

# Providing pastoral care to the porn addict: Perspectives from James 1

**MJ Heymans**

 **Orcid.org 0000-0003-4147-8468**

Mini-dissertation submitted in partial fulfilment of the requirements for the degree *Master of Theology in Pastoral Studies* at the North West University

Supervisor: Prof Dr Gert Breed

Graduation: May 2019

Student number: 23050233

# Contents

Contents.....	1
1 Section A: Research proposal.....	4
1.1 Proposed title .....	4
1.2 Abstract.....	4
1.3 Background.....	4
1.4 Problem statement.....	9
1.5 Research Question .....	12
1.6 Aim.....	13
1.7 Objectives.....	13
1.8 Central theoretical argument.....	13
1.9 Methodology.....	13
1.10 Ethical consideration and implications of the research.....	18
1.11 Outline of the sections.....	18
Section A .....	19
Section B .....	19
Section C .....	19
2 Chapter 2: Guideline from James 1 for the ministry to the pornography addicted	
20	
2.1 Introduction .....	20
2.2 The addiction cycle .....	20
2.3 Relevance to the structure of James 1.....	23
2.4 Structure of James 1 .....	24
2.4.1 Cycle 1: (1:2- 4).....	27
2.4.2 Cycle 2: (1:5- 8).....	30
2.4.3 Cycle 3: (1:9- 12).....	34

2.4.4	Cycle 4: (1:13- 26).....	38
2.4.5	Cycle 5: (1:19-21).....	42
2.4.6	Cycle 6: (1:22- 25).....	46
3	Section C: Guidelines for the pastoral care of the porn addict from the literature study and James 1. ....	49
3.1	Introduction .....	49
3.2	Summary of section A: The drive behind pornography addiction .....	49
3.3	Summary and application of section B: Practical guidelines from the exegetical study of James 1 .....	50
3.3.1	Cycle 1.....	51
3.3.2	Cycle 2.....	51
3.3.3	Cycle 3.....	52
3.3.4	Cycle 4.....	53
3.3.5	Cycle 5.....	54
3.3.6	Cycle 6.....	55
3.4	Final conclusion .....	55
4	Bibliography .....	56

# Section A: Research proposal.

## 1.1 Proposed title

Providing pastoral care to the porn addict: Perspectives from James 1

Key terms: Pastoral care, addiction, pornography, James, care, causes, triggers.

## 1.2 Abstract

Pornography addiction is a widespread phenomenon that ranges from atheists to regular churchgoers. One of the major problems is the addict's powerlessness to stop the addiction. As the addict's tolerance decreases his life becomes more unmanageable. Although various treatments are available like Sexaholics Anonymous; Sexual Compulsives Anonymous; Sex and Love Addicts Anonymous; Co- Sex Addiction and Sex Addicts Anonymous, there is no specific model that is based on the exegesis of James 1. In this study, the aim is to determine the guidelines for the treatment of the pornography addict according to the guidelines James gave to his original readers to resist trials in their lives. James 1 gives imperatives that can be applied to the handling of certain elements that are part of the addiction cycle which include the causes, illusionary effect, tolerance and withdrawal symptoms. Causes of falling and staying in the addictive cycle can be viewed as trials. James 1 explain how trials can be overcome. Which of the guidelines James gave to his readers are also applicable to the pastoral care of addictions? By successful development of guidelines, pastoral workers will be able to advise and treat porn addicts with authority from Scripture.

## 1.3 Background

Collins (2007:682) defines addictions as "any thinking or behaviour that is habitual, repetitious, and very difficult or impossible to control regardless of the consequences."

Weiss (2015:2-3) gives further insight into the definition of addiction. After he discussed substance addiction, he also discussed behavioral addiction:

"However, behavioral addictions, also referred to as process addictions, are usually more difficult to fathom. Nevertheless, people can and do become

addicted to highly pleasurable, self-soothing, dissociative behaviors just as often and just as easily as they become addicted to highly pleasurable, self-shooting, dissociative substances—and with similarly problematic results” (cf. Carnes, 2001:14).

Because of the harm, addicts try to stop but when triggered they tend to fall back. According to Weiss (2015)

Triggers are the thoughts, experiences and feelings that induce the strong desire—the craving—to ingest an addictive substance or engage in an addictive behaviour. When addictive cravings set in, it is very difficult to stop the ensuing addiction cycle. This is why addicts sometimes find it so hard to remain sober, despite their best efforts (p. 38).

Collins (2007) connects sexual addictions with the Bible by stating:

Don't Be Mastered by Anything. It is possible to become enslaved even by actions or substances that are permissible and not bad in themselves. For example, food and drink are not innately bad, but they can control us and be abused. In addition, people can be mastered by sexual immorality, greed, idolatry, alcohol, and other influences that gain control (p. 682-683).

Collins (2007) also shows what the Bible expects from believers in regard to addiction potentialities:

All believers are expected to say no to ungodliness and worldly passions, and should live in this evil world with self-control, right conduct, and devotion to God. Self-indulgence and selfish ambition are condemned; self-control is commanded and listed as one of the fruits of the Spirit. Gluttony (which could involve addiction to eating), greed (which might involve addiction to possessions and material things), and lust (which could lead to sexual addiction) are all warned against and condemned (p. 683).

Collins (2007) gives key points to what should be done in the pastoral care for pornography addicts.

In helping people with behavioural addictions or lack of control...recognize that these most often have roots that are psychological, social, or spiritual. Behaviour addictions, including erotic thinking and the increasing use of Internet pornography, grow because some need is not being met in a more effective, healthy, and less compulsive way (p. 699-700).

According to Carr (2002:7) addiction is something that becomes a habitual use of a substance where one needs more and more of the substance to keep him going and if the substance is removed, he gets irritable, miserable, cross-addicted, uncomfortable and anxious. The increasing use of the substance causes harm to the spiritual, emotional, mental, and physical aspects of the social well-being of users and those around them. The person loses the freedom to choose and gets physically and emotionally compelled to use the substance.

In a survey of the problem, quite a few sources agree on a part of the solution. Every source has a different method, but they all agree on a Pornographic filter to be downloaded on the computer. Huddleston (2015:81), Leahy (2009:168), and Got Questions<sup>1</sup> (Anon., 2016) all agree on a pornographic filter called covenant eyes.

The "Covenant eye" filter created by Gilkerson (2013) searches the web to block pornography and also searches for statistics. In Gilkerson's Annual report on Pornography Statistics in 2015, the following can be found:

- Pornography is a dangerous business: 88% of scenes in pornographic films include sexual aggression and of the people who act 7% have HIV, and 66% have herpes. (Pornography Statistics: Annual Report, 2015:4-6)
- All types of people look at Internet pornography: the stats go from Atheists to regular church attendees. (Pornography Statistics: Annual Report, 2015:20)
- Mobile pornography is increasing in popularity: By 2015 adult content and services were expected to reach \$2.8 billion on mobiles. (Pornography Statistics: Annual Report, 2015:5)
- Pornography is common for teens: About half of boys and nearly a third of girls are exposed to pornographic images before they turn 13. Ninety-three

---

<sup>1</sup> Got Questions (Anon., 2016) is an organisation whose statement of faith agrees with the reformed confession of unity and answers more than 485 387 questions in a reformed way.

percent of college males and 62% of girls said they were exposed to pornography before they turned 18. (Pornography Statistics: Annual Report, 2015:15)

- Pornography is common for young adults: 64% to 68% of young adult men and 18% of women use pornography at least once every week. (Pornography Statistics: Annual Report, 2015:25)
- Pornography destroys families: 56% of divorce cases involve one party having an obsessive interest in porn websites. (Pornography Statistics: Annual Report, 2015:12)

As shown further in the document, the statistics of pornography addiction are horrifying and the consequences on family, people around the addict and the addict himself, are disastrous. As a church and a Christian community, there is no way this subject can be ignored.

Many studies show the grave destructiveness of pornography. The process of the cycle leads to more bad feelings (Laaser 2001:42; Sitarz, 2010:80). People keep on going to pornography because it is illusionary. Pornography makes them feel that they escape but in reality, it creates more problems (Griffiths, 2000:539; Maltz 2009:31). The illusion leads to a greater dependency on pornography because one's problems increase and, therefore, more tolerance is built (Cooper *et al.*, 2000:7; Frykholm, 2007:20; Hagedorn & Juhnke 2005: 75; Moore 2012:94). Even if the consequences of their addiction become so severe in harming themselves and others, they will not be able to stop (Carr, 2002:271; Dew & Chaney 2004:103; Hook *et al.*, 2010:254; Lerza & Delmonico, 2002:107; Sitarz, 2010:5). The addicts ultimately lose their freedom to choose (Carr, 2002:7; Cooper *et al.*, 2000:7).

Hinman (2013:2-3) shows more areas which are influenced by the addict's behavior. He shows that the addict's behaviour has a negative impact on the job; family life; sexual practices; emotional, physical and psychological health of him- or herself. (cf. Daneback, Ross, & Mansson, 2006; Dew & Chaney, 2004; Griffiths, 2001; Laaser & Gregoire, 2003; Manning, 2006). Hinman (2013:3) goes further by showing the problems that go with Internet pornography. He shows that addicts start to experience powerlessness to stop which result in an unmanageability of their life.

They also suffer from feelings of shame, breakdown of self-esteem, lower productivity at work or at home, self-loathing, progressive isolation, pain, failed attempts and promises to stop (cf. Cavaglione, 2008:196; Chaney & Chang, 2005:9; Levert, 2007:149; Widyanto & Griffiths, 2007:144).

Many scholars (Akdeniz, 1997:44; Cooper *et al.*, 2000:7; Hinman, 2013:30; Sitarz, 2010:1) agree that people are becoming much more vulnerable to fall into pornography because of the triple-A engine: accessibility, affordability and anonymity. Other reasons that make people vulnerable to fall into pornography addiction are because of shame (Carr, 2002:254), the illusionary effect of pornography (Cooper *et al.*, 2002:107), high speed internet (Stark *et al.*, 2017:181), and high-demand but low-structure jobs (Laaser, 2001:38).

Studies have also shown what the causes are for people to fall into addictions. Many researchers (Beatty, 2010:80; Goodman, 2001:195; Griffiths, 2000:539; Hagedorn & Juhnke, 2005:75; Laaser, 2001:42; Sitarz, 2010:80) have determined that addicts use pornography to escape the feelings that real life causes.

Studies have indicated that there are a relation between mood and acting out (Goodman 2001:195; Hertlein & Piercy, 2008:231). When addicts are anxious, depressed or stressed, they tend to act out for relief (Bancroft & Vukadinovic, 2004:228; Hook *et al.*, 2010:254; Maltz 2009:31). Other factors that drive people to pornography determined through research are loneliness (Laaser, 2001:38), stress (Frykholm, 2007:20), pain and shame (Laaser, 2001:42; Moore, 2012:94). These factors fuel the addiction through a process (Frykholm, 2007:20). This process becomes a cycle where addicts need more and more pornography to cope with their feelings (Hinman, 2013:30).

Sitarz (2010:7) gives reasons why people view things that are destructive. Some people are driven by their addiction because of their mental health issues. Sitarz (2010:7) says in connection with this: "Many of those who are spending excessive hours online seeking pornography material suffer from mental health issues, such as anxiety, depression, mania, among other disorders" (cf. also Quayle, Vaughan & Taylor, 2006:5).

As one associates negative feelings with real life, and oppose those feelings with pornography, then the addictive behaviours begin (Quayle & Taylor, 2003). Users will

seek out the rush or high they receive from the time spent on the internet (Beard, 2005:9). Excessive users of the Internet and of child pornography avoid the negative feelings associated with the problem they may be facing, by escaping to the Internet, where they can access the child pornographic material, talk to online social contacts and have a sense of belonging (Quayle, Vaughan & Taylor, 2006:5). "It is an illusion that pornography gives relief to problems and bad feelings. It does not give relief but rather bring more problems and bad feelings."

Many of healing programs have been published. A lot of them use the Bible references as part of the program. The problem, however, is that none of them takes a Bible chapter as a whole to glean guidelines for the pornographic addict.

#### **1.4 Problem statement.**

The study will focus on a healing model for the pornographic addict.

The pastoral care that is given to the porn addict is described by organisations that treat pornography addicts. The organisations that are most popular are; Sexaholics Anonymous (SA, 2016); Sexual Compulsives Anonymous (SCA, 1999); Sex and Love Addicts Anonymous (S.L.A.A, 2017); Co- Sex Addiction (COSA, 2016) and Sex Addicts Anonymous (SAA, 2010). All of these organisations use the 12 step program. The program is designed to depend on God for escape, to forgive others, to live in openness about the addiction and to help others also to become free. The problem, however, is that these programs do not accept the authority of the Bible but rather ask the addict to believe in a higher power. If there is no acknowledging of the authority of the Bible, all the Bible promises and truths are relative. James 1 has at least six promises that can encourage the addict to persevere. The promises have to be believed as truth to be effective. James 1 also have six conditions and six imperatives that is necessary to reach freedom. These conditions and imperatives are not all present in the 12-step program.

Other programs like Falling Forward does except the authority of the Bible and expect of the addict to believe in the God of Christianity (Lockwood, 2000:1). Lockwood (2000) states that the addict must believe the following:

First of all, I believe that the God of Christianity is a God of healing. It is therefore good to pray for one another in the context of going through the material. God will gladly add his power to our surrender if we are truly open to

it. Second, I believe that sin is synonymous with separation in relationship. Therefore, in addition to confessing sexual sin, the goal of confessions of group participants should lead to removing barriers to relationship with God and others, thus re-establishing the participant's ability to connect in meaningful, intimate relationships. In considering this, I have seen the benefit of a closed group setting for the duration of working through the *salt* material. As participants break out of darkness and isolation an inevitable connection and building of trust happens with other group members. That learning of trust happens best in an atmosphere where the people encountered are present consistently and on the learning curve (p 1).

The pastoral care that is needed can be gleaned from Collins (2007: 700). He states that "behavioural addictions will yield to a repeated four-part solution involving determination, replacement, need fulfilment, and lifestyle management." He then defines each solution as follows:

"Determination: Addictive behaviour will persist unless the individual determines to change. Counsellors can help with this.

Replacement: This involves finding a replacement for compulsive behaviour and persisting thoughts.

Need fulfilment: counselling can help the counselee ponder what needs are being met by the addiction and how these needs can be met in other ways.

Lifestyle management: Humans need time for relaxation, restoration, and recovery, but often this is ignored. Note that changes like this cannot be rushed."

Many studies have been done on elements that influence the pornographic healing method. Carnes (2001) explains the addiction cycle, levels of addiction, and the addict's belief system. Collins (2007) explains the effects of addictions and causes (cf. Frykholm 2007). Quayle (2006) shows that people go to pornography to avoid unpleasant emotional feelings. Black (2013) explains what happens to an addict's brain. Hagedorn (2005) provides clinically relevant diagnostics. Hook (2010) gives a critical review of instruments that measure sexual addiction. Weiss (2015) goes through triggers, cycles, denial, causes, and the effect pornography has on addicts.

Huddleston (2015) describes how pornography influences the culture with the consequences lowering the moral values of the culture and turning men away from their wives who cannot satisfy their perverted need. Leahy (2009) shows how pornography leads to problems in the workplace (cf. Lerza 2002). Manning (2006) indicates the influence pornography has on marriage. Moore (2012) explains that men struggle with pornography because their desire for adventure is defiled.

There have also been many models. COSA (2016) gives guidance to small group leaders and uses accountability for support. Cavaglion (2008) shows ways to cope and recover from porn addictions. Collins (2007) gives a 4 fold Bible guidance plan, Black (2013) gives tools to see through illusions and dealing with habits the brain automatically goes into. Hagedorn (2005) describes the necessary elements for treatment. Huddleston (2015) recommend software filters and accountability (cf. Gilkerson 2013). Reput (2017) gives tools to break free. Clinton (2009) treats stress, anxiety, and anger in a Biblical way. Birchard and Benfield (2017) gives a wide variety of treatments namely group psychotherapy, group cognitive behavioural therapy, 12 steps, mentalization-based therapy, applying positive psychology, creative therapies to facilitate neuroplastic brain changes, art therapy and pharmacological treatment (cf. Lawford 2013). Reid (2011) investigates the reliability of treatments. Lockwood (2000) gives a course on openness to fellow Christians in sexual addiction and goes through issues that caused and maintain the addiction (cf. Laaser 2009). Arterburn *et al.* (2003) use the Bible to equip Christians in their battle against temptation. They use Bible verses to remind Christians of God's power, presents, promises and will to strengthen the addict's faith on his road to victory.

The problem, however, is that although many of the treatments use the Bible, none of the treatments use a model that is gained from a Bible chapter as a whole. The way the student wants to use a chapter as a whole is by taking James 1 and following the structure to glean a model from it. The structure of James 1 follows a structure of imperatives, indicatives, conditions and promises all related to one another. The student believes that a model which follows the Bible parallel to its structure will be more effective and will equip counsellors to use the Bible as a tool for counselling.

Hinman (2013:11) explains why people with addictions turn away from counsellors. People rather go to self-help groups, church seminars, and friends who serve as accountability partners. The reason for this is that a counsellor's training lack diagnostic criteria, treatment interventions, and even lack comfort in discussing sexual issues (cf. also Abell *et al.* 2006:169; Hagedorn & Juhnke 2005:66). More research care is needed to give tools to counsellors working with addicts.

When counsellors see that even Bible authors had to deal with believers that were mastered by sin (1 Cor. 6:12), they will realise it is something they will need to deal with also. They can get guidelines from the principles that are found in the Bible.

The void the student wants to fill is the guidelines James gives that can be applied to the pastoral care of the porn addict. James shows why people fall into sin and what keeps them there. He also shows how to treat feelings that cause people to fall into temptations. The researcher takes a leading role in courses where students who are addicted to pornography are helped to become free of addiction to masturbation, pornography and other relational related addictions. The researcher is a trained leader of the organisation "The Journey". Different courses are presented, some are more focused on sexual addictions, and others have a broader focus on all relational related addictions. The organisation uses treatment guidelines that are gleaned from certain Bible passages. The student wants to determine, however, if guidelines can be gleaned from a chapter as a whole in James (James 1) in the context of James as a book.

## **1.5 Research Question**

How can pastoral care to the pornography addicted be elucidated with perspectives from James and the literature?

### **Research questions**

- 1) What is the situation pertaining to the pastoral care to the pornography addict? (What is going on?)
- 2) Why is the situation as it is pertaining to the pastoral care to the pornography addict? (Why is it going on?)
- 3) What guidelines does the exegesis of James 1 give for the pastoral care to the pornography addict? (What ought to be going on?)

- 4) What are the guidelines for the pastoral care of the pornography addict from the literature study and James 1? (How might we respond?)

## **1.6 Aim**

The aim of this research is to determine guidelines from James 1 and the literature for the pastoral care to the pornography addict.

## **1.7 Objectives.**

The objectives in this study are to determine the following:

1. To determine what the situation is pertaining to the pastoral care to the pornography addict.
2. To determine why the situation is as it is pertaining to the pastoral care to the pornography addict?
3. To determine what guidelines the exegesis of James 1 gives for the pastoral care to the pornography addict.
4. Determine guidelines for treatment. To determine what the guidelines are for the pastoral care of the pornography addict from the literature study and James 1.

## **1.8 Central theoretical argument.**

Guidelines for the pastoral care from James 1 can enhance the pastoral care to the pornography addict.

## **1.9 Methodology.**

According to Woodbridge (2014:90) a few of the models that practical theology research use today is: Osmer, the Browning, the DECIDE and the LIM models. According to the definition of Zeffass (1974:166), a model is “a set order of signs and interconnections which should correspond to a certain number of relevant characteristics within reality, in real circumstances”. In a review of Smith (2010: 110), he gives an evaluation of the strengths and weaknesses of the Osmer model. The strengths are that it (1) equips congregational leaders to interpret episodes, situations, and contexts affecting their congregation, (2) is a useful and simple tool, (3) the descriptive-empirical task is the best introduction to empirical research for theological students that he has seen. (4) In comparison with standard textbooks on practical theology he strikes a rare balance, “grounding his views in scholarship

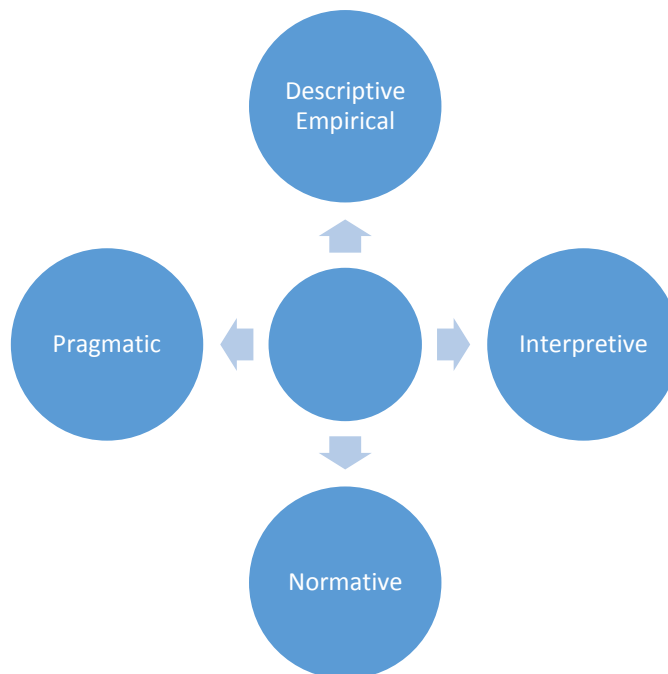
without over-burdening ordinary readers with technical terminology and philosophy.” Smith (2010:111) also states the weaknesses of the model in his evaluation. The problem with the model is that its focus on Scripture is not thorough. The emphasis will be placed on the third question of Osmer (What ought to be going on). For this reason, the EDNA model should also be used for it is a very similar model for doing practical theology but uses a Biblical approach (Woodbridge 2014:89). The models that I will be using are Osmer’s model and the EDNA model.

Four questions should guide the method:

- What is going on?
- Why is this going on?
- What ought to be going on?
- How might we respond?

(Osmer, 2008:4).

Osmer (2008:11) gives a flow diagram. This diagram illustrates the hermeneutical interplay between the four tasks. The diagram is given below.



The dissertation will aim to answer all the questions, but the main focus of the dissertation will be on answering the question “What ought to be going on?” The information that will be gathered would be used to determine the guidelines for the

pastoral care to the pornography addict. These questions will be used in the following way.

The first question about the current situation pertaining to- pornography addiction is answered in chapter 1 (Research proposal).

The second objective of this study would be guided by the second question. The goal is to determine why the situation as determined in the first question's answer exists.

The first and second question are answered by a literature study as was done in this first chapter.

The third objective for this study will be guided by the third question. The goal is to glean guidelines from the exegesis of James 1 for the pastoral care of the pornography addict. The solutions James give for facing trials will be researched and applied to the trials that addicts face today. A socio historical-grammatical exegesis will be done on James 1. The reason for using James 1 is that a provisional exegesis of James 1 shows that perspectives can be cleaned for handling trials (2-8), triggers (9-13), and the illusionary effect (14-25). The background shows that trials like anxiety, loneliness, etc. are the causes of falling and increasing in addictions, triggers are what keep them there and increases their tolerance, and the illusionary effect is the factor that enslaves them. An exegesis according to the guide of De Klerk and Janse Van Rensburg (2005), Hays, (2007) and Jordaan (2006) will determine the meaning of the text as far as possible. This will be done in the second chapter that will also be reworked and be submitted for journal publication.

The final objective will be guided by the fourth question. Guidelines for the pastoral care of the pornography addict from the literature study and James 1 will be determined. The research done in the previous two chapters will be used to show the guidelines that should guide the pastoral care to the pornography addict. It should also show how it is important today. The guidelines will make it possible for the counsellor to use James 1 in practice today.

Woodbridge (2014:95) explains the EDNA model as four areas of research that can be seen in the acronym EDNA. The four areas are: Exploratory, Descriptive,

Normative and Action. Woodbridge (2014:95) expresses the acronym in four questions:

- 1) Exploratory research asks: 'What has led to the present situation?'
- 2) Descriptive research asks: 'What is happening now?'
- 3) Normative research asks, 'What should be happening?'
- 4) Action research asks, 'How should we respond?'

Woodbridge (2014:96) gives further insight into the questions by indicating the function of research in all of the questions:

<i>Areas of research</i>	Exploratory	Descriptive	Normative	Action
<i>Questions</i>	What has led to the present situation?	What is happening now?	What should be happening?	How should we respond?
<i>Function</i>	Investigation	Information	Interpretation	Implementation

Woodbridge (2014:99- 113) presents acronyms in each of the areas of research to guide the answer to each question.

Woodbridge (2014:102) presents the main task of exploratory research in the acronym SEARCH. The first three letters of the acronym represent verbs to guide the task. The three are to SEEK for explanations, EXPLORE the extent of the situation and ANALYSE the situation using secular perspectives and theology. I will complete the first two tasks by showing the destructiveness of pornography and what is causing it to grow so rapidly. I will analyse the situation by researching work already done on this topic. The second three letters in the acronym are to RECOGNISE a problem of concern, CRITICALLY analyse and summarise literature on the situation and have key questions answered on what caused pornography to be such a big problem.

S	E	A	R	C	H
E	X	N	E	R	Not applicable
E	P	A	C	I	
K	L	L	O	T	

	O	Y	G	I	
	R	S	N	C	
	E	E	I	L	
			S	L	
			E	Y	

Woodbridge (2014:105) presents the main task of descriptive research in the acronym RECORD. The tasks in this acronym have a much to do with gathering information through questionnaires and statistics in a specific place. In my research, I will not be focusing on a specific place but rather on the problem of pornography worldwide. The research will be focused on a specific phenomenon and place when James 1 is researched.

Woodbridge (2014:109) presents the main task of normative research in the acronym ACCORD. The first letter of the acronym represents APPLY. I will do this task by applying James 1 to the pastoral care of the pornography addict. The second letter of the acronym represents CORRELATE. I will critically correlate the insights gained through the exegeses of James 1 the present pastoral care of the pornography addict to find guidelines for action. The third letter in the acronym represents CONSIDER. The study has to consider the biblical, historical, and systematic theology. I will apply those resources. The last three letters represent Obtain, Reflect, and Discern. These three letters all show that the study should seek how the world is and how it should be. I will study the text and determine what the principles are that are underlying the commands in James 1 and apply it to today.

A	C	C	O	R	D
P	O	O	B	E	I
P	R	N	T	F	S
L	R	S	A	L	C
Y	E	I	I	E	E
	L	D	N	C	R
	A	E		T	N
	T	R			
	E				

Woodbridge (2014:113) presents the main task of action research in the acronym ACTION. The first three letters represent Alter, Contribute, and Take. These verbs describe the transformation in practice. This transformation is done by developing a new action plan that will guide leaders to improve the present practices of a church. I will do so by giving the guidelines in James 1. The second three letters represent Interpret, Ongoing, and New. These verbs indicate the way the ongoing obligations should be handled. The verbs show how the transformation should be doable and continually reflect the theological evaluation. I will continually show how the guidelines are true representations of the principles in James 1.

A	C	T	I	O	N
L	O	A	N	N	E
T	N	K	T	G	W
E	T	E	E	O	
R	R		R	I	
	I		P	N	
	B		R	G	
	U		E		
	T		T		
	E				

**1.10 Ethical consideration and implications of the research.**

There will be no contact with any participants and all statistics and literature are available in the public domain. This is only a literary study and exegesis and is, therefore, a no-risk study.

**1.11 Outline of the sections.**

This thesis is submitted in partial fulfilment of the requirements for the degree MTh in pastoral care after the student has done an MDiv degree which fulfils the rest of the requirements for the MTh degree.

## **Section A**

1. The following questions (1 and 2) of Osmer were answered in this section.
  - a. What is going on?
  - b. Why is it going on?
2. Proposed title
3. Abstract
4. Background and problem statement
5. Aim and objectives
6. Central theoretical argument
7. Methodology
8. Ethical considerations and implications of the research
9. Schematic outline

## **Section B**

The third question (“what ought to be going on?”) of Osmer will be answered in this section. The section shall:

- Give a structural analysis of James 1 in the context of the book James
- Glean guidelines from the exegesis of James 1 for the pastoral care of the pornography addict

## **Section C**

Question four (How may we respond?) of Osmer will be answered in this section.

Guidelines for the pastoral care of the pornography addict from the literature study and James 1 will be determined. Perspectives from a structural analysis of James 1 and a literature study will be gleaned in order to form a model to guide the counsellor.

# **Chapter 2: Guideline from James 1 for the ministry to the pornography addicted**

## **2.1 Introduction**

Chapter 1 answered the questions of Osmer “what is going on?” and “why is it going on?” The “what?” and the “why?” of pornography addiction can also be illustrated by the so-called addiction cycle (see structure below).

This chapter will start with a summary of what was said in chapter 1. This summary will be given in the form of the description of the addiction cycle. It is important to describe this cycle here for easy referencing from the exegesis that will be done. The main focus of the chapter will follow by answering the questions of Osmer, “what should be going on?” and “what can we do?” This will be done by an in-depth exegesis of James 1, seeking to get guidelines from the text for the ministry to the pornography addicted person.

## **2.2 The addiction cycle**

Falling into and staying in the addiction cycle flows from the (subconscious) conviction that a substance can resolve problems and reduce tension (Collins 2007:694). The addiction cycle shows the way of many Christians who believe what they are doing is wrong but cannot stop. Leahy (2009:93- 97) explains that addicts try to stop numerous times and fail. The process is called a cycle because it spirals repetitively. The following phases in the cycle can be detected in many an addict's struggles:

Weiss (2015:15) defines the cycle in a sketch as follows:

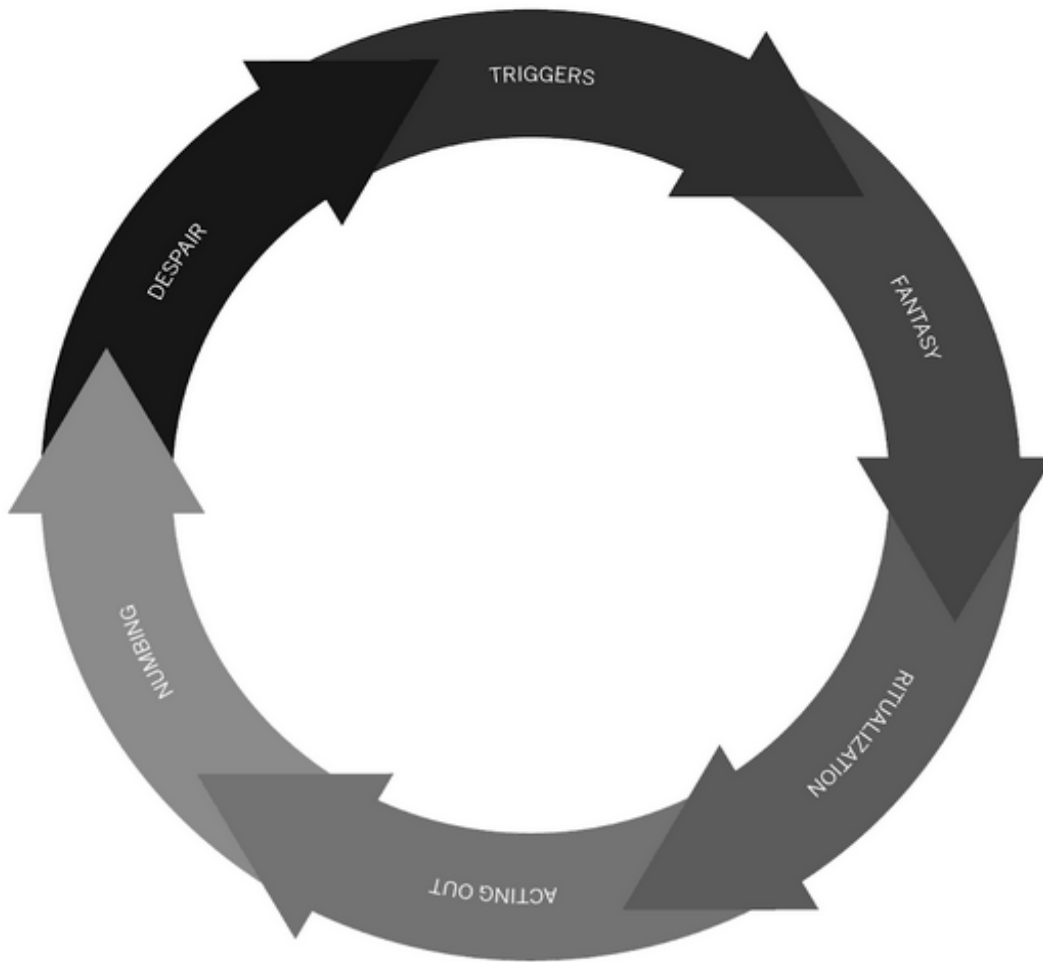


Figure 1: The addiction cycle (Weiss 2015:15) ) Weiss (2015:15 - 19) define

each stage as follows:

1. Stage 1- Triggers: Shame/Blame/Guilt/Other strong emotions. (Weiss, 2015:15)
2. Stage 2- Fantasy. (Weiss, 2015:16)
3. Stage 3- Ritualization (Weiss, 2015:16)
4. Stage 4- Sexual acting out (Weiss, 2015:17)
5. Stage 5- Numbing (Weiss, 2015:17)
6. Stage 6- Despair: Shame/Anxiety/Depression (Weiss, 2015:18)

Weiss (2015) then explains how the repeating Cycle builds tolerance and trains the brain:

The sexual addiction cycle typically intensifies with each repetition, requiring more of the same behavior or more intense behavior to reach or maintain the

same behavior or more intense behavior to reach or maintain the same neurochemical high over time. This transforms from a repetitive loop into a downward spiral — one characteristic of all forms of addiction — leading to relationship, work, health, financial, legal, and other crises. And all of these crises also qualify as emotional triggers, which can set the same process in motion yet again (p.18; cf. Cavaglion, 2008:196; Chaney & Chang, 2005:9; Hinman, 2013:3; Levert, 2007:149; Widyanto & Griffiths, 2007:144).

Triggers are explained by Carnes (2013) as follows:

Triggers are behaviours, rituals, conditions, and people who in some way activate the addictive pattern. Some triggers are obvious for example, calling or seeing old lovers... Some triggers are more indirect. Being depleted or emotionally overwhelmed leads to feelings of entitlement, which in turn provoke the addictive response. Some triggers are difficult to acknowledge, for example, being around family members who are shaming or abusive (p. 287).

Stage two is the coping mechanism that the addict uses when he is triggered. Carnes (2013) explains this fantasy also as preoccupation as such:

Sexual preoccupation becomes an “analgesic fix” for the sex addict. Obsession and fantasy become a primary coping strategy. Planning, thinking, searching, intriguing, and looking for opportunity become a way to get through each day. Sexual addiction presents special difficulties both diagnostically and in treatment since the addict can escape into an altered state simply through obsession and fantasy (p. 21; cf. Carr, 2002:7).

Stage 3 gets explained by Becker (2015:np.):“A ritual predisposes a person to act out. The ritual is a series of events or rationalizations in which an addict engages before sexual activity. They often connect to places, things, or activities.”

Stage 4 is elaborated on by Leahy (2009):

Acting out: a pattern of out-of-control sexual behaviour. Examples may include: compulsive masturbation, indulging in pornography, having chronic affairs, exhibitionism, dangerous sexual practices, prostitution, anonymous sex, compulsive sexual episodes, and voyeurism (p. 85)

Stage 5 gets explained by Weiss (2015:17) “After acting out, sex addicts attempt to emotionally distance themselves emotionally from what they’ve just done. They justify their behaviours, telling themselves, if my spouse was nicer to me,”

The 6<sup>th</sup> stage gets explained by Laaser (2009)

Once acting out has occurred, the final stage of the cycle is despair. Sex addicts want to stop but, once again, they fail. They commit more shameful activity and now feel weak, perverted, and helpless. Anxious about being found out, they fall into a deep depression.” (p. 62; cf. Carr, 2002:7; Hagedorn & Juhnke, 2005:75)

According to (Bancroft & Vukadinovic, 2004:228) these feelings of despair are also the feelings that cause people to fall and relapse into the addiction. (cf. Hinman, 2013:30; Laaser, 2001:38). Cooper et al. (2002:107) explain that users engage in sexual pursuits that they think would not lead to difficulties in their lives. At the same time, it does lead to relational problems and other problems (cf. Lerza & Delmonico, 2002:175; Maltz, 2009:31-33).

Weiss (2015:19) shows two possible strategies (refer to image on top) to stop the cycle: “A: Stop the escalating fantasies before they lead into ritualization and acting out. B: Deal with the unwanted, uncomfortable feelings or triggers in an emotionally healthy way and not act them out.”

### **2.3 Relevance to the structure of James 1.**

James teaches his readers how to handle trials (1:1). His teaching can also be applicable to the current reader because the dynamics of the human reaction to trials stays the same over all these years and in future. The teaching in James 1 can therefore be seen as not cultural and situational specific but as applicable to every time in history and the future. James also does not apply his teaching to one specific trial or problem but speak of all trials in life.

If this resolution on the teaching of James is accepted, guidelines for the handling of the trials in the life of a pornography addicted can be cleaned from James 1.

As seen above the addictive cycle can be stopped by stopping the escalating fantasies (stage 2) before they lead into ritualization (stage 3) or by dealing with the unwanted, uncomfortable feelings or triggers (stage 1). Triggers can be any of the emotions stated in stage 1 or any other uncomfortable feeling (Weiss, 2015:15).

These feelings can be seen as trials of various kinds (James 1:2). People resort to pornography for relief from trials<sup>2</sup>. It can thus be said that if someone finds joy when he has to face trails of various kinds, he will not enter the cycle, because people enter the cycle due to bad feelings. James 1:2 states “Count it all joy, my brothers, when you meet trials of various kinds,” This statement is a resolution for people who are tempted<sup>3,4</sup> to pornography by bad feelings. The rest of James 1 gives wisdom, imperatives, conditions and promises to equip the believer to find joy in trials. The addiction cycle can thus be broken if someone finds joy in trials and not be controlled by bad feelings.

The other factors that keep people in the cycle and keeps them there like the illusionary effect, tolerance, and withdrawal symptoms gets commented on by James 1.

## **2.4 Structure of James 1**

James 1 has a logical repetitive structure. The pattern can be seen in the figure below. What I attempt to show here is the repeating elements in the structure. The following elements are repeated in the structure: imperatives (1:2,5,9-10,13,19,22), wisdom sayings (1:3,5,9-10,13-17,20,22), conditions (1:4,6-8,12,18,21,25) and promises (1:4,8,12,18,21,25). In the repetitive structure, the imperatives are followed by wisdom sayings to enable the believers to do the imperatives. The wisdom sayings are followed by a condition that indicates how the imperative should be done. The conditions are followed by a promise that would be received when the condition is kept. The conditions are not isolated, but it is connected to the next cycle’s imperative. The imperative that follows shows how to keep the condition. Table 1 below explains the structure.

---

<sup>2</sup> According to McCartney (2009:85) “The Greek word πειρασμός (peirasmos) can mean either “test” or “temptation.” ... The context makes clear that James is thinking of the various pressures often applied against believers that threaten their wellbeing,” (Cf. Allison 2013:147; Martin:1988: 15; Varner 2014:104)

<sup>3</sup> McCartney (2009: 104) also indicate that the Greek word πειρασμός (the same word used in (1:2)) should be translated as temptation in (1:13). He explains that the native speakers would not have trouble distinguishes between the meanings. (cf. Allison 2013:239; Varner 2014:154)

<sup>4</sup> Martin (1988:15) distinguish between trails and temptation by stating that trails is suffering which human beings face and temptations is what Satan do to seduce people to evil ways. (cf. Allison 2013:147;McCartney 2009:104; Varner 2014:154)

Table 1: The repetitive structure of James 1

	Cycle 1	Cycle 2	Cycle 3	Cycle 4	Cycle 5	Cycle 6
<b>Imperative</b> that enables the believer to do the previous condition.	Count it all joy, when you meet trials (1:2)	Let him ask God (1:5)	Boast in your exaltation, and humiliation (1:9-10)	No one should say "I am tempted by God" (1:13)	Let every person be quick to hear, slow to speak, slow to anger (1:19)	Be doers of the word (1:22)
<b>Wisdom</b> that is needed to do the imperative.	The testing of your faith produces steadfastness (1:3)	Who gives generously to all without reproach, (1:5)	Brothers has a new status before God (1:9-10)	Each person is tempted by his own desire which brings forth death. Good gifts come from the Father. (1:13-17)	The anger of man does not produce the righteousness of God. (1:20)	Hearers only deceive themselves (1:22)
Condition	As imperative: Steadfastness must have its full effect (1:4)	As imperative: Ask without doubting and not double-minded. (1:6-8)	As Circumstantia I participle: Stand the test (1:12)	As Circumstantia I participle: Of his own will, Brought forth by the word of truth. (1:18)	As imperative: Put away all filthiness and rampant wickedness and receive with meekness the implanted word (1:21)	As Contextual condition: Looks into the perfect law of liberty and persevere (1:25)
Promise	Lacking in nothing (1:4)	Receive wisdom (1:8)	The crown of life (1:12)	New creature (1:18)	Save your soul (1:21)	Blessed in his doing (1:25)



James does not explicitly state the condition that is connected with the first imperative (1:2) of cycle 1. From the purpose of the letter and the letter's introduction, we can determine that the first imperative is stated after a condition. The condition is that the person who has to obey the imperative has to be a Christian. McCartney (2009:40) states: "He assumes that the audience already accepts the precepts and truth of the Christian message, and he presumes that they already know and accept the ethical teaching of Jesus."

Varner (2014:92) indicates the following about the audience: "In this opening salutation James appeals to his fellow believers in the messianic faith." It can thus be accepted that the book is addressed to believers accepting the truth of the Christian message. The condition is then that one has to believe in Christ and his teachings.

The structure of James 1 flows logically, and therefore the table will be explained by following the text. Each cycle will be explained by investigating the flow from the imperative, followed by the wisdom that is needed to do the imperative, followed by the condition that needs to be kept in each imperative and followed by the promise that is received when the condition is kept. Following this explanation, it will also be shown how the imperative that starts a new cycle is the tool needed to keep the previous cycle's condition.

#### **2.4.1 Cycle 1: (1:2- 4)**

##### **2.4.1.1 Imperative and its wisdom: (1:2- 3)**

**Imperative:** Jas 1:2 Count (ἡγγάσασθε) it all joy, my brothers, when you meet trials of various kinds,<sup>5</sup>

James wants the readers to view trials in a new light. According to Davids (1982:67) "James is here, like Jesus in Matthew, instructing his readers to get the proper perspective, i.e. an eschatological perspective, on the situation in which they find themselves."

The meaning of "Count it" gets explained by Varner (2014) the following way:

---

<sup>5</sup> [The Holy Bible: English Standard Version](#). (2016). (Jas 1:4). Wheaton: Standard Bible Society. (All Bible quotes will be from the English Standard Version unless otherwise indicated.)

ἠγγέομαι in the indicative and imperative denotes some sort of mental judgment, such as “regarding” (1 Thess 5:13; 2 Thess 3:15) or “calculating” and “reckoning” (Phil 2:25; 2:7, 8; Heb 10: 29; 11:26). In every usage, there is the element of a value judgment. (p.101)

The imperative is defined by Arndt, Danker, Bauer, & Gingrich (2000:434) as “to engage in an intellectual process, think, consider, regard”. Louw and Nida (1996:364) define it as “to hold a view or have an opinion with regard to something”. The imperative requires knowledge to engage in an intellectual process and therefore it is connected to wisdom. Knowing (γινώσκοντες) in verse 2 connects the imperative and wisdom.

**Wisdom saying:** Jas 1:3 for you know (γινώσκοντες) that the testing of your faith produces steadfastness.

According to Mcknight ( 2011)

The present tense of the participle favours a generic interpretation, suggesting that “Knowing” is a “concurrent” or “progressive” or “characteristic” feature of “considering.” In Grammatical terms, its aspect is “imperfective” or unfolding. (p. 77).

Mcknight (2011:77) then concludes from this that “The capacity to see through a test to character formation at the hand of God’s grace is based on knowledge.”

The word “knowing” vs. 3 and wisdom are related by definition. According to Arndt, Danker, Bauer, & Gingrich (2000:934) and Louw & Nida (1996:383) wisdom regards to understanding and acting accordingly. Swanson (1997: electronic ed) defines wisdom as the ability to use knowledge for correct behavior. Knowing means to arrive at the knowledge of someone or something (Arndt, Danker, Bauer, & Gingrich , 2000:199). Both implies having knowledge.

“Knowing” in verse 3 is an adverbial participle (Deppe, 2011:Jas. I). This adverbial participle shows how the believer can find joy in trials. What a believer needs to know in trials is that trials produce endurance. What a believer should perceive in trials is that although trials seem like a bad thing, it is, in reality, a good thing for it creates endurance and endurance leads to spiritual growth.

Varner (2014) explains it in the following way after he lists the steps to maturity and indicates the source of joy:

Happiness is a good thing, but joy is not simply being happy. Joy is a deep-seated sense of peace that comes from within and is not always seen in a happy outward disposition. The heavier the athlete's training, the gladder he is, because he knows it prepares him better for the race (p.113).

#### **2.4.1.2 Cycle 1's wisdom saying and its condition. (1:3-4)**

**Wisdom:** Jas 1:3 for you know (γινώσκοντες) already discussed.

**Condition:** Jas 1:4 And let steadfastness have its full effect, (ἡ δε υπομονη εργον τελειον εχετω) that you may be perfect and complete, lacking in nothing.

The condition starts with a conjunctive particle δε which can be translated by "but" (Greenlee, 1993:16). The sentence has an imperative that makes the sentence an equivalent of a conditional sentence (Jordaan, 2014:29). The present tense with which the imperative is set indicates that the order is a continuous act (Jordaan 2014:49). According to Lukaszewski, Dubis, & Blakley (2011:Jas. I), the endurance must have its perfect effect in order to reach its purpose. The purpose is what the believer receives which is the promise mentioned below.

Blomberg (2008:50) interprets the present imperative as: "The present imperative "let have" (ἐχέτω) calls "for a "continuation of an action in progress."

Varner (2014:107) explains the imperative as: "The present tense command conveys the aspect of habitual practice, rather than behavior in a specific situation...As testing leads to endurance, endurance should "have" or "yield" a "perfect product"- more literally, "work" (εργον)."

#### **2.4.1.3 Cycle 1's promise. (1:4)**

**Promise:** Jas. 1: 4 "that you may be perfect and complete, lacking in nothing."

According to (Deppe, 2011:Jas. I), the purpose of perfect endurance is "that you may be mature and complete in nothing lacking." Being mature and complete, in nothing lacking, is what will be received by the believer when he endures in trials.

#### **2.4.1.4 Trials as the drive behind addictions.**

Varner (2014:105) lists persecution that the readers of James certainly encountered: “seriously unfair treatment by the more affluent in their synagogues (2:1-4), and some day labourers were being deprived of their wages by the landowners (5:1-6).”

Varner (2014:104) also explains that when James write “trials of various kinds” (1:2) it means that trials can be more than just being deprived of their wages (5:1-6).

These trials that James names are the challenges in life that cause stress. Stress is normally caused by adversity or hardship such as grief and poverty (Heshmat, 2017). All uncomfortable feelings, especially stress, which are caused by hardship can be triggers that start the addiction cycle (Weiss, 2015:15). According to Sinha & Jastreboff (2013:828) stress is caused by factors like pay loss, emotional abuse, financial difficulties, health problems etc. But things like shame, guilt, anger, feelings of inferiority etc. can also be powerful triggers for an addict. The mind that is milling over these things comes under stress. Sinha & Jastreboff (2013:827) states that stress is the cause and the relapse factor of addictions: “Stress is a critical risk factor affecting both the development of addictive disorders and relapse to addictive behaviours, hence jeopardizing the course and recovery from these illnesses.”

If the key factor, namely stress, that causes addictions can be taken away and replaced by joy as James command; then the factor that causes the development and relapse of addictions is taken away.

#### **2.4.2 Cycle 2: (1:5- 8)**

##### **2.4.2.1 The connection between imperative (1:5) and the previous condition (1:3).**

The promise of “lacking in nothing” (1:4) that comes if the condition (steadfastness have its full effect) is met (1:3) needs wisdom. In other words: the believer needs wisdom in order to meet the condition so that he can receive the promise. The first imperative<sup>A2</sup> in the second cycle orders the reader to ask for wisdom if someone lacks it. Martin (1988:13) connects (1:2-4) and (1:5-6) with the words “lacking in” (1:2-4) and “lack wisdom in” (1:4-5) by stating that the emphatic word order connects the two parts. Varner (2014:115) also acknowledges this connection between the two parts and concludes from the connection that “this virtue of wisdom (σοφίας) is

necessary to help complete, perfect, and make whole the individual facing trials, which is the main concern of the previous paragraph.”

Martin (1988:16) agrees that wisdom is needed for people in trials so they can respond correctly to the trial: “The readers are facing some real problems arising from persecution, and it is the gift and application of wisdom to see these trials in their proper light and respond accordingly.”

Dauids (1982:72) compares the wisdom of the Jewish background that made them stand the testing situation and the New Testament wisdom. The Old Testament remnant’s wisdom was the eschatological work of God. Similarly, the New Testament wisdom was understanding the divine plan and responding to it. Allison (2013:161) indicates the connection between wisdom and prayer. He (2013) states that prayer opens our eyes for the work of the Father when he says:

James seems to be talking about that wisdom which is necessary for us to use in trials. If anyone of you, he says, cannot understand the utility of trials that beset the faithful in order to test them, let him pray to God that he...be able to recognize with what great kindness the father punishes the sons whom he carefully makes worthy of an eternal inheritance (p.161)

From this, it can be deduced that doing the imperative (ask for wisdom) is necessary to complete the previous cycle (cycle 1).

#### **2.4.2.2 Imperative and its wisdom: (1:5)**

**Imperative:** Jas 1:5a If any of you lacks wisdom, let him **ask** (αἰτείτω) God,

**Wisdom saying:** Jas 1:5b who gives generously to all without reproach,

Varner (2014:118) describes the word order of the attributive genitive participle (διδόντος) which states that God gives without hesitation and that He does not reproach the one who asks. He states that “The article preceding the participle διδόντος is in what grammarians call the first attributive position modifying θεός. One would expect that the article plus the participle would follow the noun” Varner (2014:118) explains the order of the words is not as expected and the reason for the order is to emphasize Gods attributes: “The reason for this different word order involving unexpected intervening words may be that James wished to lend greater

prominence to God's manner of giving and to those who are the recipients of His gracious act of giving".

McKnight (2011:87) puts it in the following way: "For James, prayer is rooted in theology proper: God is "generous" or, as we will now argue, gives "single-mindedly." God is ready to give because he "gives to all generously and ungrudgingly." McKnight (2011:89) further explains what changes in the human thought when he has the knowledge that God gives graciously: "Humans may give grudgingly, either wishing they had not or only because they feel obliged, but God's grace flows in one direction. There is no backtracking or second-guessing in God, nor is there any criticism or backstabbing after giving".

The imperative is to "ask" for wisdom. When someone asks there is something he needs to know. This knowledge is the thing that opens the believer's eyes to ask without hesitation. The knowledge breaks the hesitation to obey the imperative, and it strengthens his faith. To know God as a good and generous God who gives without hesitation strengthen the believer's faith that he will receive what God promised. The knowledge that is in the wisdom here is that God gives to all without reservation and not reproaching (1:5).

#### **2.4.2.3 Cycle 2's wisdom and its condition: (1:6- 8)**

**Wisdom:** Jas 1:5b who gives generously to all without reproach,

**Condition:** Jas 1:6 But let him ask (αἰτεῖτω) in faith, with no doubting,

The second cycle has a second imperative which states a condition on how to ask. The imperative can act as a condition (Jordaan, 2014:29). The condition is that the believer should ask in faith, without any doubting.

Varner (2014:120) and McKnight (2011:88) agree that the word faith in the exhortation to ask describes "the manner of asking". Varner (2014:120) states that it "refers not to initial belief, but to that continuing trust in God's goodness and generosity." McKnight explains how "asking in faith" refers to believing the wisdom namely: God's generous giving to all without reproach:

"What James has in mind is that the messianic Jewish community, when it finds itself afloat and buffeted by trials, is to be like God in Mono-focal single-mindedness, trusting God single-mindedly, simply, and with integrity for wisdom and letting trust

shape the entirety of their relationship to God. If God is one who simply gives and does not upbraid, then the community is to be one that simply trusts, “never doubting.”

#### **2.4.2.4 Cycle 2’s promise: (1:5, 7)**

The cycle ends with two contrasting sentences. The sentence ends with a statement that the double-minded, unstable in all his ways, will receive nothing from the Lord (vs 6,7). This statement is a contrast to verse 5 that states that the Lord will give. The person who will receive refers to the person who meets the condition.

McKnight (2011:90) states that wisdom will be received if the condition is met: “The messianic believer who comes to God both trusting and doubting is in a precarious position with respect to getting the Sophia (“wisdom”) he or she needs to see through the testing to the moral formation it is designed to effect.”

#### **2.4.2.5 Wisdom as the cure for addictions.**

As mentioned above, trials are the drive behind addictions, and it also triggers the relapse. Wisdom is needed to open the eyes of the addict and change the human thought about trials. To view situations especially trials differently can break the addiction cycle.

Lazarus & Lazarus (2006:105) explains that people experience situations differently and react to it in different ways. He explains:

Remember that it is not the event itself that is primary in producing trauma but the meaning or lesson a bereaved person draws from it. Of course, the more terrible the experience, the more likely it will be capable of producing a traumatic reaction. But the critical feature of such an event is its significance of meaning for the person who experiences it (p 105).

Heshmat (2017:np.) agrees when he says:

The stressful event or circumstance itself is not harmful. What matters is how the person appraises (interprets) the stressor and how he or she copes with it. One can use reappraisal as a coping strategy by viewing situations differently (e.g., it is no longer a big deal). (n.p.)

What can be seen is that people experience situations differently based on the meaning they put to the experience. People go to the substance of addiction that promise much relief but deliver little in their effort to cope with their trauma (Laaser, 2001:42). What people need to see through this is wisdom, for wisdom is understanding and acting accordingly (Louw & Nida, 1996:383). According to Varner (2014:117), the wisdom here refers to the wisdom that is needed in facing trials.

### **2.4.3 Cycle 3: (1:9- 12)**

#### **2.4.3.1 The connection between imperative (1:9) and the previous condition (1:6-8).**

The previous condition to “ask in faith” for the person who doubts is “a double-minded man” (1:6,8). This condition is connected to the imperative to “boast in exaltation and humiliation” (1:9-10). Allison (2013:194) states that “it is wealth that makes people double-minded (v. 8)”. If someone boasts in his riches, he will be double-minded, but if he boasts in his exultation from God, he will not be double-minded. Allison (2013:195) also states that “the boast of the lowly is the remedy for double-mindedness,” The imperative to boast in the right things is a tool to help the believer not to be double-minded.

#### **2.4.3.2 Imperative and its wisdom: (1:9- 10)**

**Imperative:** Jas 1:9-10a: **Let** the lowly brother **boast** (Καυχάσθω) in his exaltation, and the rich in his humiliation,

**Wisdom:** Jas 1:9-10: Let the lowly brother boast in his **exaltation** (ὑψηλῶς), and the rich in his **humiliation** (ταπεινώσει),

The third cycle begins with an imperative to “Boast”. Syntactically the imperative is for the rich and the poor Deppe (2011:Jas. I). The brother of humble circumstances should boast in his high position, but the rich person should boast in his humiliation.

According to McKnight (2011) the trials that need wisdom in 1:2-4, are connected to poverty:

the theme of poverty and wealth or socio-economic oppression was, as our exegesis showed, implicit in the “trials” (tests) in 1:2-4, was most likely carried through in the reason for praying for wisdom in 1:5-8 and is now brought into

the open in 1:9-11. What carries the day for the thematic cohesion of 1:2-11 is that James elsewhere is preoccupied with the issue of economic privation and how the messianic community should respond to the temptation that emerges from oppression (p. 94).

The way the messianic community should respond to the temptation is shown in the imperative. They should not boast like the people without wisdom, for they boast in riches, but they should boast like people with wisdom, for they boast in their exaltation from God.

Just like the first imperative in cycle 1 is connected to wisdom, so this imperative is connected to wisdom. Allison (2013:194) explains: “the lowly who boast about their high estate are the very same who reckon it joy when they encounter various trails (vv. 2-4).”

Varner (2014:133) agrees with the “clear linkage” between 1:2-4 and 1:9-10 by stating that they are connected semantically and syntactically after he acknowledges the “eight straightforward, independent clauses”. He (2014) states:

The postpositive  $\delta\epsilon$  is not wasted by James, for here it connects and contrasts the humble brother with the double-minded person in 1:8. I have translated it as “rather” to bring out its contrasting function. There is also a semantic link with 1:2, where the “brothers” are exhorted to “consider it all joy” when they encounter trails. In 1:9, an example of one of those brothers is exhorted to boast (positively) in an example of those trails, i.e., being lowly. Just as it may sound strange to exhort someone to be joyful in trails, so it is also strange, or at least counterintuitive, to exhort someone to boast (Καυχᾶσθω) when he is being lowered, and also to exhort people in a higher status to boast when they are lowered. This is a graphic illustration of the countercultural attitude displayed by one who holds to “the faith of the glorious Lord Jesus Christ” 2:1 (p.133).

Allison (2013) connects the single-minded asking for wisdom (1:5-8) and the perspective that the wisdom of (1:9-10) gives:

“vv. 5-8 discuss the wisdom that is required for enduring trails; vv. 9-11 put difficulties in eschatological perspective by foretelling the fate of both poor (=

oppressed; cf. 2.6; 5.4-6) and rich (= oppressor; cf. 2.6-7; 5.4-6)” (p. 196; cf. McKnight 2011:96)

#### **2.4.3.3 Cycle 3’s wisdom and its condition: (1:12)**

**Wisdom:** Jas 1:9-10: Let the lowly brother boast in his **exaltation** (ὑψηλῶς), and the rich in his **humiliation** (ταπεινώσει),

**Condition:** Jas 1:12: Blessed is the man who remains steadfast under trial, for **when he has stood** (γεγυμμένος) the test, he will receive the crown of life,

The condition can be seen in verse 12. The circumstantial participle “when he has” is used “to express the conditions, or circumstances, under which either an action occurs or a substantive exists in the relevant clause” (Lukaszewski, 2007). The relative clause is introduced by “ὅς” (Lukaszewski, Dubis, & Blakley 2011:Jas. I). The relative clause specifies to whom the general truth applies. The general truth applies only to those who endure testing. The indicative to be blessed only applies to the ones who endure testing.

#### **2.4.3.4 Cycle 3’s promise: (1:12)**

The promise flows from meeting the condition by a causal clause (Lukaszewski, Dubis, & Blakley 2011:Jas. I). The one who endures in testing will receive the crown of life that has been promised to those who love God (1:12).

Varner (2014) summarizes the function of the main clause and its two subordinate clauses in (v. 12) in connection with (v.4):

James here portrays believers who are happy because they are ‘complete and whole, lacking in nothing’ (1:4). Such ones persevere and become authenticated as genuine believers. As a result, they will get ‘the crown of life,’ eternal life portrayed in terms of a victor’s wealth because they will have conquered the temptation to give in under trial. James cites a promise as an encouraging assurance. ‘to those who love him’ implies that the true follower perseveres out of love for his Lord, and that temptation test that love (p. 152).

#### **2.4.3.5 Wisdom on your status.**

Allison (2013:201) shows the meaning of ταπεινώσει “occasionally means ‘humble’ as a virtue, and it became a common self-designation of Christians. It usually,

however, means ‘miserable’ or ‘of low position’.” The lowly brother is someone who has a low position in society.

Allison (2013) also characterize the rich of this passage;

T[t]he wealthy are ‘insolent and arrogant, being mentally affected by the acquisition of wealth, for they seem to think that they possess all good things; for wealth is a kind of standard of value of everything else, so that everything seems purchasable by it... In a word, the type of character produced by wealth is that of a fool favoured by fortune.’ (p. 204).

The passage in James (1:9-12) is about how a person views himself. How much worth does he have in his own eyes? The lowly is someone who has a low value in the eyes of the world and the rich a high value. Seeing yourself as someone with low value can cause stress and stress is the driving force behind addictions.

According to Wilt *et al.* (2016)

Popular and self-help literature point to low self-esteem as one of the primary risk factors for IP<sup>6</sup> use, with explanations centring on the notion that individuals use IP to avoid or escape from the negative feelings—insecurity, shame, emptiness, loneliness, etc.—associated with a lack of self-worth (p. 263).

Reid *et al.* (2011:371) also show that people with low self-esteem use the Internet to cope with feelings of rejection, abandonment, and lack of interpersonal connections.

According to (Zeidner & Ben-Zur, 2014:377) one of the things people strive to obtain, retain, and protect their self-esteem and belongings. When individuals are threatened with self-esteem and belongings loss, then stress occurs. According to Fennell (2016:2) self- esteem “reflect the overall opinion we have of ourselves and the value we place on ourselves as people, our fundamental sense of worth (cf. Orth & Robins 2014:381).

---

<sup>6</sup> Internet pornography

#### 2.4.4 Cycle 4: (1:13- 26)

##### 2.4.4.1 The connection between imperative (1:13) and the previous condition (1:12).

Allison (2013:237-254) agrees with Martin (1988:30) that the function of James 1:13-16 in connection with James 1:2-4 is to answer the question of faith in God's providence when persecutions arise. Martin (1988:30) states that James 1-4 is about suffering which raises questions in Christians about God's goodness. He (Martin 1988) then explains what James is doing in (1:12- 16).

James seems to probe deeper and penetrate beneath the surface of outward distresses and injuries. He seems that persecutions raise questions of faith in God's providence and care for his own- a typical Jewish concern both the canonical (e.g. Habakkuk; Job) and deuterocanonical (1 Enoch; Jubilees; Martyrdom of Isaiah) literature... There it is the Christian who is "tempted" to wonder aloud why these experiences have come about, and James offers a theodicy by his exposition of the origin of evil (specifically the evil of persecution that follows in vv. 13-16) (p. 30).

Allison (2013) explains what the origin of evil does to the nature of man:

The impulse to blame another for one's problems is human nature if anything is, and the temptation to blame God does not require a specific historical setting of background in the history-of-religion. Recall the complaints of Adam and Eve (Gen 3) as well as Prov 19.3: 'One's own heart rages to ruin, yet the heart rages against the Lord' (p. 238).

Someone who thinks that testing is from God and not originating from evil, will be tempted to continue in his sin and not turn back. A believer that sees that his testing is from his own desires and that it leads to death, will be able to turn from his ways.

##### 2.4.4.2 Imperative and its wisdom: (1:13- 17)

**Imperative:** Jas 1:13: Let no one **say** (λεγέτω ) when he is tempted, "I am being tempted by God,"

**Wisdom:** Jas 1:13-17: for God cannot be tempted with evil, and he himself **tempts no one** (πειράζει οὐδένα). But each person is tempted when he is lured and enticed

by his **own desire** (ἰδίας ἐπιθυμίας). Then desire when it has conceived gives birth to sin, and sin, when it is fully grown, brings forth death. Do not **be deceived** (πλανᾶσθε), my beloved brothers. Every good gift and every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

The imperative to “not say” that testing is from God is followed by an “explanation” (Deppe 2011:Jas. I) that God is without temptation by evil and that he tempts no one. The structure follows with a statement of what comes from God (1:17). What comes from God is every good gift and every perfect gift. Wisdom here is to see what is from God and what is not.

McKnight (2011) connects the good gift (v. 17) by explaining that wisdom in (v. 5) is the good gift.

The word “good” with “gift” is often understood as “beneficial” or “generous” rather than just morally good. This permits a connection from 1:17 back to 1:5, where *haplōs* was understood as God’s simple or generous giving of wisdom to those who ask... If the “perfect” person of 1:4 is one who responds properly to economic stress, then the “perfect” gift of 1:17 might be that which prods the poor to see these (economic non-) gifts as from the hand of a good God who is at work for their redemption and moral formation (p.125).

The imperative is thus: not to blame God for testing but seeing through wisdom that he permits testing to work on the believer’s redemption and moral formation.

#### **2.4.4.3 Cycle 4’s wisdom and its condition: (1:16, 18)**

**Wisdom:** Jas 1:13-17: for God cannot be tempted with evil, and he himself **tempts no one** (πειράζει οὐδένα). But each person is tempted when he is lured and enticed by his **own desire** (ἰδίας ἐπιθυμίας). Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death. Do not **be deceived** (πλανᾶσθε), my beloved brothers. Every good gift and every perfect gift, is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

**Condition:** James 1: 18 **Of his own will** (βουληθεῖς) he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures.

The condition is stated by the circumstantial participle that is used to state a condition (Lukaszewski, 2007). The condition is described by the adverbial participle of means. The adverbial clause that describes the means of how God will give the promise is “through the message of truth” Lukaszewski, Dubis, & Blakley (2011:Jas. I).

According to McKnight (2011), the condition is that God must regenerate a person through the word of truth:

James thinks God’s goodness is constant and that this goodness is grounded in the messianic community by God’s word-inspired deliverance: God has himself chosen to create a community that testifies to his eschatological redemption now at work. Thus, there is an ontology or an ontic presence of God at work in the community that can evidently unleash the power for the messianic community to trust God’s goodness and to live above and through the stresses they are experiencing at the hands of the rich (p.132).

#### **2.4.4.4 Cycle 4’s promise: (1:18)**

According to Deppe (2011: Jas. I), verse 18 states a purpose that is achieved when the condition is met. The purpose is that God brings forth a kind of first fruit of his creatures. When the condition is met: new life is brought forth in the believer.

Varner (2014) describes the process of God’s birthing of Christians as follows:

God’s greatest gift is his birthing of Christians (1:18). God birthed us by His word when and where He chose. It was all of grace—a benefit from a beneficent Father, who created the light bearers in the heavens and then creates new life for us. The Jewish believers to whom he wrote were the first fruits of His bounty. Now all of us are part of the full harvest (p. 177).

McKnight (2011) sums the process of “bringing forth first fruits” and explain what it is:

James 1:18 ties together what James has been working to deny: some think God’s goodness is inconstant. James thinks God’s goodness is constant and that this goodness is grounded in the messianic community by God’s word-inspired deliverance: God has himself chosen to create a community that testifies to his eschatological redemption now at work. Thus, there is an ontology or an ontic presence of God at work in the community that can evidently unleash

the power for the messianic community to trust God's goodness and to live above and through the stresses they are experiencing at the hands of the rich (p. 132).

#### **2.4.4.5 Truth creates new life.**

Allison (2013:251) acknowledges that the metaphor used here refer to sexual impulse. He also shows that few readers have thought of sexual sin in particular because of the words used namely συλλαβοῦσα (conceived) and τίκτει (birth).

McCartney (2009:106) suggests that the metaphor describes the slow but always inexorable process of reproduction "since in wisdom tradition illicit sexual seduction often is described in terms of luring, enticing, and snaring (e.g., Prov. 7:21-23). The desire "conceives" (cf. Ps. 7:14); it is seeded or fertilized."

Varner (2014:156) comments on the word ἐπιθυμία (desire or lust) as follows: "The noun ἐπιθυμία basically means desire, and by itself it is neutral, gaining its moral sense from the worth of the object desired. Its frequent use for sexual desire, however, enables the term easily to slide into the meaning of "lust".

Varner (2014:157) also comments on the participle's ἐξελκόμενος (Lured) and δελεαζόμενος (enticed). He says that it "illustrates the metaphors of fishing and hunting applied to the process of temptation. The desire, like a creature, is drawn out of its "normal" sphere and then seduced by the bait."

He then explains that the noun ἐπιθυμία (desire or lust) can be holy (Luke 22:15; Phil 1:23) but also sinful (1 John 2:15-17). He concludes from this that "sinful desire is the abuse of a legitimate desire (e.g., the desire for sex)." McCartney (2009:107) explains the process from good desire to sinful desire: "When the human will yield to desire and gives credence to the lie, it gives birth to sin. And sin then grows up and "brings forth" or "births" death".

We can thus see that a good desire can be lured, entice and snared and so becomes a lustful desire.

Martin (1988:37) agrees with the process of desire to sin and stresses the exhortation to not fall in the process. He first mentions that the fall is because of "human willingness to be carried of... It is believers, whose desire is caught by the perturbations of the difficulties they are in, who need to stand firm in resistance."

Weiss (2015) gives the core signs and symptoms of sexual addictions when he explains this process of being lured to bad desires:

Obsessive Sexual fantasy and preoccupation: Sex addicts obsess about romance and sex. They spend hours, sometimes even days, fantasizing about it, planning for it, pursuing it, and engaging in it. The majority of their decisions revolve around sex, including what they wear, which gym they go to, the car they drive, their relationships, and perhaps even the career path they choose. Loss of Control: Sex addicts lose control over their ability to choose to not engage in sexual fantasies and behaviours. They try to quit or cut back, making promises to themselves and/or others, but they repeatedly fail in these efforts.” (p.11).

Weiss (2015:12) then explains tolerance and escalation. He says that the addict must get more of the substance to achieve and maintain the same high. This can be seen in either the addict’s increasing the amount of time he spends engaging in his addiction or in the increasing intensity level of his sexual activities. The consequences are that the addicts find themselves engaging in sexual activities that violate their personal moral code, their spiritual beliefs, and even the law.

Addiction has the nature of escalating from phases of fantasy and preoccupation to loss of control. If someone continues in his fantasies, he finds himself acting in ways that violate his previous beliefs and moral code. The addict also loses valuable time and energy.

#### **2.4.5 Cycle 5: (1:19-21)**

##### **2.4.5.1 The connection between imperative <sup>A5</sup> (1:19) and the previous condition (1:18).**

The previous condition is to “Of his own will he brought us forth” and the way he does it is “by the word of truth”. The imperative is an order to respond in the correct way when the word is heard. The correct way is to listen quickly, speak slowly and get angry slowly (Varner, 2014:192).

Allison (2013:293) and Bloomberg (2008:86-87) agree that the imperatives are a way to respond to God’s word. Bloomberg (2008) states:

James goes on to explain why we should be so wary of anger...Because anger is not the right reaction to God, James concludes his thought on this topic with what is the proper response. This verse begins with the conjunction “therefore”, to connect this conclusion with the previous verse about anger (p. 86-87).

#### **2.4.5.2 Imperative<sup>A5</sup> and its wisdom: (1:19- 20)**

**Imperative:** Jas 1:19: Know this, my beloved brothers: **let** (ἔστω) every person **be** quick to hear, slow to speak, slow to anger;

**Wisdom:** Jas 1:20: for the anger of man does not produce the righteousness of God.

Wisdom in this cycle is indicated by the word “Know this” (1:19). Louw and Nida (1996:379) define the word (“ἴστε”) as “to understand, to comprehend”. In the explanation segment clause the wisdom is shown (Deppe, 2011:Jas. I): “for human anger does not accomplish the righteousness of God.” What should be understood is that the anger of man does not come from God but our own sin. The previous cycle showed that sin comes from a person’s own desires and wisdom comes from God. Wisdom can be acquired by the Word.

McCartney (2009:115) states that once one understands that the Word brings life to the first fruits (1:18) the imperative “to know” in (1:19) is understood: “‘Know’ is imperative and calls attention to what follows, but it also urges readers to understand the material of 1:13-18 as preparation for the practical injunctions that follow.”

The imperative then is that believers should be “quick to hear, slow to speak and slow to anger.” Once someone understands that if he angers quickly when he hears the Word, he does not live like someone who has been “given birth” (1:18) but rather reacts on his own desires.

McCartney (2009:115) and McKnight (2011:135) agree that the command to understand (“ἴστε”) in verse 19 indicate that the previous section of 1:12-18 should be understood as to do the commands in (1:19-21). McKnight (2011) describes it as:

The vast majority keep 1:19a in the unit with 1:19b-21. We can think backward to a satisfactory understanding. 1:19b-21 is concerned with communal harmony, and this is exactly what 1:18 was leading to: as God has

given birth to the messianic community as the “first fruits,” so that community is to live together in justice (p.135).

#### **2.4.5.3 Cycle 5’s wisdom and its condition: (1:20- 21)**

**Wisdom:** Jas 1:20: for the anger of man does not produce the righteousness of God.

**Condition:** James 1:21 Therefore put away all filthiness and rampant wickedness and **receive** (δέξασθε) with (έν) meekness the implanted word,

The condition is stated with the imperative to welcome the implanted message. Conditions are often stated in imperatives (Jordaan, 2014:29). The preposition έν with the dative is also an indication of a conditional sentence (Jordaan, 2014:95). The imperative is part of a sentence that is introduced by έν with the dative. This means that the imperative should be obeyed the same time as the previous segment of the sentence (Jordaan, 2014:135). The previous segment is to put aside all moral uncleanness and excess wickedness. The condition is thus to welcome the implanted message with humility and at the same time putting aside all moral uncleanness and excess wickedness.

McKnight (2011:140) proposes this condition as the one James was most concerned about: “Now James clarifies the conditions he is most concerned about by urging the messianic community, in substantive parallel with 1:19b, to do two things: to put away sin and to receive the implanted word.”

#### **2.4.5.4 Cycle 5’s promise: (1:21)**

The promise is in the attributive participle that describes the implanted word (Deppe 2011:Jas. I). The implanted Word is able to save one’s soul. The promise is that if the condition is met, one’s soul will be saved. Varner (2014:192) ties the process for the cycle together: “Therefore, we must be born again inwardly (1:18) and willing to receive the word into our inner hearts, which will then ‘save our souls’” (1:21).”

#### **2.4.5.5 Accepting the implanted word for healing.**

According to Varner (2014:191), anger and bitterness can impede the progress of God’s word in their own “souls”.

Richardson (1997) interprets verse 19 as follows:

Here the quickness does not refer to acting but rather to listening. Wherever wisdom is the goal, hearing will be a first virtue...The required learning is in

speaking, in which case wisdom is easily abandoned in favor of self-interest. Anger may not be fully controllable, but it can be checked by avoiding impetuous speech (p. 88).

One of the biggest struggles of working before and during pornography treatment is anger. Feelings of anger and frustration are numbed out by pornography, but the inability to control pornography creates further feelings of anger and frustration (Birchard and Benfield, 2017).

According to Wilt (2016:274), addicts “who morally disapprove of and pathologize IP use—typically more religious individuals—have lower self-esteem, experience more anger throughout their daily lives, and more anger directed toward God.”

Weiss (2015) shows what happens to people when they withdraw from the substance:

Withdrawal: With sexual addiction, withdrawal tends to manifest not so much physically, as often occurs with substance abuse (i.e., delirium tremens when detoxing from alcohol), but emotionally and psychologically, Sex addicts in withdrawal tend to become either depressive or restless, lonely, irritable, and discontent (p.12).

Thomas (2016:189) explains that people want to justify their addiction to pornography and when they are resisted, they go through phases of anger and denial.

It can thus be seen that addicts experience much anger especially when they get confronted with the problem.

Clinton (2009) states that it is curtailing for addicts to be willing to repent and dedicated to sexual purity.

Accountability begins with willingness and with brokenness.

Accountability begins with confession and a spirit of repentance. (Neh. 1)

Accountability is maintained in groups of men or of women dedicated to sexual purity. These are the “warriors” of an addict’s life. (Neh. 2:9).

Addicts must get rid of all “dung” in their lives (Neh. 3:14). Pornography, affairs, secret phone numbers, and irrational thinking are examples of this (p. 285).

#### **2.4.6 Cycle 6: (1:22- 25)**

##### **2.4.6.1 The connection between imperative <sup>A6</sup> (1:22) and the previous condition (1:21).**

The previous condition was to put away all filthiness and wickedness and receive the implanted word (1:21). The imperative shows how to truly receive the word.

Varner (2014) describes the function of James (1:22-25) by following the structure from verse 19. The way to truly receive God’s word is to do what it says:

James recalls and then develop another one of the triadic virtues that he mentioned in 1:19. Having further developed the expression, “slow to anger” in 1:20-21, he now draws out the command to be “quick to hear” in this section. That little conjunction δὲ again links 1:22 with the preceding verses by developing the idea that the one who truly receives the word which is able to save him (1:21) is also the one who should become a “doer” of the word, not just one who “hears” it (p. 194).

##### **2.4.6.2 Imperative<sup>A6</sup> and its wisdom: (1:22)**

**Imperative:** Jas 1:22 But be (Γίνεσθε) doers of the word, and not hearers only, deceiving yourselves.

**Wisdom:** Jas 1:23-24 For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at himself and goes away and at once forgets what he was like.

The wisdom that is needed is expressed in the parable that explains that one deceives oneself if he only listens to the word and does not do it. Varner (2014:194) further explains that the function of the parable (1:22) is to “illustrate from real life the meaning of “deceiving yourselves”. According to McKnight (2011:150), the wisdom is an illustration of the point made by the imperative: “Having made his substantive point through an exhortation (1:22)- that hearing and doing must remain together- James now moves on to illustrate the point with a parable about a mirror (1:23-24):”

#### **2.4.6.3 Cycle 6's wisdom and its condition: (1:25)**

**Condition:** James 1:25 But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts,

The condition is stated in the three attributive participles (Lukaszewski, Dubis, & Blakley, 2011: Jas. 1). The first is to look into the perfect law, the second is to continue, and the third is not to be a forgetful hearer. According to Varner (2014:200), the conditional clause does not have the normal conditional elements, but it still acts as one: "While not containing the normal features of a conditional clause, the sentence functions that way because the particles from the protasis to which the future tense responds as the apodosis."

#### **2.4.6.4 Cycle 6's promise: (1:25)**

The promise flows from the conditions. If the condition is met "this one will be blessed in his doings".

McKnight (2011) describes the process to the promise as follows:

James now comes full circle. He is back to the point made in 1:22 but now provides greater specificity to "word," and the warning turns into a promise. So, to welcome the implanted word (1:21) is to become hearers and doers of the word (1:22); those who hear but do not deceive themselves (1:22b, 23-24). In contrast to this self-deceiver, those who hear and do will be "blessed in their doing" (1:25; p. 152).

#### **2.4.6.5 Applying an in-depth study of the word.**

According to Varner (2014), the metaphor of the mirror is about looking carefully into the word and performing it

In the stories of Abraham and Rehab, readers will "look carefully" at exemplars of the obedient deeds of faith (2:20-26). In the story of Job, they will "look carefully" at an exemplar of faith's patient endurance (5:10-11). And in the story of Elijah, they will "look carefully" at one of the most dramatic exemplars of the power of faith in prayer (5:16-18) (p. 204).

Clinton (2009) first explains that

Spirituality is important for complete healing. In addition to counselling and medication, the healing power of relationship with God, the Bible, prayer and connection with others are essential... Explore with them ways they can strengthen their relationship with God through spiritual direction resources of reading, applying Scripture to their life, prayer, meditation, and connection with others (p. 174).

Clinton (2009:174) also explains how to use the Bible in counselling: "Counteract negative self-talk and mistaken beliefs with positive reality and God's Word."

Clinton (2009) explains how the word brings freedom in counselling:

The ultimate transformation comes as we come into relationship and a complete encounter with the living God, Christ His Son, the Holy Spirit and the changing power of His Word. He sets us free from the wounds and strongholds of the past, bringing reconciliation with Himself, ourselves and others. The discipline of Christian meditation on Christ and the Word is an important heritage since the first days of the church...It is a dynamic way of change the thoughts life by focusing on God and His Word, and thus changing the rest of life (p. 179).

In contrast to accepting the word, the problem can be denied. Weiss (2015) shows that denial keeps the sex addict out of touch with the process, and so ignore the warning signs:

Denial: Denial keeps sex addicts out of touch with the process costs, and reality of their addiction. They routinely ignore the kinds of warnings signs that would be obvious to a healthier person. Often, they externalize blame onto people or situations for the consequences of their sexual acting out. In short, they are often unable or unwilling to see the destructive effects wrought by their sexual behaviour until a related crisis shows up at the door (p. 13).

# **Section C: Guidelines for the pastoral care of the porn addict from the literature study and James 1.**

## **3.1 Introduction**

In this section, the fourth question of Osmer's model will be answered. The pragmatic task seeks the answer to the question "how might we respond?" To answer this question, a summary of the previous two sections will be given:

- First, the drive behind pornography addiction will be summarized from section 1
- Secondly, practical guidelines from the exegetical study in section B will be given as the final answer to the fourth question of Osmer's model

## **3.2 Summary of section A: The drive behind pornography addiction**

What urged the study is that pornography is a widespread phenomenon which is very addictive. Little less than half of the population on the internet gets exposed before they turn 13. Way above 70 percent gets exposed to it before they turn 18. More than 60 percent of adult males use pornography, and more than half of the divorce cases are because of pornography. The addiction destroys the lives of the addict and the people around the addict. This is a problem seen in devoted Christians as well as unbelievers. The problem is increasing, and people will get more vulnerable.

The addiction causes harm to the spiritual, emotional, mental, and physical aspects of the social well-being of the addict and the people around him. A person's problems increase as he gets more addicted. The addict experiences powerlessness to stop which results in an unmanageability of their life. They then start to suffer from feelings of shame, a breakdown of self-esteem, lower productivity at work or at home, self-loathing, progressive isolation, pain, failed attempts and promises to stop.

The reasons why people go to pornography are to escape the feelings that real life causes. When addicts are anxious, depressed, stressed, lonely, shameful or experience pain they tend to act out for relief. Users will seek out the rush or high they receive from time spent on pornography. The rush puts them under the impression that they do not have problems. As the addict realizes his problems have increased because of his addictions it tempts him to go back to the addiction for relief from the added problems. Because of this, he enters into a cycle that increases with intensity and frequency. It is important to see here that the drive behind the addiction is trials like the ones mentioned above. It is also important to see that if the trials can be handled, it will stop the drive behind the addiction.

### **3.3 Summary and application of section B: Practical guidelines from the exegetical study of James 1**

Although many models have been developed to help the addict no model takes a Chapter in the Bible as a whole and applies it to the pastoral care of the addict. James 1 is one of the key chapters of the Bible which shows how to handle trials in a way that one can find joy in trials. James 1 was taken as a whole because all the verses are connected and if just one verse is not taken into consideration, it will have the effect of a tumbling house of cards. James 1 was also understood in the context of the rest of the book.

An exegesis of James 1 has shown that joy is to be found in trials if all the imperatives are met, and the conditions are kept. The structure of James 1 contains six cycles. Each cycle starts with an initial imperative that is followed by wisdom to enable the believer to do the imperative it follows. The wisdom is followed by a condition that needs to be kept and a promise to motivate the believer to do the condition. The imperatives that start the new cycle can only be obeyed if the wisdom that goes with it is learned and believed. The condition that stands before the imperative can only be kept if the imperative is met.

The study of James 1 has shown that there are six cycles in its structure which are all related to one another. From each cycle, guidelines can be gleaned. From the guidelines, a model can be developed.

Beneath, all the guidelines will be mentioned, and each of their steps in the model will be mentioned.

### **3.3.1 Cycle 1**

1. As indicated by James 1:1: The counsellor should set up a community of faith in which the addict can experience support in his struggle to quit pornography (cf. Birchard and Benfield, 2017; Lawford, 2013:277; Weiss, 2015: 148)
2. As indicated by James 1:2: The counsellor should lead the addict to view trials in a new light in order to have good feelings in trials and not bad feelings.
3. As indicated by James 1:3: The counsellor will help the addict to view trails in a new light by engaging in an intellectual process of getting new knowledge of God's purpose in trials. God's purpose is steadfastness.
4. As indicated by James 1:4: The counsellor should make regular appointments to lead the addict in the intellectual process, because the process has a condition (keep on standing fast) which is a continuing action. The condition is standing fast until his steadfastness has reached its full effect
5. As indicated by James 1:4 The counsellor should remind the addict of the promise he will receive if he meets the condition

In practice it can work as follows:

Step 1: Set up a safe community of faith where believers can express their uncomfortable emotions in honesty without fearing exposure to the outside world.

Step 2: Let the addict express their uncomfortable feelings.

Step 3: Let the trained professional, who have knowledge of God's purposes with trials, guide the addict in seeing God's work in his life.

Step 4: The trained professional should inform the addict that this process is long-term with regular meeting-sessions.

Step 5: The trained professional should remind the addict of God's promise when he perseveres.

### **3.3.2 Cycle 2**

1. As indicated by James 1:3-5: The counsellor should show the addict that he needs wisdom to enable him to meet the condition of cycle 1.
2. As indicated by James 1:5a: The counsellor should guide the addict in asking for wisdom from God to view his trials in a new light.

3. As indicated by James 1:5b, 7: The counsellor should remind the addict before or while praying that God gives wisdom generously to all without reproach.
4. As indicated by James 1:6-8: The counsellor should remind the addict to trust God single-mindedly, simply, and with integrity for wisdom and letting trust shape the entirety of their relationship to God.

In practice it can work as follows:

Step 6: the counsellor should give the addict a chance to reflect on his successes and failures in the past week.

Step 7: The addict should explore the triggers that caused the failures and ask for wisdom from God to view the trial in a new light.

Step 8: The addict should be reminded while or before asking that God gives wisdom generously to all without reproach.

Step 9: The addict should be reminded that he should trust God single-mindedly for wisdom.

### **3.3.3 Cycle 3**

1. As indicated by James 1:9-10: The counsellor should guide the addict to boast in his exultation or humiliation by showing him that his status in society does not matter much, but rather his status before God.
2. As indicated by James 1:9: The counsellor should show the addict that he can find joy in a low status/worldly value, for God uses it to grow their faith.
3. As indicated by James 1:10: The counsellor should also show the addict that he should be wary of the temptation of the world who seeks their status/worldly value in their wealth.
4. As indicated by James 1:12: The counsellor should remind the addict that if he withstands the temptation, seeking his status from God and not the world, he will receive the victor's crown.
5. As indicated by James 1:12: The counsellor should remind the addict that his love for God and not the world will enable him to stand in temptations.

In practice it can work as follows:

Step 10: The counsellor should guide the addict in exploring what is valuable in his life and how the society views his status.

Step 11: The counsellor should show that his status before God has value and his worldly status causes temptations.

Step 12: The counsellor should guide the addict that he can see how God uses his low status to grow his faith and so finding joy in his low status.

Step 13: The counsellor should remind the addict that if he stands the test, he will receive the victor's crown.

Step 14: The counsellor should also show that his love for the world will cause temptation but his love for God will enable him to withstand the temptation.

#### **3.3.4 Cycle 4**

1. As indicated by James 1:13-17: The counsellor should guide the addict to realize that he cannot blame God for his circumstances.
2. As indicated by James 1:13-17: The counsellor should show the addict that his downward spiral into hopelessness is from his own desire that spiralled out of control.
3. As indicated by James 1:17: The counsellor should motivate the addict that his goal should be to become mature in faith, which is responding to stress in the correct way.
4. As indicated by James 1:18: The counsellor should guide the addict to take hold of the word of truth to generate new life.
5. As indicated by James 1:18: The counsellor should remind the addict that the most valuable gift of God is birthing a new life.

In practice it can work as follows:

Step 15: Let the addict explore the areas where he maybe blames God for his circumstances, Blame others, or justify his addiction in any way.

Step 16: The counsellor should explain the nature of sexual enticement that comes from his own desire and the addict should try to identify each stage in his life.

Step 17: The counsellor should give hope by showing that he can become free and indicate that his goal should be to become mature in faith.

Step 18: The counsellor should guide the addict to take hold of the word of truth for it to generate new life.

Step 19: The counsellor should guide the addict in seeing that the most valuable gift in life is to have a new life as a gift of God.

### **3.3.5 Cycle 5**

1. As indicated by James 1:19: The counsellor should lead the addict in exploring what part of scripture causes him anger when he hears it.
2. As indicated by James 1:20: The counsellor should lead the addict in exploring what desire is causing him to feel anger against the scripture indicated in 1:19.
3. As indicated by James 1:20: The counsellor should remind the addict that listening to the word will be the correct way to react as a new creation and that anger is not.
4. As indicated by James 1:21: The counsellor should lead the addict to explore in what areas he should repent and of what temptations he should get rid of.
5. As indicated by James 1:21: The addict should be reminded that if he perseveres in this, it will save his soul.

In practice it can work as follows:

Step 20: All participants should have a chance to explore what parts of scripture angers him, for example: When he hears he should look after the needy, or he may not be jealous of his brother.

Step 21: When the addict identifies a scripture that angers him the counsellor should guide the addict in exploring what desire caused that anger for example: if he gets angry when he hears that he should look after the needy, it can be because of his love for money that he doesn't want to share or if it angers him when he hears he may not get jealous, it may be because of his desire to be the most popular. The addict should feel safe to confess those feelings.

Step 22: The addict should explore from what desires and acts he should repent and of what temptations he should get rid of.

Step 23: Accountability can be instituted to confess sins and to be held accountable to repent from that sin. The accountability will also make sure that the addict has gotten rid of temptations like affairs, pornography, phone numbers, irrational thinking etc.

### **3.3.6 Cycle 6**

As indicated by James 1:23: The counsellor should make it clear to the addict that one cannot just hear the Bible but he should also do what it says.

As indicated by James 1:25: The counsellor should make sure that the addict continues in doing the word.

As indicated by James 1:25: The counsellor should make sure that the addict is part of a group who study the word in depth and apply it regularly.

As indicated by James 1:25: The counsellor should remind the addict that if he continues in applying the Word, he will be blessed in all his doings.

In practice it can work as follows:

Step 24: Accountability partners should also make sure to check on the addict (if he is studying the Word and applying it).

Step 25: Accountability groups can acknowledge the desires that were identified in step 21 and search what the Bible says about that desire for instance: if the addict discovered a desire of greed he should be reminded about Heb. 13:5-6 “Keep your life free from love of money, and be content with what you have, for he has said, ‘I will never leave you nor forsake you.’ So we can confidently say, “The Lord is my helper; I will not fear; what can man do to me?”

Step 26: Accountability groups can witness to each other what the Lord has done for him and how perseverance blessed his doings in order to motivate each other.

## **3.4 Final conclusion**

The final conclusion is that a model should be gleaned from James 1. It was proven that the chapter is structured as a whole with each sentence following on one another. Part of the solution to pornography addiction is to take part in a pastoral

model that implements the guidelines from James 1 practically. A 26-step program is suggested to implement the guidelines from James 1 practically.

## Bibliography

Abell, J. W., Steenbergh, T. A., & Boivin, M. J. 2006. Cyberporn in the context of religiosity. *Journal of Psychology and Theology*, 34, 165-171.

Akdeniz, Y., 1997. The regulation of pornography and child pornography on the Internet. *The Journal of Information, Law and Technology (JILT)*, 1.

[http://elj.warwick.ac.uk/jilt/internet/97\\_1akdz/](http://elj.warwick.ac.uk/jilt/internet/97_1akdz/)

Allison, D.C., 2013. A critical and exegetical commentary on the epistle of James. New York: Bloomsbury.

Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. 2000. *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed). Chicago: University of Chicago Press.

Arterburn, S., Stoeker, F. and Yorkey, M., 2003. *Every man's battle guide: Weapons for the war against sexual temptation*. WaterBrook Press.

Bancroft, J. & Vukadinovic, Z. 2004. Sex addiction, sexual compulsivity, sexual impulsivity or what? Toward a theoretical model. *Journal of Sex Research*, 41,(3), 225-234.

Beard, K. 2005. Internet Addiction: A review of current assessment techniques and potential assessment questions. *CyberPsychology & Behavior*, 8 (1), 7-14.

Beaty, K., 2010. Not just a guy issue: Crystal Renaud helps women addicted to pornography. *Christianity Today*, 54, p.80.

Becker, P. 2015. *Sexual Addiction: Understanding and Treatment: Textbook and Reference Manual*. Bloomington: AuthorHouse.

Bible, E.S.V. and Version, E.S., Wheaton: Crossway, 2001. Print.

Birchard, T. and Benfield, J. eds., 2017. *Routledge International Handbook of Sexual Addiction*. Routledge.

Black, S., 2013. The Porn Circuit: Understand Your Brain and Break Porn Habits in 90 Days. <http://www.covenanteyes.com/resources/heres-your-copy-of-the-porn-circuit>.

Date of access: 06/07/2018.

Blomberg, C.L. and Kamell, M.J., 2008. *James: Exegetical Commentary on the New Testament*. Grand Rapids: Zondervan.

Carnes, P., 2001. *Out of the shadows: Understanding sexual addiction*. Hazelden Publishing.

Carr, W. ed., 2002. *The new dictionary of pastoral studies*. Michigan: William B. Eerdmans.

Carnes, P., 2013. *Don't call it love: Recovery from sexual addiction*. New York: Bantam.

Cavaglion, G. 2008. Narratives of self-help of cyberporn dependents. *Sexual Addiction & Compulsivity*, 15, 195-216.

Clinton, T., 2009. *Caring for People God's Way: Personal and Emotional Issues, Addictions, Grief, and Trauma*. Thomas Nelson.

Collins, G.R., 2007. *Christian counseling: A comprehensive guide*. 3<sup>rd</sup> ed. Nashville: Thomas Nelson.

Cooper, A., DelMonico, D. L., Griffin-Shelley, E., & Mathy, R. M. 2004. Online sexual activity: An examination of potentially problematic behaviours. *Sexual Addiction & Compulsivity*, 11, 129-143.

Cooper, A., Morahan-Martin, J., Mathy, R. M. & Maheu, M. 2002. Toward an increased understanding of user demographics in online sexual activities. *Journal of Sex & Marital Therapy*, 28, 105-129.

Cooper, A., DelMonico, D. L., & Burg, R. 2000. Cybersex users, abusers, and compulsives: New findings and implications. *Sexual Addiction & Compulsivity*, 7, 5-29.

COSA (Co- Sex Addiction). 2016. The COSA Meeting Guide: Starting and Maintaining Sober and Sustainable Groups. [http://www.cosa-recovery.org/PDF/The\\_COSA\\_Meeting\\_Guide.pdf](http://www.cosa-recovery.org/PDF/The_COSA_Meeting_Guide.pdf) Date of access: 09 Nov. 2017.

Chaney, M. P., & Chang, C. Y. 2005. A trio of turmoil for Internet sexually addicted men who have sex with men: Boredom proneness, social connectedness, and dissociation. *Sexual Addiction and Compulsivity*, 12, 3-18.

Daneback, K., Ross, M. W., & Mansson, S. A. 2006. Characteristics and behaviours of sexual compulsives who use the Internet for sexual purposes. *Sexual Addictions & Compulsivity*, 13, 53-67.

Davids, P.H., 1982. The epistle of James: *A commentary on the Greek text. The New International Greek Testament Commentary*. Grand Rapids, Mich.: Eerdmans.

De Klerk, B.J. and Janse van Rensburg, F., 2005. Preekgeboorte:'n handleiding vir Gereformeerde eksegese en prediking, toegepas op 1 Petrus 2: 11-12, 18-25. Potchefstroomse Teologiese Publikasies.

Deppe, D. 2011. *The Lexham Clausal Outlines of the Greek New Testament: SBL Edition* (Jas 1:2–2:1). Bellingham, WA: Lexham Press.

Dew, B. J., & Chaney, M. P. 2004. Sexual Addiction and the Internet: Implications for gay men. *Journal of Addictions & Offender Counselling*, 24, 101-114.

Fennell, M., 2016. *Overcoming low self-esteem: A self-help guide using cognitive behavioural techniques*. London: Hachette UK.

Frykholm, A., 2007. Pastors and Pornography: Addictive Behaviour. *Christian Century*, 124(18), pp.20- 22.

Gilkerson, L., 2013. Get the Latest Pornography Statistics. <http://www.covenanteyes.com/2013/02/19/pornography-statistics/> . Date of access: 29 Nov. 2016.

Goodman, A. 2001. What's in a name? Terminology for designating a syndrome of driven sexual behavior. *Sexual Addiction & Compulsivity*, 8, 191-213.

Got Questions. 2016. How can I overcome an addiction to internet porn? Can addiction to pornography be defeated? <https://gotquestions.org/overcome-internet-porn.html> Date of access: 29 Nov. 2016.

Greenlee, Jacob Harold. *An Exegetical Summary of James*. International Translation Department, Summer Institute of Linguistics, 1993.

Griffiths, M. 2000. Excessive Internet use: Implications for sexual behavior. *CyberPsychology & Behavior*, 3(4), pp.537-552.

Griffiths, M. 2001. Sex on the Internet: Observations and implications for Internet sex Addiction. *The Journal of Sex Research*, 38, 333-342.

*CyberPsychology & Behavior*, 3 (4), 537-552.

Hagedorn, W. B., & Juhnke, G. A. 2005. Treating the sexually addicted client: Establishing a need for increased counselor awareness. *Journal of Addictions & Offender Counseling*, 25, 66-86.

Hayes, J.H. and Holladay, C.R., 2007. *Biblical exegesis: a beginner's handbook*. Westminster: John Knox Press.

Hertlein, K. M. & Piercy, F. P. 2008. Therapists' assessment and treatment of Internet infidelity cases. *Journal of Marital and Family Therapy*, 34, 481-497.

Heshmat, S. 2017. Stress and Addiction: Chronic stress can increase vulnerability to addiction. <https://www.psychologytoday.com/us/blog/science-choice/201705/stress-and-addiction> Date of Access: 11 Apr. 2018.

Hinman, B.K., 2013. Mixed methods analysis of counselor views, attitudes and perceived competencies regarding the treatment of internet pornography addiction. Western Michigan University.

Hook, J. N., Hook, J. P., Davis, D. E., Worthington, Jr., E. L., & Penberthy, J. K. 2010. Measuring sexual addiction and compulsivity: A critical review of instruments. *Journal of Sex & Marital Therapy*, 36, 227-260.

Huddleston, B. 2015. *Digital cocaine: a Journey toward ibalance*. Vereeniging: Christian Art Publishers.

Jordaan, G.J.C. 2006, Die binnewerk van die Griekse taal: Handleiding vir eksegete en ander studente van Grieks, Principia, Potchefstroom.

Jordaan, G.J.C., 2014. Die Binnewerk van Antieke Grieks. Die semantiek van grammatiese konstruksies. Handleiding vir eksegete en ander studente van Klassieke en Nuwe-Testamentiese Grieks. Potchefstroom: Potchefstroom Teologiese Publikasies.

Laaser, M. 2001. Cybersex addiction. *Christian Counseling Today*, vol 9, nr 2, p38-43.

Laaser, M., 2009. *Healing the wounds of sexual addiction*. USA:Zondervan

Laaser, M. R., & Gregoire, L. J. 2003. Pastors and cybersex addiction. *Sexual and Relationship Therapy*, 18, 395-404.

Lawford, C.K., 2013. *Recover to Live: Kick Any Habit, Manage Any Addiction-Your Self-Treatment Guide to Alcohol, Drugs, Eating Disorders, Gambling, Hoarding, Smoking, Sex, and Porn*. BenBella Books.

Lazarus R., & Lazarus, B. 2006. *Coping with Aging*. New York: Oxford press

Leahy, M., 2009. *Porn@ Work: Exposing the Office's# 1 Addiction*. Chicago: Moody Publishers.

Lerza, L. J., & Delmonico, D. L. 2002. Sexual compulsivity in the workplace: resources for behavioral health providers. *Sexual Addiction & Compulsivity*, 9, 173-183.

Levert, N. P. 2007. A comparison of Christian and non-Christian males, authoritarianism, and their relationship to Internet pornography addiction/compulsion. *Sexual Addiction & Compulsivity*. 14, 145-166.

Lockwood, R. C. 2000. *Falling forward: the Pursuit of Sexual Purity*. Anaheim, CA: Desert Stream press.

Louw, J. P., & Nida, E. A. 1996. *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition. Vol. 1). New York: United Bible Societies.

- Lukaszewski, A. L. 2007. *The Lexham Syntactic Greek New Testament Glossary*. St. Bellingham: Lexham Press.
- Lukaszewski, A. L., Dubis, M., & Blakley, J. T. 2011. *The Lexham Syntactic Greek New Testament: SBL Edition* (Jas 1:3–4). Lexham Press.
- Maltz, W. 2009. Out of the shadows. *Psychotherapy Networker*, 33, 26-35.
- Manning, Jill C. 2006. The impact of Internet pornography on marriage and the family: A review of the research. *Sexual Addiction & Compulsivity*, 13, 131-165.
- Martin, R.P., 1988. *Word Biblical Commentary: James*. Texas: Word Books.
- McCartney, D.G.J., 2009. *Baker Exegetical Commentary on the New Testament*. Edited by Robert W. Yarbrough and Robert H. Stein. Grand Rapid: Baker.
- McKnight, S., 2011. *The letter of James*. Michigan: Wm. B. Eerdmans Publishing.
- Moore, R. 2012. Equipping the Generations: Fake Love, Fake War: Why So Many Men Are Addicted to Video Games and Internet Porn. *Journal of Discipleship and Family Ministry*, 3(1): 94-95.
- Orth, U. and Robins, R.W., 2014. The development of self-esteem. *Current Directions in Psychological Science*, 23(5), pp.381-387.
- Osmer, R.R. 2008. *Practical theology. An introduction*. Grand Rapids: William B. Eerdmans Publishing company.
- Pornography Statistics: Annual Report 2015. 2018. Covenant Eyes. Date of access: 06 Feb. 2018 <http://www.covenanteyes.com/resources/download-your-copy-of-the-pornography-statistics-pack/> .
- Quayle, E., & Taylor, M. 2003. Model of problematic Internet use in people with a sexual interest in children. *CyberPsychology & Behavior*, 6(1), 93-106.
- Quayle, E., Vaughan, M., & Taylor, M. 2006. Sex offenders, Internet child abuse images and emotional avoidance: The importance of values. *Aggression and violent Behavior*, 11(1), pp.1-11.

Reid, R.C., Li, D.S., Gilliland, R., Stein, J.A. and Fong, T., 2011. Reliability, validity, and psychometric development of the Pornography Consumption Inventory in a sample of hypersexual men. *Journal of Sex & Marital Therapy*, 37(5), pp.359-385.

Reput, K., 2017. *Just Breathe: All stories redeemable, All brokenness repairable, All addictions breakable*. BroadStreet Publishing Group: LLC.

Richardson, K. A. 1997. [James](#) (Vol. 36, pp. 88–89). Nashville: Broadman & Holman Publishers.

SA (Sexaholics Anonymous). 2016. SA Service Manual: Sexaholics Anonymous. <http://www.sa.org/content.php?name=servman> .Date of access: 09 Nov. 2017.

SAA (Sex Addicts Anonymous). 2010. Sex Addicts Anonymous: A Pathway to Recovery. <https://saa-recovery.org/SAALiterature/English/SAAPamphlet/> . Date of Access: 09 Nov. 2017.

SCA (Sexual Compulsives Anonymous). 1999. How to start a SCA meeting. [https://sca-recovery.org/How\\_to\\_Start\\_a\\_Meeting-ro.pdf](https://sca-recovery.org/How_to_Start_a_Meeting-ro.pdf) . Date of access: 09 Nov. 2017.

Sinha, R. and Jastreboff, A.M., 2013. Stress as a common risk factor for obesity and addiction. *Biological psychiatry*, 73(9), pp.827-835.

Sitarz, R.A., 2010. Addiction to child pornography: A psychological analysis (Doctoral dissertation, PURDUE UNIVERSITY).

S.L.A.A. (Sex and Love Addicts Anonymous). 2017. S.L.A.A. Basic Text – Anonymous. <http://store.slaafws.org/prod/BO-004.html> .Date of access: 09 Nov. 2017.

Smith K 2010. Review of Richard Osmer, practical theology: an introduction. *Conspectus* 10:99–113

Stark, R., Kruse, O., Snagowski, J., Brand, M., Walter, B., Klucken, T., & Wehrum-Osinsky, S. 2017. Predictors for (problematic) use of Internet sexually explicit material: Role of trait sexual motivation and implicit approach tendencies toward sexually explicit material. *Sexual Addiction & Compulsivity*, 24(3), 180–202.

Swanson, J. 1997. *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

Thomas, J.N., 2016. The development and deployment of the idea of pornography addiction within American evangelicalism. *Sexual Addiction & Compulsivity*, 23(2-3), pp.182-195.

Varner, V., 2014. *James: Evangelical Exegetical Commentary*. St. Bellingham: Lexham press.

Weiss, R., 2015. *Sex addiction 101: A basic guide to healing from sex, porn, and love addiction*. Health Communications, Inc.

Weiss, R. and Schneider, J.P., 2015. *Always Turned on: Facing Sex Addiction in the Digital Age*. Arizona: Gentle Path Press.

Widyanto, L., & Griffiths, M. 2007. Internet addiction: Does it really exist?

(Revisited). In J. Gackenbach (Ed.) *Psychology and the Internet: Intrapersonal, interpersonal, and transpersonal implications* (2nd ed.) (pp. 141-163). San Diego, CA, US: Academic Press.

Wilt, J.A., Cooper, E.B., Grubbs, J.B., Exline, J.J. and Pargament, K.I., 2016. Associations of perceived addiction to internet pornography with religious/spiritual and psychological functioning. *Sexual Addiction & Compulsivity*, 23(2-3), pp.260-278.

Woodbridge, N., 2014. The EDNA model for doing research in practical theology: a biblical approach. *Conspectus: The Journal of the South African Theological Seminary*, 17(03), pp.89-121.

Zeidner, M. and Ben-Zur, H., 2014. Effects of an experimental social stressor on resources loss, negative affect, and coping strategies. *Anxiety, Stress, & Coping*, 27(4), pp.376-393.

Zerfass, R., 1974. Praktische theologie als handlungswissenschaft. In F Klostermann and R Zerfass R (eds.), *Praktische theologie heute*. München: Kaiser.