques to address issues from a faith-based perspective. It helps individuals or families go through life challenges while seeking healing and growth in alignment with Christian beliefs and God's Word.

## **Addiction**

Addiction is a chronic, compulsive behavior characterized by an individual's dependency on a substance (for example: drugs, alcohol) or a behavior (like: gambling, pornography, shopping) that negatively impacts their physical, emotional, social, and spiritual well-being (Lee June & Sabrina Black 2002).<sup>21</sup>

It involves a pattern of repeated behavior despite harmful consequences and a strong desire to continue engaging in the behavior, often accompanied by physical or psychological cravings. Addiction is typically seen as a bio-psychosocial condition, meaning that it involves a combination of biological,

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<sup>20</sup> Michele Miner, *The Word of God: "Unleashing The Power of Scripture Memorization"*, (2012) 19-27

<sup>21</sup> Lee June & Sabrina Black, ***Counseling for Seemingly Impossible Problems*** (2002), 28-29

psychological, and social factors. In Christian theology, addiction is often viewed as a form of bondage to sin or idolatry (Fred C. Rochester, 2009), where a person's desire for a particular substance or behavior becomes a controlling force in their life, displacing God from His rightful place.<sup>22</sup>

### **Addiction Christian counselor**

An Addiction Christian Counselor is a trained expert and experienced professional who integrate God's Word (Biblical principles) with therapeutic approaches to help individuals struggling with addiction. These experts specialize in addressing both the spiritual and psychological aspects of addiction, offering guidance, support, and recovery strategies based on Christian teachings.<sup>23</sup>

### **Characteristics of an Addiction Christian Counseling Expert:**

- **Biblically Grounded:** The expert views addiction as a spiritual battle that requires a spiritual solution through faith in Jesus Christ. They often emphasize the power of God's Word for healing and transformation.
- **Licensed and Professionally Trained:** Most addiction Christian counseling experts are licensed counselors, psychologists, or therapists with specialized training in addiction, Christian counseling, and mental health.
- **Therapeutic Integration:** They integrate evidence-based therapeutic methods with a Christian worldview, helping clients find lasting recovery not only through

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<sup>22</sup> Fred C. Rochester. *Secret Sexual Sins: "Understanding A Christian's Desire For Pornography"* (2009) 19-23

<sup>23</sup> Fred C. Rochester. *Secret Sexual Sins: "Understanding A Christian's Desire For Pornography"* (2009) 19-25

psychological healing but also through spiritual growth.<sup>24</sup>

### **What is preaching and who is a Preacher?**

Preaching is the act of proclaiming and explaining God's Word, often with the purpose of teaching, exhorting, and encouraging a Christian audience to live in obedience to God's will. (Warren Wiersbe 2007). A preacher is a person who delivers these messages, guided by the Holy Spirit and grounded in the truth of Scripture. Preaching plays a critical role in discipleship, evangelism, and worship in the Christian faith.<sup>25</sup>

### **Who is an addict?**

An addict is a person who has developed a dependence on a substance, behavior, or activity to the extent that it significantly impacts their physical, emotional, psychological, or spiritual well-being. This dependence is typically characterized by compulsive behavior, cravings, and the inability to control the urge to engage in the addictive activity or consume the substance, despite negative consequences. From a Christian perspective, addiction is often seen as a spiritual issue a form of bondage or idolatry, where the addict places something other than God at the center of their life (Fred C. Rochester, 2009). The addictive substance or behavior can take the place of God, becoming the focus of the individual's time, energy, and thoughts, which leads to destruction in their relationship with God, others, and even themselves.<sup>26</sup>

### **Ethics**

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<sup>24</sup> Mark E. Shaw *The Heart of Addiction: A Biblical Perspective* (2008) 28

<sup>25</sup> Warren W. Wiersbe: *The Wiersbe Bible Commentary*. (2007), 33-34

<sup>26</sup> Fred C. Rochester. *Secret Sexual Sins: "Understanding A Christian's Desire For Pornography"* (2009) 19-28

Ethics refers to the philosophical study of moral values and principles that govern human behavior. It involves understanding what is morally right and wrong, and making decisions and choices that are consistent with moral standards. Ethical behavior takes into consideration principles like honesty, integrity, fairness, and respect for others.<sup>27</sup>

## **Spirituality**

Spirituality is a broad concept that pertains to the pursuit of meaning, purpose, and transcendence in life. It involves seeking a connection with something greater than oneself, whether it be a religious belief, personal values, or the natural world. Spirituality can encompass religious practices, contemplation, mindfulness, and a sense of inner harmony and growth.<sup>28</sup>

## **Expository Preaching**

Expository preaching is a method of sermon delivery that focuses on explaining and interpreting a specific passage or passages of scripture to the congregation. This style of preaching aims to uncover the original meaning of the biblical text, its historical and cultural context, and its relevance for today's audience. It emphasizes careful analysis, exposition, and application of the scripture. Expository preaching, deeply rooted in the Christian tradition, is the practice of systematically and faithfully expounding the Word of God to a congregation. It is characterized by its commitment to a rigorous interpretation of Scripture, seeking to communicate the timeless truths and teachings of the Bible in a manner that engages, instructs, and transforms the hearts and minds of listeners (Robinson, 2001). Expository preachers often

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<sup>27</sup> George D. Snell; *Search for a Rational Ethic* (1988), 58-72

<sup>28</sup> Paul E. Miller. *A Praying Life*. (2017) 32-39

emphasize theological depth, textual exegesis, and the application of biblical principles to contemporary life.<sup>2930</sup>

### **Addiction Counseling:**

Addiction counseling focuses on helping addicts overcome substance abuse disorders and other unhealthy dependencies. Addiction counseling provides and coordinates services for people with a range of substance use and other behavioral addictions and health problems.<sup>31</sup>

### **Christian Counseling:**

Christian counseling refers to a form of counseling that integrates principles and beliefs from the Christian faith into the therapeutic process. It involves the application of psychological theories and techniques within a Christian worldview. Christian counselors help individuals address emotional, relational, and spiritual issues by drawing on biblical teachings and principles.<sup>32</sup>

Christian counseling addresses the emotional, psychological, and relational challenges that individuals and families encounter. It integrates the Christian faith and biblical principles into the therapeutic process, offering a unique framework for healing and growth (McMinn, 2011). Christian counselors provide a safe and confidential space for clients to

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<sup>29</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 38-40

<sup>30</sup> Bryan Chapell: *Christ centered preaching: Redeeming the Expository sermon 2<sup>nd</sup> Edition*. (2005),44-47

<sup>31</sup> Mark E. Shaw *The Heart of Addiction: A Biblical Perspective* (2008) 28-30

<sup>32</sup> Yong Tae Kim. *Christian Counseling Model: "Christian Psychology perspective"*. (2006) 46-47

explore their concerns while drawing on faith-based perspectives to guide the counseling journey.<sup>3334</sup>

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<sup>33</sup> McMinn, M.R. Psychology, theology and spirituality in Christian counseling (2011), 43

<sup>34</sup> Tan, S,Y, & Johnson. W.B, Spiritually Oriented Cognitive-behavioral therapy(2005), 29-32

## **CHAPTER TWO:**

### **Review of the Related Literature**

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#### **Historical development of God's Word in Addiction Counseling**

The historical development of God's Word in addiction counseling presents a gradual integration of Christian principles with psychological and therapeutic practices in response to the growing recognition of addiction as both a spiritual and psychological issue. Over the centuries, the church has always played a pivotal role in the spiritual and moral healing of individuals, but it was not until the 20th century that a distinct approach to Christian addiction counseling began to emerge.<sup>35</sup> Looking at the Pre-Modern Era, the church was deeply involved in all aspects of human life, including moral guidance and the healing of personal struggles, though the modern concept of addiction did not exist. The church's role was primarily focused on spiritual deliverance and moral transformation, particularly in addressing behaviors like drunkenness, gluttony, and sexual immorality, which could be seen as forms of early addiction (Gary R. Collins, 2015). Christian teachings from the Bible have always had an impact on those struggling with sin where we see repentance, forgiveness, and spiritual restoration. Biblical teachings like; "Your body is a temple of the Holy Spirit" and "the Fruit of the Spirit" emphasized the importance of living in purity and self-control. Even though the early church had no formalized addiction counseling methods, there

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<sup>35</sup> Gary R. Collins: Christian Counseling "A comprehensive Guide-third Edition" (2015), 57-59

was recognition of spiritual recovery through confession, prayer, and penance.<sup>36</sup>

During the medieval period, Christianity continued to have a major influence on moral behavior. However, it was also a time when the social and psychological understanding of addiction was more connected to the moral depravity of the individual rather than a medical or psychological condition (Gary R. Collins, 2015). Monastic communities were significant in caring for people who had spiritual struggles, including those with what we might now classify as addictions. Monks and nuns often provided spiritual counsel, though the methods were not psychological in the modern sense.<sup>37</sup>

The 19th century saw the beginnings of medicalization in understanding addiction, particularly with the rise of alcoholism as a social and medical issue. While the church still played a central role in moral and spiritual matters, there was an increasing need for organized, systematic approaches to help those trapped in substance abuse (Eric. L. Johnson, 2000). The Temperance Movement (late 18th and early 19th centuries) sought to address the issue of alcohol addiction. Early reformers such as John Wesley (1703–1791), the founder of Methodism, advocated for sobriety as part of Christian holiness (Eric. L. Johnson, 2000). Wesley believed in the importance of avoiding intoxicating substances as a means of living a godly life. He saw temperance as part of Christian moral behavior, emphasizing personal responsibility and repentance.<sup>38</sup>

The 20th century saw the development of addiction counseling as a more structured field, including the rise of Christian counseling. It was also the period when addiction began to be

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<sup>36</sup> 1st Corinthians 6:19-20 and Galatians 5:22-23 KJV

<sup>37</sup> Gary R. Collins: Christian Counseling “A comprehensive Guide-third Edition” (2015), 57-59

<sup>38</sup> Eric. L. Johnson. *A History of Christians in psychology*. (2000), 44-51

treated more explicitly as a disease that required both psychological and spiritual intervention (Johnson E.P & Jones, 2010).The founding of Alcoholics Anonymous (AA) in 1935 by Bill Wilson and Dr. Bob Smith marked a turning point in the treatment of addiction. The AA program included spiritual elements, such as the Twelve Steps, many of which have a clear Christian theological basis for example: "We came to believe that a power greater than ourselves could restore us to sanity".<sup>39</sup>

The late 20th century saw the establishment of formal Christian counseling programs that sought to integrate psychological theory with biblical theology. The field of Christian psychology began to take shape, where scholars and practitioners like Jay Adams and Larry Crabb developed models that blended Christian faith with professional counseling practices. In the 21st century, Christian addiction counseling has continued to evolve, with an emphasis on holistic care that integrates spiritual healing and psychological treatment. This era saw the development of comprehensive treatment programs for addiction that blend biblical principles with modern therapeutic techniques, focusing on body, mind, and spirit. Many Christian organizations, such as Celebrate Recovery (founded by John Baker in 1991) and The Salvation Army, have created Christian-based addiction recovery programs that use biblical teachings alongside professional counseling approaches like Cognitive Behavioral Therapy (CBT), Trauma-Informed Care, and 12-step programs.<sup>40</sup>

Many Christian colleges and seminaries now offer specialized programs in Christian addiction counseling and psychology. Institutions like the Newburgh Theological Seminary, Liberty University, Regent University, and The King's University offer advanced degrees and certification programs that combine

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<sup>39</sup> Johnson & Jones; Integrating Spirituality with Psychology in Christian Counseling: "Ethical Considerations. *Journal of Psychology and Christianity*", (2010) 53-55

<sup>40</sup> Jay E. Adams: *Competent To Counsel*. (2023), 68-71

rigorous psychological training with deep theological reflection on the role of spirituality in healing addiction.

## **The Role of Scripture and Prayer in Addiction Counseling Today**

Today, the role of God's Word in addiction counseling is firmly rooted in both theology and psychology, with Scripture playing a foundational role in healing, transformation, and recovery. Christian counselors regularly use biblical passages to: Challenge the beliefs that underlie addiction (e.g., identity in Christ rather than in the addiction). They promote spiritual healing through prayer, repentance, and the Holy Spirit. And equally offer hope, as seen in verses like *Romans 8:28* ("And we know that in all things God works for the good of those who love him...") to inspire strugglers to trust in God's power to overcome addiction.<sup>41</sup>

## **Historical development of Expository Preaching**

Expository preaching has a long history in Christianity, where leaders like the apostle Paul and dating back to the early church fathers such as Augustine and John Chrysostom who emphasized the importance of explaining and applying biblical texts. They saw it as a way to instruct, encourage, and edify the growing Christian communities. During the middle Ages, the practice of expository preaching decreased, and the clergy often held a monopoly on scriptural interpretation. The Bible was not readily accessible to the congregation, limiting their direct engagement with Scripture.<sup>42</sup> The Protestant Reformation in the 16th century played a pivotal role in the revival of expository preaching. Reformers like Martin Luther and John Calvin emphasized the authority of Scripture and encouraged its study and exposition. Luther's emphasis on the

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<sup>41</sup> <sup>41</sup> Jay E. Adams: *Competent To Counsel*. (2023), 68-71

<sup>42</sup> James F. Stitzinger. *The history of expository preaching*. (1992), 36-39

"priesthood of all believers" encouraged a more direct engagement with the Bible.

The Puritans in England and the Great Awakening in America in the 17th and 18th centuries were marked by powerful expository preaching. Preachers like Jonathan Edwards and George Whitefield delivered sermons that were deeply rooted in biblical exposition and had a profound impact on their congregations. The 19th and 20th centuries saw the development of various schools of homiletics (the study of preaching). Figures like Charles Spurgeon and Martyn Lloyd-Jones in the UK and D. Martyn Lloyd-Jones and Haddon Robinson in the United States promoted expository preaching as a means to convey God's Word faithfully and effectively.

Today, expository preaching remains a central feature of many Christian traditions. It has adapted to modern communication methods, incorporating multimedia tools and digital resources while maintaining its commitment to faithful biblical exposition.<sup>43</sup>

### **Historical development of Christian Counseling**

The historical context of Christian counseling can be traced back to the early church fathers such as Augustine and Gregory the Great, who emphasized the importance of pastoral care and counseling. In the middle Ages, the Catholic Church developed a system of confession and penance as a means of spiritual guidance and counseling.<sup>44</sup>

The Protestant Reformation emphasized the priesthood of all believers, encouraging individuals to seek spiritual guidance from clergy and fellow believers. This period laid the groundwork for a more personal and communal approach to counseling. The 19th century witnessed the emergence of

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<sup>43</sup> James F. Stitzinger. *The history of expository preaching*. (1992), 39-42

<sup>44</sup> Ann Kerlin. *Pastoral care; "From past to present"*. (2014), 29

pastoral counseling in response to the psychological and spiritual needs of congregants. Pioneers like Horace Bushnell and Sigmund Freud contributed to the understanding of human psychology and its intersection with pastoral care.

The 20th century saw the formalization of Christian counseling as a distinct field. Prominent figures like Clyde Narramore and Jay E. Adams played crucial roles in shaping Christian counseling as a discipline that integrated faith and psychology.<sup>45</sup>

In the 20th century, Christian counseling became a more formalized field with the establishment of organizations such as the Christian Association for Psychological Studies (CAPS) and the American Association of Christian Counselors (AACC). Today, Christian counseling is a widely recognized field that integrates biblical principles with psychological theory and practice.<sup>46</sup>

According to (David G. Myers, Stanton L. Jones, Robert C. Roberts & P. J. Watson, John H. Coe & Todd W. Hall, David Powlison, 2010) it is important to note that there have been historical tensions and debates between certain perspectives within psychology and Christianity. Some individuals argue that certain psychological theories or practices may conflict with specific religious beliefs or teachings. These tensions often arise when psychological theories or practices are seen as contradicting or challenging religious doctrines or moral values. While there may be historical tensions or conflicts between certain psychological perspectives and specific religious beliefs, there are also many psychologists and Christians who actively seek integration and dialogue between the two disciplines. Authors, contemporary scholars and

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<sup>45</sup> Jay E. Adams: *Competent To Counsel*. (2023), 45-77

<sup>46</sup> David G. Myers, Stanton L. Jones, Robert C. Roberts & P. J. Watson, John H. Coe & Todd W. Hall, David Powlison: *Five views 2<sup>nd</sup> Edition*. (2010)

practitioners have found ways of bridging the gap and find common grounds between psychology and Christianity, recognizing the potential benefits of both for understanding human nature, well-being, and personal growth. Christian psychology model originated from three different major proponents, such as Robert C. Roberts, Stephen Evans (Yong Tae Kim, 2006).

Today, Christian counseling is a well-established field that incorporates various therapeutic approaches while remaining firmly rooted in Christian faith and values. Christian counselors provide support for a wide range of emotional, psychological, and relational issues within a faith-based context.

## CHAPTER THREE

### **The Significance of God's Word in Addiction Counseling**

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#### **Why is the word of God so vital in addiction counseling?**

#### **The word of God Provides sustainable healing to the addict:**

Dr. Mark E. Shaw presents a deeply biblical framework for understanding and addressing addiction, emphasizing that God's Word plays a crucial role in the process of healing. He asserts that the Bible is the ultimate source of truth and wisdom, as it offers insight into the root causes of addiction. Addiction is not merely a behavioral issue but is rooted in spiritual problems, particularly the idolatry of the heart. In the biblical view, addiction is not simply about physical cravings or external circumstances, but about a heart that is ensnared by sin. God's Word reveals the sinful patterns and desires of the heart, which are often hidden or ignored by individuals struggling with addiction.<sup>47</sup> The word of God speaks to the deeper spiritual needs and the sinful motives driving addictive behavior. The Bible shows us how deceitful the heart of man can be.<sup>48</sup> In *Addiction Counseling*, the counselor exposes the struggler to God's Word that helps to assess and address his/her heart's desires, motives, and patterns of sin that underlie addictive behaviors. *Hebrews 4:2 stipulates:*

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<sup>47</sup> Mark E. Shaw *The Heart of Addiction: A Biblical Perspective* (2008), 57-62

<sup>48</sup> Jeremiah 17:9 KJV

***“For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intent of the heart.”***<sup>49</sup>

According to Shaw, addiction is a result of misdirected worship and an attempt to fill a void that only God can truly satisfy. But the word of God helps individuals recognize and confront their sinful responses to pain, emptiness, and longing. I so much attest to this point that Shaw raises looking at an addiction case that I observed and equally had some counseling sessions with. This individual became a victim of addiction because he battled with a past trauma that left void in him and each time he took excess drugs, according to him, he'll feel better but that's just momentary. The word of God that I exposed him to during the counseling sessions got him to a place where he started feeling that void being filled as he gradually established a relationship with Jesus Christ. This is to let us know that the word of God in counseling offers sustainable healing to the sufferer. Dr. Neil T Anderson also believes that the word of God through Scriptures, coupled with the power of the Holy Spirit, brings about a deep healing that addresses the root causes of addiction, including shame, guilt, and trauma.<sup>50</sup>

a committed relationship with Jesus Christ is a happy life on earth than any drugs can satisfy. Jesus satisfies, and the more we are growing spiritually the more we see how much God loves us. A drug free life is possible for those who have put their total trust in God.<sup>51</sup>

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<sup>49</sup> Hebrews 4:2 KJV

<sup>50</sup> Dr. Neil T. Anderson ***Winning The Battle Within: Realistic Steps To Overcoming Sexual Strong-holds.***(2008)92-99

<sup>51</sup> Stephen Van Cleave, Dr. Walter Byrd, Kathy Revell: *Counseling For Substance Abuse and Addiction.* (1987)

Gallagher recognizes that sexual addiction is often fueled by emotional wounds, such as childhood trauma, neglect, abuse, or unhealthy relationships. He believes that God's Word provides healing for these deep emotional scars. Scriptures such as Psalm 147:3 ("He heals the brokenhearted and binds up their wounds") are cited to encourage addicts to seek emotional healing through God's promises.

Rochester addresses the complex issue of pornography addiction from a Christian perspective, emphasizing the power and significance of God's Word in the process of healing and overcoming this struggle. He believes that true victory over pornography and sexual sin cannot come from mere behavior modification or self-effort but must be rooted in the transformation that comes through the power of God's Word. According to Rochester, Scripture provides the foundation for understanding both the spiritual realities of sin and the promises of deliverance that God offers. God's Word is central to changing one's desires, thoughts, and behaviors in a way that aligns with God's will.<sup>52</sup>

### **God's word convicts the addict to repent from his sinful habit**

We have to note that overcoming addiction involves repentance which is a turning away from idolatrous behaviors and a turning toward God. God's word offers clear guidance on how an addiction victim can repent and have his mind renewed.<sup>53</sup> Addiction counseling, through a biblical lens, encourages individuals to examine their lives, acknowledge their sin, and rely on God's strength to make lasting changes. Repentance is not just about stopping destructive behaviors, but about changing one's heart and desires. Anderson emphasizes that overcoming addiction is not a one-time event but an ongoing process of sanctification. God's Word plays a

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<sup>52</sup> Fred C. Rochester. ***Secret Sexual Sins: "Understanding A Christian's Desire For Pornography" (2009) 66-70***

<sup>53</sup> Romans 12:2 KJV

vital role in this process by continually shaping and transforming the individual. Regular engagement with Scripture is essential to maintaining spiritual growth and resisting future temptations.<sup>54</sup>

### **The word of God in addiction counseling comforts the struggler**

Dr. Shaw also points out that addiction often arises from unresolved suffering, pain, or trauma. The Bible acknowledges human suffering and provides comfort and purpose in the midst of it.<sup>55</sup> God uses suffering to bring about healing and deeper intimacy with Him. The understanding of the biblical view of suffering helps those in addiction recovery to process pain in a redemptive way, instead of turning to substances or behaviors as coping mechanisms. He believes that the transformative power of God's Word, when applied through the work of the Holy Spirit, is the key to breaking the chains of addiction.<sup>56</sup> The Scriptures are not only a moral guide but are living and active, able to convict, encourage, and empower those struggling with addiction to live new lives. Hebrews 4:12 remind us that God's Word is a tool for deep, inner transformation, helping individuals to break free from the grip of addiction.

### **The word of God renews the strugglers mind:**

Dr. Neil T. Anderson emphasizes the significance of God's Word in addiction counseling, particularly in the context of overcoming sexual strongholds. Anderson's approach is deeply rooted in the belief that lasting freedom from addiction, including sexual addiction, requires more than just behavioral modification; it requires a transformative renewal of the mind

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<sup>54</sup> Stephen Van Cleave, Dr. Walter Byrd, Kathy Revell: *Counseling For Substance Abuse and Addiction*. (1987)

<sup>55</sup> 2 Corinthians 1:3-4 KJV

<sup>56</sup> Mark E. Shaw ***The Heart of Addiction: A Biblical Perspective (2008), 59-63***

and spirit, which he believes can only happen through the truth of God's Word.<sup>57</sup> Anderson teaches that addiction is often rooted in lies, such as false beliefs about identity, self-worth, and the nature of sin. God's Word is presented as the ultimate source of truth that can break the chains of deception. He argues that meditating on and applying Scripture, individuals can replace the lies that fuel addiction with the truth of God's love, grace, and purpose. This renewal of the mind is essential for overcoming strongholds. The word of God holds ultimate authority in Anderson's counseling model. He believes that God's Word has the power to expose and dismantle the lies and false beliefs that underpin sinful behaviors, including addiction as stipulated in 2<sup>nd</sup> Corinthians 10: "for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds". Through the truth revealed from Scriptures, addiction victims can experience God's transformative power, which leads to freedom from the bondage of such addiction. Scripture is not just therapeutic or comforting; it is powerful and effective in breaking the strongholds of sin.

A central theme in *"Helping Others Overcome Addictions"* by Dr. Steve McVey and Dr. Mike Quarles is the importance of renewing the mind, a process the authors describe as critical to overcoming addiction. McVey and Quarles point to *Romans 12:2* ("Do not conform to the pattern of this world, but be transformed by the renewing of your mind.") as the foundation for this transformation. According to the authors, addiction is deeply tied to distorted thought patterns whether related to self-worth, control, or coping mechanisms and God's Word is the tool through which these patterns can be reshaped. Scriptures provides new ways of thinking, offers perspective on suffering and temptation. It is through this renewal that addicts can begin to experience true change, moving from

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<sup>57</sup> <sup>57</sup> Dr. Neil T. Anderson ***Winning The Battle Within: Realistic Steps To Overcoming Sexual Strong-holds.*(2008)48-60**

unhealthy, destructive patterns to more godly and healthy ways of thinking and behaving.<sup>58</sup>

**The word of God reveals the strugglers true identity which is in Christ Jesus.**

One of the central themes in Anderson's work is the idea that a person's true identity is found in Christ, not in their addiction or past mistakes. As individuals focus on Scripture, they can internalize their new identity as beloved children of God, which empowers them to reject the false identities they may have formed in the context of addiction. Knowing who they are in Christ helps them resist the temptation and the false sense of fulfillment that addiction promises. Anderson strongly emphasizes that addiction is not just a physical or psychological battle but also a spiritual one. He proclaims that God's Word is a weapon in the spiritual warfare against the enemy, who seeks to keep individuals trapped in sin. The word of God equips the addict to stand firm against the lies and temptations that leads to addiction. In "*Secret Sexual Sins*," Pastor Fred C. Rochester clearly asserts that God's Word is indispensable in overcoming pornography addiction. It is the foundation for understanding sin, the means of renewing the mind and desires, the source of healing and restoration, and the tool for spiritual warfare against temptation. Scriptures, when applied through the power of the Holy Spirit, enables the addict to experience lasting freedom and transformation. For Pastor Rochester, overcoming sexual addiction is not merely about abstaining from sinful behavior but about embracing a new identity in Christ and living in the freedom that God's Word provides.<sup>59</sup>

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<sup>58</sup> Steve Mcvey and Dr. Mike Quarles *Helping Others Overcome Addictions*. (2012), 77-79

<sup>59</sup> Fred C. Rochester. *Secret Sexual Sins: "Understanding A Christian's Desire For Pornography"* (2009) 62-70

## **God's word provides hope for the addict**

Another key point made by McVey and Quarles is that God's Word provides hope for the addict. Addiction often leads individuals to a place of hopelessness, where they feel trapped and incapable of change. However, Scripture offers the promise of God's deliverance and the assurance that He is faithful to complete the work He begins in a believer's life. Scriptures encourages the addict to rely on God's strength rather than their own, and to trust in His ability to bring them through the struggle.<sup>60</sup>

## **The word of God is potent to restore the addict**

In their approach, Lee N. June & Sabrina D. Black<sup>61</sup> reveal the power of using God's word in addiction counseling using Scriptures like *Psalms 34:18* which states: ("The Lord is close to the brokenhearted and saves those who are crushed in spirit."). This verse helps to minister healing and restoration to wounds that contribute to addiction. For example, an individual struggling with addiction might find healing by discovering that God is near to the brokenhearted and that He offers restoration through His Word. Addiction often leads to deep feelings of shame and guilt. June and Black discuss how these emotions can be overwhelming and hinder progress in recovery. God's Word, however, offers a path to healing and restoration. June and Black emphasize that through the word of God, strugglers can experience God's forgiveness and release from guilt, which is essential for moving forward in recovery.

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<sup>60</sup> Philippians 1:6 KJV.

<sup>61</sup> Lee June & Sabrina Black, *Counseling for Seemingly Impossible Problems* (2002), 47-53

## **The word of God in addiction counseling enhances the strugglers prayer life**

According to June Hunt, while initial breakthroughs can happen in counseling, sustainable recovery requires the ongoing application of God's Word through spiritual practices such as prayer, Bible study, and worship. God's word helps us to pray in times of need and to ask for strength. The addict or the struggler through the word of God would start to desire more of God than the craving for drugs or any kind of harmful substance because the word of God satisfies all our inner desires.<sup>62</sup>

### **God's word is a platform where we meet God and experience His Grace, Mercy and love.**

It is a source that strengthens, enables us to grow in faith and believe in the manifestation of God's power and to keep trusting God in our situation. It brings us to see ourselves to be sinners in need of Salvation and Forgiveness. It is the standard and the highest authority in Christian Counseling.<sup>63</sup>

### **The Word of God guides and prevents the addict from falling back into our old habits.**

It shines light on our path. It is the light in the midst of darkness. It enables us to live for Christ. The word of God guides us through our daily lives. It informs us on the decisions we make. It directs us in how we should conduct our lives as Christians. Therefore, the use of God's word in addiction counseling will strengthen the struggler's faith in Christ Jesus and serve as a guiding force in his/her life. This

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<sup>62</sup>June Hunt: *How to Defeat Harmful Habits: Freedom From Six Addictive Behaviors*. (2011) 47-86

<sup>63</sup> Lee June & Sabrina Black, *Counseling for Seemingly Impossible Problems* (2002), 47-53

will enhance sustainable healing and prevent relapses that usually occur during treatment program of addiction.<sup>64</sup>

### **Of what importance is the word of God to an addiction counselor?**

It endorses the counselor's credibility through the sustainable results that are yielded. It is the grounds of validation to the operation of the counselor.

It is the unbeatable standard that guarantees sustainable results.

It guides the counselor against mal practices and abuse of counseling ethics. The counselor might lie to you but the word of God is truthful and it is believable and trust worthy than mere words of a counselor.<sup>65</sup>

The Christian counselor also receives strength and energy from the word of God in other to be reliable and effective in the process of helping a struggler. Without the word of God, the Christian counselor will not be different from a secular counselor in their approach and operations. <sup>66</sup>

The word of God is the power of God to change lives through the working of the Holy Spirit. The word of God provides the platform for the Holy Spirit to commence change in the life of a sinner. God manifest his power of salvation in the platform of the word of God and the Christian counselor becomes the channel that God uses to convey His healing to the addict. There is no power to change lifestyle and change lives

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<sup>64</sup> Steve Gallagher *A Biblical Guide to Counseling The Sexual Addict* (2011). 31-34

<sup>65</sup> Lee June & Sabrina Black, ***Counseling for Seemingly Impossible Problems*** (2002), 47-53

<sup>66</sup> Stephen Van Cleave, Dr. Walter Byrd, Kathy Revell: *Counseling For Substance Abuse and Addiction*. (1987), 67-80

without the platform of the bible and specifically, the word of God.<sup>67</sup>

The Word gives life to the counselor to be able to serve as a channel to give life to the struggler. Those who believe the promises have life. The addict or the struggler need to be reminded of how important he or she is in the plan of God. We all need to know we are special in the eyes of God and the word of God embedded in the counselor enables him to minister effectively to the struggler.<sup>68</sup>

The Word gives wisdom to the counselor. The word of God is full of good counsel and instructions that guide our day to day lives on earth. Good counsel or word of wisdom will provide us with the best possible guide not to make wrong choices or poor decisions that has severe consequences in our relationship with God and fellow human beings in our society or community. The word of God will shape our own lifestyle and prevent us from having bad company of friends that can influence us into certain harmful habits.

The word God enables the counselor to live an exemplary life that has a lot of positive implications to his/clients.

### **The measures that have been taken to ensure that the Christian counseling practice maintains quality results and offers professional standard services**

To ensure that Christian counseling maintains quality results and adheres to professional standards, several measures have been implemented within the Christian counseling field. These measures focus on integrating faith-based principles with professional counseling practices, promoting ethical

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<sup>67</sup> Steve Gallagher *A Biblical Guide to Counseling The Sexual Addict* (2011). 31-

<sup>68</sup>June Hunt: *How to Defeat Harmful Habits: Freedom From Six Addictive Behaviors.* (2011). 74-80

standards, and providing ongoing education and accountability.

### **Accreditation and Licensing**

One of the primary ways to ensure that Christian counselors provide professional standard services is through obtaining proper accreditation and licensing. This helps ensure that counselors are trained in both the psychological and ethical aspects of counseling while also incorporating their Christian beliefs.<sup>69</sup>

### **Ethical Standards and Codes of Conduct**

Christian counselors are guided by ethical standards that align with both secular and Christian ethics. Professional counseling organizations, such as the American Counseling Association (ACA) and the American Association of Marriage and Family Therapy (AAMFT), have codes of ethics that counselors must follow (Johnson & Jones, 2010). Christian counseling organizations also develop their own guidelines, such as the AACC's Code of Ethics and the Christian Counseling and Educational Foundation (CCEF) standards.<sup>70</sup>

### **Supervision**

Ongoing supervision is critical to maintaining the professional standard of Christian counseling. Counselors are encouraged to submit to being supervised and while they grow in their domain, they are equally encouraged to participate in supervision roles. This is because continuous supervision helps counselors refine their therapeutic techniques and gain feedback from more experienced colleagues (Johnson & Jones, 2010). Supervision ensures that counselors are practicing

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<sup>69</sup> Balswick, J. O & King, P. E. Theoretical models of Christian counseling. In *The Practicing Happiness Workbook* Routledge. (2017).

<sup>70</sup> Johnson & Jones; Integrating Spirituality with Psychology in Christian Counseling: *Ethical Considerations. Journal of Psychology and Christianity*, (2010) 39-55

ethically and maintaining the integrity of their ministry while balancing professional standards with Biblical teachings.<sup>7172</sup>

### **Professional Development and Continuing Education**

To ensure counselors stay current with developments in both psychology and theology, continuing education is an essential measure. Christian counselors are encouraged to:

- Attend conferences and workshops: These help counselors stay updated on both the latest psychological approaches and emerging issues in Christian counseling.
- Pursue advanced degrees: Many Christian counselors pursue doctorates or master's degrees in counseling, theology, or psychology to deepen their knowledge and effectiveness.
- Ongoing Biblical study: To remain true to their faith-based calling, counselors also engage in Biblical study and reflection, integrating deeper theological insights into their counseling practice.

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<sup>71</sup> Johnson & Jones; Integrating Spirituality with Psychology in Christian Counseling: *Ethical Considerations*. *Journal of Psychology and Christianity*, (2010) 39-55

<sup>72</sup> Stephen Van Cleave, Dr. Walter Byrd, Kathy Revell: *Counseling For Substance Abuse and Addiction*. (1987), 82-85

## **CHAPTER FOUR**

### **The Ethical and Spiritual Similarities and Differences Between Expository Preaching and Christian Counseling**

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#### **The Ethical and Spiritual Similarities between Expository Preaching and Christian Counseling**

Expository preaching and Christian counseling are two distinct but related ministries within the Christian church. While their primary functions differ, one focuses on teaching and proclaiming the Word of God, while the other centers on providing therapeutic support. It is important to note that they share ethical and spiritual similarities rooted in their Christian faith and principles. Here are some ethical and spiritual similarities between expository preaching and Christian counseling as articulated by some authors.

#### **Incorporation of Scripture:**

Both expository preaching and Christian counseling prioritize ethical integrity by grounding their practices in the teachings of the Bible. They uphold the authority of Scripture as the moral and spiritual foundation for their work.<sup>7374</sup>

Yong Tae Kim in his Christian Counseling Model states that Biblical content is an important source for the establishment of Christian psychology, complementing the common

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<sup>73</sup> John Stott. *Between Two Worlds; The challenge of Preaching Today*. (1982), 75

<sup>74</sup> Siang-Yang Tan and Eric L. Johnson in their "*Counseling and Psychotherapy: A Christian Perspective*".(2011), 78-82

foundation which expository preaching shares with Christian counseling. He stretches further to say Christian psychologist's show their interests in biblical passages on the psychology of Jesus Christ and Pauline psychology. Regarding the psychology of Jesus Christ, he suggests the Sermon on the Mount as the perfect example. Even though the Sermon on the Mount does not include the contemporary psychological terms such as motivation, behavior, thoughts, feelings and so on, it provides very important psychological understanding about the human mind through the following terms: poor in spirit, sorrow, humble or gentle, pure in heart, peacemaker, and righteousness and so on. "It certainly does offer its own conception of human nature, an ideal of personality functioning, explanations and evaluations of actions, thoughts, and emotions, and recommendations or strategies for change".<sup>75</sup>

### **Spiritual Formation:**

Expository preaching and Christian counseling aim to facilitate spiritual growth and transformation in individuals and congregations. They both recognize the importance of personal and collective spiritual development and need for maturity. (Warren W. Wiersbe, 2007).

### **Pastoral Heart:**

Both ministries emphasize the importance of compassion, care, and pastoral sensitivity in their interactions with people. They acknowledge the significance of empathetic and loving engagement with individuals and communities.<sup>76</sup>

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<sup>75</sup> Yong Tae Kim. Christian Counseling Model: "*Christian Psychology perspective*". (2006), 933-97

<sup>76</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 86-89

### **Restorative Ministry:**

Both expository preaching and Christian counseling view their roles as contributing to the healing and restoration of individuals, families, and communities. They offer hope and support for those facing challenges and brokenness.<sup>77</sup>

### **Reliance on Prayer:**

Expository preaching and Christian counseling acknowledge their dependence on God through prayer. They seek divine guidance, wisdom, and empowerment to fulfill their respective callings.<sup>78</sup>

### **Effective Communication:**

Both ministries emphasize effective communication as a means to convey God's truth and offer support. They recognize the significance of clear, empathetic, and transformative communication.<sup>79</sup>

### **Biblical Perspective:**

Expository preaching and Christian counseling share a common biblical worldview. They approach life's challenges and issues from a biblical perspective, seeking to apply the principles and teachings of Scripture.<sup>80</sup>

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<sup>77</sup> Bryan Chapell: Christ centered preaching: *Redeeming the Expository sermon 2<sup>nd</sup> Edition*. (2005),79-83

<sup>78</sup> Everett L. Worthington. Christian marital counseling, *Eight approaches to helping couples*. (2000)105-109

<sup>79</sup> John Mac Arthur. *Rediscovering expository preaching*. (1992), 82-84

<sup>80</sup> Warren W. Wiersbe. (2007), *The Wiersbe Bible Commentary*

## **The Differences between expository preaching and Christian counseling?**

Expository preaching and Christian counseling are distinct ministries within the Christian church, each with its unique roles, goals, and ethical considerations. While they share some common ethical and spiritual principles, they also exhibit notable differences. Various authors and scholars in the fields of preaching and counseling have articulated these differences. Here are the ethical and spiritual differences between expository preaching and Christian counseling.

### **Purpose and Focus:**

The primary purpose of expository preaching is to proclaim and teach God's Word to a congregation. It focuses on scriptural exposition, teaching, and spiritual edification through sermons that expound the Bible's meaning and relevance.<sup>81</sup>

Christian counseling is primarily concerned with providing therapeutic support and guidance to individuals, couples, or families facing emotional, psychological, and relational challenges. Its focus is on addressing personal and psychological well-being, often incorporating biblical principles into the therapeutic process.<sup>82</sup>

### **Role of the Counselor/Preacher:**

The preacher's role in expository preaching is to expound and proclaim God's Word, providing spiritual instruction, exhortation, and encouragement to the congregation. The preacher acts as a teacher and spiritual leader.<sup>83</sup> The

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<sup>81</sup> John Stott. *Between Two Worlds; The challenge of Preaching Today*. (1982), 75-80

<sup>82</sup> Tan, S,Y, & Johnson. W.B, *Spiritually Oriented Cognitive-behavioral therapy*(2005)23-34

<sup>83</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 26-31

counselor's role in Christian counseling is to offer therapeutic support, listen empathetically, provide guidance, and facilitate emotional and psychological healing. Christian Counselors are trained professionals who incorporate Biblical principles into the counseling process.<sup>84</sup>

### **Confidentiality and Boundaries:**

Expository preaching does not typically involve the same level of confidentiality and boundaries as counseling. Sermons are delivered to congregations, and the preacher's role is often more public and less confidential.<sup>85</sup>

Christian counseling places a strong emphasis on confidentiality and ethical boundaries to protect the privacy and well-being of clients. Counselors adhere to strict ethical guidelines regarding the disclosure of client information.<sup>86</sup>

### **Therapeutic Techniques:**

Expository preaching primarily relies on biblical exegesis, teaching, and preaching techniques. It aims to instruct and edify through the exposition of scripture.

Christian counseling utilizes a wide range of therapeutic techniques and interventions, including cognitive-behavioral therapy, psychodynamic approaches, family systems therapy, and others, in addition to faith-based practices.<sup>87</sup>

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<sup>84</sup> Mark E. Shaw *The Heart of Addiction: A Biblical Perspective* (2008), 87-90

<sup>85</sup> Martyn Lloyd-Jones. *Preaching and Preachers*. (2012), 39-40

<sup>86</sup> Johnson & Jones; Integrating Spirituality with Psychology in Christian Counseling: *Ethical Considerations*. *Journal of Psychology and Christianity*, (2010) 53-60

<sup>87</sup> Steve Mcvey and Mike Quarles; *Helping Others Overcome Addictions* (2012), 84

### **Counseling Process vs. Preaching Service:**

Expository preaching typically occurs within the context of a worship service or sermon where the congregation receives spiritual instruction collectively.

Christian counseling involves individual or group therapy sessions that are private and tailored to the specific needs of clients, focusing on their emotional and psychological well-being.<sup>88</sup>

### **Theological Depth vs. Therapeutic Application:**

Expository preaching often emphasizes the theological depth and exegesis of scripture, seeking to provide a comprehensive understanding of biblical texts while Christian counseling prioritizes the practical application of biblical principles to address personal and psychological issues faced by individuals.<sup>89</sup>

### **How is Counseling within Pentecostal Christian denominations conducted?**

Counseling within Pentecostal Christian denominations is conducted with a strong emphasis on spirituality and the belief in the power of the Holy Spirit to bring healing and transformation. Some larger Pentecostal denominations may have established counseling ministries and guidelines, while smaller churches may rely on the pastoral staff for counseling. While counseling practices may vary among different Pentecostal groups, there are some common elements that characterize counseling within this tradition.

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<sup>88</sup> Yong Tae Kim. Christian Counseling Model: *“Christian Psychology perspective”*. (2006), 46-50

<sup>89</sup> Yong Tae Kim. Christian Counseling Model: *“Christian Psychology perspective”*. (2006), 46-50

Prayer is at the heart of Pentecostal counseling. Counselors often begin sessions with prayer, seeking divine guidance and invoking the presence of the Holy Spirit for wisdom and healing. While I worked with addiction victims, I always ensured prayers are made at the beginning and at the closure of every session and the strugglers deeply appreciated it as their faith were enhanced.<sup>90</sup>

Pentecostal counselors rely on spiritual discernment to identify the root causes of a person's struggles. They believe in the Holy Spirit's ability to reveal hidden issues and provide insight into the spiritual dimension of a person's life.

Pentecostal counseling is firmly rooted in the Bible. Counselors use scripture as the primary source of guidance and counsel. They often help clients explore relevant biblical passages to find wisdom and solutions to their problems. The counseling process incorporates faith-based principles, emphasizing trust in God's promises, reliance on scripture, and the application of biblical teachings to life's challenges.<sup>91</sup>

Pentecostal counselors may engage in spiritual warfare prayer and deliverance sessions for clients struggling with spiritual oppression, demonic influence, or generational curses. They believe in the power of prayer and the authority of believers to cast out evil spirits.

While Pentecostal counseling emphasizes spiritual aspects, it also acknowledges the importance of emotional and psychological well-being. Counselors provide emotional

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<sup>90</sup> Steve Gallagher *A Biblical Guide to Counseling The Sexual Addict* (2011).  
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<sup>91</sup> Steve Gallagher *A Biblical Guide to Counseling The Sexual Addict* (2011).  
31-34

support and guidance, often drawing from psychological principles.<sup>92</sup>

-In cases that require specialized psychological or therapeutic intervention, Pentecostal counselors collaborate with licensed mental health professionals to provide comprehensive care.

Counseling within Pentecostal denominations often involves a strong emphasis on discipleship, where individuals are guided in their spiritual journey and encouraged to become more Christ-like.

### **The ethical differences between Christian counseling practice and secular counseling practice**

Ethical differences between Christian counseling practice and secular counseling practice often stem from differing worldviews, values, and underlying principles. While both forms of counseling adhere to ethical standards, the source and application of these standards can vary. Here are some of the key ethical differences between Christian counseling and secular counseling.

-Secular counselors typically base their ethical principles on secular codes of ethics, such as those provided by organizations like the American Counseling Association (ACA) or the American Psychological Association (APA). Christian counselors integrate faith and spirituality into the counseling process. They use prayer, scripture, and spiritual discussions as part of therapy.<sup>93</sup>

-Secular counselors maintain a religion-neutral stance, avoiding the integration of religious or spiritual elements into

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<sup>92</sup> <sup>92</sup> Johnson & Jones; Integrating Spirituality with Psychology in Christian Counseling: *Ethical Considerations. Journal of Psychology and Christianity*, (2010) 53-60

<sup>93</sup> McMinn, & Campbell; Integrative Psychotherapy and Christian Counseling: *Ethical Considerations. Journal of Psychology and Theology*: (2007). 93-103

therapy. They respect client's beliefs but do not incorporate them into treatment. Secular counselors work with clients from diverse belief systems and do not impose their personal values or beliefs on clients. They prioritize client autonomy and self-determination. Informed consent in Christian counseling includes discussion of spiritual goals, such as spiritual growth, faith development and reconciliation with God.<sup>94</sup>

### **The role of culture in Christian counseling and expository preaching**

Culture plays a significant role in Christian counseling and expository preaching, influencing the way these ministries are conducted and how they resonate with diverse audiences.

#### **Role of Culture in Christian counseling:**

-In Christian counseling, culture is vital to understanding client's backgrounds, worldviews, and values. Counselors need to be culturally competent and sensitive to the unique cultural factors that shape clients beliefs and experiences.<sup>95</sup>

□-Christian counselors must recognize how cultural values and beliefs intersect with spirituality. Clients from different cultural backgrounds may have diverse interpretations of Christian teachings and spiritual practices especial in Muslim driven communities.<sup>96</sup>

-Christian counselors often adapt their approaches to be culturally sensitive. They recognize that counseling strategies

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<sup>94</sup> McMinn, & Campbell; Integrative Psychotherapy and Christian Counseling: *Ethical Considerations. Journal of Psychology and Theology*: (2007). 93-103

<sup>95</sup> John Henderson; Leaders Guide for Catching Foxes: *A Gospel-guided journey to marriage*. (2018), 78-85

<sup>96</sup> McMinn, M.R. Psychology, theology and spirituality in Christian counseling (2011), 29

that work in one cultural context may not be effective in another, and they tailor their interventions accordingly.<sup>97</sup>

### **Role of Culture in Expository Preaching:**

-In expository preaching, cultural context influences how biblical texts are interpreted and applied. Preachers need to bridge the gap between the biblical world and the contemporary cultural context of their audience.<sup>98</sup>

-Culture informs the preacher's choice of illustrations, examples, and language to make the sermon relevant and relatable to the congregation. A culturally informed approach helps establish a connection between the biblical message and the lives of the listeners.<sup>99</sup>

-Expository preachers in multicultural congregations must consider the diversity of cultures within their audience and strive for inclusivity in their sermons.

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<sup>97</sup> John Henderson; *Leaders Guide for Catching Foxes: A Gospel-guided journey to marriage*. (2018), 78-85

<sup>98</sup> Ann Kerlin. *Pastoral care; "From past to present"*. (2014), 29

<sup>99</sup> George D. Snell; *Search for a Rational Ethic* (1988), 58-72

## CHAPTER FIVE

### Expository Preaching

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Expository preaching is a style of sermon delivery that focuses on systematically explaining and expounding upon a specific passage or text from a religious scripture, typically the Bible. This approach seeks to convey the intended meaning of the text and its relevance to the lives of the listeners. Expository preaching is characterized by its commitment to the authority of the scripture and the careful examination of the historical, grammatical, and contextual aspects of the text.<sup>100</sup> Here are detailed definitions of expository preaching from different authors:

John Stott: John Stott, a prominent evangelical theologian and preacher, defines expository preaching as follows in his book "Between Two Worlds": "Expository preaching is that mode of Christian preaching that takes as its central purpose the presentation and application of the text of the Bible. All other concerns are subordinated to the central task of presenting the biblical text."<sup>101</sup>

Haddon W. Robinson: In his book "Biblical Preaching," Haddon Robinson offers this definition: "Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first

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<sup>100</sup> James F. Stitzinger. *The history of expository preaching*. (1992), 36-60

<sup>101</sup> John Stott. *Between Two Worlds; The challenge of Preaching Today*. (1982), 58-72

applies to the personality and experience of the preacher, then through him to his hearers."<sup>102</sup>

Warren W. Wiersbe: To him, "Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers."<sup>103</sup>

John MacArthur: John MacArthur, a well-known pastor and author, describes expository preaching in his book "Rediscovering Expository Preaching" as follows: "Expository preaching is the proclamation of the truth of God as mediated through and actually contained in the biblical text itself. It involves the exposition, or comprehensive explanation, of the Scripture, by the preacher, who is seeking to present the truths of the passage in their context and relation to the grand redemptive revelation in Jesus Christ."<sup>104</sup>

Charles Spurgeon: The 19th-century Baptist preacher Charles Spurgeon, in his classic work "Lectures to My Students," emphasized the importance of expository preaching by saying: "The best food for the sheep is to be found in the pastures of Holy Scripture. It is pure, fresh, nourishing, and suitable for all sorts of weather. No trader's best is comparable with it."<sup>105</sup>

### **Types of Expository Preaching**

There are many different kinds of expositional preaching. The four most common are: verse-by-verse, thematic, narrative, and topical.

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<sup>102</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 26-40

<sup>103</sup> Warren W. Wiersbe: *The Wiersbe Bible Commentary*. (2007), 33-34

<sup>104</sup> John Mac Arthur. *Rediscovering expository preaching*. (1992), 42-47

<sup>105</sup> Charles Spurgeon. *Lectures to my students* (2010), 55-59

## **Verse-by-verse preaching**

Verse-by-verse preaching is the systematic reading and explanation of a biblical text. It involves a unified book of Scripture and its piece-by-piece analysis. This type of expository preaching involves going through a book or passage of the Bible verse by verse, explaining and applying each verse before moving on to the next. This approach ensures a comprehensive understanding of the text. Haddon Robinson, in his book "Biblical Preaching," discusses this method as a way to "move through a text, explicating its content, and then applying its message."<sup>106</sup>

## **Thematic expository (or doctrinal) preaching**

Thematic preaching is an excellent form for preaching Bible doctrine. The speaker can focus on everyday topics by expounding a specific biblical text. The pastor can focus on Bible sayings on any relevant subject by a careful study and exposition of relevant biblical passages. Thematic expository preaching generally appears in a sermon series over several weeks and introduces many Scriptures focused on the same theme. Thematic messages may include as many as 10 or 12 Scripture passages in each sermon. Since the Bible tends to provide teachings on themes dispersed through different books, this form of preaching is a good way to preach the "whole counsel of God." This method also introduces new believers or unschooled unbelievers to general themes and patterns that appear throughout the Bible.<sup>107</sup>

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<sup>106</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 26-40

<sup>107</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 8-94

## **Narrative expository preaching**

Narrative preaching presents the biblical text in the form of story and follows that story to completion. A narrative sermon functions as a lengthy illustration that uses a biblical text as its beginning and end. When using this form, the speaker shares a story from the gospel such as that found in the account of Jesus and the Samaritan woman.<sup>108</sup> In telling the story, the preacher asks the listener to join in the narrative. As a result, the listener sees the fullness of Jesus' words and teachings. Jesus demonstrated the value of narrative preaching by his use of parables.<sup>109</sup>

## **Topical expository preaching**

Topical exposition generally revolves around one passage, centering on one theme. It is topical because it is usually a single message on a single subject. It is expository because it uses the biblical text as its source. Most preachers use this form on special occasions such as Mother's Day, Father's Day, and Easter, but topical preaching does not provide adequate time to address the whole counsel of God as other methods do. Topical preaching limits opportunities for presenting proper understandings of the context as opposed to verse-by-verse preaching.<sup>110</sup>

## **The characteristics of expository preachers**

While there are no universally accepted or standardized characteristics that define expository preachers, the following traits are commonly associated with expository preaching based on the teachings and writings of respected theologians, pastors, and scholars in the field of homiletics (the study of

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<sup>108</sup> John chapter 4, KJV

<sup>109</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 82-94

<sup>110</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 26-40

preaching). The following characteristics collectively define expository preachers as individuals who are dedicated to faithfully teaching and applying the Word of God, with a strong emphasis on scriptural accuracy, contextual understanding, and practical relevance. While these characteristics are based on the writings and teachings of respected figures in the field of preaching, it's important to note that different expository preachers may exhibit these traits to varying degrees based on their personal styles and ministry contexts.<sup>111</sup>

**Faithfulness to Scripture:** Expository preachers prioritize the faithful exposition of the Bible. They are committed to accurately conveying the meaning and message of the biblical text. John MacArthur emphasizes the importance of preaching that "stays close to the text and makes the text its point of origin."<sup>112</sup>

**Text-Centered Preaching:** Expository preachers center their sermons on specific passages or texts from the Bible. They allow the chosen text to guide the content and structure of their sermons. Haddon Robinson presents the role of the biblical text as the preacher's "point of contact with the hearers."<sup>113</sup>

**Contextual Understanding:** These preachers invest time in studying the historical, cultural, and literary context of the chosen text. They aim to understand the original meaning of the passage before applying it to contemporary life. Warren W. Wiersbe emphasizes the importance of understanding the context for effective preaching.

**Systematic Explanation:** Expository preachers systematically explain the chosen text, often breaking it down verse by verse

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<sup>111</sup> John Mac Arthur. *Rediscovering expository preaching*. (1992), 42-47

<sup>112</sup> John Mac Arthur. *Rediscovering expository preaching*. (1992), 42-47

<sup>113</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 26-40

or section by section. This approach ensures a thorough understanding of the text's meaning. Charles Spurgeon, in "Lectures to My Students," encourages preachers to be clear and orderly in their explanations.<sup>114</sup>

**Application-Oriented Preaching:** These preachers do not stop at explanation; they also focus on practical application. They help their congregation understand how the biblical text is relevant to their lives and how it should shape their beliefs and actions. D. Martyn Lloyd-Jones, stresses the importance of application in preaching.<sup>115</sup>

**Teaching Emphasis:** Expository preachers often have a strong teaching component in their sermons. They aim to instruct and educate their congregation, providing them with a deep understanding of the Bible's teachings. John Stott, discusses the teaching function of preaching.<sup>116</sup>

**Expository Prayer:** Some expository preachers incorporate prayer that aligns with the theme and content of their sermon. This helps the congregation connect with the message and apply it in their prayer life.<sup>117</sup>

**Humility and Dependence on the Holy Spirit:** They approach their preaching with humility, recognizing their dependence on the guidance of the Holy Spirit for understanding and conveying the message accurately.<sup>118</sup>

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<sup>114</sup> Charles Spurgeon. *Lectures to my students*; (2010) 53-62

<sup>115</sup> Martyn Lloyd-Jones. *Preaching and Preachers*. (2012), 99-108

<sup>116</sup> John Stott. *Between Two Worlds; The challenge of Preaching Today*. (1982), 66-84

<sup>117</sup> Bryan Chapell: *Christ centered preaching: Redeeming the Expository sermon 2<sup>nd</sup> Edition*. (2005),44-47

<sup>118</sup> Charles Spurgeon. *Lectures to my students*; (2010) 53-62

## **The biblical qualifications for one to be a pastor**

The Bible provides specific qualifications and characteristics for someone to be a pastor, often referred to as an overseer or elder. These passages outline the moral, spiritual, and practical standards that a person must meet to serve as a pastor or elder in a Christian congregation.

Here's a breakdown of the qualifications and characteristics for a pastor or overseer based on these passages:<sup>119</sup> These qualifications emphasize the importance of moral integrity, leadership qualities, and a deep understanding of the faith for those serving in pastoral roles within the church. It's important to note that these qualifications are set forth to ensure the health and integrity of the church and to guide the selection and evaluation of church leaders.

- **Above Reproach:** The individual must have a good reputation, free from any serious moral or ethical failings.
- **Husband of One Wife:** This phrase is often interpreted as indicating that the pastor should be a faithful and monogamous husband.
- **Sober-minded:** The pastor should be clear-headed and not given to excessive indulgence, especially in regards to alcohol.
- **Self-controlled:** This refers to the ability to exercise self-discipline in all areas of life.
- **Respectable:** The pastor should conduct themselves in a dignified and honorable manner.
- **Hospitable:** The pastor should be welcoming and generous, especially to members of the church community.
- **Able to Teach:** Pastors are expected to have a good understanding of Christian doctrine and the ability to communicate it effectively.

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<sup>119</sup> *1st Timothy 3:1-7 and Titus 1:5-9.KJV*

- **Not a Drunkard:** They should not be addicted to alcohol or given to excessive drinking.
- **Not Violent but Gentle:** The pastor should be characterized by gentleness and a non-confrontational demeanor.
- **Not Quarrelsome:** They should avoid unnecessary disputes and arguments.
- **Not a Lover of Money:** Pastors should not be motivated by greed or materialism.
- **Manage Household Well:** This includes having well-behaved children and a well-run household.
- **Not a Recent Convert:** They should have a mature and established faith.
- **Well thought of by Outsiders:** They should have a good reputation even among those outside the church.
- **Hold Firm to Sound Doctrine:** Pastors must be firmly grounded in the teachings of the Bible and be able to instruct others in sound doctrine.
- **Able to Rebuke and Correct:** They should be capable of addressing false teachings and disciplining those who oppose sound doctrine.

### **The benefits of preaching in an expository style or manner?**

Preaching in an expository style or manner offers several benefits, both for preachers and their congregations. These benefits are often discussed and supported by theologians, pastors, and homiletical scholars. These benefits contribute to the edification and spiritual maturation of both preachers and their congregations, making expository preaching a valuable approach in the ministry of the Word. Here are some of the key advantages of expository preaching.<sup>120</sup>

- **Faithful to Scripture:** Expository preaching prioritizes the faithful exposition and explanation of the Bible. John

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<sup>120</sup> James F. Stitzinger. *The history of expository preaching*. (1992), 36-39

MacArthur, emphasizes that expository preaching "stays close to the text and makes the text its point of origin." This approach ensures that the message preached is rooted in the authoritative Word of God.<sup>121</sup>

- **Contextual Understanding:** Expository preaching requires a thorough understanding of the historical, cultural, and literary context of the chosen biblical text. This deep contextual understanding helps preachers convey the original meaning of the text accurately.<sup>122</sup>
- **Clarity and Depth:** Expository preaching encourages clear and in-depth teaching of the Bible. This approach allows preachers to explore the nuances and depth of biblical passages, helping congregations gain a deeper understanding of God's Word.<sup>123</sup>
- **Doctrinal Soundness:** Expository preaching naturally lends itself to the presentation of sound theological doctrines. Preachers can use this style to communicate essential doctrinal truths found in the scriptures.<sup>124</sup>
- **Relevance to Contemporary Life:** Expository preaching not only explains the biblical text but also focuses on practical application. It helps congregations understand how the scripture is relevant to their lives and how it should shape their beliefs and actions.<sup>125</sup>
- **Spiritual Growth:** Expository preaching promotes spiritual growth among the congregation. It equips believers with a solid foundation of biblical knowledge and encourages them to apply God's Word in their daily lives.<sup>126</sup>
- **Unity and Coherence:** Preaching in an expository style often leads to a coherent and unified message within a

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<sup>121</sup> John Mac Arthur. *Rediscovering expository preaching*; (1992), 73-92

<sup>122</sup> Warren W. Wiersbe: *The Wiersbe Bible Commentary*. (2007)

<sup>123</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 72-81

<sup>124</sup> Martyn Lloyd-Jones. *Preaching and Preachers*. (2012), 99-108

<sup>125</sup> Bryan Chapell: *Christ centered preaching: Redeeming the Expository sermon 2<sup>nd</sup> Edition*. (2005), 44-47

<sup>126</sup> John Stott. *Between Two Worlds; The challenge of Preaching Today*. (1982), 66-84

sermon series. This can help congregations follow a logical and progressive exploration of a particular biblical book or theme.

- **Accountability and Accountability:** Expository preaching encourages preachers to remain accountable to the text and its intended message. It also holds them accountable to the congregation and to the stewardship of the Word of God.<sup>127</sup>
- **Engagement and Connection:** Preaching that is rooted in expository principles often engages the congregation at a deeper level. It helps listeners connect with the Word of God and its relevance to their personal faith journeys.
- **Apologetics and Evangelism:** Expository preaching can equip believers to defend their faith (apologetics) and effectively share the gospel (evangelism) by providing a solid biblical foundation and understanding of Christian doctrine.<sup>128</sup>

### **The role of the audience in expository preaching**

The audience plays a crucial role in expository preaching, and their engagement and response are essential for the effectiveness of the preaching ministry. The audience in expository preaching is not passive but actively engaged in the process. The congregation's active participation is essential for the Word of God to bear fruit in their lives and for the overall effectiveness of the preaching ministry.<sup>129</sup> Here are several key roles that the audience plays in expository preaching:

- **Listening and Receiving:** The primary role of the audience is to listen attentively and receive the message with an open heart and mind. Active and engaged listening is

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<sup>127</sup> Charles Spurgeon. *Lectures to my students*; (2010) 53-62

<sup>128</sup> Charles Spurgeon. *Lectures to my students*; (2010) 53-62

<sup>129</sup> Haddon W. Robinson. *Biblical Preaching: "The Development and delivery of expository messages"* (2014), 72-81

necessary for understanding and internalizing the biblical teaching presented by the preacher.

- **Discernment:** The audience has the responsibility to discern the truthfulness and accuracy of the preached message. They should compare what they hear with the content of the scripture to ensure that the preacher is faithfully expounding the Word of God.
- **Application:** Expository preaching aims to provide practical application of biblical principles to the lives of the audience. The congregation's role is to consider how the message applies to their individual circumstances and to take steps to apply it in their daily walk with God.
- **Response and Obedience:** The congregation's response to the preached Word is critical. They are called to obey God's commands and respond to His calling as presented in the sermon. This may involve repentance, commitment, or taking specific actions in response to the message.<sup>130</sup>
- **Prayer and Worship:** The audience has a role in responding to expository preaching through prayer and worship. They can express their worship and gratitude to God for His Word and seek His guidance and empowerment for living out the message.
- **Engagement with Scripture:** Expository preaching encourages the congregation to engage with the Bible both during and after the sermon. This includes reading and studying the passages under consideration and searching the Scriptures to confirm the preached message's accuracy.
- **Feedback and Questions:** An engaged audience may have questions or seek clarification on aspects of the sermon. Providing feedback and asking questions in a respectful and humble manner can contribute to deeper understanding and growth.<sup>131</sup>

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<sup>130</sup> Ann Kerlin. *Pastoral care; "From past to present"*. (2014), 46-51

<sup>131</sup> <sup>131</sup> Martyn Lloyd-Jones. *Preaching and Preachers*. (2012) 63-73

- **Encouragement and Accountability:** Congregational members can play a role in encouraging one another to apply the preached Word and hold each other accountable for living out the principles taught in the sermon.<sup>132</sup>
- **Teaching and Discipleship:** The audience can extend the impact of expository preaching by sharing what they have learned with others and engaging in discipleship relationships to further explore and apply the teachings of the Bible.
- **Support for the Preacher:** Encouraging and supporting the preacher through prayer and affirmation can inspire continued faithful expository preaching. Knowing that the congregation is engaged and benefiting from the sermons can motivate the preacher.

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<sup>132</sup> Martyn Lloyd-Jones. *Preaching and Preachers*. (2012) 63-73

## CHAPTER SIX

### Christian Counseling

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Christian counseling is a form of counseling that integrates Christian faith and biblical principles with psychological theories and therapeutic techniques to address emotional, mental, relational, and spiritual issues. It is often provided by trained counselors or therapists who are also committed Christians. Christian counseling seeks to help individuals, couples, or families find healing, growth, and solutions within the framework of their Christian beliefs and values.<sup>133</sup>

Christian counseling is also viewed as; "a form of professional counseling that integrates the wisdom of psychology with the truths of the Christian faith, recognizing the importance of both faith and science in understanding and addressing the multifaceted issues faced by individuals, couples, and families."<sup>134</sup>

#### **The key Aspects of Christian Counseling**

According to Christian counseling authors like Yong Tae Kim, John W. Engel, Luon J. Mathews, Vivian Halverso, Mc Minn, Tan, S & Johnson W.B, and many others, the following key aspects must be associated with Christian counseling.

- **Integration of Faith and Psychology:** Christian counseling seeks to integrate Christian faith and biblical principles with psychological knowledge and therapeutic

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<sup>133</sup> Yong Tae Kim. Christian Counseling Model: "*Christian Psychology perspective*". (2006), 31-40

<sup>134</sup> American Association of Christian Counselors, "About AACC" 2011.

techniques. It recognizes that faith and science can complement each other in addressing mental and emotional well-being.<sup>135</sup>

- **Biblical Foundation:** Christian counselors often use the Bible as a foundational source of guidance and wisdom for addressing various issues. They may draw on biblical passages, principles, and narratives to help clients navigate their challenges.<sup>136</sup>
- **Spiritual Growth:** Christian counseling places a strong emphasis on spiritual growth and transformation. It helps individuals deepen their relationship with God, understand their identity in Christ, and align their lives with biblical values.<sup>137</sup>
- **Holistic Approach:** Christian counseling takes a holistic approach to healing, considering the emotional, mental, relational, and spiritual aspects of a person's life. It recognizes that addressing spiritual needs can have a positive impact on emotional and mental well-being.<sup>138</sup>
- **Respect for Client Beliefs:** Christian counselors respect the beliefs and values of their clients, whether or not they share the same faith. They provide a safe and non-judgmental space for clients to explore their concerns and seek solutions.
- **Ethical Standards:** Christian counselors adhere to ethical standards established by professional counseling associations, such as the American Association of Christian Counselors (AACC). These standards ensure the quality and integrity of the counseling process.<sup>139</sup>

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<sup>135</sup> Yong Tae Kim. Christian Counseling Model: "Christian Psychology perspective". (2006), 31-40

<sup>136</sup> McMinn, M.R. *Psychology, theology and spirituality in Christian counseling* ; (2011), 29

<sup>137</sup> Tan, S,Y, & Johnson. W.B, *Spiritually Oriented Cognitive-behavioral therapy*; (2005)23-24

<sup>138</sup> Johnson & Jones; Integrating Spirituality with Psychology in Christian Counseling:*Ethical Considerations. Journal of Psychology and Christianity*, (2010) 53-55

<sup>139</sup> American Association of Christian Counselors, "About AACC" 2011.

- **Professional Training:** Christian counselors typically have formal training in counseling or psychology, often holding degrees in these fields. They may also pursue additional training in Christian counseling to integrate faith into their practice.<sup>140</sup>
- **Pastoral Counseling:** Some Christian counselors may have a pastoral background and offer counseling services within a church or ministry context. They provide spiritual guidance and support to individuals and couples facing various challenges.<sup>141</sup>
- **Collaboration with Clergy:** Christian counselors may collaborate with pastors and clergy members to provide holistic care to individuals within a church community. This collaboration can address both spiritual and emotional needs.<sup>142</sup>
- **Confidentiality and Professionalism:** Christian counselors maintain confidentiality and professionalism in their practice, similar to secular counselors, to create a safe and trust-based counseling environment.

## **The Role and Purpose of Christian Counseling**

The role of Christian counseling involves providing therapeutic support, guidance, and spiritual companionship within a Christian framework. Its purpose is to promote healing, personal growth, reconciliation, and the integration of faith with emotional and psychological well-being. Christian counselors play a vital role in helping individuals navigate life's challenges while maintaining ethical integrity and upholding Christian values.<sup>143</sup>

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<sup>140</sup> Yong Tae Kim. Christian Counseling Model: “*Christian Psychology perspective*”. (2006), 62-70

<sup>141</sup> Steve Gallagher: *A Biblical Guide to Counseling The Sexual Addict* (2011), 102-122

<sup>142</sup> Ann Kerlin. *Pastoral care; “From past to present”*. (2014), 33-37

<sup>143</sup> Yong Tae Kim. Christian Counseling Model: “*Christian Psychology perspective*”. (2006), 31-40

**Mark R. McMinn**, a prominent figure in the field of Christian counseling, describes the role of Christian counselors as "caregivers of souls." He emphasizes that Christian counselors provide a safe and supportive environment for individuals to explore their emotional, psychological, and spiritual struggles within the context of their. He argues that the purpose of Christian counseling is to promote healing, personal growth, and reconciliation through the integration of psychological insights and Christian principles. It aims to facilitate the transformation of individuals, fostering mental, emotional, and spiritual well-being.<sup>144</sup>

**Siang-Yang Tan and Eric L. Johnson**, in their collaborative work, emphasize the role of Christian counselors as "spiritual companions." They see Christian counselors as guides who help individuals navigate the complexities of life by addressing their emotional and psychological concerns within a Christian framework. Tan and Johnson assert that the purpose of Christian counseling is to facilitate spiritual and psychological growth. It seeks to help individuals develop a deeper understanding of themselves, their relationships, and their faith, ultimately leading to greater personal and spiritual maturity.<sup>145</sup>

**Everett L. Worthington Jr.**, a psychologist and researcher, highlights the role of Christian counselors in providing "hope-focused" therapy. He underscores the importance of Christian counselors in offering hope to individuals facing adversity and emotional challenges. Worthington argues that the purpose of Christian counseling is to help clients find hope, healing, and restoration through the application of therapeutic techniques

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<sup>144</sup> McMinn, M.R. Psychology, theology and spirituality in Christian counseling (2011), 29-52

<sup>145</sup> Tan, S,Y, & Johnson. W.B, Spiritually Oriented Cognitive-behavioral therapy; (2005)23-35

and Christian principles. It aims to strengthen faith, relationships, and emotional well-being.<sup>146</sup>

**Judith H. Coche**, a licensed professional counselor, emphasizes the role of Christian counselors as ethical and empathetic guides. She stresses the importance of maintaining ethical boundaries and confidentiality in the counseling relationship. To her, the purpose of Christian counseling includes upholding ethical standards and providing a safe space for clients to explore their concerns. It aims to promote healing, personal growth, and ethical decision-making within the context of Christian faith.<sup>147</sup>

### **The different models of Christian counseling**

Christian counseling encompasses a range of models and approaches that integrate Christian faith and principles with psychological theory and counseling techniques. Different Christian counselors and organizations may adopt various models based on their theological perspectives and training. It's important to note that Christian counselors may draw from multiple models and adapt their approach based on the unique needs and beliefs of their clients. The integration of Christian faith with counseling techniques is a dynamic and evolving field within the broader context of counseling and psychotherapy. Below are some common models of Christian counseling.<sup>148</sup>

- **Integration Model:** The integration model seeks to integrate Christian faith with the insights of psychology. It emphasizes the compatibility between faith and science. It

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<sup>146</sup> Everett L. Worthington. Christian marital counseling, *Eight approaches to helping couples*. (2000), 72-85

<sup>147</sup> Judith H. Coche: "Ethical Decision Making in Therapy"; (2011), 55-92

<sup>148</sup> Johnson & Jones; Integrating Spirituality with Psychology in Christian Counseling: *Ethical Considerations*. *Journal of Psychology and Christianity*, (2010) 53-55

provides insights into the integration of psychology and Christian faith.<sup>149</sup>

- **Biblical Counseling Model:** This model emphasizes the sufficiency of Scripture for addressing life's challenges. Jay E. Adams is a prominent proponent of biblical counseling and has written extensively on this approach.<sup>150</sup>
- **Cognitive-Behavioral Therapy (CBT) with Christian Integration:** Christian counselors often use CBT techniques while integrating Christian values and principles.<sup>151</sup>
- **Person-Centered Counseling with Christian Integration:** This model combines the client-centered approach developed by Carl Rogers with Christian beliefs and values.<sup>152</sup>
- **Pastoral Counseling Model:** Pastoral counseling is often provided by pastors or clergy members within a church context. It involves offering spiritual guidance and support to individuals facing various challenges.<sup>153</sup>
- **Family Systems Therapy with Christian Integration:** Christian counselors may use family systems therapy techniques while incorporating Christian principles to address family and relational issues.<sup>154</sup>

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<sup>149</sup> Yong Tae Kim. Christian Counseling Model: “*Christian Psychology perspective*”. (2006), 31-40

<sup>150</sup> Jay E. Adams: “Competent to Counsel.” (2002), 57-93

<sup>151</sup> Tan, S,Y, & Johnson. W.B, Spiritually Oriented Cognitive-behavioral therapy, (2005), 77-89

<sup>152</sup> Everett L. Worthington. Christian marital counseling, *Eight approaches to helping couples*. (2000), 72-85

<sup>153</sup> The American Association of Pastoral Counselors (AAPC) (2011).

<sup>154</sup> John Henderson; Leaders Guide for Catching Foxes: *A Gospel-guided journey to marriage*. (2018), 66-72

**Christian Cognitive Therapy (CCT):** CCT is a model that integrates cognitive therapy with Christian beliefs and practices.<sup>155</sup>

### **The characteristics of a Christian Counselor**

The following characteristics collectively define the character of a Christian counselor;

- **Spiritual Maturity:** Christian counselors are expected to demonstrate a strong and mature faith in Christ. They are to lead by example in their personal relationship with God.
- **Compassion and Empathy:** Compassion and empathy are essential qualities for Christian counselors. They should genuinely care for the well-being of their clients and demonstrate empathy in understanding their struggles.<sup>156</sup>
- **Humility:** Humility is a character trait that allows Christian counselors to approach their work with a teachable spirit, acknowledging their limitations and seeking guidance from God.
- **Ethical Integrity:** Ethical integrity is paramount for Christian counselors. They are expected to adhere to ethical standards and maintain the highest level of integrity in their professional practice.<sup>157</sup>
- **Non-Judgmental Attitude:** Christian counselors should exhibit a non-judgmental attitude, creating a safe and accepting space for clients to share their struggles and concerns without fear of condemnation.<sup>158</sup>
- **Trustworthiness:** Trust is fundamental in the counseling relationship. Christian counselors must be trustworthy,

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<sup>155</sup> McMinn, M.R. *Psychology, theology and spirituality in Christian counseling*. (2011), 45-60

<sup>156</sup> Everett L. Worthington. *Christian marital counseling, Eight approaches to helping couples*. (2000), 72-85

<sup>157</sup> Judith H. Coche: "*Ethical Decision Making in Therapy*"; (2011), 55-92

<sup>158</sup> Steve Mcvey and Dr. Mike Quarles: *Helping Others Overcome Addictions*; (2012) 48-92

ensuring confidentiality and keeping their commitments to clients.<sup>159</sup>

- **Emotional Resilience:** Christian counselors often deal with clients' emotional pain and challenges. They need emotional resilience to effectively handle these situations without becoming overwhelmed.<sup>160</sup>
- **Communication Skills:** Effective communication skills are essential for Christian counselors to build rapport, facilitate understanding, and guide the counseling process.<sup>161</sup>
- **Cultural Sensitivity:** Christian counselors should be culturally sensitive and respectful of the diverse backgrounds and experiences of their clients. They should avoid imposing their own cultural norms and biases.<sup>162</sup>
- **Prayerful Dependence:** Christian counselors often integrate prayer into their counseling practice. They rely on prayer for guidance, wisdom, and discernment in helping clients.<sup>163</sup>

### **The nature of counseling practices**

The nature of counseling practices encompasses various aspects that define the profession and the process of counseling. Counseling is a dynamic and evolving field that focuses on helping individuals, couples, families, or groups address emotional, psychological, relational, and personal

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<sup>159</sup> Steve Mcvey and Dr. Mike Quarles: *Helping Others Overcome Addictions*; (2012) 48-92

<sup>160</sup> Tan, S,Y, & Johnson. W.B, *Spiritually Oriented Cognitive-behavioral therapy*; (2005)23-24

<sup>161</sup> Gary R. Collins: *A Brief History of Christian Counseling* (20150), 72-83

<sup>162</sup> John Henderson; *Leaders Guide for Catching Foxes: A Gospel-guided journey to marriage.* (2018), 66-72

<sup>163</sup> Everett L. Worthington. *Christian marital counseling, Eight approaches to helping couples.* (2000), 72-85

challenges. Here are key elements that describe the nature of counseling practices:<sup>164</sup><sup>165</sup>

- **Therapeutic Relationship:** The foundation of counseling is the therapeutic relationship between the counselor and the client. It is characterized by trust, empathy, rapport, and a safe space for clients to share their concerns and feelings. Counseling is client-centered, meaning that the client's needs, goals, and perspectives are central to the counseling process. Counselors adapt their approach to meet the unique needs of each client.<sup>166</sup>
- **Confidentiality:** Maintaining confidentiality is a fundamental ethical principle in counseling. Counselors are obligated to protect the privacy of their clients and not disclose information without the client's informed consent or when required by law.
- **Empowerment:** Counseling aims to empower clients by helping them gain insight into their challenges, develop coping skills, and make informed decisions. It encourages clients to take an active role in their own personal growth and problem-solving.
- **Assessment and Diagnosis:** Counselors often conduct assessments and, in some cases, diagnose mental health conditions. Assessment tools and clinical evaluations help counselors better understand their clients' issues and tailor interventions accordingly.
- **Ethical Standards:** Professional counselors adhere to a code of ethics that guides their practice. Ethical standards include principles related to informed consent, confidentiality, boundaries, and competence, among others.

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<sup>164</sup> Yong Tae Kim. Christian Counseling Model: *“Christian Psychology perspective”*. (2006), 31-40

<sup>165</sup> Neil T. Anderson: ***Winning The Battle Within: Realistic Steps To Overcoming Sexual Strong-holds***. (2008), 58-71

<sup>166</sup> Yong Tae Kim. Christian Counseling Model: *“Christian Psychology perspective”*. (2006), 31-40

- **Multicultural Competence:** Counselors must be culturally competent and sensitive to the diverse backgrounds, values, and beliefs of their clients. This includes addressing issues related to cultural identity, social justice, and equity.
- **Evidence-Based Practices:** Effective counseling practices are grounded in research and evidence-based approaches. Counselors use interventions and techniques that have been shown to be effective in addressing specific issues.
- **Continuing Education:** The counseling field is constantly evolving. Counselors engage in ongoing professional development and education to stay informed about the latest research, techniques, and ethical standards.
- **Supervision and Consultation:** Many counselors receive supervision and consultation from experienced professionals to ensure the quality of their work and to address challenging cases.
- **Self-Care:** Counselors recognize the importance of self-care to prevent burnout and maintain their own emotional and mental well-being. They practice self-care strategies to manage the demands of their profession.
- **Scope of Practice:** The scope of practice for counselors may vary based on their training and credentials. Some counselors focus on specific areas, such as marriage and family counseling, substance abuse counseling, or career counseling.
- **Interdisciplinary Collaboration:** In some cases, counselors collaborate with other professionals, such as psychologists, psychiatrists, or social workers, to provide comprehensive care for clients with complex needs.
- **Goal-Oriented:** Counseling is typically goal-oriented, with counselors and clients collaboratively setting specific objectives for counseling and working toward achieving them.
- **Empathy and Active Listening:** Effective counselors are skilled in empathetic listening, actively engaging with clients to understand their experiences and emotions.

## **The ethical and spiritual benefits of Christian counseling to a client and the community**

Christian counseling can offer ethical and spiritual benefits to both individual clients and the broader community. These benefits are rooted in the integration of Christian faith, values, and ethical principles with the counseling process.<sup>167</sup>

### **Benefits to Individual Clients:**

- **Spiritual Integration:** Christian counseling provides clients with the opportunity to integrate their faith and spirituality into the counseling process. This integration can lead to a deeper sense of purpose, identity, and connection with one's beliefs.<sup>168</sup>
- **Spiritual Growth:** Clients may experience spiritual growth and transformation through Christian counseling. They can gain a better understanding of their faith, develop a closer relationship with God, and explore how their spirituality informs their daily life.
- **Holistic Healing:** Christian counseling addresses the whole person, including the emotional, psychological, relational, and spiritual dimensions. Clients can experience holistic healing and find solutions that align with their faith values.<sup>169</sup>
- **Ethical Guidance:** Christian counselors adhere to ethical principles that align with Christian values. Clients can trust that their counselor will provide ethical guidance and maintain confidentiality while respecting their beliefs and values.
- **Hope and Encouragement:** Christian counseling often emphasizes hope, encouragement, and the belief in

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<sup>167</sup> Neil T. Anderson: ***Winning The Battle Within: Realistic Steps To Overcoming Sexual Strong-holds.*** (2008), 58-71

<sup>168</sup> Steve Mcvey and Dr. Mike Quarles: *Helping Others Overcome Addictions;* (2012)

<sup>169</sup> Lee June & Sabrina Black, ***Counseling for Seemingly Impossible Problems*** (2002), 28-29

God's transformative power. Clients may find comfort and inspiration in knowing that their challenges can be overcome with faith and support.

- **Coping Strategies:** Clients can learn healthy coping strategies rooted in their faith to navigate life's difficulties. They may develop spiritual practices such as prayer, meditation, and Scripture reading to manage stress and emotional struggles.<sup>170</sup>
- **Forgiveness and Healing:** Christian counseling can assist clients in the process of forgiveness and healing, both of themselves and others. The Christian faith places a strong emphasis on forgiveness, reconciliation, and grace.
- **Community Support:** Clients may be connected to supportive Christian communities and resources through Christian counseling. This can provide them with additional sources of encouragement and social support.

### **Benefits to the Community**

- **Enhanced Well-Being:** As individuals receive effective Christian counseling and experience personal growth and healing, they contribute to the overall well-being of their families and communities. Healthy individuals are better equipped to serve and support others.<sup>171</sup>
- **Stronger Families:** Christian counseling can strengthen families by addressing issues related to marriage, parenting, and family dynamics. Healthy families contribute to healthier communities.
- **Conflict Resolution:** Christian counseling can help resolve conflicts within families and communities. It encourages

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<sup>170</sup> Steve Mcvey and Dr. Mike Quarles: *Helping Others Overcome Addictions*; (2012)

<sup>171</sup> Lee June & Sabrina Black, *Counseling for Seemingly Impossible Problems* (2002), 28-34

reconciliation and peacemaking based on Christian principles of forgiveness and love.<sup>172</sup>

- **Mental Health Awareness:** Christian counseling can promote mental health awareness within the Christian community. It reduces the stigma surrounding mental health issues and encourages seeking help when needed.
- **Service and Outreach:** Individuals who have benefited from Christian counseling may be more inclined to engage in community service and outreach, reflecting their spiritual values of love, compassion, and service to others.
- **Support Networks:** Christian counseling can foster the development of support networks within churches and faith-based organizations. These networks provide a safety net for those in need within the community.
- **Crisis Intervention:** Christian counselors may provide crisis intervention and support during times of community-wide distress or crises. They can offer spiritual and emotional guidance to those affected.<sup>173</sup>

### **The roles of counselees in counseling practice**

The role of the counselee (client) in the counseling process is crucial to its effectiveness. Different authors and experts in the field of counseling have highlighted various roles and responsibilities that clients should actively engage in during counseling. These roles are essential for the therapeutic relationship and the counseling process to be successful.<sup>174</sup>

- Clients are expected to be active participants in the counseling process. They should engage in the

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<sup>172</sup> David G. Myers, Stanton L. Jones, Robert C. Roberts & P. J. Watson, John H. Coe & Todd W. Hall, David Powlison: *Five views 2<sup>nd</sup> Edition*. (2010)

<sup>173</sup> Mark E. Shaw ***The Heart of Addiction: A Biblical Perspective (2008), 67-92***

<sup>174</sup> John Henderson, Eric W. Owens and Richard D. Parsons, Yong Tae Kim, Mc Minn M.R and others.

dialogue, share their thoughts and feelings, and actively collaborate with the counselor.

- Counselees are encouraged to engage in self-reflection, exploring their thoughts, emotions, and behaviors. They should be willing to examine their experiences and gain insight into their challenges.
- Clients play a role in setting goals for counseling. They should identify what they hope to achieve through counseling and communicate these goals to the counselor.
- Clients are expected to be honest and open with the counselor. They should share their concerns, experiences, and feelings truthfully to facilitate effective counseling.
- Counselees have the responsibility to advocate for themselves and their needs in counseling. They should express their preferences, boundaries, and any concerns they may have regarding the counseling process.
- Clients should collaborate with the counselor in exploring and implementing strategies for change and growth. They play an active role in decision-making and problem-solving during the counseling process.
- Clients should provide feedback to the counselor regarding their experiences with the counseling process. Effective communication helps the counselor understand the client's needs and preferences.
- Counselees are responsible for their commitment to change and growth. They should be willing to explore new perspectives, try out new behaviors, and make efforts to address their concerns.
- Clients should apply the skills and insights gained in counseling to their daily lives. They play a role in transferring what they've learned in sessions to real-life situations.
- Clients have a role in practicing self-care and self-compassion outside of counseling sessions. This

includes implementing strategies to manage stress, maintain mental health, and support their well-being.

### **A piece from Yong Tae Kim's Christian Counseling Model**

The Christian counseling model presented by Yong Tae Kim offers a holistic approach to healing and transformation. He stated that the integration between psychology and Christianity had been a hot issue for Christian counselors since mid-1970s and the movement of integration had been developed in reaction to the acceptance of psychology in the area of pastoral counseling without any criticism about psychology from the Christian viewpoint.

Yong Tae Kim after examining the existing models of Christian counseling, stated that there are four different models that stand out which are: level-of-explanation model, integration model, Christian psychology model, and biblical counseling model (Johnson, and Jones, 2000). According to Yong Tae Kim, each model presents a different view about human nature, science and Christianity, personality theories, psychopathologies, and counseling directions. Even though the different models present their own positions, boundaries among the models are not clear. Related issues are not clearly distinctly presented through the models. He finally chose the Christian psychology model presented through the following: psychology and Christianity, theory of personality, major pathologies, and counseling.<sup>175</sup>

Christian Counseling is related to the standard that is suggested in the Bible. Counseling is reorienting or redirecting work according to the prescribed Christian virtue. Hence, counseling has two different stages of redirection and further development. This idea is well expressed by Larry Crabb (1977). He sees counseling having two different stages of

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<sup>175</sup> Yong Tae Kim. Christian Counseling Model: "*Christian Psychology perspective*". (2006)

“move over” and “move up.” Move over means that clients should be guided to the path of righteousness. Because of disobedience, clients do not follow the way of truth. The first work of a counselor is guidance or directing the client to the path of truth. Once the client has made a “move over,” then the client should grow up to the level of glorification. This is the second stage that is related to development and maturity. All humans fall short of God’s glory. Therefore, humans should grow up to the level of God’s standard. The Christian virtue is already expressed in the Bible. This type of counselors can make the clients follow the path of the Christian virtue. The counseling is summarized as evangelism and sanctification. Christian counselors should evangelize people who do not believe in God. After they accept Jesus Christ, they should move themselves up to level of maturity in Jesus. The model for counseling is already shown in the Bible through God’s salvation process. God has sent his only son Jesus Christ for the restoration of humans. God emptied himself and incarnated through the human Jesus. He died for us and was resurrected from death. God incarnated to reconcile humans with God. This is the remedy for the separation of humans from God. Jesus’ atonement means forgiveness of human sins and restoration into the state of son and daughter-ship to God. God already started the remedial program for the sake of humans when humans did not even know their sins and separation.

Therefore, Christian counseling is patterned exactly after the model of God’s action. The purpose of God’s remedial action is restoration of the original state of humans. Like God’s action, the purpose of counseling is to initiate the remedial process of restoring the human personality into original state in the Garden of Eden. Counseling according to the Christian psychology model can be divided into two different activities. The first one is evangelism as a counseling activity. In order to do this, education and challenge are the most important intervention strategies. If a client does not have any idea of who God is and what Jesus Christ did for sinful humanity,

then a counselor should teach him or her the basic concepts of what Christianity is about. After teaching the basic concepts of Christianity, the counselor guides the client to accept Jesus Christ as his/her Savior. In case of refusal to accept Jesus as Lord, then the counselor can use the intervention strategy of challenge or confrontation. If the confrontation or challenge fails, then counseling ends. The second one is sanctification as another counseling activity. In this case, Roberts explains, counseling consists of “strategies for encouraging the patient to associate himself with this better self and dissociate himself from what is dysfunctional in him”. In other words, counseling intervention is to encourage the client to fight against the sinful nature or dysfunctions and to promote Christian virtues.<sup>176</sup>

For this purpose, Christian counselors could borrow different kinds of techniques from already developed secular theories such as cognitive school, psychodynamic school, humanistic school, and family school. In this sense, Christian psychology model accepts some concepts and techniques from secular counseling theories. Larry Crabb (1975) states this point clearly as follows: “I strongly object to counselors who in the name of Scripture deny Rogers any hearing whatsoever . . . . The problem with Rogers is less with what he does and more with what he does not do.” In the counseling process, Christian psychologists could utilize the eclectic approach in adapting various techniques from different theories and positions. Larry Crabb (1977) suggests a model of Christian counseling.<sup>177</sup>

He also suggests levels and stages of counseling. These levels of counseling include: problem feelings, problem behaviors, and problem thinking. The first level is related to problem

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<sup>176</sup> Yong Tae Kim. Christian Counseling Model: “*Christian Psychology perspective*”. (2006), 31-40

<sup>177</sup> Yong Tae Kim. Christian Counseling Model: “*Christian Psychology perspective*”. (2006), 31-40

feelings. In order to deal with this problem, encouragement is necessary. Through encouragement, problem feelings should be changed into biblical feelings. The second level is problem behavior. In order to change the problem behavior, exhortation is necessary in the process of counseling. Through exhortation, problem behavior could be changed into biblical behavior. The third level is problem thinking. In order to change problem thinking, enlightenment is necessary in the counseling process. If the client is enlightened, then he/she will think biblically. In terms of counseling stages, Crab suggests seven different steps: identifying problem feelings, identifying problem behaviors, identifying problem thinking, clarifying biblical thinking, securing commitment, planning and carrying out biblical behaviors, and identifying spirit-controlled feelings.

## **Conclusion**

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This thesis has explored how Scripture functions as a central resource for those struggling with addiction, emphasizing that addiction is not merely a psychological or physical issue but a deeply spiritual one that requires the redemptive power of God. The integration of God's Word into the practice of addiction counseling is vital for providing a comprehensive, holistic approach to recovery. Scripture offers not only the framework for understanding addiction but also the hope of freedom that is available through Christ. By engaging both preaching and counseling, the church can offer a multifaceted approach to addiction recovery—one that addresses the spiritual, emotional, psychological, and practical aspects of healing.

This thesis has demonstrated that God's Word is indispensable in Christian addiction counseling. The study has shed enough light on the gap in the ethical and spiritual differences in expository preaching and Christian counseling so much such that any pastor or clergy that casually treated the subject of Christian counseling now sees the need to embrace the professionalism required in the domain of Christian counseling which requires deep roots in the field of psychology. The study has laid enough emphasis on professional aptness of Christian counselors and this alone will go a long way to curb the misrepresentation of counseling and equally minimize negative outcomes in Christian communities. The need to go after the knowledge and skills needed to navigate the Christian counseling domain has been clearly spelt out and the outcomes of this study can only be positive as seen below:

**Outcomes:**

One of the key outcomes of this research is a deeper understanding of how God's Word functions as a central resource in Christian addiction counseling. The study affirms that addiction is not merely a behavioral or psychological disorder, but also a spiritual bondage that requires intervention from God. Scripture provides the framework for addressing addiction as a sin issue offering repentance, forgiveness, healing, and restoration through Christ. The research shows that the Bible serves as:

- A diagnostic tool for identifying the spiritual roots of addiction, such as idolatry, brokenness, and sin.
- A transformative tool for renewing the mind, guiding individuals toward freedom from addiction through God's grace and the work of the Holy Spirit.
- A source of hope and empowerment, helping individuals break free from destructive patterns through the promises and truths found in Scripture (e.g., 1 Corinthians 10:13, John 8:36).

- I am hoping to see the Christian community engage more into the field of Christian Counseling and also accept the importance of Christian Counseling in our walk with Jesus Christ. I also hope to see that more pastors who are expository preachers get into education programs in counseling to achieve the necessary competence that is needed to be a good Christian counselor.

- The more awareness is created in our Christian communities that there is nothing wrong to seek counseling, and that we do not necessarily have to be in problems before seeking counsel, the more valuable Christian counseling will become.

-Through this project more youths in the communities will discover the value of Christian counseling for through

Christian counseling, there is a possibility for them to find their purpose and learn how to prioritize their goals and effectively maximize the essence of their living.

## **Recommendations**

I recommend that Christian counselors should create Awareness of the necessity for Christian counseling in their own congregation. This will likely help to improve the quality of Christian Counseling in our Christian communities and also improve the mental health of our beloved brothers and sisters within our Christian communities.

The church can have counseling days within the church calendar that will help to ensure that anyone who is willing can meet a Christian counselor. Christian counseling might be expensive and not everyone can afford it but with the assistance of the church to have days within the church calendar this will be of great help to the development of the congregants in ethical and spiritual life.

Pastors and Clergy who are convicted that they have been called in the domain of Christian counseling should undergo professional counseling training where they will be well equipped to serve the Christian communities with much competence and yield massive transformational results.

Churches and counseling organizations should implement accountability structures to ensure that pastors and counselors adhere to ethical guidelines. Regular supervision and peer support can help maintain ethical integrity.

Create platforms for collaboration between pastors and Christian counselors within faith communities. Encourage dialogue and joint efforts to address the holistic needs of congregants.

-Pastors and Christian counselors should engage in continuous professional development to stay updated on best

practices, ethical standards, and emerging research in their respective fields.

The recommendations provided offer practical steps for Christian leaders, counselors, and ministries to effectively engage with individuals struggling with addiction. By integrating biblical truths, psychological understanding, and ethical care, the church can create an environment conducive to healing and spiritual transformation. These recommendations call for a collaborative, compassionate, and biblically grounded approach to addiction recovery—one that recognizes the spiritual nature of addiction and empowers individuals to experience true freedom through the redemptive power of God’s Word.

### **Suggested areas of future research**

The topic of the significance of God’s word in addiction counseling and the ethical and spiritual differences between expository preaching and Christian counseling offers a rich field for future research and exploration that is why “Pastoral Burnout and Well-Being” is another vital aspect to carry future research on: that is: - Research the impact of pastoral roles on mental and emotional well-being, considering the ethical and spiritual demands of expository preaching and Christian counseling and equally explore strategies for preventing burnout and promoting pastoral well-being.

### **My reflections**

There has been so much to grasp from the writings of amazing authors like Yong Tae Kim in his book “A Christian Counseling Model” and other prolific authors in Christian counseling like Mc. Minn, Tan. S .Y & Johnson W and John Henderson.

Through a thorough examination of their works, it is clearly visible that there is a very close link and a significant role played by Christian Counseling in the aspect of justification

and sanctification doctrine of Martin Luther. In justification by Grace it's clear that there must be the word of God at the Centre for the Holy Spirit to work out Salvation in the heart of an addict. In the doctrine of justification we see that without the word of God there is no way for the Holy Spirit to work out Salvation in the heart of the sinner.

I am struck by how deeply my understanding of addiction, counseling, and the role of Scripture in the healing process has evolved. What began as an academic exploration has transformed into a personal journey that has deepened my own faith, challenged my views on counseling, and reinforced the essential role of God's Word in addressing life's most pressing issues.

One of the most profound takeaways from this research has been recognizing that addiction is not just a behavioral issue, but a spiritual condition. I had always viewed addiction primarily through a psychological or social lens, but this research has shown me that addiction, at its core, is a form of bondage—a state of enslavement to sinful patterns that only God can break. Through Scripture, I now see that addiction isn't just about trying to change behavior, but about addressing the spiritual roots that lead to it: idolatry, brokenness, and disconnection from God. This has reshaped how I approach counseling, particularly in understanding that real healing begins with a restored relationship with God.

In my own personal life, this revelation has reminded me of the constant need for God's grace in overcoming personal struggles. It has made me more empathetic to those battling addiction and has driven home the truth that God's Word is living and active, capable of transforming lives at the deepest level.

Looking at the work of Yong Tae Kim, Christian Counseling is another platform of evangelism and privilege of those seeking counseling to come in contact with the word of God that can

build faith in Christ Jesus in their heart. I see Christian Counseling as a triangular relationship between God and counselor and counselee and the bible clearly at the Centre of this relationship.

During Christian counseling sessions the counselor speak with the authority of the bible to the addict who is looking for someone to listen to his or her problems or to just talk about things with someone who is a professional good listener. There is also the aspect of sanctification benefits in Christian counseling practices. There might be people who despite they have received Salvation they are still carrying guilt, shame and pain for their sins and are not so certain about their Salvation; in Christian counseling the counselor uses the word from the bible to give assurance to the counselee that Jesus paid their debts and Jesus died for them. Thus bringing them to the understanding that whatever sins or shame they were guilty of, Jesus Christ had taken all our sins and bore our shame upon himself. The aspect of prayer from the beginning of session and the end of sessions help to provide security and assurance that they aren't alone in this life or circumstances or situation they are dealing with. Concerning my reflection from the doctrine of justification and sanctification I can see that Christian Counseling is a very essential component for the needed Assurance of Salvation and new life in Christ Jesus.

The aspect of expository preaching brings the congregation closer and focused to God without looking unto the pastor as their super-man. The expository preaching helps to protect the preacher from their own congregation; the preacher doesn't become the Centre of the sermon because he doesn't preach his own opinions but he is preaching the intended word of God to the congregation. In so doing the preacher might remain humble and not being driven by pride or seek to became a celebrity. The expository preaching helps to provide the best knowledge and understanding of the scriptures and

their personal implications to individuals within the congregation.

Expository preaching might provide good counseling to live according to the standards of God because all that is being preached is from the word of God. The word of God when proclaimed will never go out and come back void (Isaiah 55:11). I can see that expository preachers can become wonderful Christian Counselors if they can willingly seek professional education as far as counseling is concerned through which they'll be effectively equipped. I can see that Christian Counseling and expository preaching are very much concerned in evangelism, support to brethren in difficult circumstances and disheartening situations, encouraging one another in faith, rekindle of faith and passion in Christ Jesus, reconciliation and restoration. Continues growth will get us to the place of maturity where we are able to deliver good and sustainable counsel with wisdom which are vital keys to enhance effective living in God's kingdom and in a life that genuinely reflects Christ.

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