

# Integration of Biblical and Pastoral Approaches in Dealing with Alcohol and Drug Abuse in the Presbyterian Churches of Kenya

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## Abstract

Global statistics show persistence of alcohol and drug abuse despite the programmes religious organisations have come up with aimed at mitigating alcohol and drug abuse. This study analyzed the Biblical and pastoral approaches used by Presbyterian Churches (PCEA) in addressing the problem of alcohol and drug abuse. Multistage Cluster sampling technique was used to select three PCEA regions from the five regions. The study had a total sample of 144 respondents who were the Parish ministers. A descriptive survey research design was used to obtain qualitative data. Instrument for data collection was structured interview schedule. Data collected from the Parish ministers was analyzed qualitatively. The study established that the Presbyterian churches integrated both Biblical and pastoral approaches in mitigating alcohol and drug abuse. Majority of the parish ministers indicated that they used sermons as a pastoral intervention for alcohol and drug abuse among the youth in the Presbyterian churches. Other pastoral interventions included pastoral counseling, open discussions on alcohol and drugs and praying for the addicts. Parish ministers also indicated that they used the Bible to warn against the use of alcohol and more specifically its intoxicating effect and this justifies why the church should get involved in the lives of those abusing alcohol and drugs so as to help them get out of the bondage. The Bible commends self-control with regard to alcohol. Parish ministers used Bible verses to explain that the Bible forbids participating for the sake of personal pleasure, in practices that hinder moral judgment or weaken self-control. The findings of this study will help the clergy to address problem of alcohol and drug abuse in the society and particularly among the youth as this

segment of the population is vital for church and societal development.

**Keywords:** church, alcohol and drug abuse, biblical approach, pastoral approach

## 1. Introduction

Globally there has been rapid increase in production and consumption of alcohol and illicit drugs in the last two decades. According to the United Nations Office on Drugs and Crime (2015), there has been an increase in the overall global situation regarding the production, use and health consequences of illicit drugs. According to the United Nations office for Drug Control and Crime Prevention (2002), alcohol and drugs destroy lives and communities, undermine sustainable human development and generate crime.

Alcohol problems, including at-risk drinking, drug abuse and dependence are highly prevalent in many countries in Africa. In Africa, an average of 1 in 18 people suffers from drug-use disorders or drug dependence with the youth being the most affected (United Nations (UN), 2014). The vulnerability of Africa to drugs and crime remains a grave concern, with increasing seizures of heroin indicating the region's role as a key transit area for global drug trafficking routes (UN, 2014).

Kenya has also been experiencing rapid increase in production, distribution and consumption of multiple drugs of dependence. At the greatest peril are the youth who are deliberately and tactically recruited into alcohol and drug culture through uncontrolled media influences, curiosity, and peer pressure (National Authority for the Campaign Against Alcohol and Drug Abuse (NACADA), 2014). The government of Kenya enacted a legal and institutional framework to address the problem of alcohol and drug abuse. In 2007, Parliament ratified the formation of the National Campaign against Drug Abuse Authority with a mandate to coordinate a multi-sectoral effort aimed at preventing, controlling and mitigating the menace of alcohol and drug abuse in Kenya. Among the major objectives of the agency in executing its mandate is to research on various aspects of alcohol and drug abuse and chemical dependence. According to a study by NACADA (2012), 8 % of 10-14 year-olds have used some alcohol at least once in their life and about 13 % of them have ever used other drugs such as cigarettes.

During the PCEA annual youth conference, it was noted that alcohol and drug abuse is one of the greatest challenges facing the youth in the Church. It was agreed that every effort must be made to educate the youth on the dangers of alcohol and drug abuse (Annual Youth Conference Report, 2016). A report of the 22<sup>nd</sup> General Assembly of the Presbyterian Church of East Africa (PCEA) showed that there was an increase in alcohol and drug abuse particularly among the youth in the Church from 8 per cent in 2010 to 14 per cent in 2019 (PCEA General Assembly Report, 2019). In response to the challenge of alcohol and drug abuse, the PCEA has initiated mitigation Programmes. These include youth conferences, seminars, workshops, guidance and counseling, retreats, education on the dangers of alcohol and drug abuse, youth camps, revival weeks and weekend challenges and Bible study among others.

The Parish ministers with assistance of church elders are directly involved in coordinating the

Programmes on alcohol and drug abuse among the youth in the various congregations. Despite the existence of these Programmes the problem of alcohol and drug abuse continues to persist. This study sought to analyze the Biblical and pastoral approaches used by Presbyterian Churches of Kenya in addressing the problem of alcohol and drug abuse.

### *1.1 Objectives of the Study*

The study was guided by the following objective:

- 1) To assess how Biblical and pastoral approaches are used in addressing the problem of alcohol and drug abuse in the Presbyterian churches, Kenya.

## **2. Methodology**

The study adopted a descriptive survey research design where qualitative data was collected. According to Mugenda and Mugenda (2003), a descriptive survey research design is used when examining social issues that exist in communities. This design was therefore deemed appropriate for this study since alcohol and drug abuse is a social problem which has permeated the society and all people particularly the youth are at a potential risk.

The study was conducted in three regions (Eastern, Nairobi and Mount Kenya) out of the five regions of the Presbyterian Church of East Africa. The five regions of the PCEA include; Eastern Region, Mount Kenya Region, Central Region, Nairobi Region and Rift Valley Region (PCEA Records, 2015). The total population of PCEA is about 2,835,000 according to the statistics of Nkonge (2012). The three regions where the study was conducted have a total population of 1,851,000. The choice of the three regions is justified by the fact that the PCEA regions were administratively designed to take care of social, economic and cultural diversity. The five geographical regions have 53 Presbyteries and 400 Parishes. The accessible population included the Parish ministers in the three regions. Eastern region has 70 Parish ministers, Nairobi region has 72 Parish ministers and Mount Kenya region has 80 Parish ministers.

Table 1 shows a summary of the population characteristics in the PCEA in Kenya

Table 1. Summary of population characteristics of PCEA

Region	No. of Church Members	Parish Ministers
Eastern	667000	70
Mt. Kenya	597000	80
Nairobi	587000	72
Central	717000	90
Rift valley	267000	88
<b>Total</b>	<b>2835000</b>	<b>400</b>

Source: PCEA Records, 2015

Multistage Cluster Sampling technique was used to select three PCEA regions from the five regions. According to Bordens and Abbot (2008) multistage sampling involves identification of large clusters and randomly selecting from among them (first stage), then randomly selecting individual elements from the selected clusters. The researcher used dip hand technique to randomly select the three regions. The three selected regions included Eastern region, Mt. Kenya region, and Nairobi region. Each of the three regions represented a cluster. Eastern region has 70 Parish ministers, Nairobi region has 72 Parish ministers and Mount Kenya region has 80 Parish ministers. This gives a total of 222 Parish ministers in the 3 regions. The sample that corresponds with a target population of 222 is 144 for Parish ministers. Proportional sampling method was used to access the Parish ministers in proportion to the way they occur in the population. Eastern region generated  $70/222 \times 150 = 47$  Parish ministers. Mt. Kenya region generated  $80/222 \times 150 = 54$  Parish ministers while Nairobi region generated  $72/222 \times 150 = 49$  Parish ministers. This gave a total of 144 Parish ministers in the three regions.

Therefore, the sample for the study was 144 Parish ministers.

Data was collected from Parish ministers using structured interview schedule to gather information on integration of Biblical and pastoral approaches in dealing with alcohol and drug abuse in the Presbyterian churches.

The researcher interviewed the Parish ministers and made a complete and accurate record of the respondents' answers. The respondents' exact words were recorded verbatim. This recording was facilitated by use of tape recorder to ensure that all the details of the interview were captured. Data was analyzed qualitatively whereby the main themes in the responses were identified.

### 3. Research Findings

#### *3.1 Biblical Approach Used in Addressing the Problem of Alcohol and Drug Abuse in the Presbyterian Churches*

The Parish ministers/clergy that were involved in the study indicated that there have been many erroneous statements made regarding the Bible's disposition with regard to drinking alcohol. One of the clergy, Rev. Kithinji (2017) mentioned that one thing that most Biblical scholars agree on is that the Bible forbids intoxication. Those who justify drinking mention of Jesus converting water to wine. One clergy Rev. Mungai (2017) gave his views about Jesus justifying drinking of alcohol,

The one thing that is probably said more than anything else to justify drinking alcoholic beverages is that Jesus drank wine. Yet there is not a single statement in the Bible that declares that Jesus drank any sort of intoxicating beverage at any time in His life and even worse that He was ever intoxicated. The scripture really explicates the issue of alcohol drinking. We recognize that intoxication is an insult to God. Being Christians we are the temples of the Holy Spirit the dwelling place of the Most High and being intoxicated is a defilement of God's temple.

The study identified several relevant Biblical underpinnings of the church's rationale to engage in alcohol and drug mitigation from interview responses. One hundred and forty-four Parish ministers provided scriptures that were used in teaching the members particularly the youth about alcohol and drug abuse. A critical analysis of the results obtained is presented in this section.

#### **Romans 12:1**

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as living sacrifice, holy and acceptable to God, which is your spiritual worship." Romans 12:1 is important because Christians in the church are to give up the old life, the old way of living, and they are to give up that old man or old nature and put on the new man or new nature. They are to renounce the old, sinful way of life. Christians are commanded to live a life of obedience that follows the divine will of the Lord. This is a Christian's sacrifice.

The verse illuminates the value of following the divine will of God by not intoxicating oneself. Believers are to live in a way that is acceptable to God. Living a godly life is how Christians are to serve God. Whenever Christians are involved in taking illegal substances like alcohol and drugs, they are not properly serving God with their bodies, but rather are abusing them.

#### **1 Corinthians 6:10**

"Nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God." Lopez (1987) wrote: "Scholars have presented a number of interpretations of this passage. These views include the following: (a) believers who commit these sins will lose their salvation, (b) people who commit these sins show they were not saved in the first place, (c) believers who commit these sins lose fellowship with the Lord, (d) believers who

commit these sins will miss the millennial kingdom, and (e) believers who commit these sins will lose rewards in heaven.”

Jesus in John 10:28-30 states: “and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, who gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.” If a person who is a disciple of Christ is using alcohol or drugs, then he or she is out of fellowship with God. Outside of Christ, all the good works of Christians are still stained with unrighteousness.

1 Corinthians 6:10 indicates that drunkards will not inherit the kingdom of God. This means that to be a drunkard, dipsomaniac, or alcoholic is not right in the eyes of God. This justifies the Church's role in transforming drunkards and substance abusers to sobriety. This does not mean that all substance abusers are lost, as all Christians are sinners and have to deal with the sin that is in their lives. Persons abusing alcohol and drugs can receive penance from God.

### **1 Corinthians 5:11**

“But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler not even to eat with such a one.” 1 Corinthians 5:11 is telling the Church not to consider drunkards to be a regular part of the church. Paul is not telling the church here not to have anything to do with drunkards, but rather not to consider a drunkard as a regular brother in the fold. This justifies the Church's role in transforming drunkards and drug abusers from the bondage of alcohol and drugs.

### **Isaiah 5:11**

“Woe to those who rise early in the morning that they may run after strong drink, who tarry late into the evening, as wine inflames them” Isaiah 5:11 warns against drinking strong drink and wine. The Bible gives a strong warning to the person who has lost control because of drinking. This is the person who either rises early in the morning to get a drink or the person who is so addicted to alcohol that he or she is still drinking, even to the point of drinking all night. Drunkenness is also condemned in Isaiah 5:22, 22:13, 28:1-8.

Many of the interviewed presbytery moderators indicated they in many occasions used these scriptural underpinnings to preach against alcohol and substance abuse:

### **1 Peter 4:7**

“The end of all things is at hand; therefore, be self-controlled and sober-minded for the sake of your prayers.” The Bible tells an individual to be self-controlled and sober minded. Using illegal substances and abusing alcohol can cause a person to completely lose control and become unable to be clearheaded.

### **1 Peter 5:8**

“Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion,

seeking someone to devour.” Abusing alcohol and drugs allows the devil to get a foothold into individuals’ lives. The devil is like a lion that seeks to destroy lives. Losing control because of substance abuse is one of the greatest ways in which the devil can devour a person. Persons who have lost control of their lives are unable to pray properly or to hear from the Lord. The Bible tells believers to be sober minded and to be watchful. Whenever individuals lose control because of abusing alcohol and drugs, they are not able to be watchful and therefore, the devil can get a grip on them.

### **Ephesians 5:18**

“and do not get drunk with wine, for that is debauchery, but be filled with the Spirit.” Drunk, means to intoxicate. It means to get drunk and to become intoxicated. The Bible gives Christians a strict warning against a person who has lost control of his or her life. This individual becomes unable to pray properly or to hear from the Lord. This verse is referring to Proverbs 23:30. Paul clearly gives a staunch warning here against losing complete control as the result of getting drunk on wine. This refers to wild, out-of-control living.

### **1 Corinthians 6:19-20**

“Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So, glorify God with your body.” The body of a Christian is to be the temple of the Holy Spirit. The Holy Spirit purchased those who trust Christ when He paid for their redemption on the cross. The Holy Spirit dwells within the Christian, and He is there to help Christians from sinning. Believers’ bodies are a sacred place where the Holy Spirit dwells. Christians are not to destroy the bodies that God has given them. Christians’ physical bodies affect their spiritual well-being. The body is the temple of the Holy Spirit, and when believers damage their bodies through alcohol and drug abuse, they defile the temple of the Holy Spirit.

### **Proverbs 20:1**

“Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise.” Whenever Christians lose control because they have had too much wine to drink, they engage in behavior that causes them to be mocked. Whenever persons drink too much strong drink, it can cause them to become brawlers and get into fights in which they would not normally engage if they had not had too much to drink. This justifies the Church’s role in transforming drunkards and substance abusers to sobriety.

### **1 Corinthians 3:17**

“If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple.” From this scripture it is evident that the body of a Christian is a holy temple that should not be defiled. Many people become destroyed because they cannot handle alcohol and illegal drugs. This justifies the church’s role in transforming drunkards and drug abusers to live lives free of alcohol and drugs.



### **Galatians 5:19-21**

“now the works of the flesh are evident: sexual immorality, impurity, sensuality, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.”

It can be inferred from Galatians 5:19-21 that drunkenness is included in a list of many very bad and dangerous sins. Drunkenness is a work of the flesh. The Bible warns of the great danger of becoming involved in drunkenness. It is possible for a drunk to destroy not only his or her own life, but also the lives of others. This justifies the church’s role in transforming drunkards and drug abusers from the bondage of alcohol and drugs.

### **1 Corinthians 10:13**

“no temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.” 1 Corinthians 10:13 gives great words of comfort for those who are suffering substance abuse. With the right help, it is possible for a person to overcome alcohol and drug abuse, and the temptation of substance abuse is not so great that a person is never able to overcome it. This justifies why the church should get involved in the lives of those abusing alcohol and drugs so as to help them get out of the bondage.

### **Proverbs 31:4**

“It is not for kings, O Lemuel, it is not for kings to drink wine, or for rulers to take strong drink.” Leaders are warned against getting drunk and having strong drink. Alcohol clouds the mind and can lead to injustice and poor decisions. People in leadership positions who anesthetize with alcohol will eventually compromise their principles.

### **Hosea 4:11**

“. . . Whoredom, wine, and new wine, which take away the understanding.” Losing control because of substance abuse can cause a person to have a loss of memory. This justifies the church’s role in transforming drunkards and drug abusers to live lives free of alcohol and drugs.

### **Daniel 1:8**

“But Daniel resolved that he would not defile himself with the king's food, or with the wine that he drank. Therefore, he asked the chief of the eunuchs to allow him not to defile himself.” This justifies the church’s role in guiding the youth so as to live lives free of alcohol and drugs. It is possible for a Christian to ask for a non-alcoholic drink and to choose not to have alcohol or get involved in taking an illegal substance.

The Biblical teachings regarding alcohol show that the Church stands to be a crucial gate to reaching out to those who are afflicted with substance abuse. This study laid out the gap in the research and has given logical justification for the purpose of this research. A Biblical



analysis therefore shows that the Bible explicitly instructs us to refrain from getting high. Scripture specifically instructs us to avoid substance abuse. For example, the apostle Paul writes, "Do not get drunk on wine, which leads to debauchery. "Instead, be filled with the Spirit" (Ephesians 5:18). The reason Paul gives for this instruction is that it leads to indulging passions without restraint. He contrasts drunkenness with being filled with the Holy Spirit of God. The principle behind the passage is to stay away from stuff that will confuse your thoughts, weaken your inhibitions and make you more vulnerable to sin. "In the end it bites like a snake and poisons like a viper. Your eyes will see strange sights and your mind imagine confusing things" (Proverbs 23:32-33).

From the Biblical analysis it is seen that our bodies are the temples of the Holy Spirit. God instructs us to honor Him with our bodies. In 1 Corinthians 6, the apostle Paul condemns sexual immorality. He says, "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your body" (1 Corinthians 6:19-20). We do not own ourselves. Ultimately, we belong to God. He lives inside of those who trust in Him and takes a dim view toward those who destroy His habitation even if they do so in the name of pleasure. The emptiness of drugs takes away from us true enjoyment in God. Jeremiah compared Israel's search for satisfaction in sin to broken cisterns, man-made reservoirs designed to store water. "My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water" (Jeremiah 2:13).

From analysis of the scriptures provided by the clergy who participated in this study, alcohol and drug abuse numbs our will to pursue God and His purposes for our lives. Paul repeatedly instructed his readers to be careful about the decisions they make. The passage immediately before his instruction not to get drunk reads, "Be very careful, then, how you live not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore, do not be foolish, but understand what the Lord's will is" (Ephesians 5:15-17).

It is evident from the scriptures that God wants Christians to cultivate the virtue of self-control which is critical for a disciple of Christ. Self-control is one of the primary virtues of the Christian life. Christians are instructed to be in control of their decision-making processes and not enslaved to anything that erodes their ability to act in ways that are honoring to God. A clear mind which is impossible under the influence of alcohol and drugs is crucial to self-control, which in turn affects our ability to grow as Christians.

Lastly, the scriptures captured in this study show that God not drugs can be trusted to see us through the pain of life. The clergy should therefore embrace the Biblical model of dealing with alcohol and drug addicts. They can do so by helping the addict understand and believe that God alone is able to restore the addict to wholeness. God alone can help an addict overcome completely.

The PCEA is involved in many activities and programmes for the benefit of the members particularly the youth who suffer from alcohol and substance abuse, such as worshipping and liturgy, prayers and preaching, pastoral care and guidance, just to mention a few. This study was premised on the grounds that the church been associated with positive drug-related

outcomes in a number of ways.

A summary of evidence generated from the Parish ministers on how the church through its clergy directly influence substance use interventions by serving as a moral compass is shown in Table 2. One hundred and fifty Parish ministers provided scriptures that were used in teaching the members particularly the youth about alcohol and drug abuse. A summary of the findings is presented in Table 2.

Table 2. Biblical interventions for alcohol and drug abuse in PCEA

Biblical interventions/teachings	Frequency	Percentage
All intoxicants are prohibited in the Bible and Christian society	13	9.0
To disobey God's law is to sin against God	15	10.0
The clergy teach that the bible clearly rebukes intoxication.	12	8.0
The Bible Forbids alcohol and drug use for Personal Pleasure that Hinder Our Moral Judgment or Weaken Our Self-Control	35	23.0
The bible teaches that Christians should care for their bodies and use them to serve God	31	21.0
Drug abuse sets a bad example and constitutes fellowship with sin	25	17.0
Drug use is wrong because it tempts those who are involved to participate in other sins as well	19	13.0
Total	144	100.0

The results show that the clergy use a variety of excerpts from the Bible to discourse about alcohol and drug abuse. Among the most reported scriptural excerpts included: All intoxicants are prohibited in the bible and Christian society 13 (9%), to disobey God's law is to sin against God 15 (10%), the Bible clearly rebukes intoxication 12(8%), the Bible forbids participating, for the sake of personal pleasure, in practices that hinder our moral judgment or weaken our self-control 35 (23%), the Bible teaches that Christians should care for their

bodies and use them to serve God 31 (21%), drug abuse sets a bad example and constitutes fellowship with sin 25 (17%) and drug use is wrong because it tempts those who are involved to participate in other sins as well 19 (13%).

### 3.1.1 Intoxicants are Prohibited in the Bible and Christian Society

The results show that majority 35(23%) of the Parish ministers reported that they used Bible verses such as Proverbs 20:1; 23:29-24:2; Hosea 4:10-11; Ephesians 5:18; Galatians 5:13-14, 21 to explain that the bible forbids participating, for the sake of personal pleasure, in practices that hinder our moral judgment or weaken our self-control.

A transcription of audio taped interview with the Presbytery moderators and Youth Director supports that the Bible prohibits all forms of intoxicants. One of the moderators Rev. Ndanyu (2017) had this to say,

Drunkenness is prohibited in the Bible. The Bible clearly rebukes intoxication. Corinthians 6:9-11 - People who are guilty of drunkenness will not inherit the kingdom of God. 1 Corinthians 5:11 - If a church member commits drunkenness and refuses to repent, he should be disciplined. St. Paul advised Timothy to instruct deacons in the church not to be addicted to much wine and he also advised Titus to instruct older women not to be slaves to much wine 1Tim. 3:8; Titus 2:3.

The PCEA continues to strongly object to substance abuse as a social malignancy. This implies that the clergy and other church leaders should therefore encourage church members to take an active and highly visible role and to participate in education relative to substance abuse. Jesus tells his disciples in Mathew 5:13: “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and to be trampled by men. You are the light of the world. A city built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.”

### 3.1.2 To Disobey God’s Law is to Sin against God

The results further show that 15 (10%) of the Parish ministers indicated while teaching or preaching to the youth about alcohol and drug abuse, they used the Bible to show that alcohol and drug abuse is to disobey Gods law. To disobey God’s law is to sin against God. Romans 13:1-5 - God ordained governing authorities. To resist them is to resist God's ordinance. Those who disobey may be punished by the authorities, but they also have harmed their conscience toward God. 1 Peter 2:13, 14 - Submit to every ordinance of man for the Lord's sake Titus 3:1. This ought to settle the matter for every true believer. Drug abuse, including marijuana use, is illegal and therefore sinful. A verbatim response from the Youth Director Rev. Githiora (2017) is congruent with this finding: do not get drunk on the wine which leads to debauchery. Instead be filled with the Holy Spirit (Ephesians 5:18).

The Scripture admonishes Christians not to be drunk with wine (Ephesians 5:18) and calls drunkenness a sin. The Bible also warns of the dangers of drinking alcohol and by implication,

the dangers of taking other kinds of drugs. The acts of the sinful nature are debauchery (wickedness) among others. This rationalizes the theological intervention for alcohol and drug abuse in PCEA.

### 3.1.3 The Clergy Teach That the Bible Clearly Rebukes Intoxication

The results show that the clergy teaches that the Bible clearly rebukes intoxication as indicated by 12(8%) of the parish ministers that took part in the survey. Supporting this finding, one of the presbytery moderators Rev. Kirima (2017) said: The Bible says in Proverbs 23: 30-32; do not join those who drink too much wine.

It is clear that the Bible outlines the evils that come as a result of intoxication by a way of rebuke. Proverbs 23: 30-32 says “those who linger over wine, who go to sample bowls of mixed wine in the end it bites like a snake and poisons like viper. The theological justification is that the Bible urges believers to shun and reject the habit of drinking and becoming intoxicated.

### 3.1.4 The Bible Forbids Alcohol and Drug use for Personal Pleasure that Hinder Our Moral Judgment or Weaken Our Self-Control

It is evident that the Bible forbids participating, for the sake of personal pleasure, in practices that hinder our moral judgment or weaken our self-control. This is according to 35(23%) of the parish ministers that gave their response through an interview. When interviewed the Youth Director Rev. Githiora (2017) had this to report,

In 1 Peter 1:13-17 the Bible says; - Be sober, gird up the loins of your mind so you can avoid lusts and be obedient and holy. This requires being alert. 1 Peter 5:8, 9 - Be sober so we can be on guard for the devil, resist him, and not be devoured by him. Realizing how dangerous Satan is, we should keep our minds clear so we can recognize his deceit and resist his temptations.

From the findings of this study, it is clear that the clergy were using experiential theology anchored in the Bible to explicate about alcohol and drug abuse. For example, the Bible warns against indulging in too much wine which leads to poor moral judgment and weakens self-control. An experience captured from the Bible shows that after getting drunk with wine Noah undressed in the presence of his children as seen in Genesis 9: 21 “Noah became drunk and lay uncovered in his tent”. This shows that alcohol inhibits one from making moral judgement. This implies that desisting evil is difficult and dangerous, even with the clearest of faculties. That is why the clergy should constantly teach about self-control to keep the youth away from alcohol and drugs.

### 3.1.5 The Bible Teaches that Christians Should Care for their Bodies and Use them to Serve God

The results indicate that 31(21%) of the parish ministers reported that they used theology to teach that the Bible teaches that Christians should care for their bodies and use them to serve God. In support of this, one Presbytery Moderator Rev. Mugendi (2017) said,

Romans 12:1; – therefore I urge you, in the view of Gods mercy to offer your bodies as living sacrifices holy and pleasing to God.1 Corinthians 6:19, 20- do you not know that your body is a temple of the Holy Spirit who is in you, whom you have received from God? You are not your own.

This teaching reveals that our bodies and life belong to God and are entrusted to us to use to accomplish His will. This is stewardship. The scripture calls all believers to avoid the practice of consuming alcohol and drugs to the detriment of the body as temples of the Holy Spirit. The PCEA urges her followers to continue to speak out against the use of alcohol and drugs where they are admonished to maintain their bodies as temples of the Holy Spirit.

### 3.1.6 Drug Abuse Sets a Bad Example and Constitutes Fellowship with Sin

The results show that 25(17%) of the parish ministers indicated that they used the theological underpinning that alcohol and drug abuse sets a bad example and constitutes fellowship with sin. Many passages in the Bible teach Christians to set a good example and avoid fellowship with sinful conduct such as alcohol and drug abuse. A qualitative response generated from one of the presbytery moderators Rev. Nyaga (2017) supports the Parish ministers' response,

1 Timothy 4:12 – be an example in speech, conduct, love, faith and purity. Even in our youth, our manner of life, purity, etc., should be a good example to others. Matthew 18:6 - Woe to people whose example leads other people to sin. Such people will be punished by God.

In light of the Holy Scriptures and theological experience concerning the ruinous consequences of the use of alcohol and drugs, and in light of the findings of this study, it is evident that alcohol and drug abuse violates God's word. Therefore, the clergy should hype their advocacy on the consequences of alcohol and drugs as set out in the scripture.

### 3.1.7 Drug Use is Wrong because it Tempts those who are Involved to Participate in other Sins as Well

The results of this study show that 19(13%) of the parish ministers indicated that the theology of the Bible warns people against using alcohol and drugs as this tempts people to fall farther and deeper into sin. The Youth Director Rev Githiora (2017) did mention that: The bible warns us to avoid temptations and evil influences. Proverbs22:3 says, a prudent man foresees evil and hides himself, but the simple pass on and are punished.

It can be inferred from Proverbs 22:3 that one of the reasons why God condemns intoxication is that, as Christians we face many serious temptations after alcohol and drug abuse. Drug use is wrong because it tempts those who are involved to participate in other sins as well. Mind-altering drugs weaken the mind's ability to think clearly and to distinguish right from wrong. In order to distinguish right from wrong and then have the will power to resist from alcohol and drugs, our minds must think clearly and control our bodies. The Bible calls this sobriety and self-control.

### *3.2 Pastoral Approach Used in Addressing the Problem of Alcohol and Drug Abuse in the Presbyterian Churches*

Audio recorded interviews with participants were undertaken to help in the transcription of the case scenarios provided by the clergy in the PCEA regarding their pastoral role in alcohol and drug abuse mitigation. The Parish ministers who participated in this study provided various pastoral interventions aimed at helping members particularly the youth that are suffering from alcohol and drug related problems in PCEA. A summary of the results obtained is presented in Table 3.

Table 3. Pastoral interventions for alcohol and drug abuse among the youth in PCEA

Pastoral Interventions	Frequency	Percentage
Keeping Close Contact with the Youth	17	11.0
Sermons/Preaching/Bible Study	46	31.0
Praying for Addicts	20	13.0
Pastoral Counseling/Pastoral Visitations	40	27.0
Open Discussions on Alcohol and Drugs	27	18.0
Total	144	100.0

The results show that majority 46(31%) of the parish ministers indicated that they used sermons as a pastoral intervention for alcohol and drug abuse among the youth in PCEA. Other pastoral interventions included pastoral counseling 40(2%), open discussions on alcohol and drugs 27(18%), praying for addicts 20(13%) and keeping close contact with and monitoring the progress and obstacles that the youth recovering from addiction were facing 17(11%).

#### 3.2.1 Keeping Close Contact with the Youth

The study shows that once a youth who is alcoholic or a drug abuser has been engaged in a church programme, it is important that the clergy keeps close contact with him or her to monitor both the progress and the obstacles faced in the process of recovery. This finding is in tandem with results of Foucault's (1982) study of pastoral powers that established that pastoral powers can illuminate how therapy seeks to work upon the motives, thoughts, and other subjective aspects of the psychic being of addicts. These pastoral powers are dependent



on keeping close contact with the addicts and cannot be exercised without knowing the inside of people's minds, without exploring their souls, without making them reveal their secrets.

The Youth Director and Presbytery moderators argued in the affirmative with regard to Parish ministers' responses on keeping close contact with the youth as part of pastoral intervention for the youth in PCEA affected by alcohol and drug abuse. A verbatim response from one of the presbytery moderators Rev. Ngere (2017) confirms when he says: There is need to keep close contact with the youth to understand when the problem is about to brew so that early interventions can be designed.

### 3.2.2 Sermons/Preaching/Bible Study

The results in Table 3 show that majority 46(31%) of the Parish ministers indicated that sermons in the pulpit is an appropriate pastoral intervention for alcohol and drug abuse among the youth in PCEA. Mwangi (2015) established that most clergy use the pulpit to preach against social evils in the society such as alcohol and drug abuse. Sermons carefully delivered may provide a spiritual awakening by helping the youth have an experiential reflection of the consequences of alcohol and drug abuse. This rightly justifies preaching or sermons as a pastoral practice in shepherding God's flock. Bible Study was an effective means of curbing alcohol and drug abuse This was in tandem with Hodge (2011) findings that though many youths in the Church loved the Bible study and took it seriously as a source of socializing and getting spiritual insights, it was however not significant as an avenue to stop youth alcohol and substance abuse.

The study established that the PCEA Bible study Programme involved a group of youth between (15-25) years who were mostly in high schools, colleges and universities. The group meets every Sunday from after service. The study established that Bible study was in form of mentorship talks and topical discussions derived from the Bible done by the members themselves.

The researcher observed that the Bible study was different from devotional reading and prayer since Bible study was more analytical with emphasis on interpretation especially in the contemporarily world. The youth who develop this spiritual habit of Bible study were developing a Biblical worldview that would enable them to recognize the truth about the scriptural teachings with regard to alcohol and substance abuse.

### 3.2.3 Praying for Addicts

The results further show that 20(13%) of the parish ministers indicated that they prayed for addicts as part of their pastoral care. Chittaranjan and Rajiv (2009) argue that prayer has long been regarded as an important component of recovery from addiction. Religious traditions across the world display beliefs in healing through prayer. The youth director Rev. Githiora (2017) had this to say about prayer,

We ask God ask for his blessing upon all who suffer from addiction for God to strengthen them to reach out for help, to enable them to take the first step to recovery, to bless them with the persistence to persevere in the fight to be free.



The finding implies that praying for alcohol and drug addicts is one of the pastoral interventions being undertaken by the PCEA clergy. Prayer may result in benefits that are due to divine intervention including being free from alcohol and drug abuse.

### 3.2.4 Pastoral Counseling/Pastoral Visitations

The results further show that pastoral counseling was cited by 40 Parish ministers accounting for (27%) of the respondents that answered the questionnaire. Sumerel (1992) posits that the clergy are in unique positions to offer counseling as an intervention in the chemical dependency process. Pastoral counseling brings to the fore that addiction is really a spiritual disease that can only be cured by a spiritual program of recovery. This implies that pastoral counseling becomes a justifiable intervention for treatment of alcohol and drug addicts. This justifies the church's role in transforming drunkards and drug abusers from the bondage of alcohol and drugs. Pastoral visitations fairly effective in curbing alcohol and substance abuse among the members. This is congruent with the findings of Miller (2013) that outreach Programmes play a significant role in helping addicts to receive psychosocial support that facilitates their recovery. Some respondents reported that this was a serious Christian activity in their churches, in some cases involving the ministers and elders. Many of the sampled respondents reported that they were active members of home Churches in their Churches.

### 3.2.5 Open Discussions on Alcohol and Drugs

The results show that 27(18%) of the parish ministers reported that as a pastoral intervention, they engaged the youth in open discussions on alcohol and drugs. The findings of this study support the work of Cook (2008) who established that the Church among other alcohol and drug abuse mitigation agencies such as alcoholic anonymous are involved in shepherding the flock of God through provision of forums where the addicts share experiences and chat a way forward. In the Church framework this psychosocial support is anchored in the Biblical and pastoral teachings. The youth ministry in most of the parishes surveyed had started alcoholic forum. For alcoholic forum in PCEA to be vibrant, the Church must give adequate attention to its message as well as its methods. Educating the youth in the knowledge of the Bible and Christian Ethics leads youth to have firm faith in Christ. One parish minister provided some helpful strategies for talking about alcohol and drug abuse to the youth as follows:

- a) Reserve judgment: although it may seem easier to label people who abuse drugs, it is important to listen to them without judging them.
- b) Allow honesty: sharing thoughts and experiences related to drug abuse often requires people to reveal parts of themselves that they may have kept hidden from others, so it is important to encourage them to tell the truth.
- c) Offer support: if the youth admit to struggling with drug abuse, we should be prepared to help them find the professional treatment that they need.

## 4. Conclusion

The study established that the Presbyterian churches integrated both Biblical and pastoral approaches in mitigating alcohol and drug abuse. Majority of the parish ministers indicated

that they used sermons as a pastoral intervention for alcohol and drug abuse among the youth in the Presbyterian churches. Other pastoral interventions included pastoral counseling, open discussions on alcohol and drugs, praying for addicts and keeping close contact with and monitoring the progress and obstacles that the youth recovering from addiction were facing. The study avers that the Bible warns against the use of alcohol and more specifically its intoxicating effect. The Bible commends self-control with regard to alcohol. Parish ministers used Bible verses to explain that the bible forbids participating for the sake of personal pleasure, in practices that hinder moral judgment or weaken self-control. Christians should care for their bodies and use them to serve God. Drug abuse sets a bad example and constitutes fellowship with sin and it also tempts those who are involved to participate in other sins as well. The study findings lead to the conceptualization that, sermons as a pastoral strategy should be strengthened to mitigate the problem of alcohol and drug abuse among members in PCEA. In establishing a church programme or providing counsel for a substance abuser, Christians must be willing to bear one another's burdens and provide comfort and counseling. Paul remarks in Galatians 6:1, Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; looking to yourselves, lest you too be tempted. Christians must have an appreciation for the compulsive, irrational, and even violent nature of substance abuse. The apostle Paul in his epistle to the Romans noted this tendency in our nature: "For that which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate" (Romans 7:15). In recognition of this, the clergy are implored to seize the opportunity to utilize the findings of this study to address problem of alcohol and drug abuse in the society and particularly among the youth as this segment of the population is vital for church and societal development.

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