



www.PreciousHeart.net/ti

Volume 3 – 2011

**How does the Doctrine of Justification by Faith
Impact on Christian Counselling?**

Pastor Edith Khakasa Chemorion
Deputy Manager, Outreach Department-AMPATH program –
Moi teaching and Referral Hospital, Eldoret, Kenya¹

Introduction	1
1. Doctrine of Justification	2
1.1 Review of Historical and Biblical Teaching on the Doctrine of Justification.....	3
1.2 Understanding Justification and the Role of Faith.....	4
1.3 What Is the Therapeutic Dimension of Faith in the Context of Justification?	6
2. What Is Christian Counseling?	9
3. Impacts of Justification by Faith in a Therapeutic Relationship.....	11
3.1 Impediments of Justification by Faith on Christian Counselling.....	11
3.2 Positive Impacts of Justification by Faith in a Therapeutic Relationship	13
Conclusion	15
References	15

Introduction

The purpose of this paper is to discuss how the doctrine of justification by faith affects Christian counseling. This paper begins by exploring the doctrine of Justification by faith before analyzing the implications the doctrine has on Christian counseling. Emphasis is put on Pauline epistles, dwelling mostly on the epistle to the Romans. Paul's epistles to the Corinthians and Galatians will also be used. At

¹ MTh. Clinical pastoral care and counseling, PhD. Student, Stellenbosch University, Reformed Church of East Africa.

the same time, other epistles and books both in the Old and New Testaments will be referred to. Some basic issues and pertinent questions to be addressed are:- what is justification by faith? What is Christian counseling? How does the doctrine of justification affect counseling by a Christian counselor? What are possible misunderstandings and dangers, or challenges of this doctrine in the context of Christian counseling? How can the Christian counselor and counselee avoid them?

We believe that analyses of Paul's New Testament epistles mentioned above will shed some light as we look for answers to the questions raised.

1. Doctrine of Justification

Studies have shown that Paul's epistles to the Romans, Corinthians and Galatians alongside his other New Testament writings provide a wealth of information for the Christian counselor on the doctrine of justification by faith. Before we look at the biblical meaning of justification by faith, we will begin by answering the question, what is justification?

Justification which is *dikaios* in Greek is related to the word righteous-*dikaiosyne*. Justification, seen as equivalent to making someone righteous, is what God does for sinners on the basis of the work of Christ on the cross, which involves God, the Judge declaring that we are righteous and not by keeping the law (Ngewa.2010.80). In justification, a person is declared righteous because of the righteousness of Christ. This entails being made just or righteous before God, and hence God declares the person to be adopted into his family (God's), with Jesus Christ as his eldest son.

Justification and atonement are God's gifts based on the worthiness of Christ and not humanity. One is declared right before God once and for all because of the sacrifice Christ made on the cross at Calvary. The apostle Paul teaches in the epistle to the Corinthians in 2 cor.5:21 that justification entails the imputation of Christ's merits to the believer. Justification therefore means that sins are pardoned and humanity is accepted and counted as righteous because what of Christ did.

V21 Christ was without sin, but for our sake God made him bare our sin in order that in union with him we might share the righteousness of God.

1.1 Review of Historical and Biblical Teaching on the Doctrine of Justification

It is not possible in this article to fully discuss all the historical developments or denominational standpoints throughout the history of the church on the doctrine of justification by faith. However, it will be very important to have a review of the some ecclesiological and biblical teachings on the doctrine of justification by faith as we put the context of Christian counseling in the picture.

The scripture, both in the Old and New testament teaches that all humankind from the first man (Adam) have sinned throughout all generations through Adam; humanity is conceived and born in sin (Ps.51.5)-that is, humanity is sinful by nature. The apostle Paul in his letter to the Romans chapter 1.18-3.20 says that no flesh can be justified by works of the law in the sight of God, for through the law, comes knowledge of sin (Rom.3.20).

“V.20 For no one is put right in God’s sight by doing what the law requires; what the law does is to make People know that they have sinned” (GNB)

The above text is also echoed by the apostle in the epistle to the Galatians 2.v16a

‘v. 16a yet we know that a person is put right with God through faith in Jesus Christ, and not by doing what the law requires.

Studies have shown that the doctrine of justification by faith was a vital issue for admission of gentiles into the early church community as communicated by Paul in his letter to Galatians. This was a specific response to a new situation that arose in the context of admission of the gentiles through circumcision and or baptism for the gentiles to get a place in the kingdom of God. In 1 cor.4.4, and 1 cor. 6.11, the apostle teaches further giving the meaning to the word justify which means to make righteous whereby through baptism believers sins were blotted away. Elsewhere, this doctrine of justification is seen as the chief article of the whole Christian doctrine which comprehends the understanding of all godliness...if this article stands, the church stands, ad if it falls, the church falls (Martin Luther. 1538). The following section looks at the role of faith in justification, whose effect in therapy will be discussed later.

1.2 Understanding Justification and the Role of Faith

What is faith? In defining the word faith, Kirwan (2010.101) states that the writer of Hebrews summarises faith as being sure of what we hope for and certain of what we do not see (Heb.11:1). The apostle Paul further states in the epistle to the *Galatians 2:16b* that ...we are justified by faith in Jesus.

V16b we too have believed in Christ Jesus in order to be put right with God through our faith in Christ and not by doing what the law requires (GNB).

Therefore *faith*, seen by the apostle Paul as central is the means through which all humanity are put right with God. Some scholars have said that Jesus Christ is the object of believers faith and hence Jesus' faith in God. This is the faithfulness Jesus showed when he obeyed God on the cross (Ibid.2010). In this text (Gal. 2:16b), the apostle Paul sets what he calls the universal principle which states that no person can be put right before God by observing the law. This is also echoed by the epistle to the Romans (Rom.3:20).

In a nutshell, we do not have a standard by which we can be put right or attain righteousness, but it is God's free initiative in grace, and not human effort towards salvation. In agreeing with this, Marshal concurs by saying that no human flesh can be justified by works of the law. In Romans 5:18 the apostle Paul says that children of God are made righteous through Jesus Christ's obedience. Faith as the gift of God as communicated in James 2:14-26 is in play and has a very vital role in justification as also seen in Romans 3:21-26. Firstly, through faith, the believer is united with Christ and through this union; the believer possesses Jesus' obedience and satisfaction for justification.

Abernathy (2010.261) says that the apostle Paul argues that all sinners and none can be saved by any type of works of the law that is, works done in obedience to the law and which are regarded as a means of justification (means of establishing a good relationship with God). For no one keeps the law completely and hence as seen in Romans 3.19, man cannot attain a state of moral perfection the law demands;

'The good works are the requirements of the moral law and not ceremonial law and which would presumably be done in one's own strength and with no other help than from the law itself which of course a sinful man being, Cannot

do...People cannot fulfill the most basic requirement of the law, which is loving God with all our hearts and one's neighbor.' (Ibid.2010.261).

As seen above, the apostle Paul affirms this and presents what he calls the universal principle that no one is capable of doing anything what can insure acceptance with God, but that all people must see faith in Christ as the way to God...therefore actions and deed required by the law does not count (Ibid.261). Therefore faith is seen as a sole means by which a believer gets and applies Christ and his righteousness in justification. Studies show that the doctrine of justification is used synonymously with adoption.² Paul emphasizes that by faith alone, the believer receives for his /her justification what Christ has done. Justification and adoption in the context of faith is found in Pauline epistle as seen in the letters of; Romans-Rom.3.21-24, 8.12-16; and Galatians-Gal.2.16-20, 3.26-4.7).

As shown above and in many studies, faith alone is one of the great essential doctrines of the Christian faith. It is crucial that Christian counseling be founded on God's truth, rather than the futile speculations... and as the counselee's mind is renewed and his life (1 Marshall, p. 87). By faith alone -*Sola fide* is the bible's teaching on justification by faith. In Pauline epistle to the Roman church(Rom. 5.12-20), the bible teaches that from Adam, all humanity has sinned, and in chapters 1;18-3;20 the apostle sums by saying that Calvin defines justification as acceptance, whereby God receives us into his favour and regards us as righteous; we say that it consists in the remission of sins and the imputation of the righteousness of Christ (Calvin, *Inst.* III. xi. 2) He also makes the same point in *Institutio* III.xii, a chapter on the theme that justification must be studied in the solemnizing light of God's judgment-seat. Further he adds..."We explain justification as acceptance with which God received us into his favour as righteous men. And we say that it consists of remission of sins and the imputation of Christ's righteousness (Calvin.3.11.2).

Reformers advocated for Justification by faith *only*, with a conviction that faith works by love untiringly and the knowledge of justification is the supreme ethical dynamic...it is *only* by faith that

²Adoption is God's acceptance of us as his children; and in this case, God is the parent as we are his children. The implication of this is that it increases the sense of approval, and long lasting consequence of the affirming relationship. Through the new relationship, children come to know God intimately and hence love him as father.

we lay hold of Christ, for his righteousness to become ours. This is also communicated in the Westminster Confession; "faith ... the alone instrument of justification . . . is . . . not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith but worketh by love."³

Calvin and Luther say that Faith is a conscious acknowledgment of our own unrighteousness and ungodliness and on that basis a looking to Christ as our righteousness. Faith is our act, but not our work; it is an instrument of reception without being a means of merit; it is the work in us of the Holy Spirit, who both evokes it and through it unites us into Christ. Therefore since justification and faith are about life, status, identity, newness, grace, love, and relationships both horizontal and vertical, the doctrine is very important in Christian counseling. Faith as important as it is must have some relevance in the context of justification and therapy

1.3 What Is the Therapeutic Dimension of Faith in the Context of Justification?

Therapy is closely linked to a particular method of approach, personality theory and philosophy which aims to help and support a person with life's riddles. At the theological level, pastoral therapy focuses on people's functions of faith and their relationship with God, where issues are connected with belief and the quest for meaning in life. In counseling, therapy deals with complexity of human nature in all aspects, but communicates the idea of helping another through a helping relationship focusing on emotional, volitional, attitudinal, rational, psychological, and spiritual aspects (Louw.1998.442).

Faith and religion play a very important role in the process of healing on the psychosomatic level. Faith provides security which transforms the field of perception, it influences human schemes of expectation, influences the human psychic mode and condition whereby negative reactive behavior changes to positive pro-active behavior. Faith also develops spirituality and this enhances a person's orientation meaning and purposefulness. This means that faith helps a person to discover meaning in life and to act purposefully, while confirming life as positive hence stopping negative reactions. The last

³ Cf. Westminster Confession XI. 11

but not least contribution of faith is the therapeutic issue of liberation. Faith binds a person to forgiveness, and enhances a person's freedom from any enslavement hence transforming a counselee's coping strategies, while changing negative defense mechanism into constructive ones, leading to meaningful orientation in the mindset of crisis (Ibid.1998.451-453). Faith influences the conscience by its power of discernment between good and evil and also creates sensitivity for life and for the needs of others which activate that vital element of love (this is Christian love-agape) Agape liberates a person from narcissistic self satisfaction and opens a counselee to unselfish and self sacrificing loving service (diakonia). Faith also encourages trust⁴ in God hence creating self confidence which enables a person to confirm life positively and accept his/her life unconditionally.

We have observed that it is in order that counselors and counsees understand the doctrine of justification so as to help enhance Christian support to both believers and non-believers who come to the Christian counselor for help to address the challenges being faced. We are convinced that when counseling is done in a proper way, through a Christian model of counselling, we have positive results as we shall see in below.

Since justification is God's righteousness accessed by faith through Christ Jesus' obedience on the cross, it is also God's power for those who have faith in him. Therefore counsees, who are made right before God, have God's power; this therefore translates to counselee's ability to control the dominating power of sin and death since they are liberated (see Rom.5.10-21, 3.10-14).

Justification has significant implications for handling and removing of guilt feelings arising from disapproval or judgment by others after violating the social taboos or feelings when standing before God for our disobedience or unwillingness to have faith in him (Kirwan.1994). Sanctification on the other hand is a gradual and continuous process where one is continuously made righteous to become more Christ-like through the working of Holy Spirit, either completely or continually through constant struggles and growth in earthly life to attain growth leading to spiritual maturity (Ibid.202).

⁴ Louw.1998.453 says that trust in God creates flexibility and adaptability, that is ability in a counselee to integrate pain and suffering, resulting into hope that renews and changes human behavior.

Through the good working relationship between the counselor and the counselee, edification, internalization, renewal or transformation takes place. Through edification, counselees realize doctrinal disclosure, confrontation and immediacy whereby discrepancies and inconsistencies in counselee thoughts and action are addressed, and scriptural teachings are appropriated and internalized. By internalization of relevant Christian concepts, counselees more fully realize their restored identity in Christ and are able to function more effectively. Through the loving and trusting relationship, the counselee experiences improved self-worth, acceptance and the sense of belonging. Trusting relationships are very vital in counseling since this assures the client of safe space where he/she can express him/herself and be able to communicate well without fear of betrayal of breaching of confidentiality by the counselor.

In Christian counseling, faith is very central, therefore through justification by faith the counselee experiences the therapeutic issue of liberation, as it binds a person to forgiveness. Jackson adds that faith functions as a major life orientation, and use of prayer as a form of specialized thinking about life have traditionally played a therapeutic part and may now be so more effective (Jackson.1981.65) In Christian counseling, it is through justification that many sinful practices that had become automatic prior to regeneration are addressed. Change that requires godly counsel and discipline as new habits are realized through justification. Justification in Christian counselling brings about what the apostle Paul teaches about exhorting to live righteously in accord with the will of God. Through justification by faith in Christian counselling, the minds of the both counselor and the counselee are renewed, and hope increased. This hope helps the counselee not to give up when faced with challenges but look ahead in anticipation for a better state in life. Ngewa (2010.81) states; ‘...There is no need to despair because Christ has attained the Standard holiness for us and we have to believe in him in Gratitude that he (Christ) became our substitute’ another very important aspect of the therapeutic relationship in Christian counseling is the response of the counselee. With the understanding that Jesus took away the condemned state by taking his/her place makes the counselee appreciate that there is more to life; the need to look forward to better days, give or get forgiveness, get acceptance,

be loved, and changed focus in a state of being in new life, life lived by faith in the son of God. Dunn (1995.87), also see Gal.2.20c.

Justification by faith is useful since it marks the end of self righteousness-pride or boasting. It helps understand that God accomplished great salvation work in Christ on the cross and it did not does not depend upon humanity at all. For the counselee to benefit, he/she has to have faith. Therefore the counselee realizes the need to have faith in Christ Jesus and his obedience that puts as in the right standing with God, hence new identity and new status in life. We are no longer cut from the family but belong to the family of God as his children who are loved, cared for, appreciated and valued. The self-worth of the counselee is increased together with trust and improved identity.

Finally, with understanding of the role of faith and God's grace in the existential realities people face, counselees can embrace response with gratitude and at the same time increase the level of responsibility and live in a way that is acceptable before God, and as children belonging to his family.

2. What Is Christian Counseling?

Christian counseling is all about a helping relationship characterized by the presence of a caring person, with unconditional positive regard, empathetic understanding and congruence⁵. Christian counseling entails a helping relationship in which the spirit-filled counselor helps people through theological and psychological insights, to understand and resolve their own problems according to God's word, within the caring community of believers, under dynamic power of the Holy Spirit which facilitates and realizes growth towards wholeness in Christ (der Spuy, 1993).

It is also a helping relationship between a Christian counselor and a counselee, where the counselor extends the love of God, and helps the counselee realize the firm sense of inner self, security and identity-belonging to the family of God. Counselees may have been involved in ungodly / sinful practices that have become automatic

⁵ Empathetic understanding of counselee's emotional desperation, or spiritual struggles. Through this, an atmosphere trust is built, and a counselor can lead the counselee to a sense of belonging, the security necessary for self-exploration. This creates room for the two (counselor and counselee) to discuss the client's thoughts, feelings, behaviour and underlying causes and results.

prior to regeneration, and change requires godly counsel and discipline for new habits to be formed. Through Christian counseling, the counselor/counselee relationship facilitates communication of God's love and has hope. Christian counseling therefore helps the helpees have relationships, experience self esteem (because of agape love), and be assured of the help through God's spirit so that the week through this relationship (counseling) are strengthened (receive power), in control, and have hope (Kirwan.1994.119).

Christian counseling is also seen in some studies⁶ as an explicit or implicit agreement between a counselor who is a Christian and a client for the provision of help for the client in which the counselor has at heart the client's psychological welfare but also the Christian spiritual Welfare. Christian counseling and therapy is more complex (Louw.98.444) it has its goal in fostering maturity which includes the whole person, guided by the objective of spiritual maturity, and the notion of faith development and growth. Benner (1987.23) in Louw (1998.444) suggest that Christian therapy is offered by a Christian who bases his/her teachings of people on the bible and allows this understanding to shape all aspects of theory and practice. Mwiti and Dueck (2007.31) see Christian counseling with a prevention role-to teach and train others how to relate to others, creation and to God himself.

Therefore a Christian model for counseling has its primary element of imparting the sense of belonging to the family of God. In creating this sense of belonging, the counselee manages to understand his/her identity, and do self-exploration.⁷ Self-exploration is possible due to the sense of security acquired through the sense of belonging. With the care and support of the counselor, the counselee is able to venture into the dark places of the heart and face whatever exists there (1994.140).

⁶ Benner and Hill (1999.189).

⁷ Exploration entails self-examination of helpee's innermost thoughts and truths in the presence of others who are objective and bring new insights. These may be caring healers (Christian counselors) who genuinely reflect God's willingness to be drawn into human suffering. The caring healers ask where the helpees are and gain understanding of where they are through attentive listening. This helps the counselor to walk alongside the helpee to understand the specific problems being presented. At the same time it helps the helpee to stop and reflect instead of running away from God and getting stuck in defense mechanisms.

The second other important element is edification. Edification is strengthening the counselee's heart-building up, and encouraging one another (Rom.15.2, Thes. 5.11). In the sections below, we shall look at how the doctrine of justification by faith affects the relationship between a Christian counselor and a counselee.

3. Impacts of Justification by Faith in a Therapeutic Relationship

In itself, the doctrine of justification does not hinder Christian counselling. It is the improper understanding or interpretation of the doctrine that may affect support of a person struggling not to fully attain the expected result.

3.1 Impediments of Justification by Faith on Christian Counselling

This article has established that we may face the spiritual and practical challenges with the use of justification by faith in Christian counseling if care is not taken. For instance, viewing justification (God's grace) negatively may mean an open door to irresponsible, sinful behavior, taking God's forgiveness to mean that believers can sin as they please with no consequences. In Christian counseling, it will mean that the person who is helped to overcome the challenges may flip on the negative side and fail to appreciate the fact that he/she can and should become responsible, stop bad behaviour and accept to be pardoned and change for good. If the doctrine is not understood, client's perception of his/her salvation, and the way he/she is to approach God could be severely distorted.

According to the Pauline epistles, in justification God changes the believer's status before God and His Law from guilty to innocent. The believer is justified in the sight of the Law and is no longer the objects of God's wrath, but the recipient of a right-standing before the law, and God. This is a condition with new status or standing. The person who is helped by the Christian counselor therefore has to accept change of status.....if not, then Christian counselling will minimally help in addressing the challenges because the client will continue living in guilt and un-forgiveness.

Some counsees may get stuck in ideas of self-salvation if they ignore faith and the role played by God through his Holy Spirit, Christ Jesus and his grace. This will down play the importance of God's grace and sovereign kindness shown on the cross, and faith in Christ.

We established that in the context of improper application of the doctrine, counselees may face spiritual and practical challenges if care is not taken. For instance, viewing justification (God's grace) negatively may mean an open door to irresponsible and sinful behavior, taking God's forgiveness to mean that believers can sin as they please with no consequences. In Christian counseling, it will mean that the person who is helped to overcome the challenges may flip on the negative side and fail to appreciate the fact that he/she can and should become responsible, stop bad behaviour and accept pardon and change for good.

If the doctrine of justification by faith is not understood, client's God image, perception of his/her salvation, and the way he/she is to approach God could be severely distorted. One may feel that since he/she is powerless, nobody cares and there is nothing he/she can do to remove guilt feelings, anger or hate, he/she ends up continuing the negative behavior since there is limited understanding that Christ bore it all and took away all guilt, anger, hate on our behalf through the cross. In a number of ways, a counselee with impaired God image may not believe that it was done for all humanity and the struggling counselee does not have to hold any guilt⁸ back. The other aspect to this is the feeling that the counselee sits and does nothing. Similarly, another counselee may feel that since Christ took away the guilt and sin, he can continue with the negative behaviour because it was finished and he/she cannot do anything to change the behaviour.

According to Pauline epistles, we see that in justification God changes the believer's status before God and His law from guilty to innocent. The believer then is justified in the sight of the Law. They are no longer the objects of God's wrath, but the recipient of a right standing before the law. The person who is helped by the Christian counselor therefore has to accept change of status.....if not, then Christian counselling will minimally helping address the challenges because the client will continue living in guilt and un-forgiveness.

⁸ Guilt is the knowledge that the person has transgressed a specific criterion for human dignity and life as revealed by God's will, the person is aware of having rejected God as creator and saviour of his life and for having turned his or her back on God...the rejection of reconciliation that results from persistent unbelief (Louw.1998.405). This has to do with a person's awareness of the failure within relationships, transgression of norms and values, overlooking the way in which one ought to behave, irresponsibility, unaccountability, alienation and estrangement from God. Hiltner (1989.67) discusses the concept of estrangement and its implications.

Some counselee may get stuck in ideas of self-salvation if they ignore faith and the role played by God through his Holy Spirit, Christ Jesus and his grace. This will down play the importance of God's grace and sovereign kindness shown on the cross, and faith in Christ.

Justification by faith affects Christian counseling in two ways. First, if improperly used, the doctrine may impede Christian counseling. This may result in withdrawal, ungratefulness, self-centeredness and irresponsible behavior far from the grace, love and faithfulness of God through Christ Jesus. Secondly, proper understanding and utilization of the doctrine of justification may promote therapy since the counselee is supported, transformed, and hence grows to spiritual responsibility and maturity, and appreciation of life while promoting positive behaviour.

3.2 Positive Impacts of Justification by Faith in a Therapeutic Relationship

This article argues that counselees stand to benefit immensely through the process of Christian counseling in the context of justification by faith. It is in order that counselors and counselees understand the doctrine of justification to help enhance Christian support through a caring relationship to both believers and non-believers who come to the Christian counselor for help to address the challenges being faced. When this is done in a proper way through a Christian model of counselling, we have positive results as we shall see below.

To begin with, it is important to note that justification has significant implications for handling and removing of guilt feelings arising from disapproval or judgment by others after violating the social taboos or feelings when standing before God for our disobedience or unwillingness to have faith in him. Sanctification on the other hand is a gradual and continuous process where one is continuously made righteous to become more Christ-like through the working of Holy Spirit, either completely or continually through constant struggles and growth leading to spiritual maturity (Kirwan.1994.202).

Through the good working relationship between the counselor and the counselee, edification, internalization, renewal or transformation takes place. Through edification, counselees realize doctrinal disclosure, confrontation and immediacy whereby

discrepancies and inconsistencies in counselee thoughts and action are addressed, and scriptural teachings are appropriated and internalized. By internalization of relevant Christian concepts, counsees more fully realize their restored identity in Christ and are able to function more effectively. Through the loving and trusting relationship, the counselee experiences improved self-worth, acceptance and the sense of belonging. Trusting relationships are very vital in counseling since this assures the client of safe space where he/she can express himself/herself and be able to communicate well without fear of betrayal or breaching of confidentiality by the counselor.

In Christian counseling, faith is very central, therefore through justification by faith the counselee experiences the therapeutic issue of liberation, as it binds a person to forgiveness. Jackson adds that faith functions as a major life orientation, and use of prayer as a form of specialized thinking about life have traditionally played a therapeutic part and may now be so more effective (Jackson.1981.65) in Louw (1998.452). In Christian counseling, it is through justification by faith that many sinful practices that had become automatic prior to regeneration are addressed. Through counselling, change that requires godly counsel and discipline as new habits is realized through justification.

When justification by faith is applied in Christian counselling, the minds of the both counselor and the counselee are renewed, and hope increased. This hope helps the counselee not to give up when faced with challenges but look ahead in anticipation for a better state in life. Ngewa states;

‘...There is no need to despair because Christ has attained the Standard holiness for us and we have to believe in him in Gratitude that he (Christ) became our substitute’ (2010.81).

Another very important aspect of the therapeutic relationship in Christian counseling is the response of the counselee. With the understanding that Jesus took away the condemned state by taking his/her place, and that on his/her own the counselee can not do anything to improve her pathetic state makes the counselee appreciate that there is more to life; counselee has the need to look forward to better days, trust and obey God, give or get forgiveness, get acceptance, be loved, and experience changed focus in a state of being

in new life, life lived by faith in the son of God (Gal.2:20c), and also echoed by Dunn (1995.87).

Conclusion

As we saw in the initial sections of this article, about the doctrine of justification and explored its implications for Christian counselling, we can conclude that the doctrine of justification by faith is a very important doctrine in the Christian church. We saw in this article that the doctrine of justification by faith is important both to the counselor and the counselee. Even though we highlighted that there could be instances where the doctrine could impact the helping relationship negatively, we also saw that the doctrine makes the support to the counselee appropriate and meaningful when understood and applied correctly.

It is worth mentioning here that use of this doctrine in Christian counselling enhances trust, sense of belonging, forgiveness, removal of guilt and counselee responses to the obedience in Christ by change of negative behaviour and acceptance of new status through transformation.

Therefore justification by faith has a huge positive impact on a helping relationship between a counselor and a person facing life challenges for through the process of counselling, the counselee' life situation is changed for better. This is seen when counselees are able to function more effectively since the counselling process helps the to work on the negative behaviour that affects the intrapersonal and interpersonal relationships.

References

- Benner,D.G., and Hill, P.C.,Baker. *Encyclopedia of Psychology and Counselling*. second edition. Gramd Rapids. Baker house.1999.
- Collins, G.R., *Helping People Grow*. (TR by S.W. Jung) Seoul: the Christian wisdom publishers, 1989.
- Collins, G.R. *Christian Counselling: a Comprehension Guide*.
- Dunn, J.G., *The Epistle of Paul to the Galatians. Black New Testament*. Peabody. Hendricskon.1995.
- Hiltner, S., *Sin.Theological and Psychological Perspectives*. In : Aden L. and Bernner, DG.,eds. 1989 quold by Louw. DJ., *A pastoral Hermeneutics of Care and Encounter*. Lux verbi.wellington. 1998.
- Jackson, EN., *The Role of Faith in the Process of Healing*. London:SCM.1981 in Louw.DJ., *A pastoral Hermeneutics of Care and encounter*. Lux verbi. Wellington. 1998.
- John, C., *Institute of Christian Religion*. III.Xi.2

Testamentum Imperium – Volume 3 – 2011

- Kirwan, T.W., *Biblical Concepts for Christian Counselling*. Baker Book House. Grand Rapids, Michigan. 1994.
- Louw, D.J., *A Pastoral Hermeneutics of Care and Encounter*. Lux verbi.wellington, 1998.
- Marshal, Walter., *The Gospel Mystery of Sanctification*. Grand Rapids: Zondervan, 1954.
- Martin, Luther. *Commentary on Galatians*. 1538.
- Der Spuy, Mervin. *Paraklesis Model*. 1993.
- Mwiti, G. And Dueck. *A Christian Counselling and an African Perspective*. Evangel Publishing house. Nairobi. 2007.
- Ngewa, S.M., *Galatians: Africa Bible Commentary Series*. Nairobi. Hippobooks. 2010.
- Strong,R.S.,*Christian Counselling: a Synthesis of Psychological and Chrisitan Concepts*. Commonwealth University. Richmond. Virginia. 1980.
- United Bible Societies. *Good News Bible*. 2nd ed. American Bible Society. 1994.
-



www.PreciousHeart.net/ti