

UNIVERSITY OF CAPE COAST

RELEVANCE OF BIBLICAL COUNSELLING IN CONTEMPORARY  
SOCIETY OF PENTECOSTAL CHURCHES IN THE KUMASI METROPOLIS  
OF ASHANTI REGION

GEORGE FOSU

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BY

GEORGE FOSU

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GUIDANCE AND COUNSELLING

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## DECLARATION

### Candidate's Declaration

*I hereby declare that this dissertation is the result of my own original work, and that no part of it has been presented for another degree in this university or elsewhere.*

Signature----- Date-----

Candidate's Name: George Fosu:

### SUPERVISOR'S DECLARATION

I hereby declare that the preparation and presentation of the dissertation was supervised in accordance with the guidelines on supervision of dissertation laid down by the University of Cape Coast.

Signature ----- Date -----

Supervisor's Name: Rev. Kwasi Otopa Antiri:

## **ABSTRACT**

This study evaluated the relevance of biblical counselling in contemporary society of Pentecostal churches in the Kumasi Metropolis of Ashanti Region. The study sought to provide an insight into the effectiveness of biblical counselling. The methodology used to select participants for the study consisted of stratified random sampling, proportional ratio, simple random sampling and selection of the table of random numbers methods.

The Population of the study consisted of thirty-four Pentecostal denominations with seven hundred branches within Kumasi Metropolis. The sample consisted of two hundred and thirty respondents from twenty-three selected branches within nine selected Pentecostal denominations. Pilot-testing of instrument was done at Ejisu to determine reliability coefficient which was 0.8526

The main instruments for the research were the questionnaire (Twenty-seven items) and an interview (sixteen items). Five weeks were used to administer and collect the question and conduct the interview. Statistical Package for the Social Sciences (S P S S) computer software was used to analyse the data. 84.6% of the respondents attempted the questionnaire and answered correctly.

The studies revealed among other things that majority of the Pentecostal counsellors do not have formal counselling training and besides most of the churches do not organise any in-service training for their counsellors. Based on the findings of the study, it is recommended among other things that the Head of Regional Denominations should organise refresher courses for their counsellors.

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I am also grateful to my wife, Mrs Dora Fosu and Mr Edward Addai for their assistance and encouragement. Above all, I am grateful to the Almighty God for His Guidance and Wisdom given me in carrying out the work.

## **DEDICATION**

This dissertation is dedicated primarily to my dear wife, Dora and my children, Padilla, Junior and Abigail.

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## **CHAPTER ONE**

### **INTRODUCTION**

#### **Background to the study**

Pietrofesa, Hoffman and Splete (1984) defined counselling as a relationship between a professionally trained and competent counsellor and an individual seeking help in gaining greater self-understanding, improved decision-making, behaviour change, skills for problem solution and/ or developmental growth.

Biblical counselling can be defined as an earnest effort to help people solve their problems by turning them to the objective life-changing truth of the Bible (MacArthur and Mack, 1994).

Crabb (1975) defined biblical counselling as "a solid biblical approach to counselling, drawing from secular psychology without betraying its scripture premise, one which realistically faces problems of people and honestly evaluates its success in dealing with them, and, most importantly, one which clings passionately and unswervingly to belief in the bible and an all-sufficient Christ" (p. 18). According to him, biblical counselling is built on the fundamental premise that there really is an infinite and personal God, who has revealed Himself propositionally in the written word, the Bible, and personally in the Living Word, Jesus Christ. According to the testimony of both the Bible and Jesus Christ, the most basic problem of every human being is his separation from God. When we

agree with God that we are sinful, repent of our sins, trust in Jesus' Blood as full payment of our sins' penalty, it brings us to intimate relation with God and opens the door of vital living.

Before apostolic times, counselling had occurred in the Church as a natural function of corporate spiritual life. The New Testament commands believers to "admonish one another" (Romans 15:14); "encourage one another, and build one another" (1Thessalonians 4:18); "comfort one another" (1 Thessalonians 5:11) "confess your sins to one another, and pray for one another, so that you may be healed" (James 5:16). The apostle Paul writes, "We who are strong ought to bear the weakness of those without strength and not just to please ourselves" (Romans 15:1), Paul further stated that "Even if a man is caught in any trespass, you who are spiritual, restore such one in a spirit of gentleness, each one looking to yourself, lest you too be tempted and bearing one another's burdens in order to fulfill the law of Christ" (Galatians 6:1-2).

Jesus is seen as the greatest counsellor of all times, who had a unique insight into people's needs and problems (John 2:25). He demonstrated compassion, sympathy, honesty, sincerity, and patience. He made no distinction between high and low, the rich and the poor, the wise and the fool. Apostle Paul is one of the greatest biblical counsellors; his letters are themselves a form of pastoral counselling rising out of practical problems, which were brought to him. These letters deal with cases involving quarrels, inter-faith marriages, divorce, illicit sexual relations, master-slave relations, threatened schism in the church, and husband-wife and parent-child relations. Oates (1959) observes, in the age of

church fathers, Ambrose of Milan (1890) described how the character of the "man of counsel" determines to a large extent whether or not people will seek his help, in his famous work "Three Books on the Duties of the Clergy".

Oates (1959) writes that during the period of Medieval Christianity, the history of biblical counselling was somewhat obscured by the extensive concern in the church with theological controversy. He further observes that Martin Luther, the father of reformation was a great biblical counsellor and his sermons, commentaries, and letters of spiritual counsel produced a large proportion of problems that Luther faced as a counsellor. Monks, nuns, widows, orphans, and needy students were attracted to Wittenberg, bringing with them a host of needs both material and spiritual. His counselling was largely directive, emphasised the scriptural approach to the problem, and the bible was his most important tool in counselling. According to Bucer (cited in Oates, 1959), in his book "True Care of Souls", points out that Christian teaching from the pulpit and classes is not sufficient; it is necessary to give the people individual Christian guidance.

Keller (1988) observes that to understand contemporary methods of counselling that are biblically accurate; one has to examine critically the English Puritan practice of counselling. In order to comprehend Puritan counselling, and thus to emulate their approach, we need to distinguish certain elements of their thought, including their view of Scripture, God, man, and sin.

Watson (1965) observes that the Scriptures were the centerpiece of Puritan thought and life; to them the bible was supreme in everything, including the practice of counselling. The biblical foundation for the puritan counselling rested

upon the doctrine of divine inspiration and the bible was seen as the source of all divine direction, instruction, comfort, encouragement and exhortation

Ames (1979) writes that the Puritans' commitments to the word of God stemmed from their devotion to the person of God as its author and were known as a God intoxicated people. Furthermore MacArthur and Mack (1994) reiterate that the Puritans' method of counselling depended on their understanding of man: the brain was thought to comprise of six compartments, each representing a different faculty of soul and these are the common sense, imagination, memory, will, affection, and conscience. MacArthur and Mack (1994) state again that the Puritans' counselling was influenced by their concept of sin as in their view, human nature was radically defective characterized constitutionally by an inclination to evil and aversion to good, and the bulk of their counselling focused on the sin problem.

### **Statement of the Problem**

Nayak (2004) observes that problems and needs in society are nothing new, but today they seem to be proliferating at an unprecedented rate as old problems have become more visible because of extensive coverage by the media, but at the same time, new problems continue to come up. Rapid and unexpected local, national, and global changes give rise to needs and challenges qualitatively and quantitatively different from those of the past.

Oladele (1987) states that many social changes with its excitement, anxiety and confusion of today's world often place considerable stress on some individuals and groups whose coping and adaptation mechanism break down

when they find it too difficult to accommodate these changes. The incidences of divorce, broken homes, lack of guiding values, lack of patriotism, acrimonious interpersonal conflicts, brazen armed robbery, corruption, drug trafficking and indiscipline have left many people looking for love, care and guidance from the church.

The problems envisaged may include emotional issues, relational issues, family issues, sexual issues, physical issues, vocational issues, educational issues, abuse, addiction, and disorders issues. Emotional issues may include problems such as depression, stress and post stress disorders, perfectionism, anxiety disorders, frustration, insecurity, guilt, grief, disillusionment, loneliness, lack of assertion, low self-esteem, suicidal thoughts and tendencies. Relational problems may involve love, dating, choosing the right marriage partner, coping with singleness, handling peer pressure and contending with peer rejection and persecution.

Family issues may involve over-protective parents, inattentive parents, parental divorce, living as single-parent family, dealing with step-parents and blended families, sibling rivalry, rebellion and runaway threats and attempts. Sexual issues such as lust, masturbation, pornography, premarital sex, unplanned pregnancy, abortion, homosexuality, AIDS, and other sexually transmitted diseases. Abuse may include sexual abuse, non-sexual abuse, rape and ritual abuse. Addiction problems may include alcohol use and alcohol abuse, drug use and drug abuse, and gambling. Educational problems may include problems such as dropping out, under-achievement and over-achievement. Physical issues may



include living with a deformity or disability and coping with a deformity or disability. Vocational issues may include choosing a career or choosing a college. Disorders may include attention deficit disorders, anorexia nervosa and bulimia (eating disorders).

The description is hoped to be true in the Kumasi Metropolis, despite all the counselling giving out in the various churches, these problems still abound. What is needed to be found out is whether Pentecostal churches in the Kumasi Metropolis are carrying out their counselling functions professionally and the extent to which these are done. In other words, it is needed to find out the extent to which counselling is effective in the Pentecostal churches in the Kumasi Metropolis. This is what the study hopes to undertake to unearth the issues pertaining to the performance of the counselling functions of Pentecostal churches in the Kumasi Metropolis.

### **Purpose of the study**

With the complexity of today's world problems, the role of biblical counselling of meeting peoples' emotional and behavioural needs, need to be examined or emphasised seriously if we are to improve upon meeting peoples' basic needs in our churches. The purpose of the study is therefore to find out the relevance of biblical counselling in contemporary society of the Kumasi Metropolis among some Pentecostal churches. Specifically the study aims at:

- a) Finding out, the type of counselling practices carried out in the Pentecostal churches in the Kumasi Metropolis.
- b) Finding out the extent to which Pentecostal counsellors in the Kumasi

Metropolis are trained professionally to perform their counselling functions effectively.

c) Finding out, the extent to which, biblical counselling performed within Pentecostal churches in Kumasi Metropolis is effective.

d) Finding out views from Pentecostal church leaders and members on counselling behaviours associated with a good counsellor and counselee.

e) Finding out the views of Pentecostal counsellors in the Kumasi Metropolis as to whether biblical counselling has any positive impact in the Metropolis.

f) Making recommendations, towards improving biblical counselling functions, performed by Pentecostal counsellors in the Metropolis.

### **Research questions**

In line with the purpose of the study, the following research questions have been formulated to guide the study:

1) What type of counselling is practiced in the Pentecostal churches in the Kumasi Metropolis?

2) To what extent are the Pentecostal counsellors in the Kumasi Metropolis equipped to perform their counselling functions effectively?

3) To what extent is biblical counselling practiced in the Pentecostal churches in the Metropolis?

4) What processes make biblical counselling effective?

5) What conditions make biblical counselling effective?

6) What views do the Pentecostal church leaders and members have on good counselling behaviours associated with a good counsellor?

7) To what extent does biblical counselling process impact on emotional and behavioural needs of the church members and the community?

8) What are some of the ways that could be used to improve biblical counselling in the Pentecostal churches in the Kumasi Metropolis?

### **Significance of the study**

The findings of the study may provide information for the Regional Heads of the Pentecostal denominations to know the extent to which counselling is done by the Pentecostal counsellors in the Kumasi Metropolis.

It may also provide information for counsellors, pastors and Christian workers in counselling ministry to reflect on their counselling functions and make amendments where necessary. It may also reveal to social workers, opinion leaders, advocacy groups and stake holders in the Kumasi Metropolis the current challenges, problems and needs that affect the emotional and behavioural life of the people in the Metropolis so that they can provide support if necessary to help improve it through guidance and counselling. It may also add to knowledge and existing literature on counselling in the Kumasi Metropolis and counselling in general.

### **Delimitation of the study**

The study is limited to cover only the Kumasi Metropolis of Ashanti Region. It is also further limited to cover the Pentecostal churches for better coverage and effective work done. The study is limited to the counselling functions of the church.

## **Limitations**

The study, like any research had its limitations. A comprehensive study using all Pentecostal churches in Ghana could have been possible if time limitation and financial constraints had not been an imposition. Despite precautions that were taken to avoid error in sampling, the study might have been affected by certain events that occurred during the data gathering process. For example, some of the leaders in the churches were absent, thus it was possible that the researcher missed out some vital information, which could have, enrich the study.

It is possible that some of the information provided by respondents were largely based on prejudice. It is possible that some of the respondents did not take their time to read and understand the questionnaire before ticking or completing the questionnaire even though in each case the researcher took time to explain the items under each section to the respondents. In both cases, respondents are likely to give misleading responses that may not reflect the situation on the ground. Some may not be honest and might have given responses, which did not reflect the reality in the churches

## **Operational Definition of Terms**

In the context of this study, certain terms or expressions were used with special meanings and these were defined as used in the study for easy understanding of the readers. These included the following:

**Biblical Counselling:** Counselling that is related to the principles and authority of the Bible.

**Christian Counselling:** Counselling based on Christian principles.

Pentecostalism: Modern section of Christian religion that believe in the “baptism of the Holy Spirit” marked by speaking in “tongues” and with exercise of full range of the gifts of the Spirit include prophecy and divine healing.

Tongues: Ecstatic outbursts of prayer and praise in which the utterances often become incoherent and the connection with the speaker’s own conscious activity was suspended.

Baptism of the Holy Spirit: The occasion when one is immersed and soaked in an environment, influence, power and essence of the spirit of God.

Puritan: One who wanted to purify the worship of the Church and the lives of the saints.

Ghana Pentecostal Council (G. P. C): Association of mainline Pentecostal denominations in Ghana.

### **Organisation of the study**

The research report consists of five chapters. Chapter One, which is the “Introduction”, gives an overview of the study and has been presented under sub-headings namely; Background of the Study, Statement of the Problem, Purpose of the Study, Research Questions, Significant of the Study, Delimitation of the Study, Limitations of the Study, Operational Definition of Terms and the Organisation of the Study.

Chapter Two deals with the Review of the Related Literature as a means of obtaining enough information on the study. Literature was reviewed specifically in the following areas: Development and Nature of Pentecostalism, Historical Development of Biblical Counselling, The Relevance of Biblical Counselling,

Principles (theories) of Biblical Counselling, Conditions that make Biblical Counselling Effective, Process of Biblical Counselling, Characteristics of a Successful Biblical Counsellor, and Summary of the Review.

The third chapter of the study is the Methodology and it looks at the following: The Research Design, the Population, Sample and Sampling Procedure, the Instruments Used for the Data Collection, the Data Collection Procedure and the Data Analysis Plan.

The fourth chapter deals with the analysis and discusses the findings of the research taking into consideration the research questions that were formulated to guide the study.

Chapter five is the final part of the study and it gives the Summary of the study and the conclusions to the key findings of the study. It outlines recommendations from the study and finally spells out suggestions for further research.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

This chapter is concentrated on the review of existing principles, concepts and studies, which have been written or done on biblical counselling. These include:

- (a) the origin, establishment and development of Pentecostalism
- (b) historical development of biblical counselling
- (c) relevance of biblical counselling
- (d) principles of biblical counselling
- (e) conditions that make biblical counselling effective
- (g) process of biblical counselling
- (g) characteristics of a successful biblical counsellor

#### **The Origin, Development and Establishment of Pentecostalism**

Barrett (1997) notes that the beginning of the 20<sup>th</sup> century marks a watershed in the history of Christianity with the advent of a major, systematic, worldwide Pentecostal experience, which emerged as the largest Christian movement in the century, claiming over 500 million adherents. Whittaker (1997) asserts that Pentecostalism is the fastest growing form of Christianity in the world and its phenomenal growth is due partly to the fact that it has been embraced by the poor and the marginalized and partly due to the fact that black people were in the

forefront of this movement welcoming it with enthusiasm and contributing much to its worship pattern.

Whittaker (1997) associates Pentecostalism with those Christians who believe that the “baptism in the Holy Spirit” is a subsequence experience to conversion, usually marked by “speaking in tongues” and who exercise the full range of the gifts of the Spirit including prophecy and divine healing. Synam (1992) observes that from 1960, significant number of Christians in the main Protestant denominations and Roman Catholic Church accepted similar beliefs and this movement was known as Charismatic or Neo- Pentecostal movement. Then in 1988 came a “Third Wave” of renewal giving rise to evangelical Christians, who exercise the same Spiritual gifts, placing particular emphasis on signs and wonders but wish to remain distinct from Pentecostals and Charismatics.

1. The origin of Pentecostal Movement: According to Whittaker (1997), the Pentecostal movement exploded into world history as three factors converge. Firstly, the teaching of the Holiness Movement; secondly, William Joseph Seymour (the initiator of the modern Pentecostalism) and the African community of which he was part; and thirdly, the city of Los Angeles and the social conditions which prevailed in it at the turn of the century. Whittaker (1997) observed that as the year 1900 approached, people began to expect the imminent return of Christ and this led to much speculation concerning what signs to be expected. Some Christians including a Methodist preacher and Bible College proprietor, Charles Parham, believed that there was to be a return of the supernatural gifts of the spirit, in particular that of “speaking in tongues”. On the



first day of January, one of Charles Parham's students, Ozman (1870-1937), spoke in tongues after she had asked Parham to lay hands on her. Hence, she became the first Pentecostal Christian in modern history. Parham himself spoke in tongues later and was convinced about the theory of speaking in tongues believing that the languages were human, describing his own as Swedish and that of Ozman as Chinese. He believed that it was such a way that God meant to bring about the swift evangelisation of the world before Christ's return. However, there was relatively little interest until William Joseph Seymour took up Parham's teaching.

Omenyo (2002) is of the view that the origin of the modern Pentecostal Movement is usually identified with the outpouring of the Holy Spirit with speaking in tongues as the initial evidence of Spirit baptism in Charles Fox Parham's Bible College in Topeka. The Topeka experience was not very popular until William Seymour, a student of Parham's College, made the experience widespread but Parham is very significant in Pentecostal history.

Whittaker (1997) observes that William Seymour was born into a family of black emancipated slaves in 1870 in Centreville, Louisiana and grew up amidst violent racism. Although he was deprived of a formal education, he taught himself to read and gained a distinctively African understanding of Christianity with its emphasis on freedom, equality and community. Seymour enrolled in Parham's Bible College at the time when glossolalia (speaking in tongues) was being experienced as a sign of the power of the Holy Spirit at the College. He later became the pastor of a small black church (Church of Nazarene) in Los Angeles in February 1906. The main thrusts of Seymour's sermons on Sundays were the

glossolalia as evidence of Spirit baptism and the unpopularity of the emphasis of his sermon subsequently led to him being locked out of the mission. He had to live with two African families, leading them in bible study and prayer.

Whittaker (1997) further observes that Lee, a member of Seymour's fellowship, requested Seymour to pray and anoint him with oil to be healed and also to receive the Holy Spirit of which in the course of the prayer Lee started praying in tongues. On the 9<sup>th</sup> April 1906, Seymour shared this experience to other believers at a prayer meeting at 214 North Bonnie Brae Street and Seymour together with other seven who were seeking the experience received the "Holy Spirit baptism".

Omenyo (2002) observes that crowds, both black and white gathered to hear Seymour's preaching and to experience glossolalia (speaking in tongues), trances and healing and the number grew to an extent that they arranged to have an abandoned Methodist Episcopal church at 312 Azusa Street in Los Angeles leased to them for that meeting. Three services were held each Sunday with attendance rising to eight hundred with about five hundred standing outside. Omenyo (2002) further asserts that the secular press sought to ridicule such phenomena and tried to bring the revival into disrepute by appealing to the racist sentiment of the white population; nevertheless, this only drew more people, who were hungry for just the type of experience being described.

Whittaker (1997) notes that the African people who set the pattern for the worship of the early Pentecostals had behind them a rich heritage of worship forms through which to express their spirituality. According to Raboteau (1987),

the black remained in touch with their religious roots through their folk tales, medicinal and healing practices, initiations and burial rites. Stone (1995) asserts that Revivalist Christianity was particularly appealing to the slaves because it emphasised the experiential side of worship and encouraged ecstatic behaviour. Robinson (1984) writes that music was always important for the slaves as it played a vital role in enabling them to endure the hardships they faced. According to Whittaker (1997), in Africa, the community is very important and no one is simply an individual, for whatever one does has an impact on the community. Seymour's whole outlook was very much a sign of community-oriented and his desire to build a non-racial Christian community was very much in step with movement of the Spirit in the early church. Whittaker (1997) further observes that with their belief in spiritual world, African Christians were very quick to recognise their need of the Holy Spirit's power to cope with every aspect of life. Johns (1959) suggests, Pentecostalism can be described as a movement of personal transformation and revolutionary change.

2. Origin of Pentecostalism in Ghana: In the Ghanaian context, renewal movements that produced Pentecostalism can be placed within two main periods: 1900-1970 and 1970-1990 (Larbi, 2001). According to Larbi (2001), the two periods produced six major renewal movements. The first movement belongs to Spiritual Church Movement also known as Prophet-Healing Churches. The second movement is classified as mainline or evangelical Pentecostal movement. The ripples of the evangelistically activities of the Pentecostal movement produces or at least aided in producing four other renewal movement referred to

as: the Charismatic Movement within the main line churches, Para-Church Movement, Charismatic Churches and the Prophet/Healer-Centred Pentecostal Prayer Camps.

Larbi (2001) further states that before the emergence of Spiritual churches, there were some Pentecostal precursors, which the first period produced and the effects of their activities had impact on the historic churches. Some of the major Pentecostal revivalists to appear on the Ghanaian scene were a Liberian evangelist Harris, Swatson and Opong. Bittlinger, cited in Larbi (2001), states that the ministries of Harris, Swatson and Opong appear to have emerged “in reaction to a Christianity which denies or explains away the miracles and mighty works attested in the New Testament” The precursors set the scene for emerging new religious movements.

3. Development of Pentecostal Movement in Ghana: The origin of Evangelical Ghanaian Pentecostalism is largely traced to Anim, and his Faith Tabernacle church. Out of this organisation emerged three of the four leading classic Pentecostal churches in the country: namely the Christ Apostolic Church, the Church of Pentecost, the Apostolic Church and the Assemblies of God (Larbi, 2001).

Larbi (2001) observes that the development of Pentecostal movement has been greatly influence by two dedicated and charismatic figures, Anim and McKeown. According to Larbi (2001), the Anim’s movement (Faith Tabernacle church), started in 1917 entered into affiliation with the United Kingdom (U. K) Apostolic church in 1935 and McKeown was sent to the then Gold Coast as a

missionary of the U. K Apostolic church in 1935 to work with Anim's group. In 1939, Anim and McKeown parted company because of strong disagreement over divine healing and the use of preventive and curative medicine. Anim reorganised the remnants of his followers under the name the Christ Apostolic church and McKeown continued to work as a missionary of the U. K Apostolic church until 1953 when he seceded and formed his own indigenous movement; The Church of Pentecost. The year 1953 therefore saw the emergence of three Pentecostal bodies in the country; Church of Pentecost, Christ Apostolic church and the Apostolic church; and these three bodies and the Assemblies of God became the four main Pentecostal bodies in the country.

Larbi (2001) states that the Pentecostal movement formed one umbrella known as Ghana Pentecostal Council (G. P. C), a name adopted on February 1981 and have now grown into national prominence. By the beginning of 1999, membership of the G. P. C had risen to 156.

Larbi (2001) asserts that the reason for the emergence of Pentecostal movement is a longing for a true Christian religion that is capable of answering humanity deepest yearnings. The Pentecostals believe they have inaugurated a full gospel movement where God is present in power with his people, not only in future but also in present: to heal their diseases, calm their fears, protect them from wicked spirits, and provide for their needs in a context where death, decay and deprivation abound.

4. The General Superintendent of Assemblies of God in United States of America, together with Carlson and Bicket gave a Pentecostal perspective of counselling in their book “And He Gave Pastors”. Zimmermann, Carlson and Bicket (1982) observe that as people struggle to maintain a sense of identity and control over the direction of their lives in a dehumanising society that is becoming increasingly impersonal and complex, the demand on pastors for counselling is increasing. According to them, most of the Pentecostal congregants are expecting their pastors to seek additional training in the academics and practice of counselling.

Zimmermann et al (1982) indicate, although it is beneficial for a pastor to be knowledgeable in psychological processes in counselling, the most important insight he brings to counselling is biblical process. They observe that psychological awareness help pastors to minister the gospel in ways to help people form healthy attitudes towards God, themselves and others. Again, it increases the wisdom and the effectiveness of the pastor of his use of the scripture in counselling.

Zimmermann et al (1982) reiterate that the existence of God and a supernatural worldview are essential to Pentecostal pastoral position in counselling. According to them, Pentecostal counsellors build their views of man and their understanding of human behaviour on biblical base that presents:

- a) man in need of salvation because of sin problems.
- b) God as responding in love to provide salvation for man in Jesus and
- c) man as being responsible participant in the process.

Zimmermann et al (1982) think that “good life” is apparent as one lives in a network of healthy relationship with God, self and others, both now and eternity. They further think that this begins with man’s personal acknowledgment of his sin problem by his acceptance of Christ as Saviour and Lord. According to them, this life continues to develop as man willingly discovers and applies the principles of scriptures to his daily life. These principles are interpreted and applied in ways that are compatible with the believers’ temporal and eternal well-being. Zimmerman et al (1982) acknowledge that there are theories defined by eminent humanistic scholars that are compatible with biblical views of man and his behaviour. Zimmerman et al (1982) observe that Pentecostal counsellors’ deal with premarital counselling, marriage counselling, family counselling, crisis counselling and personal counselling.

### **Historical Development of Biblical Counselling**

Oates (1959) observes that the church, throughout Christian history has provided “the whole counsel of God” to bear upon the stresses and strains of needy people and to him, biblical counselling can be looked at through scriptures, Christian history, and in contemporary practices.

Oates (1959) states, an indication of the importance of biblical counselling in ancient Judaism are seen from the study of the biblical word for ‘counsel’. Hebrew words "etsah" and "yaatz" are used in the sense of “giving or receiving counsel”, and from these roots are derived the Hebrew word counsellor. These words could mean advice giving or received and the ability to form plans.

Oates (1959) writes that a second Hebrew word translated as counsel is "Sodh" which has its root meaning "a couch, cushion, or a pillow". The word "Sodh" is used in a sense meaning "a sitting together" or "an assembly", either of friends talking intimately or judges consulting together. "Sodh" is again used to denote familiar conversation. For example, Psalm 55:14 speaks of taking "sweet counsel together" with close friends. It also has the meaning of uncovering or revealing a secret (Proverbs 11:13).

Oates (1959) observes that there are also certain biblical prototypes of the present-day biblical counsellor. The head of the family dealt with disputes and problems in patriarchal times. During the Exodus, Moses selected men who were experienced in handling problems in their families and gave them responsibilities for small groups whilst he himself considered the more difficult ones (Exodus 18:13-26). In the times of the Judges, Samuel was an outstanding counsellor who traveled on a circuit, hearing controversies, giving judgments, teaching and counselling as the need arose (1 Samuel 7:15-17).

In the New Testament times, Jesus is seen as the greatest biblical counsellor of all times because He had a unique insight into peoples' needs and problems (John 2:25). He demonstrated compassion, sympathy, honesty, sincerity, patient, and made no distinction between high and low, rich and poor, wise and fool. Apostle Paul was a counsellor, and his letters are themselves a form of pastoral counselling that rose out of the practical problems that were brought to him. These letters deal with cases involving quarrels, interfaith marriages, divorce,



illicit sexual relations, master-slave relations, threatened schism in the church, husband-wife and parent-child relations.

Oates (1959) writes, during the period of Medieval Christianity, the history of biblical counselling (pastoral care) was somewhat obscured by the extensive concern in the church with theological controversy. He further observes that Martin Luther, the father of reformation was a great biblical counsellor because his sermons, commentaries, and letters of spiritual counsel during the reformation attested to that fact. The abandonment of monasteries produced a large proportion of problems, which Luther faced as a counsellor. Monks, nuns, widows, orphans, and needy students were attracted to Wittenberg, bringing with them a host of needs both material and spiritual. His counselling was largely directive, emphasised the scriptural approach to the problem, the Bible was his most important tool in counselling. According to Oates (1959), Christian teachings from the pulpit and classes are not sufficient. It is therefore necessary to give the people individual Christian guidance.

Niebuhr and Williams (1956) opine, during the Puritan Age in England, the pattern of society changed in a radical sense, many situations were created, and many people felt acutely the need for guidance in making moral decisions. Pastoral counselling came to be regarded as one of the most important and most difficult of all pastoral duties. Problems brought to the minister included family life, economic activities, military service and the right use of recreation. The Puritan Age was a time of significant developments in counselling because among

many modern procedures in counselling employed at that time were empathy, listening, keeping confidence, non-judgmental acceptance, and quite optimism.

Oates (1959) observes that in the nineteenth century, America was the scene of important new trends of Pastoral counselling and outstanding pastoral counsellors of this period were Horace Bushnell and Washinton Gladden. To Oates (1959), these men laid a good foundation for a more scientific approach to counselling. In the twentieth century, the biblical counselling was greatly enriched by the rise of the psychology of religion and the development of clinical pastoral training. Oates (1959) further observes that Psychologists of the latter part of the nineteenth century became interested in studying religious experience. According to Oates (1959), Edwards was the first American pioneer in the psychological approach to theology and wrote the first outstanding modern work on the subject "A treatise concerning the Religious Affections". Oates (1959) further notes that Drummond influenced the modern concept of pastoral counselling in 1893 by presenting a paper entitled "Spiritual Diagnosis" in which he advocated for some forms of clinical training for theological students when he was in charge of the inquiry rooms in Moody revival campaigns.

Oates (1959) acknowledges that great wave of publications in biblical counselling came at the turn of the twentieth century with appearance of Starback's work: "The Psychology of Religion" (1899), Coe's work: "The Spiritual life" (1900), and James' "The varieties of Religious Experience" (1902). According to him, the psychology of Religious courses was introduced into the curricula of seminaries in 1899-1900. In 1935, Wieman and his wife Regina

included counselling procedures in their Normative Psychology of Religion; and in 1938, Bonnel published Pastoral Psychiatry, which gives exclusive attention to pastor as a counsellor.

Fairbanks (1943) writes that the first practical breakthrough in clinical pastoral experience came in 1922 when Keller of Cincinnati offered to accept responsibility for a few seminary students during summer months. This proved so successful that in 1923 the Cincinnati summer school in Pastoral Clinical Training was launched. Boisen who believes that the church had something to offer the emotionally disturbed established pastoral clinical training at Massachusetts in 1925. Oates (1959) opines that Dicks made a significant contribution to the movement by providing its first real literature "The Art of Ministering to the sick" in 1933.

Niebuhr and Williams (1956) assert that from such beginnings, the clinical pastoral training movement has grown until it is now an integral part of the theological curriculum. According to Encyclopedia of Southern Baptist (1957), there is no doubt that clinical pastoral training has been the most valuable single influence in enabling the present-day pastor to function effectively as a counsellor by insisting that the pastoral counsellor accept the same disciplines required of those in other counselling professions.

MacArthur and Mack (1994) observe that there are numerous issues that demand clear biblical thinking and firm commitment in biblical counselling in the twenty-first century. These include: the place of the past, the place of feeling, biblical view of human motivation, the relationship of biblical truth to secular

psychology, the place of suffering and how to apply biblical truth and methods of biblical ministry to different kinds of problems.

### **Relevance of Biblical Counselling**

Clinebell (1982) observes that through biblical counselling the church provides relevant solutions, based on the bible, to human needs which is a way of translating the good news into the “language of relationships”.

McDowell and Hostetler (1996) assert that before 1950s, a great gulf seems to exist between the Church and Psychology because the church at that time was all about understanding God, Jesus, the bible, salvation, and sanctification whereas psychology focused on human behaviour, and how to help men and women understand and cope with their problems. Many Christians viewed psychology with suspicion whilst psychologists regarded Christianity with outright hostility. They observe, in 1950s and 1960s, a few Christians among others began exploring and developing Christian approach to psychology. They began talking about trying to understand better human emotions and relationships in the light of biblical analysis and solution.

Collins (1980) observes that Christians are to teach all that Christ commanded and taught them, which includes doctrines about God, authority, salvation, spiritual growth, prayer, the church, the future, angels, demons, and human race; on the other hand, Jesus also taught about marriage, parent-child interactions, obedience, race relations, and freedom for both men and women. He also taught about personal issues such as sex, anxiety, fear, loneliness, doubt, pride, sin, and discouragement. Collins (1980) opines that teaching all Christ taught

includes instruction in doctrine, but it also includes helping people to get along better with God, with others, and with themselves and to him these are the issues which bring people for counselling today.

McDowell and Hostetler (1996) observe that despite the growing acceptance and interest in Christian counselling, problems still abound due to some extremities. Minirth, Wichern and Ratcliff (1991) write, "Conflict between theology and science has existed for centuries". According to them, some Christians tend to take a viewpoint opposite of whatever scientific position has been presented based on misinformation and sometimes from irrelevant theology whereas social sciences at times make some outrageous claims and interpretations.

Carter and Narramore (1979), adapting the analysis of history developed by Niebuhr (1951), suggest that there are four possible ways of relating psychology and theology. The first is Christianity against psychology position. Those who take such stance see no value in psychology and reduce all problems to spiritual arena. Benner (1988) asserts that this spiritual reductionism makes all psychotherapy contrary to God's purpose. This position traces all problems to personal sin like Job's comforters in the Bible. The second approach is psychology against Christianity position. According to Benner (1988), psychology is thought to have solution to human problems while Christianity is viewed as either unimportant or detrimental to healthy living. This position oversimplifies by reducing every solution of human needs to psychological viewpoint.

A third perspective may be described as the Christianity and psychology viewpoints, which affirms the two disciplines as separate but equal ways of finding truth. Benner (1988) emphasises the dualistic nature of this separation, which is contrary to the biblical holism. The bible teaches that people function as a whole but not in segments. The final approach is integration of psychology and Christian views. According to Mackay (1979), the theory implies that people can be explained from several perspectives at one time. Minirth et al (1991) reiterate that integration can easily lead to syncretism, a mixing of paganism and Christianity to produce sub-Christianity: a compromising faith.

Minirth et al (1991) think that rather than accepting any of the four models entirely, it may be better to adopt an eclectic approach, taking the best features of each of the four models. Crabb (1975) wrote that Christians should make use of those psychological concepts that are useful and compatible with Scripture and leave those that conflict with their faith. While each model has some weakness, each also has some value. The first underscores the importance of the Bible and God, and the second emphasises the importance of being open to psychological investigations as it may reveal insights not discovered otherwise. The separation model lent itself to interface when the integrity of both Christianity and psychology is maintained, while the integration model is likely to encourage a cross-fertilization of ideas from both psychology and Christianity, enhancing creativity and intellectual productivity.

Ackerman (1988) wrote that theologians recognise two sources of revelation namely special revelation (the Bible) and general revelation (God's creation-

nature/humanity). According to Minirth et al (1991), each of these sources has a distinct method of data analysis. Since the data sources and the methods are different, we expect to find differences in the conclusions reached by each discipline. He further observes that both theology and psychology are products of God's revelation and both portray humanity. Conflict between them is either error in biblical interpretation, or error in using the scientific method, or both since both are derived from God's revelation, accurate findings in each will not conflict. He concluded by saying that it is better to adopt an eclectic approach, tentatively accepting those psychological principles that have good research evidence and do not conflict with biblical data and these principles must be congruent with general biblical principles. Theological conclusions must be tested using both biblical and valid psychological insights.

Minirth et al (1991) give three sources of tension between psychology and Christianity. The first problem is that psychology tend to cover a wide range of subjects matter, it is difficult to focus on specific contact points between psychological knowledge and Christian belief and practice. Another source of strain is that both psychology and theology sometimes use concepts, which by their nature are not directly observable, but which help them to make sense of observable events. According to Minirth et al (1991), a final source of tension is that many social scientists do not believe in God.

Sovine (1988) observes that contemporary Christians are not discovering psychology for the first time but reclaiming territory that rightfully belongs to them. VandeKemp (1984) observes that Christians had been actively involved in

both psychology and theology for centuries by annotating hundreds of sources dating from 1672 to 1965 dealing with these two areas. According to him, the clergy were the primary caretakers of the mentally disturbed during the Middle Ages. Teresa of Avila, a sixteen-century Spanish nun, introduced the idea of “mental illness” and Tuke, a Quaker, developed a humanitarian institute for the insane in England and whose ideas were borrowed by the Americans in the form of “moral treatment”. VandeKemp (1984) further observes that Rush, “father of psychiatry” was greatly influenced by Christian thinking and likewise Heinroth who lived in nineteenth century, made a significant contribution to modern psychology. According to him, the birth of pastoral counselling movement was witnessed in the early twentieth century.

Benner (1988) asserts that today we continue to see an increased interest in psychology on the part of Christians. Numerous books, films and radio programme by Christian psychologists are sold widely. An entire encyclopedia of psychology has been written from Christian perspective. Seminaries and state universities offer courses that relate to psychology and religious issues of which University of Cape Coast is an example. Minrth et al (1991) observe that recently there has been a rebirth of interest in the psychology of religion.

Clinebell (1982) writes, in each period of history and every environment, the church must find a fresh way of meeting the needs of troubled persons, only then can it remain relevant to the deep needs of the people. He observes that one of the signs of hope on the contemporary religious scene is the rising wave of activity in the field of biblical counselling: evidence in the growing impact of clinical



pastoral training, strengthening of the seminary education in counselling and the strengthening of seminary doctoral programs in counselling, the remarkable proliferation of church-related counselling programs, the emergence of pastoral counselling as a speciality within the ministry, the rise of association of pastoral counselling, and the rapidly developing literature in the field are some of the signs of surging vitality.

### **Principles of Biblical Counselling**

Taylor and Buku (2006) define principle of counselling as the fundamental assumptions or system of beliefs regarding the counsellor's role, functions and activities. Obadofin (1997) defines principle as the basic truths that serve as guides or rules that remind a counsellor of his duties to his clients.

In his lecture notes on "Pastoral Counselling" (2008), Essuman, a lecturer at U. C. C states that Christian counselling relies on both biblical approach and secular methods which conform to God's principles of creation and living as found in the Bible. He further observes that biblical counselling can be grouped into four main components:

- a) Christian approaches derived mainly from scriptures,
- b) existential approaches which are God-centered,
- c) cognitive/behavioural methods which are mainly secular but some of which may find their roots from scripture, and
- d) relationship methods mostly interview skills and attitudes of the counsellor most of which are biblical.

Essuman (2008) gave seven principles of Christian Counselling:

a) Christian Counselling, like any other form of counselling is a process and involves several sessions for the counselees to arrive at solutions to his or her problems.

b) Christian counsellors give help or counselling to their counselees to resolve their concerns.

c) Christian counselling aims to assist or facilitate the Christian growth of counselees in every sphere of their lives including religious and spiritual concerns, resolving problems in family, marriage, courtship, conflict resolutions, educational and career concerns and moving from one stage of live cycle smoothly.

d) Christian counselling perceives the counselees problem as holistic.

e) Christian counselling is based on biblical and secular principles because the bible contains all principles of Christian living and also in the body of nature, these are principles which enhance human living.

f) Christian counselling rely on biblical and secular methods because there are spiritual methods enshrine in the bible which bring about positive changes in attitude, mind, behaviour and emotions; there are also several secular counselling which do not go against the word of God but based on principles of human behaviour as enshrine in the bible but borrowed and coached in humanistic, behavioural, psychological or psychoanalytic terms.

g) Christian counselling requires training.

MacArthur and Mack (1994) observe that the principle of Biblical counselling hinges on God, Scripture, man and sin. Tozer (1961) observes that, a

right concept of God is basic to everyday life and virtually all doctrinal and moral errors can ultimately be traced back to a low view of God.

MacArthur and Mack (1994) observe that the Bible is supreme in everything including the practice of counselling. They further observe that the authority of the bible extends to every area of faith and practice, including everything necessary for life and godliness. Keller (1988) declares that the Bible is a source of all divine direction, instruction, comfort, encouragement and exhortation. According to him, biblical counselling is therefore a counselling method that centred on the bible. MacArthur and Mack (1994) note that any condition that befalls a Christian in this life; there is a general rule in the scripture for it, and this rule is quickened by example.

MacArthur and Mack (1994) write that Biblical counselling focuses on the sin problem, and advocates for the principle of mortification. Keller (1988) defines mortification as means to take away all strength, vigor and power of sin so that it cannot act on its own or exert itself in the life of a believer.

Essuman (2008) observes that human beings were created by God in His image for everlasting fellowship but became sinful due to the fall of Adam and Eve which cut man from God's fellowship making him living on the principles of nature that cannot please God. He states that human behaviour is determined by individual's internal cognitive/affective systems; socio-physical environment, activities of spirits in the spiritual world; and interventions by God through regeneration by the blood of the Lord Jesus Christ and the work of the Holy Spirit. He concludes by saying that malfunctioning personality is brought about

through the individual's rejection of God, individual's decision to worship the creature instead of the Creator; organic deformation and faulty development

Adams (1977), in addition to the above states that forgiveness of sin and the power to change to the image of Christ are the greatest needs of humankind. To him the gospel of Jesus Christ is the answer to the sin's problem because Christ dealt with sin: the guilt, the power, the deception, and the misery of sin and to him this core truth must be infused in the counselling process. Again, Adams (1977) observes that biblical counselling aims for transformation into the image of Christ through ongoing repentance, renewal of mind unto biblical truth, and obedience in the power of the Spirit.

### **Conditions that make Biblical Counselling Effective**

Collins (1980) gives five basic conditions that will be useful to any person seeking to offer comfort and guidance to another.

1. Attending: The counsellor must give undivided attention to the counselee through eye contact, posture and gestures.
2. Listening: Effective listening involves:  
concentrating on what the counselee is communicating by avoiding verbal or non-verbal expressions of disapproval; using both eyes and ears to detect messages that come from the tone of the voice, posture, gestures, facial expressions and other non-verbal clues; hearing not only what the counselee says, but also noticing what is left out; waiting patiently through periods of silence or tears; looking at the counselee as he or she speaks; accepting the counselee without condoning his or her actions, values or beliefs.

3. Responding: The counsellor responds to the counsellee through questioning to bring forth a great deal of useful information; by confronting in a loving, gentle, and non-judgmental manner to present some ideas to the counsellee that he/she might not see otherwise; through information giving; and by guiding the counsellee to take stock of his or her spiritual and emotional resources and helping with any problem or failure that come because of these actions.

4. Teaching: The counsellor is an educator, teaching by instruction, by example and by guiding the counsellee as he or she learns by experience to cope with the problems of life.

5. Filtering: Trying mentally to sort out counsellee's words to know his/her real needs, wants and problems.

Collins (1980) further points out that a good biblical counsellor needs wisdom and discernment whereas some of these come with experience, to Christians, sensitivity more often comes when we pray asking for insights, guidance and accurate perception that comes from the Holy Spirit.

### **Characteristics of a Successful Biblical Counsellor**

Olson (1984) writes that research shows counselling is most effective when the counsellor possesses three personal characteristics: empathy, warmth and genuineness. Pietrofesa et al (1984) state that, in Carl Rogers' Client centered therapy; "the conditions necessary for client's growth in any therapeutic relationship are unconditional positive regard, genuineness and emphatic understanding.

Empathy: Olson (1984) says empathy reflects a deep understanding of the troubled counsellee's private world that engenders the sense that maybe someone does understand and cares. Pietrofesa et al (1984) state that, in Carl Rogers Client-centered therapy, "empathic understanding make the counsellors become part of the clients' world; seeing clients problems through their own eyes and this help making their interventions to reflect on client's explicit feelings as well as their implicit feelings which must be brought into the area of clients awareness. Furthermore, empathic understanding helps clients to receive support, understanding and acceptance of their emerging self-concept from their counsellors" (p. 105).

Warmth: According to Olson (1984), warmth is genuinely caring about the happiness and the well-being of a counsellee that helps him/her to develop an internal basis for self-value and self-love. According to Carl Rogers quoted by Pietrofesa et al (1984), a caring acceptance of clients' individuality is derived from belief that clients will discover with themselves the necessary resources for growth.

Genuineness: Collins (1980) says genuineness is being open, sincere and deeply oneself. Pietrofesa et al (1984) states that, in Carl Roger's client centered theory; the openness and realness of the counsellor stimulates client's growth and the client will become more open and real.

McDowell and Hostetler (1996) observe that beyond the above qualifications that both non-Christian and Christian counsellors may possess, an effective biblical counsellor ought to possess a humble spirit, emotional stability, relation

with Jesus Christ, reliance on the Holy Spirit and knowledge of fundamental biblical teachings.

McDowell and Hostetler (1996) acknowledge that a biblical counsellor, who recognises his/her inadequacy, consults God in prayer and at every step relies upon the Holy Spirit's wisdom, grace and power will be a "channel of blessing" to counselees. Backus (1985) observes that being well-verse in biblical truth is the most basic requirement for biblical counselling.

Aside the mentioned skills, Collins (1980) points out other characteristics like compassionate, interest in people, alert to one's own feelings and motives, knowledgeable in the field of counselling, ability to get along efficiently, having a relatively absence of hang-ups, insecurities and personal problems are some of the characteristics.

Essuman (2008) gave the following as characteristics of Christian Counsellor: having sincere interest for people; being mature spiritually and living righteous life; being prayerful, knowledgeable in the word of God, knowledgeable about human problems, their causes and the skills for assistance; being patient, calm in critical moments, and able to tolerate ambiguous situations; being objective, flexible in behaviour and thought and resourceful; being sensitive and having discernment; having self-acceptance and positive self-concept; having good listening skills and keeping confidentiality; being attractive, pleasant and jovial; and modeling his or her personality after Jesus.

### **The Process of Biblical Counselling**

MacArthur and Mack (1994) assert that biblical counselling is about

discovering the causes of the counselees' problems and then applying biblical principles to these causes. They categorize the process of Biblical counselling as:

a) Developing a helping relationship with the counsellee: MacArthur and Mack (1994) assert that the counsellor should involve the counsellee through foundations of compassion (Luke 7:13), respect (2 Timothy 2:24-25), and sincerity.

b) Instilling hope in the counsellee: They argue that biblical change cannot take place without hope especially in difficult life shattering experiences like divorce, death of loved one or loss of a job. According to them, biblical hope produces joy, perseverance, confidence, greater faith and love, consistency, increase energy and enthusiasm, stability, a more intimate relationship with God and personal purity.

c) Taking the counsellee's data: To be effective the counsellor must first gather enough information to understand the person and the problems adequately. MacArthur and Mack (1994) categorised six areas of data collection as physical (sleep, diet, exercise, illness and medication), resources (spiritual, educational, experiential and social), emotion (outward indicator of what is happening in the heart), actions, concepts (personal convictions, attitudes, expectations, desires, and values) and historical (information about past and present life).

d) Interpreting the counsellee's data: This process involves two basic elements, accurately analysing the data and explaining it to the counsellee.

e) Providing instruction which is biblically based, accurate and appropriate.

f) Biblical inducement: Motivate counsellee to make biblical decision conducive to change which includes helping the counsellee to accept personal responsibility



for his/her desires and motivations, thoughts, attitudes, feelings, words and actions. Furthermore, it is bringing the counsellee to realization that biblical change involves personal choice concerning both heart and behavioural sins. It helps to secure commitment from counsellee to put off desires, thoughts, and actions that hinder biblical change and replace them with ones that promotes biblical change.

g) Implementing biblical instruction: It is a process of actualising biblical instructions and making it permanent in the lives of the counsellee. The implementation process involves planning specific strategies to help the counsellee act on pertinent biblical directives, practicing those strategies in detail of life and persistently applying those biblical principles until godly patterns of thinking, feeling, and living have been integrated in that Person's life and he/she has become integrated into the life of the church.

### **Summary of the Review**

The chapter focuses on issues related to relevance of biblical counselling in contemporary society. The sub-topics treated include the origin, development and establishment of Pentecostalism. Views of various writers like Whittaker (1997), Omenyo (2002), and Larbi (2001) were examined. The review covers also historical development of biblical counselling. Different writers agreed that biblical counselling has been in existence since Old Testament times, in the Christian history and in the recent times. Writers like Oates (1959), MacArthur and Mack (1994) and Niebuhr and Williams (1956) share this view.

The third sub-topic is Relevance of biblical counselling and was also dealt with. Views of experts like Carter and Narramore (1979), Minirth et al (1991) and Ackerman (1988) were examined.

Another sub topic is conditions that make biblical counselling effective. Characteristics of successful biblical counsellor have been reviewed and views of various scholars like Collins (1980), Olson (1984), McDowell and Hostetler (1996) were noted. The process of biblical counselling as spelt out by MacArthur and Mack (1994) were examined.

The importance of biblical counselling which was reflected in the literature review underscores the significance of the research study. The study found out that some of the issues discussed above existed in the Pentecostal churches in Kumasi metropolis. Thus, findings from the study confirmed or contradicted the views of the experts in the field of biblical counselling.

## **CHAPTER THREE**

### **METHODOLOGY**

This chapter describes the methods that were used to obtain the relevant data on the relevance of biblical counselling in contemporary society among the Pentecostal denominations in the Kumasi Metropolis. Aspects that were discussed in this chapter include description of the research design, population, sample, sampling procedure, research instrument, pre-testing of instruments, data collecting procedure and data analysis plan.

#### **Research Design**

The descriptive survey design was used for the study. Amedahe (2002) citing Gay writes that descriptive research involves collecting data in order to answer research questions concerning the current status of the subject of the study. Fraenkel and Wallen (2000) observe that “a descriptive survey” involves asking the same set of questions to a large number of individuals either by mail, by telephone or in person. Responses are tabulated and reported, usually in the form of frequencies and percentages of those who answer in a particular way to each of the questions. The descriptive survey design was appropriate for the study since data were collected through questionnaires and guided interviews to answer research questions concerning the extent to which biblical counsellors are performing their counselling functions and report on them.

The difficulties in the survey research included:

1. ensuring that the questions to be answered are clear and not misleading,
2. getting respondents to answer questions thoughtfully and honestly, and
3. getting sufficient number of copies of questionnaires completed and returned so that meaningful analysis could be made.

There were plans to reduce these difficulties to a minimum, if any, by making the questions simple and understandable; requesting respondents to be as objective as possible, since false responses meant the researcher is operating on wrong premises, which could not make the work authentic. The researcher trained three assistants to assist in the administering and collection of the data. Five weeks were used to administer and collect the entire questionnaires with each respondent having thirty minutes to respond to the questionnaire.

### **Population**

Amedahe (2002) defines population as the entire aggregation of elements in which the researcher is interested in gaining information and drawing conclusions. The Kumasi Metropolis, capital of Ashanti region, located on the central part of Ghana was used as population. The reason for choosing this particular metropolis was that the researcher is quite familiar with the metropolis, and has been pastoring a church within the metropolis for the past six years.

The target population of the study comprised all the Pentecostal denominations in the Metropolis. There are thirty-four denominations forming Ghana Pentecostal Council (G. P. C) in Kumasi Metropolis, according to G P C

Ashanti regional report, (2007). The denominations with number of their local churches are shown in Table 1.

**Table 1**

**G P C Denominations and their branches in Kumasi Metropolis**

<b>Denominations</b>	<b>Number of branches</b>
Ascension Deliverance Church	9
Assemblies of God	114
Bethel Church of Christ Jesus	4
Christ Revival Church	8
Christian Action Faith Ministries	12
Christian Hope Ministries	15
Church of Divine Love	10
Church of God	18
Deeper Live Christian Ministries	30
Divine Healers Church	5
Evangelical Calvarian Mission	8
Evangelical Church of God	4
Faith Outreach Ministries	7
Foursquare Gospel Church	10
God's Wonderful Church	5
Global Evangelical Church	15
Lighthouse Chapel International	11
Love Community Church	3

**Table 1 continued**

Love and Peace Church of God	3
New Testament Assembly	11
Open Bible Standard Church	9
Pentecostal Church of Christians International	4
Pentecostal True Church	6
Pentecostal Holy Church of Ghana	14
Redemption Holy Church of Ghana	14
Redeem Christian Church of God	10
The Apostles Continuation Church	25
The Apostolic Church	39
The Christ Apostolic Church	68
The Church of Pentecost	150
The Church of Christ (SM)	35
The Hour of Faith Ministries	6
True Word Evangelistic Ministries	5
World Miracle Church International	15
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Total	700
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Source: Field Data, 2008

**Sample**

The sample of the study comprises twenty-three selected branches within nine selected Pentecostal Denominations within the Kumasi Metropolis.

According to Ashanti Regional Secretariat of Ghana Pentecostal Council report (2007), there were 34 Pentecostal denominations comprising 700 local congregations in the Kumasi Metropolis as at 2007. The researcher used nine denominations representing 26.4% of the Pentecostal denominations in the Kumasi Metropolis as an accessible population and used it to generalise the target population. The sample was calculated as; if 34 =100 %, then 9 =  $9/34 \times 100$  which is 26.4 %.

A total number of twenty-three churches were selected by using proportional stratified sample of five percent of each selected nine denominations as presented in Table 2.

**Table 2**

**Denominations with branches for the Study**

<b>Selected Denominations</b>	<b>Number of Churches Selected</b>
The Church of Pentecost	8
Assemblies of God	6
The Apostolic Church	2
Deeper Christian Life Ministry	2
Word Miracle International	1
Global Evangelical Church	1
Lighthouse Chapel International	1
New Testament Assembly	1
Open Bible Standard Church	1
<b>Total</b>	<b>23</b>

Source: Field Data, 2008

One hundred and thirty church leader and hundred church members totaling two hundred and thirty respondents were used. But out of the one hundred and thirty church leaders twenty could not complete the questionnaires due to reasons best known to themselves making the total two hundred and ten respondents. Ten people representing both church leaders and members were used as respondents from each selected church. The reasons for selecting nine denominations, twenty-three churches and two hundred and thirty respondents were that, the researcher was constrained with time and resources, and found it very difficult to cover all the thirty-four denominations comprising seven hundred churches.

### **Sampling Procedure**

The sampling technique that was used for the study was stratified random sampling. Amedahe (2002) writes that stratified sampling involves dividing the population into a number of homogeneous groups or strata. In this study, the division of the population into strata or homogeneous group was based on denominations. A sample was drawn from selected groups or denominations. The individual samples were merged into one, and this constituted the sample for the study.

The simple random selection of the table of random numbers method was used to select the participating denominations. This was done by numbering all the Pentecostal denominations in the metropolis and entering the number in a table by using appropriate number of digits. The numbers were picked from the



table randomly one after another until the selected target of nine denominations was reached.

To select the participating churches, Amedahe (2002) suggests that the sample size can be proportionate to the units of target populations; he further observes that to draw proportionate stratified sample, five percent from each group may be taken. For example as Assemblies of God denomination was selected, they have one hundred and fourteen churches in the metropolis, only five percent of their churches were selected. So the number of churches selected from Assemblies of God denomination was calculated as  $5/100 \times 114$ , which is 5.7, approximately 6. Similar calculations were done to determine the number of churches in each denomination that participated in the study as shown in Table 3.

**Table 3**

**Denominational Strength and Number of Churches Selected**

<b>Names of Denominations</b>		
<b>Churches</b>	<b>Number of Churches</b>	<b>Number Selected</b>
The Church of Pentecost	150	8
Assemblies of God	114	6
The Apostolic Church	39	2
Deeper Christian Life Ministry	30	2
Global Evangelical Church	15	1
World Miracle Church	15	1
Light House Chapel	11	1
New Testament Assembly	11	1
Open Bible Church	9	1
<b>Total</b>	<b>394</b>	<b>23</b>

Source: Field Data, 2008

The reasons for selecting nine denominations and twenty-three churches as sample were that the researcher was constrained by time and resources, and found it very difficult to cover all the thirty-four denominations and the seven hundred churches in the Metropolis.

### **Research Instrument**

The main instruments that were used for the study were questionnaires and interview. A self-designed questionnaire consisting of open-ended and close-ended questions were used for the church leaders who are counsellors. A self-designed interview guide was used for non-counsellors who are church members. The questionnaire and the interview guide schedule were made of both open-ended and close-ended to allow both subjective and objective data to be collected. The two-option categorical scale of YES or NO types was used to measure some of the responses to the closed- ended questions. The responses to other close-ended questions were measured on the five-point Likert Ranking Scale in either a descending or ascending order as follows:

5. Very good
4. Good
3. Fair
2. Poor
1. Very poor

The questionnaire and the interview guide had two parts and the first part was on personal particulars which asked the respondents of demographic data such as

age, sex, marital status, educational background and years of association with the local church.

The second part of the questionnaire was on counselling practices and had five questions labeled research questions 1, 2, 3, 4, and 5.

Research question 1 was made up with two questions and sought to investigate types of counselling practices. The respondents were required to indicate the type and their preferences by ticking the appropriate answer. The research question 2 sought to investigate the extent to which Pentecostal leaders are trained professionally. The research question 3 dealt with the extent of counselling practices and the respondents were asked to rate the extent of counselling practice through close-ended questions and it consisted of ten questions. Research question 4 focused on processes that make biblical counselling effective and this section consisted of seven questions. The research question 5 dealt with conditions that make biblical counselling effective and it comprised of four questions. The respondents were asked to suggest way(s) of improving counselling within Pentecostal churches. In all this part was made up with twenty-seven questions. Detailed of the questionnaire for the Pentecostal leaders who are counsellors is attached.

The second part is the interview guide for church members and sought to investigate counselling practice and how it impacts on counselees and it was made up with three research questions namely research question 6, 7 and 8. Research question 6 highlighted on good counselling behaviour and was made up with six questions. Research question 7 focused on how counselling impacts on

the behavioural and emotional needs of the church members and the community and it was made up with ten questions. Research question 8 focused on way(s) to improve counselling within Pentecostal churches and in all, the interview guide consists of sixteen questions. Detailed of an interview guide for the Pentecostal church members is attached. The total number of questions for both Pentecostal counsellors and members is forty-two.

### **Pilot-testing of Instruments**

Pilot-testing of research instrument was done at Ejisu, capital city of Ejisu-Juaben District in Ashanti Region. Ejisu is about nineteen kilometers from Kumasi, and had similar cultural, ethnic, occupational and religious characteristics as that of the Kumasi Metropolis. The caliber of Pentecostal church leaders and members in terms of religious experiences are quite similar to that of Kumasi Metropolis.

The pilot-testing was done to estimate the content and face validity of the instrument that was to be used for the data collection. The pilot-testing involved testing the questionnaire on a small number of people who had the same characteristics as the population before using it for the actual study. It provided the opportunity to assess the appropriateness and practicability of the data collection instruments. It also helped to check if the items were easily understood and there were no problems to do with length, sequencing of questions and sensitive items among others. Thus, the pilot-testing helped to improve questions, formats and scales.

Twenty respondents from five denominations namely: Assemblies of God, Deeper Christian Life Ministry, New Testament Assembly, The Apostolic Church and The Christ Apostolic Church were selected as sample for the pilot-testing, using the random sampling method. Twenty copies of the questionnaire were administered personally to all the respondents and the completed copies of the questionnaire were collected in three days after it had been given. This was to avoid losses or misplacements.

The preliminary questionnaire and documentary analysis were submitted to some lecturers and colleagues of the researcher for their comments and suggestions for the purpose of refinement. Based upon the comments, criticisms and suggestions of the supervisor, some refinements were made.

The study was conducted at Ejisu to test the reliability of the instrument. The reliability of the instrument was determined through the use of Cronback Alpha method. The reliability coefficient showing the internal consistency of the items of the questionnaire was computed to be 0.8526.

### **Data Collection Procedure**

After the research instrument has been prepared, an introductory letter was obtained from the Counselling Centre and the Department of Educational Foundations. The required number of pieces of the questionnaire and the interview guide were made.

Permission was sought from the heads of the selected denominations to carry out the study in their various denominations. The introductory letter was presented to the respective selected denominational heads to minute on it and the

churches concern gave the necessary assistance; the questionnaire was then administered to the selected churches. In each church, there was an explanation of the purpose of the study to the leadership; respondents were assured of anonymity and confidentiality of whatever information they provided. Copies of the questionnaire as the case may be, were given to the respondents and the researcher then took the respondents through the questions or items by briefly explaining each section to them. They were allowed to ask questions on anything in the questionnaire they do not understand. An agreement was reached with the respondents of the date to collect the questionnaire, a period of five weeks was used to administer and collect the questionnaires but each respondent was given one week to complete the questionnaire. After collection, each copy of the questionnaire was checked to ensure that each has been properly filled. Any respondent who skipped or forgot to answer any question or item was assisted to complete it before collection. Out of the one hundred and thirty questionnaires given, the total number received was one hundred and ten.

Furthermore, selected church members for the structured interview guide in each selected churches were met personally on individual basis. The purpose of the study, the interview guide and the importance of obtaining the information from them were explained to each respondent. Each respondent was taken through a structured interview guide and was allowed to ask questions he/she does not understand. Written record was used for the interview. The interviews were conducted in conjunction with the questionnaires and in all a period of five weeks were used to complete the interview comprising hundred people.

Appreciation letters has been presented to the heads of the participated denominations and each selected church and all respondents for their assistance.

### **Data Analysis Procedure**

The study is a descriptive one, so simple analysis involving frequencies and percentages were used to analyse the data. After data were collected from the sample group, they were coded and analysed by using the Statistical Package for Social Sciences (S.P.S.S) computer software.

Item analysis was done on research questions two, three, four and five. A total of one hundred and thirty respondents attempted the questionnaire but out of these people, one hundred and ten respondents answered correctly. Item analysis was calculated as;  $P = R/T \times 100$ , where R is the number of respondents who answered the questions and T is the total number of people who attempted the questionnaire. The total item answered correctly by one hundred and ten respondents is  $110/130 \times 100 = 84.615\%$ . Thus 84.6% of the respondents who attempted the items answered it correctly.

Percentages were then calculated from the frequency values and the results obtained then became meaningful to enable interpretation to be done. Percentages were used for the research questions 1-8.

In light of this, conclusions drawn were limited to the data collected about respondents in some selected Pentecostal denominations in the Kumasi Metropolis.

**CHAPTER FOUR**  
**RESULTS/ FINDINGS AND DISCUSSIONS**

**Introduction**

This chapter deals with the presentation and analysis of the data gathered for the study. Attention was focused on the relevance of biblical counselling in contemporary society of Pentecostal churches in Kumasi Metropolis. The analysis is guided by research questions designed for the study. The data collected from the respondents were analysed through frequency distribution, percentages and narration.

**Background Information**

Tables 4 – 9 dealt with demographic issues of the respondents.

**Table 4**

**Age distribution of Respondents**

Age	Church leaders		Church Members	
	Frequency	Percentage	Frequency	Percentage
15-26	9	8.2	30	30
26-36	23	20.9	17	17
37-47	35	31.8	21	21
48-58	12	28.2	27	27
Above 58	12	10.9	5	5
Total	91	100	100	100

Source: Field Data, 2008



Table 4 was about the age groups in the churches. For the leaders 31.8% were between 37-47 years as the highest and 8.2% were between 15-25 years as the least. For the church members 30% were between 15-26 as the highest and 5% were above 58 years as the least.

**Table 5**  
**Sex distribution of Respondents**

Sex	Church leaders		Church Members	
	Frequency	Percentage	Frequency	Percentage
Male	79	71.8	33	33
Female	31	28.2	67	67
Total	110	100	100	100

Source: Field Data, 2008

Table 5 was about sex groups in the churches. For the leaders 71.8% being males were the highest and 28% being females were the least. For the church members 67% were the highest being females and 33% were the least being males.

**Table 6**  
**Marital status of Leaders and Members**

Marital status	Church leaders		Church Members	
	Frequency	Percentage	Frequency	Percentage
Married	68	61.8	51	51
Single	39	35.5	54	54
Widowed	3	2.7	5	5
Total	110	100	110	110

Source: Field Data, 2008

Table 6 was about the marital status of the respondents. For the leaders 61.8% were married forming the highest and 2.7% were widowed constituting the least. For the church members 51% were single as highest and 5% were widowed as the least.

**Table 7**  
**Academic Qualification of Respondents**

Education	Church leaders		Church Members	
	Frequency	Percentage	Frequency	Percentage
Primary	36	32.7	52	52
Secondary	62	56.4	40	40
Tertiary	12	10.9	8	8
Total	110	100	100	100

Source: Field Data, 2008

Table 7 dealt with educational background of the respondents. For the leaders 56.4 % had secondary education as the highest and 10.9% had tertiary education as the least. For the church members 52% had primary education as the highest and 8% had tertiary education as the least.

**Table 8**  
**Membership Status of Respondents**

Period	Church leaders		Church Members	
	Frequency	Percentage	Frequency	Percentage
Less than 1 year	3	2.7	25	25
1-5 years	35	31.8	21	21
6-10 years	30	27.3	20	20
Above 10 years	42	38.2	34	34
Total	110	100	100	100

Source: Field Data, 2008

Table 8 was about the duration of church membership of the respondents. For the leaders 38.2% were above 10 years as the highest and 2.7% were less than 1 year as the least. For the church members 34% were above 10 years as the highest and 21% were between 1-5 years as the least.

**Research question 1:** What type of counselling is practiced in the Pentecostal churches in the Kumasi Metropolis?

Research question one sought to find out the type of counselling practices carried out in the Pentecostal churches in the Kumasi Metropolis.

Tables 9-10 indicate responses for Research question 1

**Table 9**

**Type of Counselling Practiced in Pentecostal Churches**

<b>Type Practiced</b>	<b>Frequency</b>	<b>Percentage</b>
Biblical only	28	25.5
Secular only	0	0
Both Biblical and secular	82	74.5
<b>Total</b>	<b>110</b>	<b>100</b>

Source: Field Data, 2008

In Table 9, high percentages of the respondents (74.5%) indicated that both biblical and secular counselling is practiced and nobody indicated secular counselling only.

**Table 10**

**Type of Counselling Preferred in Pentecostal Churches**

<b>Type Preferred</b>	<b>Frequency</b>	<b>Percentage</b>
Biblical only	31	28.2
Secular only	0	0
Both biblical and secular	79	71.8
<b>Total</b>	<b>110</b>	<b>100</b>

Source: Field Data, 2008

The data in Table 10 shows that majority of the respondents, 71.8% went in for both biblical and secular counselling whereas nobody went in for secular counselling only. Findings in Table 10 confirmed Minirth et al (1991) assertion

that both psychology (secular) and the bible provide information for daily living as well as information about how human beings can be expected to think and behave in various environments.

Respondents varied in their reasons for preferring both biblical and secular type of counselling. Those reasons which were similar or the same were put together. Out of the 79 respondents who opted for biblical and secular type of counselling, 29.1% gave no reasons for their choices but 70.9% gave various reasons for their preferences. Some of the reasons are the same with different wordings and these are:

both secular and biblical knowledge ensure effective counselling; both ensure good counselling performance; both keep counsellors abreast with current trends in counselling; both compliment each other in finding solution to human needs; both help counsellors to improve their counselling practices; both enhance quality of counselling; both help to identify problems in the society; both promote balance in counselling, both help to give clearer picture of human behaviours; both help to compare views, opinions and select the best of the lot; and both improve counsellors output of work.

**Research question 2:** To what extent are the Pentecostal counsellors in the Kumasi Metropolis equipped to perform their counselling functions effectively?

Question two tried to find out the extent to which Pentecostal counsellors in the Kumasi Metropolis are trained professionally to perform their counselling functions effectively.

Tables 11-13 indicate responses to research question two.

**Table 11****Formal Training of Pentecostal Counsellors**

<b>Training Period</b>	<b>Frequency</b>	<b>Percentages</b>
No Training	63	57.3
1 Week	18	16.4
1 Months	13	11.8
3 Months	8	7.3
6 Months	6	5.4
Above 6 Months	2	1.8
<b>Total</b>	<b>110</b>	<b>100</b>

Source: Field Data, 2008

The data in Table 11 reveals that 57.3% respondents being majority declared not having any formal training in counselling and a very low percentage of respondents, 1.8% being the least had above 6 months training. This contradicts Boy and Pine assertion as cited by Pietrofesa et al (1984) that one of the criteria that describe a profession is the requirement of formal training.

**Table 12****Refresher Courses Organisation for Church Counsellors**

<b>Responses</b>	<b>Frequency</b>	<b>Percentages</b>
Yes	17	15.5
No	83	75.5
No Answer	10	9.0
<b>Total</b>	<b>110</b>	<b>100</b>

Source: Field Data, 2008

An appreciable percentage of the respondents, 75.5% indicated that no refresher courses were organised for Pentecostal counsellors, while 9% of the respondents being the least did not respond. This view expressed by majority of the respondents is confirmed by Powell (1987) that most counsellors are not trained or given in-service training by the educational programme of their colleges, universities and their institutions. Powell (1987) further states that church counsellors do not pursue sufficient in-service training to allow them upgrade their knowledge and skills to provide quality counselling to their client.

**Table 13**

**Counselling Meaning**

<b>Responses</b>	<b>Frequency</b>	<b>Percentages</b>
Yes	92	83.6
No	18	16.4
<b>Total</b>	<b>110</b>	<b>100</b>

Source: Field Data, 2008

From the data presented in Table 13, the respondents who thought the meaning of "counselling" is advising had the highest percentage of responses, 83.6% of whilst 16.4% being the least responses do not support this view. The view expressed by majority of the respondents contradicts Taylor and Buku (2006) who emphasize that effective counselling does not aim at giving advice because in counselling, it is assumed that the individual possesses the potential resources for change and independent decision-making.

**Research question 3:** To what extent is the biblical counselling practiced in Pentecostal churches in the Metropolis?

Research question was on the extent of biblical counselling practiced in Pentecostal churches in the Kumasi Metropolis.

The counselling functions were initially measure on a 5-point Likert-scale questionnaire and coded as Very Good, 5; Good, 4; Fair, 3; Poor, 2; and Very Poor,1. After the responses has been given it was recorded into three categories, namely Good, Fair and Poor. Thus all responses for Very Good and Good were put together as Good and all responses for Poor and Very Poor were put together as Poor

Table 14 indicates the extent of counselling practices performed by Pentecostal counsellors.

**Table 14**

**The Extent of Counselling Practices Performed by Church Counsellors**

<b>Counselling Practices</b>	<b>Responses in Percentage</b>		
	<b>Good</b>	<b>Fair</b>	<b>Poor</b>
Emotional issues	57.7	38.2	9.1
Family issues	72.7	9.1	18.2
Sexual issues	36.4	20	52.7
Vocational issues	30.9	26.4	42.7
Physical issues	28.2	40.9	30.9
Marriage issues	70.9	13.6	15.5



**Table 14 continued**

Spiritual issues	81.8	10	8.2
Relational issues	51.8	35	13.2
Addiction issues	27.2	26.4	46.4
Educational issue	25.5	10	64.5
Total	483	229.6	190.5

Source: Field Data, 2008

The data in Table 14 reveal that a very high percentage of the respondents, 81.8% rated counselling on spiritual issues as good and the highest counselling practice with 8.2% respondents being the least rating that counselling on spiritual matters is poor, whilst 10% respondents did say that the provision of spiritual counselling is fair. This is in line with what Collins (1980) said that “of all issues, perhaps none is more familiar to Christian leaders and counsellors than spiritual problems”.

The least performed function of the church counsellors in Table 14 is educational issues. 64.7% of the respondents being the highest rated church leaders’ as performing educational functions poorly. On the contrary 10% respondents being the least said the performance on educational issues is fair whilst relatively sizeable number of the respondents, 25.5% said the performance on educational issues is good. The findings contradict what McDowell and Hostetler (1996) said that many resources are available to the young person in the church who is drifting in a sea of academic expectation and confusion.

The findings under the extent of counselling practices confirmed Ikeme and

Nnonyelu’s (1987) assertion that majority of Christians do not see the church counsellors as one who could help them to solve their secular problems. Denga (1983) writes, churchgoers thought it easier to take spiritual problems to church counsellors who are most of the time the pastor than taking secular problems to the church counsellors.

**Research question 4:** What processes make biblical counselling effective?

Question four sought to find out the effectiveness of Pentecostal counselling processes. The counselling processes were initially measure on a 5-point Likert-scale questionnaire and coded as Strongly Agree, 5; Agree, 4; Fair, 3; Disagree 2; Strongly Disagree, 1. After the responses have been given it was recorded into three categories, namely: Agree, Fair, and Disagree. Thus all responses for: Strongly Agree and Agree were put together as Agree and all responses for Disagree and Strongly Disagree were put together as Disagree

Table 15 indicates the effectiveness of counselling processes.

**Table 15**

**Effective Biblical Counselling Processes**

<b>Processes</b>	<b>Responses in Percentage</b>		
	<b>Agree</b>	<b>Fair</b>	<b>Disagree</b>
Providing biblical instruction	80.2	11.8	8
Taking counsellees data	23.6	34.4	42
Interpreting counsellees data	15.5	31.1	53.4
Instilling hope	96.3	2.7	1

**Table 15 continued**

Motivating counselees to make biblical decision conducive to change	90	4.5	5.5
Verbal and non-verbal listening	47.2	25.5	27.3
Teaching by instruction, example and guidance.	60	12.7	27.3
<b>Total</b>	<b>412.8</b>	<b>122.7</b>	<b>164.5</b>

Source: Field Data, 2008

In Table 15, “Instilling hope to counselees” had a very high percentage of responses. 96.3% of the respondents agreed that instilling hope to counselees is a good process for effective counselling whereas very low percentage of respondents, 1% rated it as poor and 2.7% of the respondents rated it as fair. This finding supports MacArthur and Mack (1994) that biblical change cannot take place without hope especially in difficult life shattering experiences. They further assert that biblical hope produces joy, perseverance, confidence, greater faith and love, consistency, increase energy and enthusiasm, stability, a more intimate relationship with God and personal purity.

Table 15 indicates that the least rating on processes that make biblical counselling effective is “interpreting counselees’ data”. 53.4% being the majority of the respondents rated this counselling process as poor, whereas 15.5% of the respondents being in the minority said it is good; nevertheless a sizeable number of respondents, 31.1% said it is fair. This finding is in line with the assertion of Wayne (1994) that it is of no value to collect counselees data, unless the said data

is used to draw conclusions about the state of the counselees.

**Research question 5:** What conditions make biblical counselling effective?

Question five dealt with the counsellors' view on the conditions that make biblical counselling effective.

Tables 16-18 indicate responses in Research question 5

**Table 16**

**Information Handling**

<b>Information handling</b>	<b>Frequency</b>	<b>Percentages</b>
(a) For preaching and teaching	14	12.7
(b) For advising others	31	28.2
(c) As testimony	16	14.6
(d)_Keep it in confidence	49	44.5
Total	110	100

Source: Field Data, 2008

Table 16 reveals that 44.5% being the highest respondents keep information received in confidence whilst 12.7% being the least used it in preaching and teaching. The findings contradict Collins (1980) assertion that the counsellors are committed to keeping information confidential except when the welfare of the counselee or some other person is at stake, and as a general rule, information should not be shared by the counsellors without the counselees' knowledge.

**Table 17**

**Counselling Schedule**

<b>Schedule</b>	<b>Frequency</b>	<b>Percentages</b>
Daily	28	25.5
Weekly	11	9.9
When needed	71	64.6
<b>Table</b>	<b>110</b>	<b>100</b>

Source: Field Data, 2008

The data in Table 17 indicates that an appreciable percentage of the respondents, 64.6 % said counselling is conducted whenever needed and 25.5% being the least respondents said it is conducted daily. The findings support MacArthur and Mark (1994) statement that the pastor's involvement in counselling should not be a mere once a week venture but he/she must be actively involved whenever he/she is needed.

**Table 18**

**Counselees Referral to other Professionals**

<b>Referral</b>	<b>Frequency</b>	<b>Percentages</b>
Yes	14	12.7
No	96	87.3
<b>Total</b>	<b>110</b>	<b>100</b>

Source: Field Data, 2008

Majority of the respondents, 87.3% answered no and 12.7% respondents

being minority answered yes. This contradicts Shertzer and Stone (1980) who state that the ability to recognize when the needs of a particular individual call for procedures beyond the scope of one's personal resources is a professional necessity.

**Table 19**

**Counselling Organisation and Appreciation**

<b>Appreciation</b>	<b>Frequency</b>	<b>Percentages</b>
Yes	92	83.6
No	18	16.4
Total	110	100

Source: Field Data, 2008

From the data presented in Table 19, a large proportion of respondents, 83.6% appreciate how counselling is organized whereas 16.4% respondents being minority answered no to the question. The findings confirmed Collins (1980) assertion that the pastor regardless of his training does not enjoy the privilege of deciding whether or not he will counsel with his people. They bring their problems to him for his best and wisest care. His choice is not between counselling and not counselling, but between counselling in a disciplined and skilled way and counselling in an undisciplined and unskilled way.

**Research questions 6:** What views do the Pentecostal church leaders and members have on good counselling behaviours associated with a good Counsellor?

**Table 20****Good Counselling Behaviours**

<b>Counselling Behaviour</b>	<b>Responses in Percentage</b>		
	<b>Good</b>	<b>Fair</b>	<b>Poor</b>
Privacy	60	30	10
Relationships	81	11	8
Interest	74	20	6
Understanding	57	38	5
Acceptance	79	14	7
Respect	84	12	4
<b>Total</b>	<b>435</b>	<b>125</b>	<b>40</b>

Source: Field Data, 2008

In Table 20, majority of the respondents, 84% said that church counsellors are respectful as the highest counselling behaviour whereas a very low percentage of the respondent, 4% being the least said it was fair and 12% said they are disrespectful.

From Table 20, understanding is the least counselling behavior of Pentecostal counsellors. 57% of the respondents being the highest rated understanding of Pentecostal counsellors as good whereas a very low percentage of the respondent, 5% being the least said it is poor but a sizeable number of the respondents, 38% said it was fair. The findings in Table 20 confirmed Pietrofesa et al (1984) assertion that “only when the clients becomes aware of counsellors related characteristics will they feel free and comfortable to say the things they

want to say at the rate and in the manner they want to say them”. Pietrofesa et al (1984) further state that this positive perception may encourage clients to participate more fully in the counselling relationship as they sense a secure and trusting environment for self-exploration and growth.

**Research question 7:** To what extent does biblical counselling process impact on emotional and behavioural needs of the church members and the community?

The counselling practices were initially measure on a 5-point Likert-scale questionnaire and coded as Very Good, 5; Good, 4; Fair,3; Poor, 2; and Very Poor, 1. After the responses has been given it was recorded into three categories, namely Good, Fair and Poor. Thus all responses for Very Good and Good were put together as Good and all responses for Poor and Very Poor were put together as Poor

Table 21 indicates the impact of counselling practices on behavioural and emotional needs of counselees.

**Table 21**  
**Impact of Counselling Practices**

<b>Counselling Impacts</b>	<b>Responses in Percentage</b>		
	<b>Good</b>	<b>Fair</b>	<b>Poor</b>
Emotional issues	48	38	14
Family issues	70	18	12
Sexual issues	32	14	54
Vocational issues	28	23	39



**Table 21 continued**

Physical issues	52	43	5
Marriage issues	75	14	11
Spiritual issues	84	10	6
Relational issues	57	28	15
Addiction issues	34	29	28
Educational issue	19	26	55
Total	499	243	238

Source: Field Data, 2008

The data in Table 21 revealed that 84% of the respondents rated “counselling on spiritual issues” as one with greater impact on counselees and 6% of the respondents being the least said it has poor impact, whereas 10% of the respondents said that the counselling impact on spiritual issues is fair. The finding is in line with writings of Collins (1980) who notes that “It is possibly true that most people who have lived an intensely religious live had to struggle through period of spiritual dryness and despair”. Collins (1980) further states that helping people with spiritual problems involves prayer, modeling, exhorting and teaching and the best place to seek spiritual help is in the church and when the church is doing it job properly, many spiritual problems will be solved.

A look at Table 21 again shows that educational issues had the least impact on counselees. 55% of the respondents were of the view that counselling on educational issues among Pentecostal counsellors is poor whereas 19% of the respondents being the least rated counselling on educational issues as good with

26% of the respondents saying it is fair.

**Question 8:** What are some of the ways that could be used to improve biblical counselling in the Pentecostal churches in the Kumasi Metropolis?

The objective of items number twenty-seven on questionnaire and sixteen on interview guide schedule were to obtain the views of respondents on what could be done to improve counselling functions in the Kumasi Metropolis.

To find answers to this question, each of the one hundred and ten counsellors and hundred church member respondents were asked in a questionnaire and interview guide schedule to suggest any way(s) of improving counselling functions in the Kumasi Metropolis. 45.83% of counsellors' and 37% of church members' respondents gave some suggestions. However, most of the respondents 54.16% counsellors and 63% church members gave no suggestions.

The items number twenty-seven on questionnaire and sixteen on interview guide schedule were the basis of respondents' recommendations for improving the Counselling functions of Pentecostal Counsellors.

### **Respondents Recommendations for Improving the Counselling**

#### **Functions of Pentecostal Counsellors**

All the suggestions for improving counselling functions of Pentecostal Churches were regrouped into six main functions according to the similarity or sameness of suggestions.

1. Counselling orientation for all leaders

25% respondents who are counsellors and 20% respondents who are church members are of the view that all leaders in the church should be taken through counselling orientation to equip them to counsel others effectively, handle numerous problems of the people they lead and to have knowledge about fundamental human behaviours.

2. Making career counselling a core programme in Pentecostals Bible Schools' curricula.

The number of respondents who suggested that career counselling should be an integral part of Bible Schools' curricula is 33.3% counsellors and five 5% church members. People with biblical training who are called to lead churches need to have basic understanding of human behaviours and be knowledgeable about how to offer counselling and guidance on various topics.

3. Organisation of seminar

22.7% counsellors and 30% members' respondents are of the view that regular guidance and counselling seminars should be organized by the regional and district heads of the Pentecostal churches to offer guidance to church members and also to equip them to deal effectively with their problems. Again these seminars should aim at helping prospective people who like to become counsellors to acquire basic counselling skills as well as updating existing counsellors' knowledge.

4. Organisation of in-service training.

43.6% counsellors and 35% church respondents suggested that in-service training should be organised for counsellors. They suggested that counselling

programmes such as seminars, workshops, in-service trainings, refresher courses and orientations should be organised by all Heads of Pentecostal churches for all counsellors in order to improve upon their work. These would make them abreast with counselling principles and help to update their knowledge in counselling functions.

#### 5. Provision of incentive and logistics for counsellors

48.2% counsellors and 10% church respondents are of opinion that church counsellors should be provided with incentives. They suggested that responsibility allowances should be paid to counsellors to motivate them to do proper job; counsellors should be given means of transport and communication gadgets to motivate them to do effective follow up; and lastly counsellors should have offices of their own to enhance counselling work and ensure privacy of their clients.

#### 6. Counsellors should serve as role models to leaders and church members.

The respondents who suggest that counsellors should serve as role model are 5.5% counsellors and 29% church members. Counsellors must act as role models of successful Christian life and good behaviour for others to emulate.

### **Summary**

The major findings of the study include:

(a) In most of the Pentecostal churches, both secular and biblical counselling is practiced and majority of the counsellors stated that they prefer both biblical and secular counselling.

(b) Most church members see their church counsellors (mostly leaders) as people endowed with skills in biblical counselling rather than counselling on societal issues even though most of them have little or no training with regard to career guidance and counselling.

(c) Church members generally view their counsellors as people possessing good counselling behaviours mentioned for rating. Majority of the respondents are also of the view that their counsellors possess the qualities or characteristics mentioned for rating.

(d) There is a general opinion among the respondents that biblical counselling is relevant in contemporary society of the Pentecostal churches in the Kumasi Metropolis. Even though the respondents state that counsellors perform their counselling functions effectively, they offer a number of suggestions for improving counselling in the Pentecostal churches in the Kumasi Metropolis.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

#### **Introduction**

This chapter deals with the summary of the research findings, conclusions and recommendations. In addition, the chapter offers suggestions for further research.

#### **An Overview of the Study**

The study was focused on finding out whether Pentecostal counsellors in the Kumasi Metropolis carry out their counselling functions and if so, the extent to which these are done. The study therefore aimed at finding out the relevance of biblical counselling in contemporary society of the Pentecostal Churches in the Kumasi Metropolis and its impact among Pentecostal believers in the Kumasi metropolis. The population consists of G. P. C churches within the Kumasi Metropolis. The total population of the study was thirty-four G. P. C denominations consisting of seven hundred branches. Of this number, the researcher sampled twenty-three branches within nine selected denominations and that constituted 26.4% of the total population. Questionnaire and interview guide were the main instruments used in the study. The questionnaire was made up of both open-ended and closed-ended questions and was made up of twenty-seven

questions and the interview was made up with a self-design interview guide consisting of open and closed ended question comprising sixteen questions. The researcher gave five or six copies of questionnaires to church counsellors and interviewed four or five members in each church as the case may be, in each church. Each respondent was given one week to complete the questionnaire but in totality five weeks were used to collect the questionnaires and conduct the interviews.

The descriptive survey was used since the population under study was large, and the sample survey design was used to gather the data for the study. The researcher used stratified random sampling, proportional ratio, simple random sampling and lottery method to select the denominations and churches that participated in the study.

### **Summary of Findings**

The major findings from questionnaire for church counsellors are:

- (a) Counsellors use and prefer both biblical and secular counselling. To them both biblical and secular knowledge is good for counselling, as both enhance quality of counselling by comparing views, opinions and selecting the best of the lot.
- (b) On the extent to which Pentecostal counsellors in the Kumasi Metropolis are equipped to perform their counselling functions effectively, it was realised that majority of the counsellors 57.3% do not have formal counselling training and most of the churches 75.5% do not organise in-service training for their counsellors. It can be said that the research question 2 points to the fact that

Pentecostal counsellors in the Kumasi Metropolis have limited professional counselling skills.

(c) Among ten functions listed on the extent of counselling performed by Pentecostal counsellors, the one with the highest rating by respondents as the best performance of the counsellors is counselling on spiritual issues whereas the functions with the least performance of counsellors is counselling on educational issues. Largely, church counsellors are performing their counselling functions well as expected of them.

(d) On the processes and conditions that make biblical counselling effective, the Pentecostal counsellors perform well by instilling biblical hope to the counselees but perform least on interpreting counselees' data. Generally, respondents agree that Pentecostal church counsellors create conditions that make biblical counselling effective. The highest percentage of respondents agrees that the greatest impact of counselling practice is on spiritual issues and the lowest impact is on educational issues because members consult their leaders more on spiritual issues than on secular issues. Generally, respondents agree that biblical counselling has positive impact on their emotional and behavioural needs. Furthermore, respondents generally are of opinion that church counsellors exhibit good counselling behaviours.

(e) In addition to the findings outlined, when respondents were given the opportunity in questionnaire and interview guide to offer suggestions to improve counselling functions in Pentecostal churches, the following suggestions were made:



1. Counselling orientation for all leaders.
2. Making career counselling a core programme in Bible Schools' curricula.
3. Organisation of seminars.
4. Organisation of in-service training.
5. Provision of incentive and logistics for counsellors.
6. Counsellors serving as role models to leaders and church members.

### **Conclusions**

A number of revelations that came out of the study would add up to knowledge on the subject of relevance of biblical counselling in contemporary society. It is noted that both biblical and secular counselling is largely practiced in Pentecostal churches and that counsellors prefer this type of counselling. The counsellors preference is due to their belief that both biblical and secular counselling ensure effectiveness in counselling. Another important revelation that came out of the study is that most counsellors do not have professional counselling training and most churches do not organise regular in-service training for them. This situation should be carefully looked into since it may be lack of counselling programme in their training institutes and or lack of available resources to organise in-service training; in that case both trained and untrained counsellors in Pentecostal churches may be found wanting in professional development.

The study reveals that most counsellors equate meaning of counselling to advising and this is not good development since it defeats the purpose of counselling because effective counselling does not aim at giving advice or

supplying recommendations but rather design to help an individual analyse himself by relating his capabilities, achievements and interests and mode of adjustment to what new decision he has made or has to make. The respondents reveal that most of the Pentecostal respondents used the information received in preaching and teaching, advising others and as testimony. This is not a good revelation since it contradicts counselling ethics. The studies further reveals that some of the counsellors keep information in confident and this is a healthy development because it helps counselees to have confidence in the counselling practice.

The studies further reveals that most Pentecostal counsellors do not refer cases to appropriate specialists. This is not a healthy development because Pentecostal counsellors are tempted to deal with issues they do not have experience.

The study further reveals that biblical counsellors are performing best on spiritual issues as compare to the remaining functions. This is healthy revelation because “there is a whole spiritual realm (world) which impact on human behaviour positively or negatively” (Essuman, 2008). The studies also bring to fore that Pentecostal counsellors do not perform well on secular or societal issues. This may be due to lack of adequate knowledge to deal effectively with such issues.

The respondents reveal that on processes and conditions that make biblical counselling effective, instilling biblical hope tops the list of seven functions. This is very good since biblical change cannot take place without hope especially in

difficult life distressing experiences. Another important revelation is that most of the counsellors do not take counsellees data which may be due to insufficient knowledge of importance of data taken. This is likely to affect interpretation hence most counsellors end up by offering advice as research shows.

Furthermore respondent think that Pentecostal counsellors exhibit good counselling behaviours listed in the research. This is a good news because it may help to achieve the ultimate goal of improving the quality of counselling, since there will be a harmonious relationship between the counsellors and counsellees.

The study reveals that Pentecostal residents in Kumasi Metropolis are of opinion that biblical counselling has good positive impact on emotional and behavioural needs especially on spiritual and other related matters. The study further reveals that the counselling impact on secular issues is not well felt by the members and this may be due to lack of adequate knowledge of how to deal with secular issues more efficiently.

The study finally reveals that Pentecostal counsellors and church members acknowledge the importance of counselling, appreciate counselling functions and believe that biblical counselling is relevant in contemporary society in the Kumasi Metropolis. This confirms Essuman's (2008) assertion that "truth, morality and reality as revealed by God through Jesus Christ are absolute and immutable (John 14:6) and to the extent that they come from God, they cannot be changed (Matthew 24:35).

### **Recommendations**

The findings from the study and conclusion provide basis for a number of

recommendation for consideration.

1. In-service training should be counselor on regular basis as a refresher course for the Pentecostal counselors.
2. That the Pentecostal counsellors should concentrate on counselling rather than advising
3. Pentecostal counsellors should be encouraged to improve upon taken clients data and interpret it.
4. The counsellors should improve on the handling of secular issues in their members.
5. Pentecostal counsellors should be encouraged to do referrals to appropriate agencies and professionals.

#### **Suggestion for further research**

Because of financial and time constraints, the study was limited in scope as far as areas and sample coverage was concern. It is therefore suggested that this study be replicated and carried out on a large scale in the regions or the country to find out the relevance of biblical counselling in contemporary society in Ghana.

The researcher suggested that in future study, researchers should research into how to improve counselling performance in Ghanaian society.

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## APPENDIX A

### QUESTIONNAIRE FOR CHURCH COUNSELLORS

This questionnaire is aimed at eliciting information on the relevance of biblical counselling in contemporary society of Pentecostal Churches in Kumasi Metropolis. It forms part of a pool of data for research into relevance of biblical counselling in contemporary society. The aim is to have information that will be of assistance to both counsellors and counselees in biblical counselling.

Information provided will be treated as private and confidential. Respond to each item by writing your answer in the spaces provided, or by ticking [] against or by underlining the alternative(s) of your choice.

#### BACKGROUND INFORMATION

Please tick [] the appropriate box:

1. Age Range: 15-25 [] 26-36 [] 37-47 [] 48-58 [] Above 58 []
2. Marital status Married [] Single [] Widowed [] Divorced []
3. Sex: Male [] Female []
4. Educational background: Elementary [] Secondary [] Tertiary []

Others (specify):

5. Position in the church: -----

6. Since when did you become a Christian?

Less than 1 year []; 1-5 years []; 6-10 years []; 11-15 years [];  
above 15 years []

7. How long have you been in your present church?

Less than 1 year [ ] 1-5 years [ ] 6-10 years [ ] above 10 years [ ]

### **Types of Counselling**

Please indicate by ticking [√] the appropriate responses.

1. Which of the following type(s) of counselling is practiced in your church?

(a) Biblical only [ ]

(b) Secular Counselling [ ]

(c) Both biblical and secular [ ]

2. (a) Which type(s) of counselling do you prefer?

(a) Biblical only [ ]

(b) Secular only [ ]

(c) Both Biblical and Secular [ ]

2. (b) Give reason(s) for your preference -----

### **The Extent of Professional Training of Pentecostal Counsellors**

3 (a) Have you undergone any formal training in counselling?

Yes [ ] No [ ]

3 (b) If yes, how long? (a) One week [ ] (b) One month [ ]

(c) Three months [ ] (d) Six months [ ] (e) More than six months [ ]

4. Does the church organise refresher courses for church counsellor?

a) Yes [ ] b) No [ ]

5. Is counselling, in your own understanding a way of advising?

a) Yes [ ] b) No [ ]

### **The extent of counselling practice**

Please tick [] the appropriate responses in the items below on the extent of counselling practice in your church:

6. Counselling on emotional issues:

- (a) Strongly Agree [];      (b) Agree [];      (c) Fair [];      (d) Disagree []  
(e) Strongly Disagree []

7. Counselling on family issues:

- (a) Strongly Agree [];      (b) Agree [];      (c) Fair [];      (d) Disagree []  
(e) Strongly Disagree []

8. Counselling on sexual issues:

- (a) Strongly Agree [];      (b) Agree [];      (c) Fair [];      (d) Disagree []  
(e) Strongly Disagree []

9. Counselling on vocational issues:

- (a) Strongly Agree [];      (b) Agree [];      (c) Fair [];      (d) Disagree []  
(e) Strongly Disagree []

10. Counselling on physical issues:

- (a) Strongly Agree [];      (b) Agree [];      (c) Fair [];      (d) Disagree []  
(e) Strongly Disagree []

11. Counselling on marriage issues:

- (a) Strongly Agree [];      (b) Agree [];      (c) Fair [];      (d) Disagree []  
(e) Strongly Disagree []

12. Counselling on spiritual issues:

- (a) Strongly Agree [ ]; (b) Agree [ ]; (c) Fair [ ]; (d) Disagree [ ]  
(e) Strongly Disagree [ ]

13. Counselling on relational issues:

- (a) Strongly Agree [ ]; (b) Agree [ ]; (c) Fair [ ]; (d) Disagree [ ]  
(e) Strongly Disagree [ ]

14. Counselling on addiction issues:

- (a) Strongly Agree [ ]; (b) Agree [ ]; (c) Fair [ ]; (d) Disagree [ ]  
(e) Strongly Disagree [ ]

15. Counselling on educational issues:

- (a) Strongly Agree [ ]; (b) Agree [ ]; (c) Fair [ ]; (d) Disagree [ ]  
(e) Strongly Disagree [ ]

### **Processes that make Biblical Counselling Effective**

Please tick [√] the appropriate response for each item below on the processes and conditions that make biblical counselling effective:

16. Providing biblical instruction:

- (a) Very Good [ ]; (b) Good [ ]; (c) Fair [ ]; (d) Poor [ ]; (e) Very poor [ ]

17. Taking counsellee's data:

- (a) Very Good [ ]; (b) Good [ ]; (c) Fair [ ]; (d) Poor [ ]; (e) Very poor [ ]

18. Interpreting counsellee's data:

- (a) Very Good [ ]; (b) Good [ ]; (c) Fair [ ]; (d) Poor [ ]; (e) Very poor [ ]

19. Instilling hope:

- (a) Very Good [ ]; (b) Good [ ]; (c) Fair [ ]; (d) Poor [ ]; (e) Very poor [ ]

20. Motivating counsellee to make biblical decision conducive to change:

(a) Very Good [ ]; (b) Good [ ]; (c) Fair [ ]; (d) Poor [ ]; (e) Very poor [ ]

21. Verbal and non-verbal listening:

(a) Very Good [ ]; (b) Good [ ]; (c) Fair [ ]; (d) Poor [ ]; (e) Very poor [ ]

22. Teaching by instruction, example and guidance:

(a) Very Good [ ]; (b) Good [ ]; (c) Fair [ ]; (d) Poor [ ]; (e) Very poor [ ]

**Conditions that make Biblical Counselling Effective**

23. How do you handle information given by a client?

(a) Use it in preaching and teaching [ ]

(a) Use it to advice others [ ]

(c) Use it as testimony [ ]

(d) Keep it in confidence [ ]

24. How regular are counselling sessions held?

(a) Daily [ ] (b) Weekly [ ] (c) When needed [ ]

25. Do you do referral of counselees to other professionals you know?

Yes [ ] No [ ]

26. Do you appreciate the way counselling sessions are organised in your church?

Yes [ ] No [ ]

27. How best can counselling be improved on in your church? -----

## APPENDIX B

### INTERVIEW GUIDE FOR RESPONDENTS OF CHURCH MEMBERS

#### **Good Counselling Behaviours**

1. Developing a helping relationship:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

2. Instilling hope in the counselee:

a) Very Good [ ], b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

3. Taking counselee's data:

a) Very Good [ ], b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

4. Interpreting counselee's data:

a) Very Good [ ], b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

5. Providing biblical instruction:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

6. Motivating counselee to make Biblical decision conducive to change:

a) Very Good [ ], b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

#### **Counselling Impacts on Emotional and Behavioural Needs**

7. Counselling on relational issues:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

8. Counselling on sexual issues:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

9. Counselling on physical issues:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

10. Counselling on spiritual issues:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

11. Counselling on vocational issues:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

12. Counselling on disorder issues:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

13. Counselling on addiction issues:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

14. Counselling on educational issues:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

15. Counselling on marriage issues:

a) Very Good [ ]; b) Good [ ]; c) Fair [ ]; d) Poor [ ]; e) Very poor [ ]

16. How best can counselling be improved on in your church? -----

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## APPENDIX C

## APPENDIX D

### Reliability Analysis - Scale (Alpha)

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Item	Mean	Variance	Total Correlation	Alpha
TQ1	67.3333	72.3333	.8486	.8255
TQ2A	67.3333	72.3333	.8486	.8255
TQ2B	67.3333	72.3333	.8486	.8255
PQ3A	68.6667	90.3333	.0000	.8543
PQ3B	66.6667	56.3333	.9993	.8121
PQ5	68.0000	81.0000	.8660	.8364
CQ6	66.3333	81.3333	.8322	.8372
CQ7	66.0000	81.0000	.8660	.8364
CQ8	67.3333	81.3333	.8322	.8372
CQ10	66.6667	90.3333	.0000	.8543
CQ11	65.0000	81.0000	.8660	.8364
CQ12	64.6667	90.3333	.0000	.8543
CQ13	66.6667	90.3333	.0000	.8543
CQ14	66.6667	90.3333	.0000	.8543
PBQ16	65.0000	91.0000	-.0908	.8596
PBQ17	66.3333	112.3333	-.7515	.9139
PBQ18	67.0000	91.0000	-.0908	.8596
PBQ20	65.3333	81.3333	.8322	.8372

PBQ21	66.3333	81.3333	.8322	.8372
PBQ22	65.6667	90.3333	.0000	.8543
CEQ23	66.6667	64.3333	.8278	.8251
CEQ24	67.0000	81.0000	.8660	.8364
CEQ26	68.6667	90.3333	.0000	.8543

Statistics for Scale

Mean = 69.6667

Variance = 90.3333

Standard Deviation = 9.5044

Number of Variables = 23

Reliability Coefficients

Number of Cases = 3.0

Number of Items = 23

Alpha = .8526

Method 1 (space saver) was used for this analysis.