

**ROMANS 12:2 AS AN IMPORTANT
PARADIGM FOR TRANSFORMATION
IN A CHRISTIAN:
A PRACTICAL THEOLOGICAL STUDY**

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**This study is dedicated to my beloved husband, Vernon,
who is a beautiful example of a Christian
who allows his Senior Partner every day
to renew his mind
through pondering the Word of God**

Sweetheart you inspire me

The transformation in you is remarkable

*You think the walk
You talk the walk
You walk the walk*

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ABSTRACT

ROMANS 12:2 AS AN IMPORTANT PARADIGM FOR TRANSFORMATION IN A CHRISTIAN: A PRACTICAL THEOLOGICAL STUDY

KEY TERMS

CHANGE, CHANGE MANAGEMENT, REFORM, TRANSFORM, RENEW/MIND,
THOUGHTS, BELIEVER,

ROMANS 12, PRACTICAL THEOLOGY, PARADIGM

RESEARCH OBJECTIVE

THE OVER-ARCHING RESEARCH OBJECTIVE OF THIS STUDY IS TO SHOW HOW ROMANS 12:2 IS AN IMPORTANT PARADIGM FOR TRANSFORMATION IN A CHRISTIAN AND HAS FAR REACHING RAMIFICATIONS FOR HIS/HER LIFE.

THIS OVER-ARCHING OBJECTIVE WILL BE REACHED THROUGH INVESTIGATING THE FOLLOWING:

- TO SHOW THAT ROMANS 12:2 PROVIDES AN IMPORTANT PARADIGM FOR TRANSFORMATION.
- TO INDICATE HOW HUMAN SCIENCES CAN BE OF ASSISTANCE IN UNDERSTANDING CHANGE (TRANSFORMATION).
- TO RESEARCH IN AN EMPIRICAL STUDY WHAT TRANSFORMATION HAS BEEN ACHIEVED THROUGH THE RENEWAL OF THE MIND.
- TO FORMULATE A PRACTICE THEORY FOR THE RENEWING OF THE MIND IN ORDER TO PROMOTE TRANSFORMATION.

THE CONTENT OF THE THESIS

This thesis comprises four Sections:

SECTION A

An Introduction: This study has been done according to the article method. It consists of five articles in which the research results have been reported. All the articles form part of the overall objective and goals of the research project. Each article is a project in its own right as it also stands on its own; each one has its own research question, research goals, research methods, bibliography as well as unique content. At the end these articles along with the introduction at the beginning and the final conclusions at the end form part of the entire thesis.

SECTION B

Section B comprises the following articles:

ARTICLE 1 is an expository approach on a selected core of Biblical references pertaining to the renewing of the mind. ARTICLE 2 discusses popular theoretical approaches pertaining to the renewing of the mind. ARTICLE 3 discusses the working of the human mind as well as provides information on left and right brain preferences and provides meta-theoretical perspectives on change. Good thinking (as a prerequisite of mind renewal) in order to ensure positive change is highlighted throughout the article. ARTICLE 4 is a qualitative empirical study existing of five interviews pertaining to the renewing of the minds in Christians. ARTICLE 5 Gives practice theoretical perspectives of the proposed model called *Creative Practical Application (CPA)* as a dynamic discipline in order to assist and support Romans 12:2 as an important paradigm for transformation/change in the Christian.

SECTION C

In this section the conclusions and further suggestions for related research have been stated.

SECTION D

Although each article has its own bibliography, a comprehensive bibliography of the whole research project has been given in this section.

OPSOMMING

ROMEINE 12:2 AS 'N BELANGRIKE PARADIGMA VIR TRANSFORMASIE

IN 'N CHRISTEN:

'N PRAKTIESE TEOLOGIESE STUDIE

SLEUTELWOORDE

Verandering, veranderingsbestuur, reformeer, transformeer, vernuwe/denke, gedagtes, gelowige, Romeine 12, Praktiese Teologie, paradigma

NAVORSINGSVRAAG

Die **oorhoofse navorsingsvraag** van hierdie studie is om te wys hoe Romeine 12:2 'n belangrike paradigma vir transformasie in 'n Christen is en dat dit verstrekkende vertakkings inhou vir die Christen se lewe.

Die oorhoofse navorsingsvraag sal beantwoord word deur die volgende te ondersoek:

- Deur aan te toon dat Romeine 12:2 'n belangrike paradigma is vir transformasie.
- Deur aan te toon hoe die menswetenskappe van hulp kan wees om verandering (transformasie) te verstaan.
- Om na te vors by wyse van 'n empiriese studie watter transformasie plaasgevind het deurdat gedagtes vernuwe is.
- Deur 'n praktiese teorie te formuleer wat gebruik kan word om gedagtes te vernuwe sodat transformasie in die Christen plaasvind.

INHOUD VAN DIE PROEFSKRIF

Hierdie proefskrif bestaan uit vier Afdelings:

AFDELING A

'n Inleiding: Hierdie studie is volgens die artikelmetode gedoen. Dit bestaan uit vyf artikels waarin die navorsingsresultate verskaf is. Al die artikels vorm deel van die oorhoofse navorsingsvraag en -doelwitte van die navorsingsprojek. Elke artikel is 'n projek in eie reg want dit is ook geldig op sy eie. Elke artikel het sy eie navorsingsvraag, navorsingsdoelwitte, navorsingsmetodes en bibliografie – sowel as sy eie unieke inhoud. Aan die einde sal hierdie artikels saam met die

inleiding aan die begin en die gevolgtrekking aan die einde deel vorm van die proefskrif as 'n geheel.

AFDELING B

Afdeling B bestaan uit die volgende artikels:

ARTIKEL 1 is 'n verklarende benadering ten opsigte van 'n uitgesoekte kern van Bybeltekste met betrekking tot die vernuwing van die gedagtes. ARTIKEL 2 bespreek populere teoretiese benaderings met betrekking tot die vernuwing van gedagtes. ARTIKEL 3 bespreek die werking van die menslike brein en gee inligting weer met betrekking tot linker- en regterbreinvoorkeure. Hierdie artikel lewer ook meta-teoretiese perspektiewe ten op sigte van verandering. Goeie denke (as voorvereiste vir die vernuwing van gedagtes) om positiewe verandering te verseker word dwarsdeur die artikel uitgelig. ARTIKEL 4 is 'n kwalitatiewe empiriese studie wat bestaan uit vyf onderhoude wat betrekking het tot die vernuwing van die gedagtes van Christene. ARTIKEL 5 gee praktiese teoretiese perspektiewe weer met betrekking tot die voorgestelde model, naamlik *Creative Practical Application (CPA)* as dinamiese dissipline met die doel om Romeine 12:2 as belangrike paradigma vir transformasie/verandering in die Christen te ondersteun.

AFDELING C

In hierdie afdeling word die finale gevolgtrekkings en die verdere voorstelle vir verwante navorsing met betrekking tot hierdie studie weergegee.

AFDELING D

Alhoewel elke artikel sy eie bibliografie het, word 'n saamgestelde bibliografie van die hele studie in hierdie afdeling weergegee.

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CHAPTER 1

Introduction

1.1 TITLE

Romans 12:2 as an important paradigm for transformation in a Christian: A Practical Theological study

1.2 PROBLEM STATEMENT AND SUBSTANTIATION

1.2.1 Introduction – general overview: importance of thoughts/mind

Change is very important especially for the believer. According to the application the LASB (1997:2153) gives on Phil.4:8 everything we say and do is determined by what we put in our minds. Neethling *et al.* (2001:41) support this statement. Therefore being changed in our minds is the only way for us to change our actions and words – to change the world. Renewing your mind will indeed empower you to change your world (cf. Wallis, 1987:31; Maxwell, 2005b:3). When a Christian's mind is renewed his whole life will be transformed. Whole (1997:3) vividly describes the importance of change, "Life is a journey of discovery – and change is the catalyst, the energy source, that propels us toward self-acceptance, unconditional love for others, appreciation of life, and a relationship with God." In other words, the only way for us to move forward in life and to grow is to change. Christians are living in an era in which millions of people are drifting along through life, being manipulated by the mass media, particularly television, and they hardly realise it. What these people need is a change in their way of thinking (cf. Horne, 1994:44).

One of the main causes of emotional and spiritual problems in life is faulty thinking. Wrong thoughts lead to damaged emotions, destructive actions, and failure to mature as Christians (Thurman, 2001:1480). People therefore will have to "...swim against the tide by disciplining themselves to think – and as a result, act – along biblical lines, obeying Paul's exhortation to the Romans to "be transformed by the renewing of your mind" (Rom. 12:2) (cf. Horne, 1994:44). For people in general and Christians especially to experience the abundant life that Christ offers, it is essential that truth should be believed and lived out in their daily lives (Thurman, 2001:1480).

Believing and applying the truth need to be done within the context of a relationship with Christ. Only then can people develop the beliefs and attitudes that lead to true emotional health and spiritual maturity (Thurman, 2001:1481). It is indeed as Lockerbie (1986:8) says, "To begin thinking like a Christian, one must find the authentic starting point. That point can be none other than recognition of the immutable God, Creator and Judge, before whom all nature and human nature must be accountable."

Believers should serve God with their *mind*, soul and body and in grasping that important issue, Romans 12:2 gives a clear imperative: be transformed to the renewing of your minds. It is therefore important in this study to address the issue according to the following subdivisions.

1.2.2 Rom 12:2 as an important paradigm for change

The phrase '*and do not be conformed to this age*' indicates recognition of a power or force which moulds character and conduct and which 'this age' exercises. Paul in effect recognizes the power of social groups, cultural norms, institutions, and traditions to mould patterns of individual behaviour (Dunn, 1988:712). It can also be interpreted as not being conformed to a sinful lifestyle (Ryken *et al.*, 1998:759). This phrase is a present imperative and therefore indicates that human responsibility is involved – that the individual can accept or resist such powers structures, can acquiesce in or resist such behaviour patterning (Dunn, 1988:712). Clinton (2001:1482) also highlights the responsibility of the believer when he says that believers should not allow the world's outlook to rule them, entice them, or decide their attitudes.

The phrase '*but be transformed by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of God*' is for Paul nothing less than a return to the original order, the re-creation of human minds not 'subjected to futility' ('new creation' in Gal. 6:15; 2 Cor. 5:17; Bible, 1991:1707) (Barton & Muddiman, 2001:1104). Wolters (2005:70) also explained that Paul uses the prefix *ana-* to coin the Greek word *anakainosis* when he speaks of mind renewal in this verse. The literal meaning of this word is "a make new again". It is the regaining of the perfect state of the human mind as it was before the fall. Joubert (2005:108) states that in order to live as a Spirit-filled spirit, God commands that a change of character must take place in the Christian's personality by the renewal of his thoughts. In Rom. 12:2 the second phrase is also the second imperative and implies transformation of the mind with the empowering by God's grace and the Holy Spirit (Fitzmyer, 1992: 641; Clinton, 2001:1482, Bible, 1997:2050; Campbell-Lane & Lotter, 2005:119). The term *transformation* implies that the wrong/old is discarded and is replaced with something new. Therefore the term is more futuristic than *reformation* which implies that that which is already there only needs to change. Further distinctions between these two terms are that *transformation* implies the crossing of boundaries in the process of change, while *reformation* on the other hand only implies restoration to the original intent. These dimension distinctions between these two terms are the main reason why Christians use *transformation*, as in the Bible, instead of *reformation*. (Van der Walt, 2005:392; cf. Deffinbaugh, 2005). Paul does not expect his readers to obtain such an exalted level on their own, but because they possess the Holy Spirit, he believes that they are already equipped to live lives 'holy and acceptable to God' (Rom. 12:1). God is wholly and solely the source and power for such a transformation of the mind (Dunn, 1988:713; cf. Lotter, 2005:490). It must first be understood that people cannot properly renew their minds apart

from God. He only asks Christians to be what they truly are: righteous (Barton & Muddiman, 2001:1104; cf. Campbell-Lane & Lotter, 2005:113). This imperative recommends a complete metamorphosis of thinking, willing, and conduct (Fitzmyer, 1992: 641).

It is indicative to maintain a theological anthropology. Just as God consists of a tri-unity (God the Father, Jesus Christ the Son and Holy Spirit as Counsellor), He also created man as a tripartite being, consisting of: spirit (Holy Spirit in man's spirit, i.e. in a Christian); soul (Man's ego: thoughts, feelings and will) and body (including 5 senses) (1 Thess. 5:23 cf. Joubert, 2005:66). This anthropology entails that man is seen as a holistic union (Steenkamp, 1996:143; cf. Bruwer, 1990:94). The soul is the balancing-point of a human being (Joubert, 2005:70). It is important to note that God wants the "soulical" dimension of the Christian to be subjected to and obedient to his Spirit-filled spirit (Joubert, 2005:108). A Christian has the wonderful privilege that the Holy Spirit moves him to do God's will. Christians want their souls to be subjected to and obedient to their Spirit-filled spirits, not out of themselves for it is a sovereign work of God (Ezek. 36:26-27; cf. Bridges, 1991:107). Dunn (1988:714) writes that also in the writings of Paul – Romans in this case, there is no mind/body dualism (cf. Steenkamp, 1996:143). The holistic union interpreted as man not divided in separate parts of spirit, soul and body, *without the one part influencing the other, but man being understood as a whole* – the outer person being an expression of the inner person (cf. also Childs, 1993:581; Crabb, 1987:134). The right thoughts inside will indeed produce the right conduct on the outside!

The Bible talks a great deal about the way people think. Romans 12:2 exhorts believers to renew their minds, while Philippians 4:8 offers guidelines for correct patterns of thought. Isaiah 26:3 promises peace to those whose minds are steadfastly focused on God, and Colossians 3:2 challenges us to set our minds 'on things above' (Thurman, 2001: 1480).

In the Old Testament, the same position is taken in Proverbs 23:7 where the NKJV underlines the importance of one's thought life. It reads, "For as he thinks in his heart, so is he" (Bible, 1991:913). One actually *becomes* what one *thinks* (cf. also Meyer, 2002:39; Wallis, 1987:31; Meyer, 2007:10). This same view is found in other Old Testament references: 'The fear of the Lord is the beginning of wisdom' (Ps. 111:100); 'the fear of the Lord is the beginning of knowledge' (Prov. 1:7). According to Lockerbie (1986:9) wisdom and knowledge, not reason and intuition, are the goal of all recognition, all learning, all thinking. The starting point is an obligatory reverential awe before God the Father Almighty, Maker of heaven and earth. Thus, to begin to think like a Christian, one must know what the Bible teaches (Lockerbie, 1986:9).

The biblical message is clear: What we think plays a critical role in determining holistic health, which includes *inter alia* spiritual and emotional health. God, who is the Truth, wants us to believe

and think the truth – doing it will set us free to live an abundant life (Thurman, 2001:1480). Lockerbie (1986:5) states that the fact of faith – the Resurrection, which implies that because Jesus Christ lives, believers too shall live – determines “how we think” about everything.

1.2.3 Meta-theoretical perspectives on change/transformation

1.2.3.1 Introduction

In Practical Theology it is important not only to take cognizance of theology, (cf. Heyns & Pieterse, 1990:10) but also of related disciplines (De Wet, 2006:64). In this study the subjects of the working of the human brain and -mind will be discussed to determine how to implement mind renewal in an effective way in order to promote change. A meta theory will also be established in which will be shown how *change* is approached and implemented in other disciplines than theology. For the purpose of this study insights will be drawn from a variety of disciplines, under which Neurology, Cognitive Psychology and Change Management – popularly known as Organisation Development (OD) (cf. Coetsee, 2006:xx).

1.2.3.2 The Human Mind

For the proper understanding of mind renewing and transformation in a Christian it is necessary to explain the human mind and how it functions. The following will be discussed: Conscious and Subconscious Mind and Left brain- and Right brain preferences.

Conscious and Subconscious Mind

The human mind consists of two main parts, i.e. the conscious mind and the subconscious mind, Castaneda(1984) calls them the first attention and second attention respectively (cf. Delozier & Grinder, 1987:3).

The conscious mind has four functions, namely perception, cognition, evaluation and volition. The conscious mind gathers information and integrates or stores it in the subconscious mind by way of these four functions. The subconscious mind stores information indiscriminately, meaning that it cannot distinguish between truth and fiction, fact and fantasy. Any single thought (true or false) can become a habit of mind, by repeating it several times, first by others and later by the person himself. The impact of the conscious mind and the subconscious mind in the decision-making process can be put in quantifiable terms as follows: the conscious mind contributes 10% of the force to any decision, and the subconscious mind 90%! (Mitchell, 1991:20).

Mind renewal is thus of ultimate importance in order to make right decisions which will lead to success in life.

Left brain- and Right brain preferences

Roger Sperry, a neuroscientist and psychologist, received the Nobel Prize in 1981 for his pioneer work on the split brain theory (Springer & Deutsch, 1989:6; cf. Neethling & Rutherford, 2001:41). This theory proved that each person has a preference for using one part of his brain (either left or right brain) more than the other half (Neethling & Rutherford, 2001:46; cf. Strong, 2001:11). This preference influences a person's ability to solve problems, his physical and mental abilities, his approach to people as well as his personality characteristics (cf. Neethling, 1994:41; Strong, 2001:11).

It is thus clear that the two hemispheres "talk" different languages and represent different worlds. The left brain is more analytical and the right brain is more creative/art orientated (cf. Strong, 2001:15). The fact that the two brain spheres can work in harmony is of great value (cf. Strong, 2001:15). The most successful people are those who integrate their left brain (analytical methods) and their right brain (creative/art orientated) in their approach to life. It is called *whole-brain approach/thinking* (Neethling, 2001:44; Neethling & Rutherford, 2001:50 – 54; cf. Strong, 2001:2; cf. Clinebell, 1983:193; cf. Campbell-Lane & Lotter, 2005:114).

It is thus of ultimate importance to take both brains into account when mind renewal is attempted in order to promote successful results.

1.2.3.3 Cognitive Psychology

Cognitive Psychology is concerned with all forms of cognition, including attention, perception, learning, memory, thinking, problem-solving, decision-making and language (Colman, 2006:146). According to Hubble *et al.* (2004:193) "... it probably is the case that any therapeutic approach, running the gamut from psychodynamic to gestalt, probably inherently teaches and fosters the development of clients' pathway thinking for the desired goals."

David Burns (1999:xvii-xviii), world known expert in the field of **Cognitive Therapy**, explains cognitive therapy briefly by stating that a cognition is a thought or a perception, therefore one's cognitions are the way one thinks about things at any moment. Thoughts create feelings therefore these thoughts have a huge impact on the way one feels. According to Mytton (2006:266) the way we think about our world and ourselves plays an important role in our emotions and behaviours. Events can contribute powerfully to your emotional problems but your beliefs and thoughts ultimately determine how you feel (Neenan & Dryden, 2002:2). Feelings are largely determined by one's attitude to an event - either past or present - and not by the event itself (Neenan & Dryden, 2002:2). "Becoming aware of negative thoughts and beliefs is important because they often occur

automatically without our being aware of them. When we do notice them, we often view them as if they were a true reflection of reality.” (Bond & Dryden, 2002:259)

NLP (Neurolinguistic Programming) is also deeply involved in the issue of change. Cooper & Seal (2006:330) state: “At it’s simplest, NLP assumes that human beings use their senses (seeing, hearing, feeling, smelling and tasting) to perceive and process information from the ‘outside world’. As they continuously process their experience individuals develop their own unique models of the world which, in turn, inform their behaviour. NLP is a systemic model. It presupposes that life and mind are systemic processes, and that whenever one element of a system changes the system itself changes (Cooper & Seal, 2006:330). It is therefore not only **WHAT** we think about something/someone, but also **HOW** we think about it, that gives us a certain feeling. Therefore to change the feeling about something you don’t necessarily need to change the content, just a small change in the *structure*. Movie directors use this skill in order to play with our feelings/emotions, by means of lighting, camera shots, etc. (Field, 2001:59).

NAC (Neuro-Associative Conditioning) is closely related to NLP and uses a lot of its techniques (Robbins, 1992:111). NAC is a step-by-step process that can condition your nervous system to associate pleasure with those things you want to move toward continuously and pain with those things you need to avoid in order to succeed consistently in your life without constant effort or willpower (Robbins, 1992:112). Robbins (1992:112) says that it is the feelings that one has been conditioned to associate in one’s nervous systems – one’s neuro-associations – that determines one’s emotions and behaviour. This process is about linking pain to the old behaviour and pleasure to the new behaviour.

Thus the mind and thought life also play an important role in NLP and NAC. According to Lockerbie (1986:4): “The way one thinks, speaks of the system of **values** that informs one’s thinking, it is the value point from which his thinking obtains its perspective, the platform on which a person stands; in short, “how we think” derives from one’s *Weltanschauung*, his world and life view.

1.2.3.4 Change Management/Organisation Development

Change is also viewed and applied in the outside world and the importance of change is often studied in the business arena as well. Research on change from this discipline can also enrich this study.

According to Eloff *et al.* (1993:2) management of the change process, both internally and externally, is not an extra-curriculum activity, but it is a part of the core mission of any business. Key role players in driving companies to change are the markets, the technology, the demands of employees, customers and citizens (Wind & Main, 1999:2). In order for a business to be really

successful and to have a huge competitive advantage over other companies it is important that it should succeed at change (Jaffe & Scott, 1999:1). Jaffe & Scott (1999:1) continue by saying that the key task of organisations today is that they get people to understand, become involved and committed to change. In order to succeed in transformation (change) in an organisation a motivational climate is of ultimate importance (cf. Coetsee, 2002:23-26). Coetsee (2002:26) describes a motivating climate in an organisation as an inspirational environment in which people are aligned and committed to achieve company objectives.

John Maxwell (2005:24-25), world renown motivational speaker & leadership trainer, describes why thinking should change. "Good thinking can do many things for you: generate revenue, solve problems, and create opportunities. It can take you to a whole new level – **personally** and **professionally**. It really can change your life." Although these goals will not be addressed in the same manner as the business world, the very fact of the importance of change is highlighted.

1.2.4 Electronic database research

An electronic search of the following databases has been done at the Ferdinand Postma- and the Jan Lion-Cachet Library at the North-West University (Potchefstroom Campus):

- ATLAS – American Theological Library Association – Religious Database
- EBSCO HOST – Academic Search Elite Database
- Library Catalogue
- NEXUS DATABASE SYSTEM – Dissertations and Theses
- SCOPUS - Multi-disciplinary Articles Database
- ISI - Web of Science
- ISAP – South African Journal Articles
- SABINET – SA Cat - Publications

From the electronic search of the literature it is clear that research has been done on the implications of Romans 12:1-2 for the concept of transformation. Deffinbaugh (2005) shows that our lives to God as a sacrifice of thanksgiving is intended to result in a process of change, of transformation. Repentance is a turning around, a change in thinking and behaving of Christians. Heidebrecht (1996) makes several observations based on reading the text of Romans 12:2. Firstly he says that the ability clearly to perceive God and what He requires is rendered useless by our

refusal to acknowledge who God is. Secondly he states, that the renewal of the mind is an integral part of God's new creation through the death and resurrection of Christ. He also states that it is the Holy Spirit who is active in the process of transforming believers by the renewal of their minds. Finally he sees the renewal of the mind as a probable call for community ethical discernment.

As has been shown above, relevant research on Romans 12:2 has been done regarding the renewing of the mind. No study has, however, been undertaken where the concept of Romans 12:2 as an important paradigm for transformation has been researched.

1.2.5 Research question

Why is Romans 12:2 an important paradigm for transformation in a Christian and why does it have far-reaching ramifications for his/her life?

The different sub questions flowing from this question are:

- What does Romans 12:2 teach about the renewing of the mind - the starting point of transformation?
- What insights from the human sciences can be of assistance in understanding transformation?
- What does an empirical study reveal about transformation through the renewing of the mind?
- What practice theory can be developed in guiding transformation through renewing of the mind?

1.3 RESEARCH OBJECTIVES

The over-arching research objective of this study is to show how Romans 12:2 is an important paradigm for transformation in a Christian and has far-reaching ramifications for his/her life .

The individual problems that will be investigated are:

- To show that Romans 12:2 provides an important paradigm for transformation.
- To indicate how human sciences can be of assistance in understanding change (transformation).
- To research by means of an empirical study what transformation has been achieved through the renewal of the mind.
- To formulate a practice theory for the renewal of the mind in order to promote **transformation**.

1.4 CENTRAL THEORETICAL STATEMENT

Romans 12:2 is an important paradigm for transformation in the life of a Christian and has far-reaching ramifications in his/her life

1.5 METHODOLOGY

1.5.1 An analysis of the literature or sources

In the research the operational scientific model of Zeffass will be used to develop the study. Zeffass's model is designed to move from a faulty/lacking praxis to a more effective praxis by means of interaction between basis theoretical formulation and meta-theoretical insights and feedback (Reinecke, 2001:9; cf. Heyns & Pieterse, 1990:35-36; cf. Heitink, 1999:113).

In order to reach the first objective (establishing a basis theory), an expository approach of a selected core of biblical references, both Old and New Testament, pertaining to the transforming of the mind, will be done. These references will be *inter alia* Judg. 6:11-17; Num. 13:31-33; Col. 3:9-12; Eph. 4:22-24.

In order to reach the second objective (establishing a meta-theory) a literature study in Cognitive Psychology and Change Management/Organisation Development (OD) will be done, as well as an empirical study of a selected group of Christians, by way of qualitative structured interviews, as well as observations and outcomes based on the results achieved by researching of the effects brought about by the transformation of the minds of Christians.

The basis and meta-theory are used in a hermeneutical interaction in order to reach the third objective, a practice theory, and propose a Christian faith-based model in guiding the transformation of the mind.

1.5.2 Other aspects

- The thesis will be submitted in article form consisting of five articles (outlined below).
- The articles will meet the requirements for an article according to the journals *Practical Theology in South Africa* and *In die Skriflig*.
- In this study, when referring to a Christian/believer, the personal pronoun 'he' or the possessive pronoun 'his' is used which will include the feminine form.
- In this study the words *transformation*, *change* and *renewal* will be used interchangeably, unless specified otherwise.
- The terms *believers* and *Christians* are used as synonyms in this study.

- The New King James Version (NKJV) will be used for references from the Bible, unless otherwise indicated.
- The abbreviations for the books of the Bible are according to the NKJV.
- This study will be done in accordance with the guidelines required by the Research Ethics Committee of the North-West University.

SECTION A: Introduction

This study will be done according to the article method. It will consist of five articles in which the research results will be reported. All the articles form part of the overall objectives and goals of the research project as a whole. Each article is a project in its own right as it also stands on its own; each one with its own research question, research goals, research methods, bibliography as well as unique content. At the end these articles along with the introduction at the beginning and the final conclusions at the end will form part of the entire thesis.

SECTION B: Journal articles

ARTICLE 1: Romans 12:2 as a paradigm for “the renewing of the mind”: some basis theoretical considerations

ARTICLE 2: Popular theoretical approaches to mind renewal: exploratory notes

ARTICLE 3: Meta-theoretical perspectives of mind renewal and change

ARTICLE 4: “Change” as a Practical Theological endeavour: an exploratory empirical research

ARTICLE 5: Romans 12:2 as an important paradigm for transformation: Creative Practical Application (CPA)

SECTION C: Conclusions and suggestions for further research

SECTION D: Bibliography

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CHAPTER 2

Romans 12:2 as paradigm for “the renewing of the mind”: some basis theoretical considerations

Abstract

In this article Romans 12:2 as a possible paradigm for the “renewing of the mind” will be explored from a basis theoretical view. The basis theory will be understood as the expounding of theological perspectives, derived primarily from Scripture. Romans as letter in the Corpus Paulinum and the relevance it still has for today will be described and the focus will be brought closer to the context of Romans 12:2 where the expository approach will be pursued. The following aspect regarding Romans 12:2 will also be discussed: Change within Scripture, hope as motivation for change which flows from the “renewing of the mind”, change and the Christian Church of today and how this paradigm of Romans 12:2 can be applied in current times. Finally some pointers on change will be suggested.

2.1 INTRODUCTION

In this article the basis theoretical perspectives on ‘renewing of the mind’ will be divided into two sub-divisions, namely *History of Revelation* and *Expository Perspectives*. Venter (1993:247) explains the basis theory as a practical-theological model (Zerfass, 1974:164 ff.) in the expounding of theological perspectives, derived primarily from Scripture (cf. Campbell-Lane, 2003:12). In the sub-division of *History of Revelation* the following will be discussed: The value of the Letter of Romans; The Style of the letter of Romans; The Relevance of Romans Today & the Context of the verse (Rom. 12:2) within the whole of Romans. Under the sub-division *Expository Perspectives* the following aspects will be attended to: under the heading of “Romans 12:2 as a Paradigm for Change” we will look at the “Expository Approach to Romans 12:2”. Aspects that will be covered in the rest of the sub-division is: Change in the wider Biblical Spectrum; Hope as motivation for Change; Resistor of Change: Demanding Deserving Attitude, Change and the Christian Church of Today and Biblical Truths of Change for Today. Finally pointers on change will be given, summarising the most important facts of the article in easy readable format. A summary at the end of the article will sum up the main aspects of the article.

2.2 HISTORY OF REVELATION: ROMANS

2.2.1 The value of the letter to the Romans

Romans is without any doubt the most widely read book of the New Testament, except for the Gospels themselves. If Paul had not written anything else he would still be recognised as one of the outstanding Christian thinkers of all times on the basis of this letter alone (Newman & Nida, 1973:1). The main reason why *Romans* is so highly valued is its theology, especially its statement in Rom. 1:17 (TEV) of “how God puts men right with himself... through faith, from beginning to end” (Newman & Nida, 1973:1). Newman & Nida (1973:1) say that Rom. 1:17 is the heart of the letter to the Romans, its very essence, and it forms the basis for all else that Paul says throughout *Romans*. In this verse it is clear that the only way to experience life in its fullness is to be put right with God, the foundation of this is grace through faith – just as change is only possible and will only be permanent if the foundation is the grace of God.

2.2.2 The style of the letter to the Romans

Romans is primarily *theoretical*, but it is also *practical* in that it shows that there is a relation between Christian theology and Christian living.

The theological anthropology in *Romans*, and the rest of the Bible, maintains that man is a holistic unity, although man has a spirit, soul and body, he functions as a unity and the outer person is an expression of the inner person (Steenkamp, 1996:143; cf. Bruwer, 1990:94; Childs, 1993:581; Crabb, 1987:134). As Dunn (1988:714) puts it, ‘There is no mind/body dualism in Paul’. Thus although man is made up of many parts of which the main three are spirit, soul and body – the important thing to note is that these parts function as a unity. This means by it that whatever one part does/decides will have a definite influence on some or all the other parts of man. It is because of the fact that the different parts of man function as a unity (as one) that the body of man and the body of Christ form such an illustrating parallel. Although every Christian has a different function in the body of Christ, the whole body functions as a unity and whatever one member does will definitely influence the rest of the body in one way or the other (cf. Rom. 12:4-5; 1 Cor. 12:12-31).

To be put right with God lays certain demands on the life of the believer, and in Rom. 12:1 – 15:13 Paul explicitly states some of the ethical demands of the Christian life (Newman & Nida, 1973:2). It is clear that Paul considers this as an important part of

his letter because he uses the same pattern of “theology/practical theology” in all of his writings (Newman & Nida, 1973:2). This pattern of Paul that is used throughout his writings is named by many theologians as the dialect between the *indicative* and *imperative* (cf. Heystek, 2000:81; Grosskopf, 2004:10). The *indicative* indicates that which is already established by the risen Christ, and the *imperative* indicates that which believers are exhorted to do (Grosskopf, 2004:10). In the letter to the Romans we see the *indicative* in Rom. 1:16 – 15:36 and especially Rom. 12:1-15:13 we find the *imperative* (Grosskopf, 2004:13). The origin of the *imperative of the Word* is always through the *indicative* - through that which Christ has already established for the believer (cf. Heystek, 2000:80). Christians have become new creations in Christ, but this new creation has not yet been fully realised in everyday practice and is something Christians ought to make true in their lives (the *imperative*) (Grosskopf, 2004:10; cf. Pelsler, 1996: 7-25; cf. also Lotter, 2005: 490). Christenson (1974:9 – 10) calls the gap which exists between what we are and what we want to be and ought to be the *holiness gap*. The progressive work of sanctification is the process that fills this *holiness gap* through time to be completely filled on the day when Christ returns.

It is not only in the letter of Romans that we find the confluence of indicatives and imperatives, but it is also generally found in Paul's other epistles (Ridderbos, 1977:253-254). In Colossians 3:3ff, we find the indicative: “For you have died, and your life is hid in God,” the imperative at once responds: “Put to death therefore your members which are upon the earth: fornication, uncleanness,” etc. In Galatians 4 & 5 we find a ‘dualism’ - the pronouncements follow in a categorical manner, namely, the receiving of the Spirit (4:6ff.), being born after the Spirit (4:28ff.), living by the Spirit (5:25), followed by the *imperative*: to walk after the Spirit. In Ephesians it is said that the new man has been created in Christ (Eph. 2:15; 4:24); and then again, that those who are in Christ “have” (active) put off the old man and “have” put on the new man (Eph. 4:21) (Ridderbos, 1974:254; cf. Du Plessis, 1987:51).

This method of Paul coupling indicatives and imperatives is very powerful, because it first motivates the reader by telling him who he really is through what Christ did on behalf of him and secondly, after the reader feels motivated and uplifted Paul gives the command to live up to what he already is in Christ which is possible through grace alone. It is a **practical** and illustrating way of communicating change, which has already been achieved in the inside of the person through the outside working of the Holy Spirit, and now has to be applied in the person's life.

2.2.3 The Relevance of Romans Today

Romans speaks as directly to the present generation as it did to the people of the first century A.D. Its evaluation of the human situation will be valid as long as men live in sinful rebellion against their Creator (Rom. 3:21 – Rom. 4:25). It will always have an appeal for men and women who are seeking to escape the power of sin and to be put right with God (Rom. 5 – 8). In Rom. 12:1 – 15:13 Paul shows the very important relation between Christian theology (to be put right with God) and Christian living (the demands of the life of the believer). In this regard, even the personal sections of this letter are important, because here we get a glimpse of the experiences of a man who was sinful like us, but who discovered the joy of the life of faith (cf. Newman & Nida, 1973:2 – 3; Campbell- Lane, 2003:70).

2.2.4 Context of the verse (Rom. 12:2) within the whole of Romans

Rom. 12:2 is part of the bigger division, Romans 12:1 – 15:13, the *imperative* of the book of Romans, in which Paul gives the believer guidelines on how believers ought to live as *new* creations in Christ (cf. Grosskopf, 2004:11; cf. Newman & Nida, 1973:2).

2.3 ROMANS 12:2 AS A PARADIGM FOR CHANGE

2.3.1 Expository Approach: Romans 12:2 (NKJV)

“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.”
(Bible, 1991:1707)

- **Exposition on the phrase “and do not be conformed to this world”**

According to Louw & Nida (1988:507) the Greek meaning of ‘*conform*’ means to form or mould one’s behaviour in accordance with a particular pattern or set of standards – ‘to shape one’s behaviour, to conform one’s life.’ The phrase thus means ‘do not shape your behaviour to the standards of this world’. It indicates the factor of change – to change your life (cf. Louw & Nida, 1988:507). It commands the believer to prove himself as someone who lives in the world, but whose moral standards are not of this world. This phrase ‘do not conform outwardly to the standards of this world’ (TEV), can also be translated as “do not continue to do what the people in this world do”, or “do not make yourselves like a picture of this world.” (Newman & Nida, 1973:235; cf. Ridderbos, 1959:273). There are things the Christian must avoid as well as things to do (Morris, 1988:

434). The word *world* is often translated “age”; there is a temporal force to it. “Christians have been introduced into the life of the world to come; what tragedy, then, if they conform to the perishing world they have left.” (Morris, 1988: 435) The believer, whose life is that of the new age, does not think like the unbeliever (Morris, 1988: 435; cf. Stendahl, 1995: 46). The power of the indwelling Holy Spirit enables believers to resist the tendency to live on the level of ‘this age’ (Bruce, 1976: 226). The underlying idea is that although believers live in this world, because they are in Christ they belong to the new age with its new creation (indicative), and they are to live a life that is expressive of the new existence (imperative) (Ladd, 1974:480).

This phrase exhorts the believer not to act just as someone with the same principles as the world that disappears in the crowd of unbelievers, but rather to be someone with backbone making a stand for God in everyday living.

- **Exposition on the phrase “...but be transformed by the renewing of your mind”**

The phrase ‘but be transformed by the renewing of the mind’ can be understood as follows. The verb ‘*renew*’ means in Greek, according to Louw & Nida (1988:594) to cause something to become new and different, with the implication of becoming superior –‘to make new, renewal.’ The force of the present tense of the verb *renew* should not be overlooked; Paul envisages a continuing process of renewal, a progressive work of sanctification (Morris, 1988:435; cf. Murray, 1975:114; Ladd,1974:476; Bridges, 1991:113). The entire clause ‘but let God transform you inwardly by a complete change of your mind’ as put in the TEV may be rendered as “permit God to change you inside by giving you a completely new mind” or “... by making your mind and heart completely different.” (Newman & Nida, 1973:235) “The Greek word Paul uses for *renewal* is *anakainōsis*. In Greek we have two words for new – *neos* and *kainos*. *Neos* means new in point of time; *kainos* means new in point of character and nature. A newly manufactured pencil is *neos*; but a man who was once a sinner and is now on the way to being a saint is *kainos*. The word *mind* in Rom. 12:2 refers to man in terms of “the inner direction of his thought and will and the orientation of his moral consciousness.” (Ladd, 1974:493; cf. Campbell-Lane, 2003:73; Fitzmyer, 1993:641). In Rom. 12:2 we see the actions of sanctification, namely *nonconformity* and *transformation* (Deason, 1998: 282). The negative action: “do not be conformed to this world” and the positive action “but be transformed by

the renewing of your mind” (Deason, 1998: 282 -283; cf. Morris, 1988: 434 – 435; Newman & Nida, 1973: 234; Neethling, *et al.*:2001: 15). *Transform* is in the passive voice in the Greek text which shows it is an action of God (Newman & Nida, 1973: 243 – 235; Ridderbos, 1959:274). Whitney stresses that spiritual disciplines are not effective in themselves but that they only put the believer in a position where God is best able to change *willing* human beings, that is, from the inside out (cf. Campbell-Lane & Lotter, 2005:119). This phrase ‘Let God transform you inwardly’ (TEV) may be rendered as “permit God to change your hearts,” “let God give you new hearts,” or “let God make over your desires.” (Newman & Nida, 1973: 234).

Transformed by the renewing of your mind does not mean that you should not use your mind (Stendahl, 1995: 46). The reference to the mind is important. Paul is not speaking about a mindless emotionalism, but of a deeply intelligent approach to life, as a characteristic of the Christian who has been renewed by the Holy Spirit (Morris, 1988:435; cf. Stendahl, 1995:46). “The term *mind* is not confined to intellectual pursuits (it includes an important moral element), but it certainly embraces them”. (Morris, 1988: 435) Paul uses the word ‘transform’ (Gr. *Metamorphoō*), meaning “transform, change in form.” This implies inward change, not change of an outward form, but an inward change of personality (cf. Campbell-Lane & Lotter, 2005:119). In short one could say it implies a change of *norm* not *form*. Our English word “metamorphosis” comes from this word which Paul employs to speak of a revolutionary change in the Christian’s way of thinking. The gospel of Christ causes a ‘thought revolution’ in those who take it seriously.” (Deason, 1998: 283 ; cf. Barclay, 1975:158). By the operation of the Holy Spirit believers’ way of thinking are being changed (Bruce,1976: 227). Bridges (1994:94) says he finds it somewhat fascinating and instructive that Paul uses the same word that describes the transformation of a caterpillar into a butterfly to describe the spiritual transformation in the life of a Christian. The process is just as mysterious, and the results are even more striking.

Just as it is inevitable for a caterpillar not to change into a butterfly, in the same way it is impossible for an upright Christian not to be transformed more and more into the likeness of Christ through the renewal of his mind.

- **Exposition on “...that you may prove what is that good and acceptable and perfect will of God.”**

Prove has a twofold meaning in Greek, not only does it imply the spiritual discernment that ascertains what the will of God is, what He wants us to do -, but it also means to set oneself then to do the will of God (Morris, 1988: 436; cf. Ridderbos, 1959: 275). To *prove* in Rom. 12:2 is not to test so as to find out whether the will of God is good or bad; it is not to examine (cf. 1 Cor. 11:28; 11 Cor. 13:5). It is to approve (cf. Rom. 2:18; Phil. 1:10).” (Murray, 1975:114 – 115) The phrase “good and acceptable and perfect will of God” can be interpreted as follows: “Good” speaks of the *character* of the will of God. “Pleasing” speaks of the *Christ-like standard* of the will of God and “perfect” speaks of the *completeness* of the will of God (Deason, 1998: 283 – 284; cf. Newman & Nida, 1973:235; Ridderbos, 1959:274). These three adjectives describe the will of God (Morris, 1988: 436; cf. Newman & Nida, 1973:235). The renewal of the mind enables the believer to discern what is good, what is pleasing to God, and what is perfect and that same renewal sets him then to the task of performing what is seen as the will of God (Morris, 1988:436).

It is important to note that God *does not* have three different will’s (as many teaches today) which progress from “good”, “acceptable” and the best one to be “perfect”. No, God has only one ‘will’ which contain all three these characteristics.

2.4 CHANGE IN THE WIDER BIBLICAL SPECTRUM

2.4.1 Introduction

This section will only briefly examine certain passages in the Bible that bear resemblance to mind renewal which leads to transformation - as found in Rom. 12:2. The aim of this section is firstly, to understand mind renewal in the wider Biblical spectrum in order to be more effective in the process of transformation/change. Although a more in-depth study has been done with Rom. 12:2 as a paradigm of transformation, these passages will be discussed in a cursory manner.

Secondly to demonstrate the effect of mind renewal in man - which includes positive thinking - by providing biblical examples with these evidence. The role of a *demanding deserving attitude* as obstacle in the process of change will subsequently be discussed.

2.4.2 Hope as motivation for change

Basic to the New Testament concept of motivation is the task of becoming what you are. Adams (1974:161) says that in a real sense we are not merely human beings, but also human *becomings*. The real Christian life is not static, but one of continual change. Change is of the essence to the Christian's sanctification, which is the process of putting off sinful ways of life and putting on godly ones (Adams, 1974:161). Change is difficult (Matt. 16:24) – it is not easy to “say no to self” (putting off) and saying “yes” to Jesus (putting on) (cf. Clinton & Ohlschlager, 2005:461). The denial of self, which means to say no to one's own ways that one may “follow” Christ is described as “taking up the cross”. The cross was an instrument of death and change requires the daily crucifixion of one's own desires (Adams, 1974:161). Paul describes the struggle for growth in Rom. 7:14-25. Victories are possible (v 25), but they do not come easily or without battles involving self-sacrifice.

Because change is hard, there must be a powerful motivation to achieve it and this is hope (Clinton & Ohlschlager, 2005:473). It is found that hope-focused marriage-enhancement intervention leads to satisfaction increase in relationships (Clinton & Ohlschlager (2005:461). Snyder says that hope consists of two parts, of which the first is called “willpower to change” or motivation to strive for a goal, and the second is hope which is called “waypower to change,” for the multiple pathways needed to attempt to achieve the goal. “Hope” in the Scriptures always means *earnest desire and confident expectation; never a hope-so attitude* (cf. Deason & Bean, 1998:531). The Christian's hope is Christ. Hope is based upon a trustworthy God who calls us into an open-ended future, who promises deliverance, liberation and salvation (Stone & Lester, 2001:969). Because of Christ's mercies every believer may be urged to holy living (cf. Rom. 12:1). Deason & Bean (1998:531) remark: “Without hope, man cannot survive: He lives and dies in *hope*.”

In **Col. 3:9-12** Paul puts it this way: since in Christ (by virtue of your representative union with Him in which he perfectly fulfilled all of God's law for you) you have already “put aside” your old way of life and have “put on” a new way - one pleasing to God, made new in knowledge. Now start to live this new way (Adams, 1974:162; Louw & Nida, 1988:594). That means that you must become in day-by-day living what you are in Christ (cf. vss. 8-10). The goal of this change is that the beliefs, practices, and ethical deportment of believers are clearly distinguishable both from those who adhere to false teaching and from unbelievers (MacDonald, 2000:75). In **Eph. 4:22-24** Paul also talks about the “putting off the old self”; “to be made new in

the attitude of your minds – that is to be made new in your spirit and mind' and "putting on the new self" (Louw & Nida, 1988:594).

2.4.3 Resistor of change: demanding deserving attitude

One of the ways in which the renewing of the mind can be resisted, is through pride (the root of the problem) which portrays itself as a *demanding deserving attitude*. The reason for discussing this specific attitude is because it has such a cunning way of portraying itself as a righteous attitude in the life of a Christian. It is indeed this attitude that cost the Devil, who was the finest of all the angels in heaven, his place.

Instead of having a teachable and humble spirit and submitting to God and His sovereign plan for one's life, man many times exhibits this *demanding deserving attitude* – choosing his own way in a situation and even demanding God's blessing (cf. also Crabb, 1992:136). To describe it more vividly one can say it is having an attitude that one knows better than God, even that God is out of control and need some help – man places himself right in the centre (cf. Green, 1999:147). Crabb (1992:133) describes this attitude in a very apt manner in the everyday life by giving examples, under which the following: We *demand* that spouses meet our needs; we *demand* human rights; we *demand* that slow drivers get out of our way when we are in a hurry; we *demand* that no one hurt us again as we have been hurt before, etc . We're entitled to this and we're entitled to that. We live in a society where the slogan is: "I want it! And I want it now!" The foolishness of all this is the inevitable result of us taking responsibility for securing our own happiness, a burden that is too heavy for us to carry on our shoulders. When we assume responsibility for what we desperately require but cannot control, we irrationally demand that our efforts succeed (cf. Crabb, 1992:133; Bridges, 1991:65).

2.4.3.1 The eagle's eye view of God

In Num. 9:15-23 we find the record of how God led the Israelites through the wilderness. Although the theme repeats itself again and again, in short we can sum up the Lord's order like this: when the cloud moved, they had to move, and when the cloud stopped, they had to stop. In verse 23 it is clear that they encamped at the command of the Lord, and at His command they set out and they obeyed the Lord's order (cf. Crabb, 1992:134-136). According to Brown (2004:74-75) there are two important "functions" of the cloud. The cloud inspired their confidence in God. Despite their evident failings God promised to go with them and the cloud was a visible sign of God's reliable presence. Secondly the cloud also demanded their

obedience to God. The Lord does His part in providing them with the guiding cloud, but they had to do theirs in responding to his directions. In this true narrative we see that sometimes the cloud moved quickly and sometimes it stood still for two days, a year or whatever the duration might be. The Israelites were on their way to the Promised Land, of course they were in a hurry and excited about this new prospect. God had the *perfect timing and an eagle's eye view and He always knows what is best for His children – even if it involves a waiting period.* In times of waiting on God it is important to maintain a teachable and compliant spirit (Brown, 2004:75). This true story in Numbers is a perpetual warning against the danger of knowing what God demands but failing to do it (cf. Brown, 2004:75).

Crabb (1992:135-136) highlights the fact that sometimes God does things in the lives of Christians which frustrate them or which they don't understand. He continues by saying that God sometimes seems more callous to our needs than sympathetic (cf. also Atkinson, 1992:15).

In times of frustration believers pray and ask God to let nothing go wrong, to speed up the process, etc. In times like these prayers often reflect more of a *demand* than a *petition*. It is important to handle difficulties well, to let them mature us instead of allow them to be a push towards a *demanding deserving attitude*.

Crabb (1992:136) gives good instruction which implies the renewal of the mind. He says that Christians should ***submit to God as Lord and authority over their lives*** and must have a clear recognition of the fact that God is in charge of their lives. Furthermore, Christians should ***remember God's love for them***. The more Christians study and know God's loving character the more it will drive out fear in their lives (1 John 4:18) and will enable them to trust Him with their lives instead of thinking that they can create their own happiness (cf. also Green, 1999:142).

No degree of personal suffering or comfort can justify a *demanding deserving attitude*. Problems may fuel it, but can never justify it. God hates a *demanding deserving attitude* in his children no matter how severe the suffering and He will deal with it first. God's ears are open for cries of help, but He will not come to the negotiating table of angry people. God opposes the proud who demand, but He gives grace to the humble who cries for help and express their hurt (cf. Crabb, 1992:136).

Crabb (1992:136) says that God would probably respond in the following way: "Trust will never emerge from a demanding spirit. Let's start with a clear understanding: I give the orders. You do what you're told. With that as a beginning, you will eventually taste My goodness and the richness of fellowship with Me and come to trust Me deeply."

God is a personal loving God who doesn't owe us anything, but still wants the best for his children and wants them to have a personal relationship with Him. Christians should decide to follow Him and keep in step with His Spirit while He leads them either through the valley of death or to green pastures.

2.4.3.2 Job as a case in point: How a demanding deserving attitude develops

From time to time everyone looks for satisfaction through their own efforts and then a *demanding deserving attitude* – *which is a result of wrong thinking* - tries to destroy their spiritual life (Crabb, 1992:137; Bridges, 1991:65).

Job's suffering provides a clear illustration of how this attitude can develop into a crippling disease that requires direct intervention from God (Crabb, 1992:136). A brief study of Job's life (read Job 1:1-2:10) is a good backdrop for discerning the conditions in which a *demanding deserving attitude* develops and flourishes, and where the need arises for the transformation of the mind. In the first test Job was financially ruined and lost his children. He handled these sorrows wonderfully by falling to the ground in worship to God (Job 1:21; cf. Atkinson, 1992:23; Green, 1999:42).

In the second test God allowed Satan to cover Job's body with painful sores, which added to Job's marital tension – all this happened with God's permission. But still Job passed this test by saying that if we accept good from God we must also be ready to expect trouble from him (Eaton, 1992:2). There has been no hint of an attitude that Job demanded God's goodness because he deserved it, in Job's *initial* response to tragedy (Crabb, 1992:138; Green, 1999:43, 49).

Three of Job's friends came to offer support and comfort. Job expressed the anguish of his soul towards them, which is a good thing to do. An important fact to remember while we continue to look at Job's way of handling his problems is: When things do not go well, *especially for an extended time*, and our hearts are filled with more pain than joy, the temptation to let our desire for relief become a *demanding deserving attitude* is the strongest. The more severe the pain - the stronger the temptation

(Crabb, 1992:138; cf. also Green, 1999:27, 50). In Job 4-11 we find the encouragement and counsel that Job's friends gave him. Much of what they said was good, but all three of them nourished this attitude problem. "If you do this", they said "then God will give you that" (Crabb, 1992:139; Bridges, 1991:64; cf. also Stevens, 1995:16). Because you live a "good" life, you deserve God's goodness and can demand it (cf. Green, 1999:54). This invalid statement is proved by Luke 17:10 which says that even if we were perfectly obedient to God, we would still be forced to say, "We are unworthy servants; we have only done our duty" (Luke 17:10; cf. Bridges, 1991:64). We can never obligate God by our obedience. We should all have the attitude of the Roman centurion in Luke 7:6-7 that did not *think* of what he should receive because of what he deserved, but rather confessed freely that he did not deserve anything (Bridges, 1991:63). Job listened to their advice of going to God with a demanding attitude, but rejected it (Job 9:3). He said that he would not challenge God, nobody is able to stand against God. Job was still passing the test!

Job's suffering and sorrow continued seemingly without end and in Job 10:1-2 we see how Job's situation started to seem more and more unfair to him and bitterness started to grow in his soul. In Job 13:3 the problem of Job's *demanding deserving attitude* emerged in full bloom (cf. Bridges, 1991:64).

Job *changed his mind (in the wrong direction)* and decided that he does have a case against the living God. No longer did Job pray for relief. He started taking God on and *demanding* relief (Job 13:15b; 18-19; cf. Bridges, 1991:64). When Christians start to demand God's goodness, He refuses to cooperate with their demands and He starts looking like a cruel enemy to them instead of a loving Father. In Job 23:1-7 Job wishes to meet God and make his point in His presence. In Job 19:7 & Job 23:13-15 we see that Job realises that God turns a deaf ear to his demand. It is important to note the central problem: In times of trouble or hardship it is not our desire for relief, neither the hurt in our soul that is the problem (sin), but it is a ***demanding deserving attitude*** towards God that is the problem. Green (1999:146) writes that Job's impatient utterances under the pressure of his afflictions were due to a *defective apprehension of the glorious character of God*. Job did not comprehend God's love for him as well as the fact that God was totally in control of his life, although to him it felt as if everything was out of control.

A demanding deserving attitude is a serious problem but the danger of it is that it rarely feels like a problem. Firstly, subjection to God's authority deals with this wrong and destructive attitude in our lives. The second thing the Christian can do in order

to deal with this attitude successfully is to explore the wonder of God's great love for His children which can clearly be seen in the way He deals with them. God really expects Christians to focus on their response to others, measuring it against His own ultimate standards of love. This focus will enable Christians to deal effectively with this bad attitude in everyday life (cf. Crabb, 1992:136).

Christian growth requires of us that we conquer the tendency to demand in our lives. Christians must identify it, expose sinful thoughts and abandon it from their lives. Without these steps deep change/transformation will not occur in our lives (Crabb, 1992:145).

How God transforms the proud mind

The last few chapters in Job provide us with one of the most dramatic accounts in the Bible where God directly intervenes in someone's life. A remarkable conversation is recorded in which God ultimately dealt with Job's *demanding deserving attitude* (Crabb, 1992:145; Bridges, 1991:64).

In Job 23:1-7 Job desires to state his case directly to God. God granted his wish, but the conversation did not proceed as Job anticipated. In Job 38 one gets a clearly sketched picture of exactly how God felt about Job's demands and how He responds to ours today.

When God needs to respond to the cries of help and sorrow by His children He reveals Himself as the Great High Priest. However, when man comes before God with demands, he is met by the steely glance of a Surgeon, ready to cut out this *demanding deserving attitude* with His scalpel (Job 38:3; Crabb, 1992:146; Green, 1999:147-148). Maybe the first step in humility for all of us is when we realise who we think must change. If people start demanding from God it actually implies that they pass judgement upon the doings of the Most High (Green, 1999:147).

"God began to put things in perspective for Job by requiring him to establish his credentials for debating with the Creator, to pass a "bar exam" proving his competence to present a case" (Crabb, 1992:148; cf. Job 38:4-5;12;19-21).

The first examination, which dealt with a comparison between God's power and Job's weakness, came to an end when God challenged Job, "Will the one who contends with the Almighty correct him? Let him who accuses God answer him!" (Job 40:2; Crabb, 1992:149; cf. also Meyer, *et al.* 2005:104). The questions had been asked.

God made his point and Job who wanted to *demand* things from God earlier and argue with Him, had been humbled. Job's words indicate real change towards humility (cf. Job 40:4-5). Job was changing from the inside out (cf. Green, 1999:150-151). His wrong attitude had been weakened and it was time for the final death blow. God never settles for a job half done, and definitely not when it involves the work on a human soul. As we learn to recognise, hate and deal with a *demanding deserving attitude* and to trust God with our deepest longings, knowing that He loves us and knows the best, ***we change...***

It was time for Job's second exam. This exam started by shifting the focus to the issue of morality (Crabb, 1992:149). "Would you discredit my justice? Would you condemn me to justify yourself?"(Job 40:8). Who is in the position to say what is right and what is wrong? Suffering might be very intense, but suffering never gives us the right to decide how we *should* be treated. God does not owe us anything (cf. Bridges, 1991:64). God ended the second exam with the sentence: "God is king over all the proud" (Job 41:34). Proud people *demand*. They assume they have that right. To trust God means to demand nothing. The necessary foundation for a relationship with God is: God is God and we are not! (Crabb, 1992:149). Atkinson (1992:14) indicates that the book of Job is a plea to Christians to see things from a divine perspective rather than a human perspective. Anderson concludes that the book of Job, as elsewhere in the Bible, teaches us that God shares his ultimate sovereignty with no one, not even with Satan (cf. Stevens, 1995:9).

Job understood God's message that He does not share His sovereignty with anyone, and repented. Here follows the words of Job, a man whose ***mind had been changed from the inside out*** (cf. Meyer, *et al.* 2005:104) "Surely I spoke of things I did not understand, things too wonderful for me to know...My ears had heard of you but now my eyes have seen you. Therefore I despise myself and repent in dust and ashes." (Job 42:3, 5-6; Green, 1999:27, 149). ***Job learned to serve God because He is God and to love Him not for what He can do for him but for who He is.*** He is and will always be ultimately God who knows the best – always!

2.4.3.3 Shadrach, Meshach and Abednego: They loved God for who He is

Another good example of a transformed mind from the Old Testament is found in Daniel. In Dan. 3:1-30 we find the story of Daniel's three friends, Shadrach, Meshach and Abednego, who king Nebuchadnezzar wanted to throw in the fiery furnace because they did not want to worship the image of gold he set up or his

gods. When the king asked them what god would be able to rescue them from the fiery furnace they responded like this: "If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. *But* even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up." (Dan. 3:17-18) This is the kind of thinking believers must have regarding God, they must love Him for who He is, not for what He can do for them. They must love Him, even if He does not let their misery end when they want it to end.

This point is driven home further by Isaiah 45:9 (NIV). This verse expresses believers' relationship of being creation before their Creator beautifully when it uses the metaphor of the Potter and the clay: "Woe to him who quarrels with the Maker, to him who is but a potsherd among the potsherds on the ground. Does the clay say to the potter, 'What are you making'?"

2.5 CHANGE AND THE CHRISTIAN CHURCH OF TODAY

The enemy of the Christian church today is not other Christians, but secularism that threatens all Christians and against which they should stand together in common faith and action (Borgdorff, 2003:72) The fact that the Christian religion is not allowed to be taught anymore in schools in South Africa specifically is but one of the examples of secularism that threatens Christianity. Another example is the "rightness" and "acceptance" of gay relationships that is forced down the throats of Christians especially by the media. Suddenly a vast array of movies of the day have a *gay and lesbian tone to it* which is presented as normal in order to portray this lifestyle as a *normal* and *sinless* practice. In the same vein is the issue of *gay-rights issue* in the DR Church which was decided in the favour of gays in June 2007 allowing ministers of the DR Church to be homosexual (cf. Jackson, 2007) as long as they are celibate. This is according to the researcher a perfect example of Human Rights being made more important than what the Bible teaches on ethical and social values.

All Christians speak with what one person has called "an accent", a particular theological accent –which includes the way they worship God, their experiences of faith, the understanding of the Bible, etc. There is indeed no such thing as pure, theologically neutral, Christian speech (Borgdorff, 2003:73).

According to Borgdorff (2003:76-77) three major Reformed emphases or “minds” have been identified:

The Doctrinalist

Reformed here refers primarily to a strong adherence to certain Christian doctrines as taught in the Scriptures and reflected in the confessions of the church. Their main focus is what they believe.

The Pietist

Reformed here refers to the Christian life and one’s personal relationship with God. Their emphasis is on how they experience God in their daily walk of faith.

The Transformationalist

Reformed here refers to the relationship of Christianity to culture, to a world-and-life view, and to Christ as transforming culture. Their main emphasis is how to relate the gospel to the world.

Putting them all together

These three “minds” overlap and no hard and fast line can be drawn between them. Although in the history of the Christian Reformed Church these distinct “minds” have often functioned as distinct approaches. It is important to realise that a well-balanced Christian life and theology need all of these integrated “minds” (Borgdorff, 2003:97).

If we don’t know in what we believe as a church, it will be easy for the enemy to uproot us in our faith, therefore the Doctrinalist “mind” forms a valuable part of our Christian life, but information alone is not enough to transform the church (cf. Ortberg, 2004:23). Without a personal relationship with the Holy Spirit, which is through grace, it is impossible to live and walk according to God’s plan for our live. This proves why the Pietist “mind” is important. Without the Transformationalist “mind” in Christian life the church would not be salt to the world, and therefore would be non-effective.

A really effective church would be one with these three “minds” incorporated in its walk and talk as Body of Christ, spreading the fragrance of Christ everywhere it goes. If one wants to change the church and make it more effective in its war against secularism, each Christian should start with him/herself growing in each of these

“minds”, by grace through the help of the Holy Spirit, in order to *transform* the church – moving it from glory to glory (cf. 2 Cor.3:18; cf. Ortberg, 2004:24).

2.6 FURTHER BIBLICAL GUIDELINES ON MIND RENEWAL

2.6.1 God wants to transform the way in which Christians think of themselves

Once God has transformed the mind of the believer the incorrect self-image is changed to a God-image, indicating what God thinks of the believer.

In Judg. 6:11-17 it is written that God’s angel told Gideon that he was “a mighty man of valour”, although Gideon thought of himself as the least in his family coming from the weakest clan in Manasse, which led Gideon to think differently and start believing what God was saying about him instead, and he became a mighty warrior for God.

In order to be fit for the job God has for us on earth it is important to think of ourselves as winners.

2.6.2 Renewing of the Christians’ mind leads to redirection of their actions

In order to illustrate this fact beautifully a closer look will now be taken at the life of Paul, great apostle and author of great parts of the New Testament, where Rom. 12:2 is found.

Paul first appears on the public stage of first-century history as a Jewish ‘zealot’ (Acts 22:3), one who measured his ‘*zeal*’ by his ***attempt to violently ‘destroy’*** (Gal. 1:13; Phil. 3:6) the embryonic movement within Second Temple Judaism, then best characterised as ‘the sect of the Nazarenes’ (Acts 24:5, 14; 28:22), two generations later as ‘***Christianity***’ (cf. Dunn, 2004:1; cf. also Den Heyer, 2000:2; McRay, 2004:46).

One day Paul was travelling from Jerusalem to Damascus with letters from the high priest authorising him to arrest Jewish Christians and imprison them for accepting this blasphemous new teaching. Before reaching his destination Paul was blinded by a bright light from heaven and his life ***was changed forever***. The risen Lord, Jesus Christ, spoke to him in Hebrew (or Aramaic) and called him to be one of his apostles. At this time Paul was commissioned to go to the Gentiles and proclaim to them the Christian faith (Acts 26:16-18; cf. 9:15; cf. McRay, 2004:46). After his conversion on the road to Damascus Paul ***turned round and joined those whom he had persecuted, i.e. Christianity*** (Acts 9; Gal. 1:13-16), and when he then embarked on a highly personal mission to win Gentiles to the gospel of Christ (Rom. 11:13; 15:18-

200), he ***displayed the same sort of passionate commitment, even 'zeal'*** (2 Cor. 11:2) on behalf of his converts and churches (cf. Dunn, 2004:1).

God changed Paul's whole mind at his conversion from a zealous persecutor of Christianity to a zealous follower and partaker of Christianity. His changed mind led to a redirection of actions in his life, which made Paul one of the greatest apostles of all times, one of the greatest writers of the New Testament and one of the most influential builders of Christianity (cf. Schonfield, 1997:3).

2.6.3 Thoughts can make or break a victory for a nation

God promised the Israelites the land of Canaan. Moses sent out twelve explorers to Canaan. They came back with two different reports. Ten of them said, Num 13:31(NIV): "We can't attack those people; they are stronger than we are." They further continued their negative report by saying, Num. 13:33b(NIV): "We seemed like grasshoppers in our own eyes, and we looked the same to them" (cf. Prov. 23:7). Here is another example that the way we see ourselves, will be the way other people see us. Two of them, Caleb and Joshua, had positive reports and said, Num. 13:30 (NIV): "We should go up and take possession of the land, for we can certainly do it." Unfortunately the Israelite congregation were influenced by the negative reports and rejected the report of Caleb and Joshua and wanted to stone them because of their good report. The result was that God only allowed Caleb and his descendants and Joshua to enter the land of Canaan. None of the assembly entered the Promised Land because they did not believe the positive report and the promise that God would give the land to them.

The way one thinks does not only determine one's own actions, but it can influence a whole nation and lead them into victory. Martin Luther King Jnr was such a man whose thoughts led a whole nation to freedom and victory.

2.7 POINTERS OF CHANGE

The following pointers of change can be applied in the lives of Christians in order to work transformation in their lives through renewing of their minds:

- Hope is a powerful motivator of change.
- *A demanding deserving attitude* resists change.

- To ensure that Christians change in difficult times in their lives it is important to submit to God and love Him for who He is.
- God wants to transform the way in which Christians think of themselves.
- Renewing of the Christian's mind leads to redirection of his actions.
- The thoughts of one man can influence a whole nation.

2.8 SUMMARY

In this expository approach it was shown that Rom. 12:2 is indeed the major paradigm for change/transformation. Without changing of the thought life of the Christian, no transformation will indeed take place. The History of Revelation sketched a background in understanding Romans 12:2 as a paradigm for change. Christ is the hope and motivator of change for the Christian. A demanding deserving attitude which flows from incorrect thinking can be a great obstacle in the process of change. In this regard a closer look has been taken at the life of Job. Repentance and changing of the mind are the only ways to get rid of it. Not only do Christians need to change, but the Body of Christ, the Church as a whole need to be transformed in their minds in order to be more effective in the world. Biblical truths of change in Biblical characters were discussed which are relevant for today and prove the eternal relevance of the Word of God. Finally pointers of change were given, summarizing the most important facts of the article in easy readable format.

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CHAPTER 3

Popular theological approaches to mind renewal: exploratory notes

Abstract

For the purposes of this article “popular theology” will be referred to as a specific genre in the theological literature. In this article a closer look will be taken on what has been written by popular Christian authors on renewal of the mind. The following issues will be discussed: Christian transformation which lead to renewal of the mind; the role of ‘grace’ in the stages of Christian transformation followed by discussions on the quest of mind renewal, ‘Battlefield of the mind’ and the process in mind renewal. Within the genre of popular theology some models used by Christian writers will also be investigated. The article will be concluded with some further thoughts on change and a summary.

3.1 INTRODUCTION

In this article a closer look will be taken on what has been written by popular Christian authors on *renewal of the mind*. This will be done by looking at the following issues: Firstly Christian transformation which lead to renewal of the mind, as well as the role of ‘grace’ in the stages of Christian transformation will be discussed. It will be followed by discussions on the subjects: ‘Quest of mind renewal’ & ‘Battlefield of the mind’. ‘The process in mind renewal: Different models of popular Christian writers; will also be dealt with. The article will be concluded with ‘Further thoughts on change’ and a ‘summary’.

Popular theology refers to a specific *genre* in theological literature that endeavours to convey Biblical norms and values in such a way that the layman can understand and apply these norms and values to his life (cf. Schoeman, 2005: 94). A lot have been written in Christian literature about the renewing of the mind and change. Writers who dedicated books or segments of books on this topic are *inter alia* Ganz (1993), Osteen (2004), Meyer (2002), & Crabb (1992), van der Walt (2001) to name but a few. Maxwell (2005), who writes from a Christian viewpoint, also wrote in this vein but not as a popular theological writer in the strict sense of the word. The fact that such a lot has been written about the importance of the renewing of the mind in order to promote transformation stresses the importance of this matter. Although thorough research have been done by some of these authors, there are understandably also

some books published which are either not biblical or can be classified as “pop psychology”. For the purpose of this article the focus is on mind renewal and change in the lives of Christians in this genre.

3.2 CHRISTIAN TRANSFORMATION AND IT'S STAGES

In Romans 12:2 the imperative “be transformed by the renewing of your mind” shows that transformation in the Christian indeed starts with mind renewal. It is *only in the life of the Christian* that mind renewal is lasting, because change is only possible by grace through the work of the Holy Spirit who lives and works in the life of the Christian (cf. 2 Cor. 3:18; Phil. 2:12-13) .

A discussion of ‘grace’ will now follow as well as a closer look at the stages of transformation in the life of a Christian.

The meaning of ‘grace’ in the New Testament

In order to understand the stages of Christian transformation, it is important that one looks at the meaning of *grace* in the Bible, as all three the stages of Christian transformation are based on *grace*. Bridges (1991:11,137-138; 1994:97) explains this in the following manner: ***Grace as used in the New Testament expresses two related and complementary meanings. First, it is God’s unmerited favour to us through Christ whereby salvation and all other blessings are freely given to us, as used in e.g. Eph. 2:8-9 (“For it is by grace you have been saved, through faith...”).*** Second, it is ***God’s divine assistance to us through the Holy Spirit, as used in e.g. 2 Cor. 12:9 (“My grace is sufficient for you”) and 1 Cor. 15:10 (“By the grace of God I am what I am...”).*** The ***second*** meaning is included in the first because the aid of the Spirit is one of the “all other blessings” given to us through Christ. Two aspects of *grace* are distinguished, however, because the first focuses on God’s *grace* as the source of all blessings, also called ***operative grace***, whereas the second focuses on God’s *grace* expressed specifically as the work of the Holy Spirit within us – God’s divine assistance to us, also called ***cooperative grace*** (cf. McGrath, 2003:25, 446, 450-451).

3.2.1 Justification and Regeneration

Transformation actually begins at the time of conversion (justification), when by the new birth (regeneration), the principle of spiritual life is planted within the Christian (cf. Bridges, 1994:94; 96). The act of regeneration/new birth is solely the work of God the Holy Spirit – entirely a work of grace (McGrath, 2003:448; McCann,

2003:14). The moment people are justified (saved from the penalty of sin) Eph. 2:8; they are also regenerated (made a new creation in Christ). Justification is an act of God, declaring the believer to be righteous and placed in right standing before God (Campbell-Lane, 2003:105). As Eph. 2:8-9 (NIV) says: "For it is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God – not by works, so that no one can boast." This work of regeneration is promised in Old Testament prophecies, e.g. Jer. 31:33, where God says, "I will put my law in their minds and write it on their hearts." Also in Ezek. 36:26-27 a similar promise is found, where God says, "I will put my law in their minds and write it on their hearts." In the New Testament Paul also described regeneration in 2 Cor. 5:17 – "Therefore if anyone is in Christ, he is a new creation; the old has gone, the new has come!" It is important to note the radical change that is described in each of these three Scriptures. Jer. 31:33 – He will give us a new disposition. Instead of being hostile to God's law we actually delight in it. Ezek. 36:26-27 – The heart of stone is transformed into a heart of flesh. "Heart of stone" is a figurative expression for a hard heart, one that is insensible to the things of God and unable to receive any impressions of divine truth. "Heart of flesh" represents a soft and tender heart, one that is able and willing to receive and act upon the truths of God's Word. Renewing grace indeed works a miracle in the soul of man. When a person is united to Christ, he is a new creation – a radically changed person. It does not mean that he is a 'saint' in practice overnight, but it does mean a new creation – a new principle of life – has been planted within him by the Holy Spirit, and he can never be the same again (Bridges, 1994:95). A person cannot be justified without being regenerated. If someone says that he is a Christian and thinks that he has been justified, but his life does not show any evidence of regeneration it is possible that he does not know Christ. True regeneration will always be apparent to others around them (Bridges, 1994:95; cf. also Bridges, 1991:19; Campbell-Lane, 2003:106; cf. Eph. 4:22-24 & James 1:21-22).

3.2.2 Sanctification

Sanctification is growth in likeness to Christ, achieved through grace (Bridges, 1991:19; Campbell-Lane, 2003:105; cf. also Harrison, 1987:364). "Sanctification is the work of the Holy Spirit in us whereby our inner being is progressively changed, freeing Christians more and more from sinful traits and developing within us over time the virtues of a Christ-like character. However, though sanctification is the work of the Holy Spirit in us, it does involve our wholehearted response in obedience and the regular use of the spiritual disciplines that are instruments of sanctification."

(Bridges, 1994:94; cf. Atkinson *et al.*, 1995:756; Campbell-Lane, 2003:106) Sanctification is a progressive experience covering our entire Christian lives from salvation to glorification (Bridges, 1991:19). The secret of sanctification is in 1Thess. 5:23-24 (Bible, 1970:712, TEV). The God of peace Himself will sanctify the believers; He who called us to this life will do it. Sanctification is not merely a command it is also a promise, a promise that God, by His Holy Spirit, will work all good things in us. Thus it is not only the *will* of the Christian that is involved, but also the Christian's *faith* – his *trust* (Christenson, 1974:34 – 35). If the believer is willing in his weakness to be obedient, God is willing in his strength to see that we can be obedient. In the process of sanctification the Holy Spirit operates together with the believer's own moral striving, encouraging him to put to death selfish dispositions and practices (Gal. 5:16-21; Eph. 4:22-28; Col. 3:5-9); and to cultivate in him the fruit of the Spirit (Gal. 5:22-26; Col. 1:10-14; Rom. 6:19-22) (Campbell-Lane, 2003:106).

3.2.3 Glorification

This stage occurs at the time when Christians depart from this life to be with Christ: "Glorification actually achieves its complete fulfilment at the resurrection, of course, but even now those who are with Christ are described as 'the spirits of righteous men made perfect' (Heb. 12:23)" (Bridges, 1991:19; cf. also Deason & Bean, 1998:305).

3.3 THE QUEST OF MIND RENEWAL

Christenson (1974:3) says in reference to Rom. 12:2 that the ***goal of the renewed mind is not simply a collection of new ideas, but a transformed life.*** Adams (1994:101) also indicates that Biblical counselling involves change, which goes beyond mere behaviour modification (cf. Campbell-Lane, 2003:1). Salvation has an immeasurable impact on the way people think, act and live their lives.

Salvation involves a complete turnabout in thinking. The mind, as well as every other part of man, was marred by sin (McGrath, 2001:25). Scripture tells us that the mind of the *unbeliever* is defiled and corrupted (Titus 1:15); blinded by Satan (2 Cor. 4:4) and hostile towards God (Col. 1:21). Once people come to believe, their thinking changes radically.

Salvation and its effects are far more than sin and its effects. Despite the sinful state of humankind, throughout the gospel God appeals to man's intellect and says, 'Come now, let us reason together' (Is. 1:18) (cf. Clinton & Ohlschlager, 2005:417) Salvation calls for reasoned faith (Wallis, 1987:32). He wants men to know that 'the

good news' is neither unreasonable nor illogical and this good news is aptly described in Rom. 5:20b: 'But where sin abounded, grace far more abounded.' By this verse, the apostle Paul, makes it plain that what Jesus Christ obtained through his redemptive work – that is his death and resurrection – for his people is far more than they lost in Adam's sin and the fall of the human race (Adams, 1979:180). Sin and its effects are vast, but the redemptive work of Christ exceeds it by far. Grace and its effects are greater than sin and its effects (Adams, 1979:180). Therefore, what Jesus Christ obtained in salvation is not merely what Satan took away from Adam, but Christ bought that – and *much more!* (cf. McGrath, 2003:432; Deason & Bean, 1998:305)

Adams (1979:181-182) explains that what we now have in salvation far exceeds what we lost in sin, as follows. Adam was created 'a little lower than the angels'; but by his sin, he plunged himself and all posterity (Christ accepted) into the depths of sin. But in Christ, humanity has been raised (He had a human body and nature) far above principalities and powers (the very highest of the angels) into the heavens to sit at the right hand of God. According to Col. 3 and Rev. 2 & 3, this is what every believer can some day fully have in heaven and in part right now (cf. Deason & Bean, 1998:305). That declares why Rom. 5:20b says that what we have in salvation now far exceeds what we have lost in sin.

In the change of mind which takes place at conversion man and God “work” together (Wallis, 1987:32; cf. Grosskopf, 2004;10; cf. Pelsler, 1996: 7-25; cf. also Lotter, 2005: 490). Man's part is to *repent*, which means *inter alia* to rethink and have a change of mind leading to a change of course (Wallis, 1987:32). Swindoll (1994:185) states that active spirituality works hard at coming to terms with an apologetic lifestyle and that living responsibly starts with facing the truth and making wise choices. Man obeys the call, 'Let the wicked forsake his way, and the unrighteous man his thoughts' (Is. 55:7). God for His part, promises, 'I will put My law in their minds, and write it on their hearts' (Jer.31:33). (Wallis, 1987:32). Lotter (1993:57 – 58) indicates that it is not about an *external* living according to the law, but it is about an *internal* change of heart. The change of our hearts can only be done by the grace of God, through His Holy Spirit (cf. Calvyn, 1559/1988:1149; West, 1981:373; McGrath, 2003:446). Before people can start living God's way they have to start thinking God's way. This is the beginning of what the Bible calls 'the renewing of your mind' (Rom. 12:2). **New birth has to be followed by spiritual**

growth, and that includes a renewed mind (Wallis, 1987:32). Paul tells us that we should stop thinking like children and instead start thinking like adults (1 Cor. 14:20).

Cappa (2005:265) stresses **the importance of acceptance of reality and awareness of actions in order to promote change** (cf. Swindoll, 1994:185) and choosing one's own thoughts (Maxwell, 2005:5). **The onus is on the person to decide what he is going to allow in his thought life** (Osteen, 2004:116). Man's brain enables him to *delay* his responses and *choose* a course of action (cf. McGraw, 1999:133). Animals respond immediately by reflex, but man, made in God's image is a responsible creature, and is not like that. This fact enables man to *resist* and *reject* sinful courses of action (Adams, 1974:197). McGraw (1999:127) indicates that when you choose certain behaviour, you also choose the consequences. When Jesus was faced with the three temptations by the devil on the mountain (Matt. 4:1-11), He considered the *thought* of the wrong action in His mind, but in holiness He *rejected* each suggestion, citing the biblical reason for the rejection. With the realisation that man can choose his thoughts, comes also the awareness that he has the ability to choose his actions and reactions and thus help him to build greater competency in his life (cf. Cappa, 2005:265). To put it in a nutshell: The acceptance fuels the awareness and the awareness creates the freedom to choose (cf. Cappa, 2005:265; Osteen, 2004:117).

Mind renewal is brought about by the working of the Holy Spirit in the Christian through studying, pondering and applying the Word of God as well as through his personal relationship with God. This is a lifelong process of transformation - more and more into the image of Christ - which asks for personal commitment of the Christian which is possible through cooperative grace (cf. McGrath, 2003:25, 446, 450-451; Powlison, 2005:2; Lane & Tripp, 2005:15; cf. Meyer, 2002:39; Campbell-Lane, 2003:211). Clinton & Ohlschlager (2005:77) have shown that Christ indeed transforms us from the inside out through the operation of the Holy Spirit in our lives and relationships (cf. also McGrath, 2003:446). The worldly way of thinking is that God is in the background of the picture of life or out of the picture altogether. This wrong way of thinking fogs our reasoning, weakens our will, and numbs our conscience and distracts us from our true calling (Thigpen, 2004:59). The Christian's mind needs to be healed by soaking it in the truth God revealed as the Apostle Paul put it in Rom. 12:2 (Thigpen, 2004:59). In Colossians 3:16 (NIV) Paul exhorts the Colossian church, when he starts by saying, "Let the Word of Christ dwell in you richly..." that means to allow the Word of God to dwell in you richly - to allow the

Word of Christ to *inhabit* one's life (Fleming 2001:42; cf. also Campbell-Lane, 2003:211). Hazard (1998:22) says that lasting change comes when the attitude of Jesus is adopted. Fleming (2001:43) concludes: "In the Scriptures, God reveals Himself to us, *shapes the life of Christ in us*, and extends the work of Christ through us. Let *that* dwell in you richly."

A personal, intimate relationship with Jesus Christ is most important for Christians, since He knows the power inherent in a relationship that is based on love, complete honesty, trust and transparency and that the application of Biblical truth apart from spiritual, intellectual and emotional closeness with him is practically impossible (Causey, 2002:104).

The saying 'You are not what you think you are, but what you think – you are!' (cf. *inter alia*; Osteen, 2004:115; Maxwell, 2005:4; Meyer, 2002:39; Meyer, 2007:10) is very relevant in the context of this article. The importance of one's thought life cannot be stressed sufficiently in order to convey the true meaning of Prov. 23:7 (Bible, 1991:913) as translated in the NKJV: 'For as he thinks in his heart, so *is* he'. In the Bible one finds a perfect example in Numbers 13 to prove the truth of this verse. In Numbers 13 Moses was told by God to send twelve men to explore the land of Canaan, which God already promised to give to them. When the twelve explorers returned two of them, Joshua and Caleb, showed radiant optimism ('We should go up and take possession of the land, for we can certainly do it' - verse 30). The other showed despairing negativism ('we can't...' - verse 31). These ten explorers continued with their negative report and in verse 33 we find the astounding proof of their negativism, their wrong way of thinking -when they said: "*We seemed like grasshoppers in our own eyes, and we looked the same to them.*" (cf. Brown, 2004:115-118) Costa Mitchell (1991:12) - who's view is that a proper relationship with God both requires and creates positive self-esteem – tells a real life narrative in his book about a very rich man who ended up as a hobo after some of his family died. He was given a second chance when he was given money to start all over again, but he did not succeed. When they had an interview with him for the paper, they asked him why he did not take the second chance, he said a remarkable thing: "The way you see me is the way I see myself." (cf. Mitchell, 1991:17-18).

Thoughts influence emotions and actions. What we think, we become e.g. If we think unkind thoughts, we become unkind and when we think loving thoughts, we become loving (cf. Meyer, 2007:10; Osteen, 2004:115). In Genesis 4:5-8 a perfect illustration of this is found. Cain had unhappy *feelings* because the Lord did not

accept his offering. He was angry and downcast (*emotions*) and the result of his wrong thinking was negative emotions which escalated into killing his brother (*action*). The way we think will determine the way we feel (Osteen, 2004:116; cf. Mitchell, 2006:42).

In Rom. 8:5 (TEV) another important principle is stated: actions are a direct result of thoughts:

'For those who live as their human nature tells them to live, have their minds controlled by what human nature wants. Those who live as the Spirit tells them to live, have their minds controlled by what the Spirit wants.'

Wallis (1987: 31) summarises the influence of thoughts in all of life as follows, "Our minds are the seed plot of our lives. Sow a thought, reap an act. Sow an act, reap a habit. Sow a habit, reap a character. Sow a character, reap a destiny." Osteen (2004:115) writes that thoughts control conduct, attitude and self-esteem. He continues to say that thoughts determine even the destiny (cf. also McGee, 1997:25; Meyer, 2002:39).

3.4 BATTLEFIELD OF THE MIND

Another important point of view taken from a selection of popular theological authors is that the devil tries to put up strongholds in people's minds through strategy and deceit that is well-laid plans and deception (Meyer, 2002:15 – 16; Anderson, 2000:61). Meyer (2002:15-16) describes the Christian's mind as a battlefield, where good thoughts (the author: the Holy Spirit) and bad thoughts (author: the Devil) are engaged in a war (Eph. 6:12). The battle that is going on is not about natural resources like gas, oil, gold or water, but over something much more valuable – thoughts (Osteen, 2004:115). Satan's ultimate goal is to capture the thought life. He knows that he can control and manipulate one's whole life if he succeeds in controlling and manipulating the thoughts (Osteen, 2004:115; cf. Anderson, 2000:63; McGee, 1997:23).

It is not surprising then that when Satan attacked Adam and Eve in the Garden of Eden (Gen. 3:4 – 5), he aimed first at their minds, sowing distrust in their thinking about God. Today he is still at the same game (Deason & Bean, 1998:19, 32).

Since the first sin, the sin in the Garden of Eden, people's minds, as well as every other part of them, were marred by sin (Wallis, 1987:32). Since that day all

humankind is born and received in sin (Carson, 1996:213-215). Scripture tells us that the mind of the unbeliever is defiled and corrupted (Titus 1:15); blinded by Satan (2 Cor. 4:4) and hostile towards God (Col. 1:21) (Wolters, 2005:53). Carson states (1996:215) that the impact of sin on human beings reach to every aspect of their existence, will, bodies, emotions, imagination, reason and relationships (cf. also Wolters, 2005:69). It is not surprising then that salvation involves a complete turnabout in our thinking (cf. Joubert, 2005:92-93).

A lot of the success and failure in people's lives are determined by the outcome of the battle that is going on in their minds and the thoughts they allow themselves to think play a critical role in this battle (cf. Osteen, 2004:116; cf. Maxwell, 2005:3; cf. also Peale, 1994:237).

3.5 THE PROCESS OF MIND RENEWAL: DIFFERENT MODELS OF POPULAR CHRISTIAN WRITERS

As this article describes the different positions on mind renewal by popular Christian authors, it is also important to indicate the different models they propose in this process which reflect different phases or areas in mind renewal.

3.5.1 Putting off old ways (dehabituation) and Putting on new ways (rehabituation)

Transformation takes place as the mind is renewed by the Spirit in co-operation with the Christian (Rom. 12:2; 2 Cor 6:1; Phil. 2:13 cf. Eph. 4:22-24). This renewal leads to *putting off* old patterns and *putting on* new patterns of life that become habituated in the *body*. Adams (1982:572) shows that change does not come from breaking habits but from replacing them with God's ways. *Putting off* will not be permanent without *putting on* and *putting on* is hypocritical as well as temporary, unless it is accompanied by *putting off* (Adams, 1974:177; Adams, 1994:101; Ledger *et al.* 1991:71; Treat, 1999:81; cf. Campbell-Lane, 2003:5). These new patterns must be according to the will of God (Adams, 1982:434; Campbell-Lane, 2003:108). The process of change is two-factored: dehabituation (putting off the old ways) and rehabilitation (putting on the new ways) (Adams, 1994:101; cf. also Peale, 1994:237). Ledger *et al.* (1991:71) take the teaching of putting off/putting on into account when they state that the motivating force necessary to bring it about is described in Ephesians 4:23, Colossians 3:10 and Romans 12:2 (cf. also Campbell-Lane, 2003:6). *These two factors must be always present in order to effect genuine change* (Treat, 1999:81; cf. Campbell-Lane, 2003:5). When the individual attempts to stop a habit (dehabituate), a vacuum is created where that habit used to be.

Nature abhors a vacuum and needs to fill the void. If the believer is not encouraged to fill the void, it will most often be filled with the old habit again (Campbell-Lane, 2003:108; cf. Wallis, 1987:35). This is explained in the parable according to the Gospel of Luke 11:24-26 where it is told that the unclean spirit that has been cast out, will return with seven other more evil spirits to dwell in the swept house again. *Putting off* will not be permanent without *putting on* and *putting on* is hypocritical as well as temporary, unless it is accompanied by *putting off* (Adams, 1974:177; cf. Campbell-Lane, 2003:109). Change does not come from breaking habits but from replacing them with God's ways (Adams, 1982:527). Campbell-Lane (2003:109) gives the following **elements which are involved in the process of dehabitation**: Firstly one must become aware of the practice that must be put off. The next step is to discover the alternatives given in the Word of God for the wrong behaviour or attitudes and start focusing on how to please God with the right alternatives. After discovering Biblical alternatives, it should be followed by structuring the situation in order to make positive changes. This element should be followed by the process of breaking the links in the chain of sin in order to prevent sinful behaviour before it happens. Another element that is vital in the process of change is to seek help, motivation and encouragement from others. Learning to see the destructive effects of particular sinful habits on a Christian's entire relationship with Jesus Christ is another important element of this process. Lastly she names the importance of practising the new pattern after rehabilitation.

3.5.2 Tending your garden as metaphor for mind renewal

Wallis (1987:32) compares the Christian mind to a garden. He reminds the Christian how neglected and out of hand this piece of property was when the Lord Jesus took possession of it after He had purchased it. Although things have changed since the day of conversion, the Christian mind still needs a lot more renewing. Both the clearing of wrong thoughts and the planting of good thoughts are called for.

In 1 Pet. 1:13 we read the following '...buckling the belts of your minds for action, keeping level-headed...' (Adams New Testament translation, 1982:627). In Bible lands the loose flowing robes of the Oriental had to be gathered at the waist with a belt before he could walk, work or fight, otherwise he would trip. This was 'girding up the loins'. It means dealing with what hinders or impedes us (Wallis, 1987:33). The NIV correctly translates Peter's phrase when it reads 'Prepare your minds for action' (Bible, 1992:275). This phrase means that one should deal with negative things that

hinder right thinking. In gardening terms it means to clear the ground for planting (Wallis, 1987:33).

In the Christian's thoughtlife there are three poisonous weeds that need to be tackled.

Impure thoughts

It is important to deal with impure thoughts because they produce actions, habits and character (Wallis, 1987:33; cf. also Clinton & Ohlschlager, 2005:228). Jesus Christ said, 'Anyone who looks at a woman lustfully has already committed adultery with her in his heart' (Mat 5:28), indicating that a thought is where sin begins; therefore it must be nipped in the bud. This verse is a reminder that Satan often uses our eyes to attack us with unclean thoughts. Some Biblical examples are the following,: Potifar's wife (Gen. 39:7) and King David (2 Sam. 11:2-4). In 2 Pet. 2:14 Peter speaks of those who have 'eyes full of adultery' (cf. Wallis, 1987:33). There is always forgiveness and cleansing when impure thoughts are confessed, but prevention is better than cure. Job solved this problem by setting a guard on his eyes (Job 31:1). In practice can also mean to say no to explicit movies, certain magazines, etc. – things that will stir up sexual desire (Wallis, 1987:33). Although these are avoided, it is still possible for unclean thoughts to spring up unbidden in Christian's minds. Clinton & Ohlschlager (2005:238) say that we need to bring every thought captive to the will of Christ and renewing our minds to transform our nature is crucial to the process (Rom. 12:2; 2 Cor. 10:5).

Anxious thoughts

Worry is a form of fear, and Jesus dealt with fear on the cross of Calvary, just as He did with all sin (Heb. 2:14). Worry is an unhealthy and destructive mental habit (Peale, 1994:155). The only solution for anxious thoughts is to turn these anxieties into prayer until the peace of God takes over (Phil. 4:6-7). To indulge in worry is to indulge in unbelief. To hand over the situation to God in prayer is an act of faith (cf. Wallis, 1987:34; cf. also Peale, 1994:158). The goal is to reach a situation where the Christian is not anxious about and controlled by events and other people, but is able to bring a transformed, Christ-centred perspective to every worry and anxious thought (cf. Clinton & Ohlschlager, 2005:242).

Earthbound thoughts

God knows that people have earthly bodies that need to be clothed, fed and housed. We should not be careless about these, but our minds should not be dominated by these earthly thoughts. For Jesus said that the unbelievers run after all these things. As Christians have a different set of values, they need to first seek the kingdom of God (Matt. 6:32–33; cf. also Phil. 3:18-19). The Bible never suggests that material things are sinful and no one needs to feel guilty about that which God provides richly for enjoyment (1 Tim. 6:17). It is when Christians are bound to earthly/material things that it is wrong, since they have a new goal, namely to set their minds on things above (Col. 3:2).

Now that the the ground is cleared of all wrong thoughts, it is time to plant the garden of the mind (cf. Wallis, 1987:35) which will be described.

Plant the garden

If one clears the weeds in a natural garden but fails to plant the beds, the weeds will reappear and will grow even more vigorously than the first time. It is the same with the Christian's thoughtlife: one needs to replace bad thoughts with good ones. Phil. 4:8 tells us 'Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely...think about such things'. This food for thought is found primarily in the Bible. Col. 3:16 teaches that the Christian should allow the Word of God to dwell richly in him. Reading and meditating on the Word of God is a way to plant the garden of the mind with 'God thoughts' (Thigpen, 2004:59-60). A Christian is nourished (satisfied) by the words of faith as with the richest of foods (Ps. 63:5, NIV), because 'man does not live on bread alone, but on every word that comes from the mouth of God' (Matt. 4:4) (Thigpen, 2004:59). All men are foolish and futile until they are born again and made 'wise for salvation' (2 Tim. 3:15). This process from foolishness to wisdom which start at salvation is a process that continues as the Christian fills his mind with the truth and discards wrongful thinking. It is not just filling one's mind with Biblical facts. Biblical facts will teach one more about God, but that is not *knowing God*. Letting the Word dwell richly in you requires faith. As a Christian reads or listens to the Word of God the Holy Spirit will give one inner understanding that the Bible calls revelation (Eph. 1:17-18). If one prays for the revelation of the Holy Spirit every time one reads or listens to the Word of God, one's garden of the mind will surely be planted and it will flourish (Wallis, 1987:360; cf.

Thigpen, 2004:60). Indeed then the Christian will be like a well-watered garden (Is. 58:11).

3.5.3 The creative process: visualise, prayerise, and finally actualise

Another popular Christian author who wrote extensively about the power of positive thinking, Noman Vincent Peale (1994:224-230) has a comprehensive method in his approach which entails the following steps:

Peale (1994:220,224) says that to change your circumstances, you need to start thinking differently. You should not passively accept unsatisfactory circumstances, but form a picture in your mind of circumstances as they should be. You should hold onto this picture of you and develop it firmly into all details, believe in it, pray about it, work at it and you will be able to actualize it according to that mental image emphasized in your positive thinking. Put your problem in God's hands. In your thoughts rise above the problem, so that you look down at it, not up at it (Peale, 1994:227). Test it according to God's will, meaning that you do not try to get success from something that is wrong from the very beginning. Be sure that it is right morally, ethically and spiritually. If your thinking is wrong in essence it will be wrong in the result. Make sure it is right, then hold up God's name and visualize a great result. Fill your mind with thoughts of prosperity, achievement and of attainment. Never entertain a thought of failure. If a negative thought of defeat comes into your mind, it can be expelled by increasing the positive affirmation. Matt. 21:22(NIV) says "If you believe, you will receive whatever you ask for in prayer." Peale (1994:229) says that this Scripture means that when a Christian prays for something, he should at the same time visualise what he prays for. He should believe that if it is God's will and is worth while, not selfishly sought after, but for human good, that it is at that moment given to him.

Peale suggests that one should affirm out loud, "God is now giving me success. He is now giving me attainment" (Peale, 1994:230). The mental vision which you create and hold continuously before you in consciousness will be fulfilled if you continue to affirm it in your thoughts and if you work diligently and effectively (Peale, 1994:230).

Peale as important popular Christian author has been influencing the way people think and how mind renewal works since his book appeared in 1953.

3.6 FURTHER THOUGHTS ON CHANGE

- **Change is inevitable**

"We change to come into this world, we change to go out of it, and we change every moment in between. That knowledge is the saving grace we have as human beings." (Medved, 1998:23-24) "A great Rabbi who was a teacher said that every day that he looked in the mirror and saw more grey hairs in his beard and on his head was an occasion for thanking God. He believed God set the world up to remind us of that principle of change. You cannot remain static. Time is fleeting; change is a given." (Medved, 1998:21) Most importantly, when you are a Christian you need to change - in your thinking, acting, attitudes and emotions - more and more into the image of Christ. Change which starts with the renewal of the mind, is inevitable for the Christian, not only physically but also spiritually and in all other aspects of life (cf. Eph. 4:17).

- **True change will always show gratitude towards God**

True change is accomplished in the life of the Christian through the renewing of his mind and will always result in gratitude towards God. Gratitude to God is a core concept in Christian theology and in Christian ethical life (Emmons & Kneezel, 2005:147). Ingratitude, which is the failure to acknowledge God as Lord of all and to worship him, is a profound spiritual failure and seen as the root of all sin (Luther, 1959; cf. Emmons & Kneezel, 2005:141). In Paul's writings there is a strong link between the awareness of grace and the resulting experience of gratitude. Thus, a theology of grace which emphasises the unmerited favour of God will always result in ethic, with the basic motive as gratitude (cf. also Kempis, 2004:187). When false value is placed on self-sufficiency and individualism, it results in gratitude is undesirable (cf. Emmons & Kneezel, 2005:147).

- **Change in the Christian life is progressive**

Since the day of rebirth the Christian's mind is in a constant process of renewal which leads to change. This is a lifelong process (Campbell-Lane, 2003:211). We move from change in our conscious direction (conversion and dedication to the Lord) to change in our approach to relationships to change in the direction of our very being. (This requires recognition that we see ourselves as weakened men and damaged women (Crabb, 1992:202). Thigpen (2003:64) describes it like this: "The more clearly we see God, the more intimately we *know* Him, and the more

passionately we *love* Him, the more completely we will be changed into His likeness.” (cf. also 2 Cor. 3:18; 1 John. 3:2) It is thus clear that the Christian will change progressively more and more into the likeness of Christ until the day he dies and will be made perfect – the stage of glorification – at the day of resurrection when Christ comes again.

3.7 SUMMARY

In this article the position of so-called popular Christian authors on mind renewal has been discussed. Change/transformation takes time and is only possible through the grace of God. It was further indicated that the foundation of all three stages of Christian transformation is 'grace'. Justification is through operative grace (i.e. unmerited favour) and the Holy Spirit works the process of sanctification in their lives, through cooperative Grace which is God's divine assistance to the Christian. According to the so-called Christian authors there is indeed a battle going on in people's minds over the thoughts of people and the enemy is the Devil. It has been shown that the goal of mind renewal is a transformed life. It was also shown that actions are a result of one's thought life and even one's emotions are influenced by one's thoughts. Enduring change does not come from only breaking bad thoughts/habits but from replacing them with God's thoughts/way of doing things. In conclusion it has been shown that change in the life of the Christian is compulsory, inevitable and progressive.

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CHAPTER 4

Meta-theoretical perspectives of mind renewal and change

Abstract

In this article dealing with the meta-theory, it will be shown how change is approached and implemented in other disciplines than Theology. In Practical Theology it is always important not only to take cognizance of the basis theory as part of theology but also of related disciplines, called meta-theory, hence the interest in what these disciplines had produced on change. Insights will therefore be drawn from a variety of disciplines, among other Neurology, Cognitive Psychology and Change Management or Organisation Development (OD). Change in both the individual and an organisation will be researched as well as the working of the human brain and will. Change as a result of mind renewal will be discussed at length. Good thinking by way of renewal of the mind in order to ensure positive change in man's soul and body, but also to ensure positive change in an organisation, has been highlighted through-out the article and certain practices are proposed.

4.1 INTRODUCTION

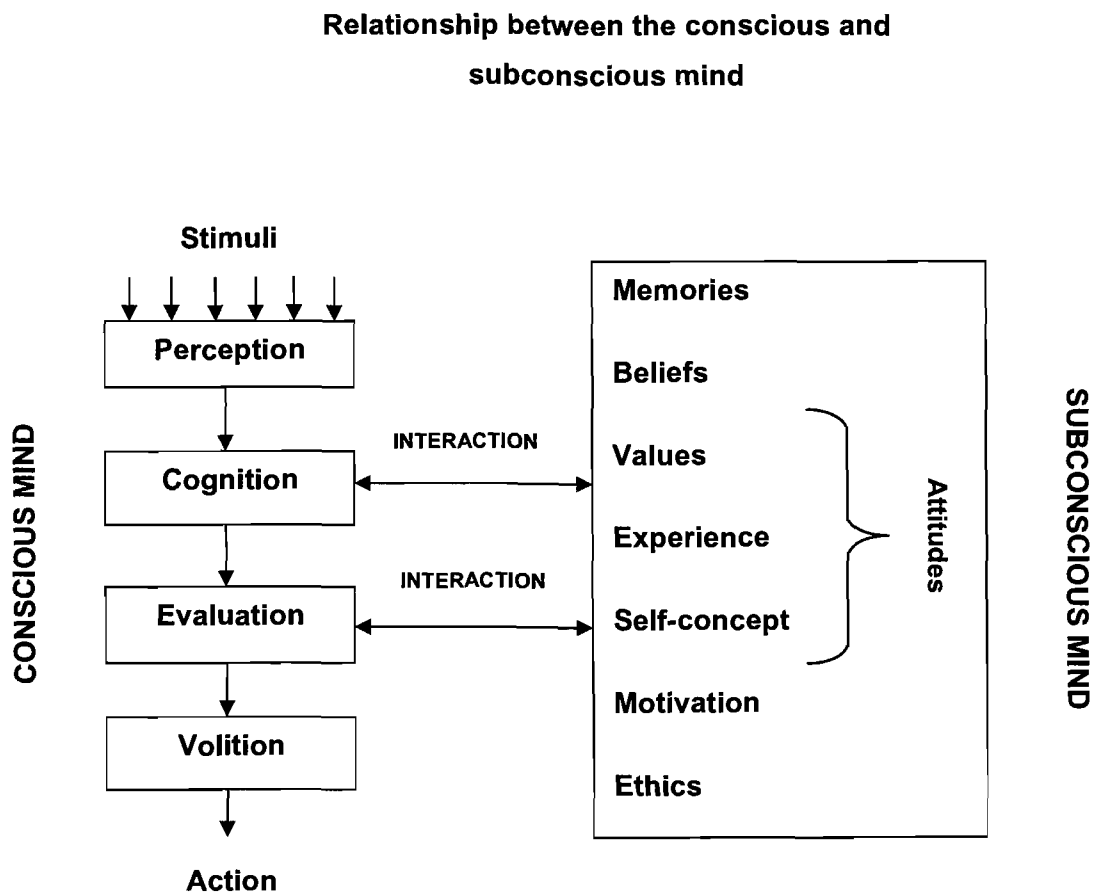
In this article the subject of the working of the human brain and mind will be discussed as a way of implementing *mind renewal* in an effective way in order to promote change. A further objective of this article is to establish a meta-theory in which will be shown how *change* is approached and implemented in other disciplines than theology. The issue and importance of change in order to reach peak performance and success, either in an organisation or an individual will be explored. Proper thinking (renewal of the mind) in order to ensure positive change will be highlighted through-out the article. A summary of the content of this article will be given. In Practical Theology it is important not only to take cognizance of the basis theory as part of theology, (cf. Heyns and Pieterse, 1990:10; cf. Grosskopf and Lotter, 2003:13) but also of related disciplines (De Wet, 2006:64), called meta-theory. In this article insights will be drawn from a variety of disciplines, among which Neurology, Cognitive Psychology and Change Management or Organisation Development (OD).

4.2 THE HUMAN MIND

Campbell-Lane and Lotter (2005:109) state that the knowledge of brain-mind issues and brain processes are important for mind renewal because it is an aspect that influences inner change and knowledge of this kind can contribute to the field of Biblical counselling. In this part of the article information will be provided on a variety of related topics to *the human mind* in order to understand what it entails when the term "mind renewing" is used. In a nutshell a discussion of the human mind and the functioning of the conscious and subconscious mind, importance of a good attitude, right- and left brain preferences, importance of good thinking, thinking patterns and models will be given.

4.2.1 Conscious and Subconscious Mind

The diagram below is an adapted representation of the human mind and how it functions (Mitchell, 1991:19; cf. also Neethling, 2001:17-18).



The human mind consists of two main parts, i.e. the conscious mind and the subconscious mind; Castaneda calls them the first attention and second attention respectively (cf. DeLozier and Grinder, 1987:3).

In order to describe the function of the human mind the analogy of a computer will be used (cf. Mitchell, 1991:19). The conscious mind has four functions, namely perception, cognition, evaluation and volition. The conscious mind works exactly like a computer programmer; it gathers information and integrates or stores it in the database by way of these four functions. The database of the mind is the subconscious mind and it works in a similar way, it also stores information indiscriminately, meaning that it cannot distinguish between truth and fiction, fact and fantasy.

Once a person chooses to integrate a piece of information, it will take a concerted effort to change the program (cf. also DeLozier and Grinder, 1987:3). Repeated many times, first by others and later by the person himself, any single thought can become a habit of mind. This is what **attitudes** are (see diagram). It is important to note that **motivation** is located in the **subconscious mind** (Mitchell, 1991:20). One of the most well-known and often quoted theories on motivation is that of Abraham Maslow (cf. Neethling *et al.*, 2007:119). Maslow identified different "levels of need and postulated that a human being is motivated based on his central needs in a specific phase of his life" (Neethling *et al.*, 2007:119). ***It is in the subconscious mind that the 'want to' of any course of action is formed. Even if one has sufficient knowledge skills and even the 'ought to', one will not be successful if the 'want to' is missing or inadequate.*** Psychocybernetics as another development within Psychology states that just like an animal, which has instincts for success; humans too have success 'instincts'. However, those of humans are in the form of the goal-seeking mechanisms in their brains. Simply put, if man accurately creates a strong goal in his brain, he cannot help but accomplish it. Unfortunately, many people either do not focus on goals or focus on negative thoughts. In either case, they bring about the failure they dwell upon (Maltz & Kennedy, 2007). ***The impact of the conscious mind and the subconscious mind in the decision-making process can be put in quantifiable terms as follows: the conscious***

mind contributes 10% of the force to any decision, and the subconscious mind 90%! (Mitchell, 1991:20). In order to succeed in mind renewal it is important to have the right attitude, as attitudes are in the subconscious mind, which determines 90% of every decision that is made. In order to change your attitudes you have to start by changing your thoughts (Maxwell, 2005a:48). Mind renewal is thus of ultimate importance in order to make right decisions which will lead to success in life. Maxwell (2005a:39-41), says that it is possible to have **success** without a **good attitude**, but one's attitude will determine how much one enjoys success. People with bad attitudes do not usually get very far, even if they do it is with a lot of effort and if they are successful, they are miserable and unhappy. The other side is also true. Barely average people can achieve a lot with a great attitude. Dennis Waitley observed that ***the winner's edge is all in attitude*** (cf. Maxwell, 2005a:41). The remark of James emphasises the ultimate importance of a good attitude: "The greatest discovery of every generation is that a human being can alter his life by altering his attitudes of mind." (cf. Neethling, 2001:117)

4.2.2 Left brain- and Right brain preferences

Roger Sperry, a neuroscientist and psychologist, received the Nobel prize in 1981 for his pioneer work on the split brain theory (Springer and Deutsch, 1989:6; cf. Neethling and Rutherford, 2001:41). This theory proposed that each person has a preference for using one part of his brain (either left or right brain) more than the other half (Neethling and Rutherford, 2001:46; cf. Strong, 2001:11). Neethling (1994:46) says there is just as much left brain as right brain dominant people (cf. also Vermeulen, 1999:109; Neethling and Rutherford, 2001:46). This preference influences a person's ability to solve problems, his physical and mental abilities, his approach to people as well as his personality characteristics cf. Neethling, 1994:41; Strong, 2001:11). According to Springer and Deutsch (1989:6) the traditional dualisms of intellect and intuition, the logical and mystic, as well as science and art, can be explained with reference to these two hemispheres.

The model of Epstein (1994:709-724), the **Cognitive-Experiential Self-Theory (CEST)**, is related to the theory of Roger Sperry. CEST propose two parallels according to which the human brain processes information. These systems are called the "experiential system" and the "rational system". The **"experiential**

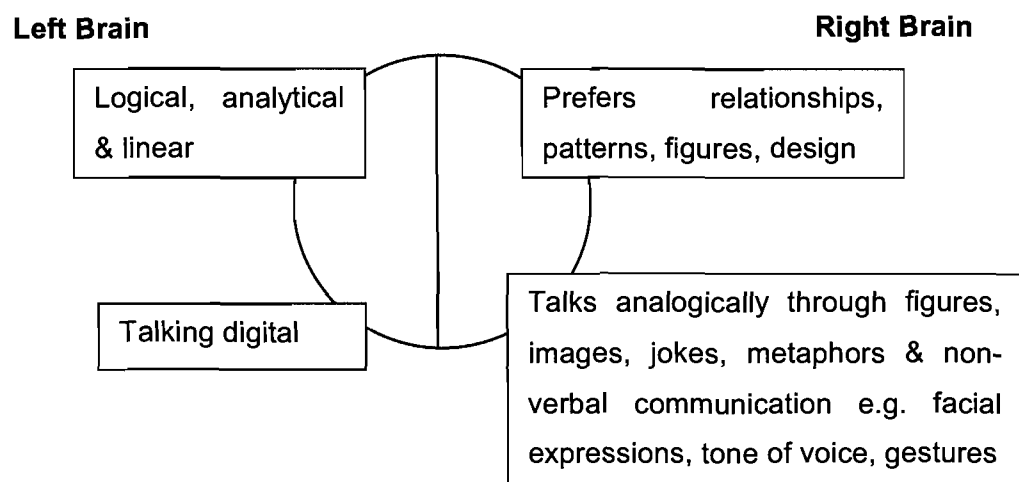
system” is holistically based on affectionate experiences and attends to associative relations. This system thus gathers information by using **examples and narratives**. The “experiential system” has been seen as the most primary, as well as the most primitive (Joseph, 1992:33; Strong, 2001:12). The “rational system” on the other hand is a totally different system which is more analytical and logical and it gathers information in an abstract way. This system does it by way of using symbols, words and numbers. **According to CEST the “experiential system” is the first system which is used when decisions are being made and when conduct should be determined** (Epstein, 1994:709-724; cf. Strong, 2001:12).

The art therapist, Maragaret Naumburg, also put emphasis on right brain functioning (which Epstein calls the “experiential system”) while gathering information.

She writes:

“The image-making power of the unconscious relates to man’s basic and primitive way of experiencing. His dreams and fantasies are originally released as pictures; translation of such images into graphic designs therefore becomes a more direct mode of expression than words. Deeper and more primitive than our intellectualized verbal communication is the demand of the unconscious which still speaks in images, and asks to be heard.” (cf. Braue, 1981:49; cf. also Strong, 2001:12).

It is thus clear that the two hemispheres talk different languages and represent different worlds. It can be schematically proposed as follows: (Vermeulen, 1999:110; cf. Strong, 2001:15).



The grey matter of the brain which represents intelligence can be found as follows in the brain. The left brain has more grey matter in proportion to that of the right brain. The grey matter in the left brain represents the amount of organised facts that the owner have already mastered, while the grey matter in the right brain can process a variety of visual, sensory and emotional information which can lead to intuition (Neethling, 1994:43-33; Vermeulen, 1999:107-108; Putter *et al.*, 1996:15; Strong, 2001:12-13). Putter *et al.* (1996:15) say that the right brain is also called the “art” – brain, while the left brain is called the “language” – brain. The cortex in the right brain which relates to the “visual” is bigger than the correspondent parts in the left brain (Lezak, 1995:58; Vermeulen, 1994:108; cf. also Strong, 2001:13). The spheres of the brain not only understand things differently; but they also poses different recollections which surface when reaction to experiences take place (Joseph, 1992:61). The right brain is not only dominant in the expression and experience of emotion, but it is also responsible for the “remembering” of the experiences in the memory. Thus the left brain is responsible for the “remembering” of language-related occurrences, and the right brain is responsible for the “remembering” and the recall of emotional experiences (Joseph, 1992:47; Vermeulen, 1994:55-56; Strong, 2001:15). According to Joseph (1992:47) the experience of emotion, especially negative emotion, as well as non-verbal communication reside mainly in the right hemisphere. Joseph (1992:61) also says that sometimes memories are started which are emotionally very traumatic. In such cases it is possible for the right brain to hide information from the left brain, by ways of differential organisation of the brain. The arts e.g. films (film therapy/video/DVD work) can play an important role in such cases where it helps the left brain to get hold of the long kept secret of the right brain (cf. Strong, 2001:15).

Although the two spheres of the brain interpret information differently, they can work together in harmony (Strong, 2001:15; Joseph, 1992:61). Joseph (1992:61) gives the example of one talking on the phone to demonstrate this harmonious working. When one recognises the voice of the person who is calling (right brain), remembers the name of the person (left brain), his face (right brain), when one has an appointment with him (left brain) and the realisation if one looks forward to the appointment (right brain) (cf. Strong, 2001:15).

The fact that the two brain spheres can work in harmony is of great value (Strong, 2001:15). Guillame also says it is important to understand the way the left and right brain process information, to know their preferences and to take both brains into

account in order to succeed in life (cf. Vermeulen, 1999:108; cf. also Strong, 2001:13). The most successful people are those who integrate their left brain (analytical methods) and their right brain (creative/art-orientated) in their approach to life. It is called **whole-brain approach thinking** (Neethling, 2001:44; Neethling and Rutherford, 2001:50 – 54; cf. Strong, 2001:2; cf. Clinebell, 1983:193; cf. Campbell-Lane and Lotter, 2005:114). It is thus of ultimate importance to take both halves of the brain into account when mind renewal is attempted in order to promote successful results.

4.3 THINKING INFLUENCES PHYSICAL HEALTH

Many articles and books appear about the influence one's thoughtlife has on one's behaviour patterns as well as the way one's body reacts (*inter alia* Maxwell, 2005a, 2005b, Robbins, 1992, Peale, 1992).

According to Ives (2003:62) the concept of mind-body health is nothing new. This subject even was the focus of 2002's World Health Report, titled *Mental Health: New Understanding New Hope*, which highlights the philosophy that while it is convenient to separate mental health from physical health for the purpose of discussion, it's a *fiction* created by language (Ives, 2003:64). "Most of us were brought up to believe that disease is the result of nasty germs that attack our bodies from the outside. And it is partly true. But as it turns out, disease is just as likely to be produced inside our bodies, when paranoid thoughts turn into toxins – we can literally poison ourselves." (Ives, 2003:62) Anxiety and depression can initiate a surge of destructive changes in endocrine (hormonal secretions) and immune functioning, and create increased susceptibility to a range of physical illnesses. When you are stressed you can be more susceptible to a common cold, or wound healing could be delayed (Ives, 2003:64; cf. Field, 2001:60).

It is not surprising that one's thoughtlife directly influences one's health. The reason for this is that man is interpreted as a holistic union, which is not divided in separate parts of spirit, soul and body (trichotomy), *without the one part influencing the other, but man is understood as a whole* – the outer person being an expression of the inner person (cf. also Childs, 1993:581; Crabb, 1987:134; Field, 2001:59; Joubert, 2005:33). Thus the right thoughts will indeed help to produce a healthy body!

4.4 NECESSITY OF PROPER THINKING

Collins (2006) emphasises the importance of the ***change of wrong thought patterns to proper thinking*** when he says that all of us have “mental models” – which are the beliefs, values, and worldviews that guide behaviour, and that ***sometimes it involves challenging these models, helping individuals and organisations change outmoded ways of thinking.*** John Maxwell (2005b:24-25), world-renowned motivational speaker and Christian leadership trainer, describes why thinking should change. “Good thinking can do many things for you: generate revenue, solve problems, and create opportunities. It can take you to a whole new level – ***personally*** and ***professionally***. It really can change your life.” (cf. Robbins, 1992:309).

4.5 CHANGE

Change is a much discussed subject in many disciplines, but very difficult to define. Overall people are resistant to change – most of them actually hate it. People love familiarity and patterns, they cling to them. Although change is inevitable, man naturally does not like change, but it does not mean that one should be controlled by this dislike.

Schmidt (1997:88) explains reactions to change like follows: “Change can be a force to be feared or an opportunity to be seized.” Managing change can sometimes feel like moving a mountain, but it can also be rewarding, particularly when you start seeing results (Welch and Welch, 2005:133-134; Jaffe and Scott, 1999:8; Canfield, 2005:226). One has to condition one’s nervous system to succeed not just once, but ***consistently*** (Robbins, 1992:112). In order to succeed in long-term change it is important that once one effects a change, one should reinforce it ***immediately*** (Andreas and Faulkner, 1998:22). To promote ***change*** in any person or organisation, important factors need to be taken into account, i.e.: effective management-leadership, a shared value system and sound work ethics (cf. Coetsee, 2002:2; van der Heever and Coetsee, 1998:33). Canfield *et al.* (2000:21) say that people who are rich in every sense of the word understand that life is a continuous learning experience and they learn to define their habits constantly. Collins (2006) states that change involve envisioning new possibilities and ***learning*** new skills as well as ***unlearning*** old thought patterns and behaviour. This is researched in Cognitive Psychology which will be discussed below.

4.6 COGNITIVE PSYCHOLOGY

Colman (2006:146) states that Cognitive Psychology is concerned with all forms of cognition, including attention, perception, learning, memory, thinking, problem-solving, decision-making and language. ***The changing of wrong thinking towards proper thinking in order to reach positive outcomes is of the ultimate importance.*** Hubble, *et al.* (2004:193) confirms it by saying "... it probably is the case that any therapeutic approach, running the gamut from psychodynamic to gestalt, probably inherently teaches and fosters the development of *clients' pathway thinking for the desired goals.*"

Under Cognitive Psychology the following will be addressed:

- Cognitive Therapy – The essence of this therapy and the importance of "thinking" in order to change will be indicated
- NLP (Neurolinguistic Programming) and NAC (Neuro-Associative Conditioning) – The essence of these therapies as well as the role of thinking to promote change in these disciplines will be discussed

4.6.1 Cognitive Therapy

David Burns (1999:xvii-xviii), world-known expert in the field of Cognitive Therapy, explains cognitive therapy briefly by stating that a cognition is a thought or a perception, therefore one's cognitions are the way one thinks about things at any moment. Thoughts create feelings therefore these thoughts have a huge impact on the way one feels. According to Mytton (2006:266) the way we think about our world and ourselves plays an important role in our emotions and behaviours. Events can contribute powerfully to your emotional problems but your beliefs and thoughts ultimately determine how you feel (Neenan and Dryden, 2002:2). Feelings are largely determined by one's attitude to an event - either past or present - and not by the event itself (Neenan and Dryden, 2002:2). "Becoming aware of negative thoughts and beliefs is important. They often occur automatically without our being aware of them. When we do notice them, we often view them as if they were a true reflection of reality." (Bond and Dryden, 2002:259) A cognitive therapist has three aims in dealing with the problem of a client. It involves a rapid and decisive transformation in the way you *think, feel* and *behave* (cf. Burns, 1999:61).

It is thus evident that thoughts and thinking patterns not only play an important role in Cognitive Therapy, but that the *essence of the therapy indeed is to help clients to change pathway thinking patterns in order to attain goals.*

4.6.2 NLP (Neurolinguistic Programming)

NLP (Neurolinguistic Programming) is also related to cognitive psychology. Andreas and Faulkner (1998:27) give the following descriptive definition of NLP: *Neuro* refers to one's nervous system, the mental pathways of one's five senses by which one sees, hears, feels, tastes and smells. *Linguistic* refers to one's ability to use language and how specific words and phrases mirror one's mental worlds. *Linguistic* also refers to "silent language", of postures, gestures and habits that reveal one's thinking styles, beliefs, and more. *Programming* is borrowed from computer science, to suggest that one's thoughts, feelings, and actions are simply habitual programs that can be changed by upgrading one's "mental software" (cf. also Cooper and Seal, 2006:330; cf. also Field, 2001:215). Thus the mind and thoughtlife also plays an important role in NLP.

4.6.3 NAC (Neuro-Associative Conditioning)

NAC (Neuro-Associative Conditioning) is closely related to NLP and uses a lot of its techniques (Robbins, 1992:111). NAC is a step-by-step process that can condition your nervous system to associate pleasure with those things you want to move toward continuously and pain with those things you need to avoid in order to succeed consistently in your life without constant effort or willpower (Robbins, 1992:112). Robbins (1992:112) says that it is the feelings that one has been conditioned to associate in one's nervous systems – one's neuro-associations – that determines one's emotions and behaviour. This process is about linking pain to the old behaviour and pleasure to the new behaviour. Robbins (1992:124-149) gives six steps in order to enforce the science of NAC in your life. Firstly, one must determine one's goal as well as what is preventing one from reaching it. The second step is to get leverage through associating massive pain to not changing immediately and massive pleasure to the experience of changing immediately. Thirdly one must interrupt the limiting pattern. In short, this implies simply to go on a "Mental Diet" – i.e. to take a set period of time and *take conscious control of all your thoughts. It is an opportunity to eliminate the negative and destructive patterns of thinking and feeling that inevitably come from living life in an emotionally reactionary and mentally undisciplined fashion.* The fourth step is to create a new, empowering alternative – i.e. to replace the old pattern with the new pattern. The fifth step is all about conditioning

the new pattern until it is consistent. The last step is to test this new pattern and make sure that it is going to work in the future. In order to apply this last step one need to imagine the same stimuli that used to trigger one's old emotion or behaviour and noting that one do feel certain that one's new empowering alternative is *automatic*; one will know that this new pattern will work in future.

It is clear that the re-conditioning of thoughts plays an integral part in NLP and NAC and without the renewal of thoughts it is impossible to get positive results in these therapies/sciences.

4.7 CHANGE MANAGEMENT/ORGANISATION DEVELOPMENT (OD)

The discipline Organisation Development will now be discussed as well as the role of change and the prerequisites for change in this discipline. Harvey and Brown (1996:3) describe Organisation Development as an emerging discipline aimed at improving the effectiveness of the organisation and its members by means of a systematic change programme. Successful change management not only consists of seizing the opportunity and effectively planning and implementing change but it also means to "manage reactions to change" (cf. Coetsee, 1999:201; Jick, 1993:5).

Under Change Management/Organisation Development (OD) the following will be addressed:

- The importance and creation of a *motivating climate* - in order to reach change/transformation in an organisation – will receive attention.
- Implementing change in an Organisation: *The Practices*

4.7.1 Importance of a motivating climate in order to promote change

Robbins (1992:124) states the importance of motivation in order to change when he says: "But change is usually not a question of capability, it's almost always a question of motivation." According to Coetsee (2002:2) the key to unlock, improve and enhance employee motivation, commitment and to attain peak performance in an organisation, is the manager and supervisor's contribution to the ***creation of a motivating climate***. "A motivating climate can be defined as an inspirational environment in which people align themselves with and make a commitment to achieve the vision of the company" (Coetsee, 2002:24). In order to achieve the vision, *change/transformation* is necessary and a motivational climate is of the

ultimate importance to cultivate change. As Welch and Welch (2005:133) put it: "Change is an absolutely critical part of business."

4.7.1.1 Prerequisites for a motivating climate in order to change:

- **Effective management leadership** – people able to lead while focused on a vision, aligning and obtaining individuals' and teams' commitment to the vision
- **A shared value system** - commitment to a set of principles guiding and directing work behaviour (cf. also Welch and Welch, 2005:14, Eloff, *et al.*, 1993:52).
- **Sound work ethics** - enthusiasm and commitment to work effectively, and with honesty and integrity (Coetsee, 2002:24).

4.7.1.1.1 First prerequisite for a motivating climate: Effective leadership

Sharma (2006:46) accentuates the importance of leadership in an organisation when he says: "The ultimate competitive advantage of your enterprise comes down to a single imperative – your ability to grow and develop leaders faster than your completion." Coetsee (1999:204) says that the ability to manage change effectively is widely regarded as a crucial skill of a modern leader and manager (cf. also Dyer, 1997:32; Goodstein, 1997:36). "According to Coetsee (2002:54) the creation of a motivating climate is impossible without the guidance and input of effective leadership (cf. Senge, *et al.*, 1999:163). A good leader is more than an ordinary manager – he is a *combination* of managing and leadership. This position has to do with two aspects, i.e. the *character of the person* and *what the person can do and how effectively he does it*. The whole nature of leadership is changing, since people don't want to be managed and controlled as before. They prefer to be led, facilitated, supported and mentored by example (Wind and Main, 1999:108; Boon, 1996:68).

Although the way of leadership is changing, some basic principles of leadership will never change (Wind and Main, 1999:108). Coetsee (2002:57) states that the success style of leadership operates when equal emphasis is put on both performance and satisfaction, i.e. employees are held responsible for results of performance, without neglecting employee satisfaction (interest in their well-being as well as job satisfaction) (cf. also Wind and Main, 1999:99). In order to sketch a picture of a good leader, some of the characteristics of a good leader are given below.

Real leadership is a *function, a task, a service – not a position* (Sanborn, 2006:18; Coetsee, 2002:61). A real leader almost always acts from a sense of opportunity, not obligation – he *doesn't have to lead, he wants to lead* (Sanborn, 2006:29). A good leader enjoys his work, loves celebrating achievements and also creates an atmosphere of job-satisfaction for his followers (Sharma, 2006:102; Welch & Welch, 2005:78-79). Leadership begins on the extra mile – doing more than what is expected, says Sharma (2006:20-21). Another characteristic of a great leader is that he generates energy in others because he is committed to the vision and excited to see it realised (cf. Wind & Main, 1999:96; Welch & Welch, 2005:207). A great leader creates and has motivating visions and goals, and shares them with followers (cf. Boon, 1996:69; Wind & Main, 1999:100; Welch & Welch, 2005:16). He makes sure that his followers not only understand and see the vision, but that it is the essence of there being (Welch & Welch, 2005:63; cf. Jaffe & Scott, 1999:34; Coetsee, 2002:61). As a great leader communicates the vision and shares his dreams, he exposes hopes and emotions, or weaknesses and that means that he can be hurt. He may be challenged and face failure, but all of this goes hand in hand with great leadership. One may say: "Leadership is vulnerability" (Boon, 1996:69; cf. also Allen, 2006).

A good leader's role is *to facilitate not to control* (cf. Boon, 1996:68; Avolio & Luthans, 2006:242). As Maxwell (2007) says: "Someone who leads by coercion or manipulation isn't a healthy leader." He empowers his followers – his aim is to get them to say, "We did it ourselves" (Coetsee, 2002:61; cf. Boon, 1996:70). A true leader provides appropriate recognition for the contribution made by each follower (Avolio & Luthans, 2006:243). Another characteristic of a good leader is that he has a teachable spirit and stimulates growth and development of others (cf. Welch & Welch, 2005:63, 77). Welch & Welch (2005:61) state that being a good leader is all about growing *others*.

Although a lot more can be said on the characteristics of a good leader, there is a specific characteristic of great leadership that is very important for the purpose of this study, i.e. ***Great leaders tend to be great thinkers*** (Sanborn, 2006:32; cf. also North-West University, 2006:243-251). Sharma (2006:18) also stresses the importance of this matter when he says that making time to think is a superb strategy for success at leadership and in life. The fact that change starts with the transforming of one's mind - which means to develop right thinking patterns – emphasises the importance of this characteristic of a great leader (cf. also Maxwell, 2005b:3).

4.7.1.1.2 Second prerequisite for a motivating climate: Shared value system

Values are extremely important in order to promote successful change (Coetsee, 2002:79; cf. also Wind & Main, 1999:103-105; Eloff, *et al.*, 1993:48; cf. also Maxwell, 2005a:24). As Robbins (1992:342) states: "Those who know their values and live by them become the leaders of our society."

Important values for promoting change especially in an organisational environment are given below: Employee involvement/participation will produce much better results than a structure of top-down management where management makes all the decisions (cf. Welch & Welch, 2005:18, 53-57, Eloff, *et al.*, 1993:51). An environment where value-driven, challenging motivating work is valued higher than rules and regulations, will pay off good results – i.e. a flexible structure instead of a hierarchical will be more productive (cf. Eloff, *et al.*, 1993:51; Coetsee, 2002:79). A milieu where employees are responsible for improving work methods, where they are allowed to innovate, instead of being controlled by a manager all the time, is ideal (cf. Jaffe & Scott, 1999:192). Cherrington (1994) stresses the importance of clear communication in regard to productivity and the value of quality craftsmanship in order to reach success (cf. Coetsee, 2002:87). The rewarding and celebrating of the performance and innovation of employees instead of only rewarding job performance will help create an ideal atmosphere for change and will motivate employees for change and continually growing and developing skills (cf. Welch & Welch, 2005:79; Cherrington, 1994 cf. Coetsee, 2002:87). Employees managed by empowerment and recognition instead of power and fear will perform much better in a situation of change. According to Lockerbie (1986:4): "The way one thinks, speaks of the system of **values** that informs one's thinking, it is the value point from which his thinking obtains its perspective, the platform on which a person stands; in short, 'how we think' derives from one's *Weltanschauung*, his world and life view."

From the values above it is clear that leadership instead of management is crucial in creating a motivating atmosphere for change in the workplace.

4.7.1.1.3 Third prerequisite for a motivating climate: Sound work ethics

As sound work ethics is closely related to and integrated in the "*shared values section*" above, it will not be further discussed in this article.

4.7.2 Change in an organisation

Most companies today are in a constant state of change. They have to be if they want to stay in the game, let alone *win* (Welch & Welch, 2005:134). Harvey & Brown (1996:153) state that organisations are being forced to change radically and reinvent their processes, because they are faced with continuing economic pressures and increasing competition. Key role players in driving companies to change are the markets, the technology, the demands of employees, customers and citizens (Wind & Main, 1999:2). In order for a business to be really successful and to have a huge competitive advantage over other companies it is important that it succeeds at change (Jaffe & Scott, 1999:1). Van der Heever & Coetsee (1998:30) describe *organisational effectiveness* as a construct that can be inferred from the results of observable phenomena such as efficiency, goal achievement, organisational health, growth and other organisational characteristics. It is thus clear that in order to obtain organisational effectiveness, change is necessary and inevitable. Eloff *et al.* (1993:2) say that the management of the change process, both internally and externally, is not an extra-curriculum activity, but it is a part of the core mission of any business. According to Jaffe & Scott (1999:1) the key task of organisations today is that they get people to understand, become involved and committed to change.

4.7.2.1 Implementing change in an Organisation: The practices

There is a variety of different models and processes to implement change in an organisation. Jack Welch, ex-chairman and chief executive officer of General Electric, gives the following four practices in order to implement change successfully in an organisation (Welch & Welch, 2005:134-135). These practices will be mentioned shortly and more fully discussed later on.

- Change should have a purpose or goal.
- Hire and promote only change agents and go-getters.
- Remove the resisters of change.
- Investigate capitalisation on high maintenance & high risk projects.

If the leaders of an organisation implement these practices with passion and reward, everyone else will eventually buy into it and change will become business as usual – the norm - and *mountains will move* and it is not as earth-shattering as it is made out to be (Welch & Welch, 2005:135).

4.7.2.1.1 Change should have a purpose or goal.

Jaffe & Scott (1999:3) say the whole organisation needs to learn why they have to change and the reason for the changes that are being set in motion (cf. Eloff, *et al.*, 1993:48; van Tonder, 2004:218). Change for change's sake is stupid and enervating. Welch & Welch (2005:135) say that it is a disaster when companies take all the hype about change literally and try every new management idea. Too much different change initiatives make work feel very frantic and disorganised for employees and nothing meaningful is accomplished. Change should be a relatively orderly process (Welch & Welch, 2005:135; cf. van Tonder, 2004:5).

4.7.2.1.2 Hire and promote only change agents (pioneers of change) and go-getters.

According to Welch & Welch (2005:139) real change agents comprise less than 10 percent of all business people (also cf. Jaffe & Scott, 1999:4). Real change agents have courage – certain fearlessness about the unknown. About 70 – 80 % of the rest may not lead the charge, but once these people are convinced change is necessary they opt for it. The rest of the employees are resisters. In order to make change happen, companies must hire change agents on purpose (Welch & Welch, 2005:139; Jaffe & Scott, 1999:4). *Change agents (pioneers of change)* usually make themselves known. Typical characteristics of change agents are: high-energy, courageous, thick-skinned about risk, when they fail, they quickly recover from it and move on, not at all paranoid about the future, very often they invent change initiatives on their own or they ask to lead them (Welch & Welch, 2005:139, Eloff, *et al.*, 1993:53).

4.7.2.1.3 Remove the resisters of change.

This is the hardest part of implementing change in an organisation. There is a core of people that will not embrace change, no matter what the case. These people usually have to go even if they are doing their jobs quite well. Never keep a resister because of a specific skill set or because he has worked in the organisation for a long time. They are change killers and need to be fired (Welch & Welch, 2005:141-143; cf. Coetsee, 2007:19).

4.7.2.1.4 Investigate capitalization on high maintenance & high risk projects.

Most companies capitalise either on obvious opportunities or on new technologies, but to be a real change company, you also have to look bolder at 'projects' that need more attention and involve greater risk. Examples of these projects are: the Asian

financial crisis of 1997, Bankruptcies, since 9/11 an entirely new kind of security industry has emerged. Change means seizing *every* opportunity, even the ones wrought by adversity (Welch & Welch, 2005:143-145).

It is thus clear that change is of the utmost importance in Organisation Development, in order to stay competitive. It is further clear that a climate of motivation promotes change. A good leader who is a good thinker is of great value in organisation development. Good values and ethics are also prerequisites of change. Values, motivation and ethics are all situated in the subconscious mind, which contributes 90% to the decisions – making in this case the decision to replace old/wrong thinking with new/right thinking in order to bring about change in an organisation. Without doubt it will be impossible to import change into an organisation successfully without these components.

4.8 SUMMARY

In this article insights have been drawn from a variety of disciplines, among which Neurology, Cognitive Psychology & Change Management/Organisation Development (OD). Information has been provided in order to understand the working of the human mind and brain in order to know how to implement mind renewal successful. The roles of the subconscious mind in decision making, as well as the importance of whole brain counselling have been stressed. A meta-theory has been established in which has been shown how change is discussed and implemented in disciplines other than theology (Cognitive Psychology and Change Management/Organisation Development). The importance of change in order to reach peak performance/success, either in an organisation or an individual has been emphasised. Good thinking (renewal of the mind) in order to ensure positive change in man's soul and body, but also to ensure positive change in an organisation, has been highlighted through-out the article.

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CHAPTER 5

“Change” as a Practical Theological endeavour: an exploratory empirical research

Abstract

In this article a theoretical framework of empirical research is given and explained why qualitative research was chosen as the method of approach. Five case studies were conducted by way of interviews and some data collected regarding “change” in people’s lives. This was done in order to investigate what their perceptions, feelings and other attitudes were, why and how they changed, accepted change and reacted to change in their lives. Important data was gathered from each case study which could shed new light on “change” and people’s reaction to it. After the discussion of each case study, a summary is given of the research results followed by conclusions and the researcher’s own interpretation of the gathered data.

5.1 INTRODUCTION

This article will be divided into two parts. Firstly, theoretical considerations will be given regarding an empirical study and the method that has been used in this specific study. The specific characteristics of the qualitative research method that will be integrated in this specific research will be highlighted and explained further. Secondly, the five case studies which were conducted in order to glean the data required for this investigation will be discussed. Important facts will be derived from each case study. Finally a summary will be given on major facts that have been proved through the interpretation of data gathered from the case studies by way of the qualitative research method.

5.2 THEORETICAL CONSIDERATIONS: PRACTICAL THEOLOGY

In Germany the term “Praktische Theologie” is used, while the term “Practical Theology” is used more and more to replace the term “Pastoral Theology” in the United States (Heitink, 1999:7; cf. Strong, 2001:4). According to Müller (1996:5) Practical theology is a systematically structured, continuing hermeneutical process, which aims to *enlighten* and *renew* the human actions which relate to the *Christian faith community* (cf. Strong, 2001:4). Practical theology is concerned with the heartbeat of the church, and it *investigates* both what is happening in the congregation, and the activities of people both in the church and in the community. Although Practical theology is not responsible for these activities, it is indeed this

discipline's responsibility to *mentor critically* the praxis of the activities of the church – within the four walls of the church building or out in the marketplace (cf. Schoeman, 2005:133; Heyns & Pieterse, 1990:13). It is thus important to understand the 'theory' and 'praxis' of practical theology in order to understand and utilise this discipline in order to enlighten, renew, investigate and critically mentor the praxis of the community of Christian believers.

The method of Heitink (1999:5-9) will be used in this article. It includes both the 'theory' and 'praxis' of practical theology and can be summarized as follows: "*Practical theology* as a theory of action is the *empirically oriented theological theory* of the mediation of the Christian faith in the praxis of modern society" (Heitink, 1999:7; cf. Strong, 2001:7). Heitink (1999:7) indicates that *Practical theology* not only refers to the practical side of theology, but that it aims to play a part in the development of theological theory in general. In the method of Heitink the phrase *empirically oriented theological theory* shows that empirical data is taken seriously and that it is kept in mind as the point of departure when theory is developed.

One can only understand the "praxis" in the method of Heitink when a distinction is made between two different concepts, which both include "praxis". These concepts are "*the mediation of the Christian faith*" (Praxis 1) and "*the praxis of modern society*" (Praxis 2). "*The mediation of the Christian faith*" (Praxis 1) is about the heart of the Christian belief: "The coming of Christ to the world." Practically the heart of the Christian belief concerns itself with the fact that God's actions will be carried out through His use of the actions of people in order to demonstrate it practically (Heitink, 1999:8; cf. Strong, 2001:8). "*The praxis of modern society*" (Praxis 2) can be described as a place where individuals and groups, motivated by their own personal ideals and driven by a variety of interests, make specific choices and pursue specific goals. Thus the word "praxis" does not only refer to the practical, but also to the theoretical as it also implies values, norms and interests. The word "*in*" refers to the close relation which exists between Praxis 1 and Praxis 2. Praxis 1 can never be separated from the context of Praxis 2. Thus the horizon of practical theology is not the church, but the community (Heitink, 1999:9; Strong, 2001:8).

5.3 RESEARCH

5.3.1 The Purpose of Research

Behr (1988:4) says that the purpose of research is to extend knowledge, or to learn more about a certain subject or matter (cf. Schoeman, 2005:134). Professional

research is a scientific endeavour traditionally aimed at addressing problems that arise in the practice of a human service profession, and it is assumed that the development of scientific theory within a profession must result in better service to its clientele (De Vos *et al.*, 2002:47; cf. also Schoeman, 2005:135).

5.3.2 Research Methods

Two well-known and recognised approaches in research can be distinguished at present, they are the *qualitative research method* and the *quantitative research method* (Olivier, 2006:86; Schoeman, 2005:137; Theron, 2004:80).

These two methods differ vastly from each other and the differences can be diagrammed as follows (Schoeman, 2005:139).

Quantitative and Qualitative Research Compared	
Quantitative Approach	Qualitative Approach
Epistemological roots in positivism	Epistemological roots in phenomenology
Purpose is to test predictive and cause-effect hypothesis about social reality	Purpose is to construct detailed descriptions of social reality
Methods utilise deductive logic	Methods utilise inductive logic
Suitable for a study of phenomena that are conceptually and theoretically well developed; seeks to control phenomena	Suitable for a study of a relatively unknown terrain; seeks to understand phenomena
Concepts are converted into operational definitions; results appear in numeric form and are eventually reported in statistical language	Participants' natural language is used in order to come to a genuine understanding of their world

The research design is standardised according to a fixed procedure and can be replicated	The research design is flexible and unique and evolves throughout the research process; there are no fixed steps that should be followed and the design cannot be exactly replicated
Data are obtained systematically and in a standardised manner	Data sources are determined by the information density of settings and types of observations and modified to enrich understanding
The unit of analysis is variables that are atomistic (i.e. elements that form part of the whole)	The unit of analysis is holistic, concentrating on the relationships between elements, contexts, etc.; the whole is always more than the sum of the parts

The qualitative research method will be used in this research.

5.3.2.1 Qualitative Research

Qualitative implies an emphasis on the qualities, processes and significant possibilities which are not experimentally investigated or measured in terms of quantity, amount, intensity or frequency, *but* qualitative research rather emphasises the socially constructed nature of reality, the intimate relationship between researcher and participator, research and the context of research (Denzin & Lincoln, 2003:13; cf. Steyn & Lotter, 2006:106). Neuman & Kruger (2003:157) indicate that qualitative research is one of interpretation where researchers discuss cases in their social context and develop grounded theories that emphasise tracing the process and sequence of events in specific settings (cf. also Schoeman, 2005:141). According to the view of Ragin (1994:120) qualitative methods are of a more descriptive nature and holistic, while aspects of the matter are handled in the light of the overall scenario (cf. Steyn & Lotter, 2006:106).

The goal of qualitative research is usually to get to the *original* and *truthful* understanding of the experiences of people. The belief is that the best way to reach this goal is to use open questions, e.g. Tell me your story; How did you change? (Silverman, 2001:13; cf. Steyn & Lotter, 2006:106). According to Gaskell (2000:39-41) qualitative research is not about counting the opinions of people, but to investigate a variety of opinions and different reproductions of a matter. He says the goal of qualitative research is to help the researcher to understand the world of the participator. Steyn & Lotter (2006:107) show that qualitative research developed out of elementary research techniques with a specific goal to reach, and that is to determine the standpoints of common people. Qualitative research opens up new fields of research, brings new perspectives to the table, is preliminary in nature and does not work with absolute knowledge and certainties. Silverman (2001:112) is of the opinion that it is not necessary to handle information that is obtained by means of an interview either as false or true, but rather as renderings of perspectives about a subject, or different sentiments about any subject under discussion. It exposes us to a *repertoire* of narratives that become available about a certain affair, which has been determined contextually.

This type of research fits in perfectly in the Post-modern mind frame and understands the truth that the opinion of each individual counts and is valuable. Joubert (1992:171) says that ***qualitative research has shown that what people think is just as important as what they do***, that actions never can be understood without insight into the motivations behind it and the situation in which it took place. In qualitative research great emphasis is placed on *authenticity* and it therefore ignores the fact that prejudices might be present.

Steyn and Lotter (2006:107-108) state that qualitative research has four distinctive features, which are:

- It draws a connection between significance and action.
- Meaningful actions are studies within the most natural context possible.
- The fixed point is that the researcher interprets the role of the “interpretive subject” (cf. also Jensen, 2002:236)
- Participators are “active sense-making subjects”, i.e. because how the world or experience is described, is part of the world that is described and how

participators create meaning, is therefore extremely important (cf. also Silverman, 2001:96).

Qualitative research in itself has many diverse fields (Schoeman, 2005:141). The fields that will be integrated in the method of qualitative research in this article will now be discussed.

- *Descriptive research* which is similar to exploratory research, but differs from it in the sense that descriptive research presents a picture of the specific details of a situation, social setting or relationship and focuses on 'how' and 'why' questions (Fouche, 2002:109-112).
- *Exploratory research* which is conducted to gain insight into a situation, phenomenon, community or individual. The need for such a study could arise out of a lack of basic information on a new area of interest (Fouche, 2002:109-112).
- *Case studies* that focus on the phenomenon that has identifiable boundaries (Henning, 2004:40-49).
- *Discourse and narrative analysis* that studies how the discourse or narrative was made and how it is maintained as a structural device to format and direct meaning (Henning, 2004:40-49).
- *Qualitative evaluation* that differs from general qualitative research in that the theories of assessment and evaluation come into play (Henning, 2004:40-49).
- *Content analysis* is a technique for gathering and analysing the content of text. The content can be words, phrases, sentences, paragraphs, pictures, symbols, or ideas. It can be done quantitatively as well as qualitatively, and computer programmes can be used to assist the researcher (O'Connor, 2005; cf. also Schoeman, 2005:144).

5.4 CASE STUDIES

Five case studies have been done by way of qualitative research for this article; through interviews. Olivier (2006:86) gives the following definition of an interview: "An interview is a conversation between two or more people where questions are asked to obtain information about the subject." In this research the unstructured face-to-face method of conducting interviews has been used (cf. Schurink, 1998:297-312; Scheurich, 1997:61-79; Neuman, 2000:344, 371-374). Silverman (2001:92)

defines an interview as the meeting between people with the purpose of developing a greater understanding of each other. The purpose of these case studies were three-fold: Firstly it was done in order to determine if the participants first had to *change* in their minds before change happened in their way of life, secondly its aim was to determine if the arts played a role in any of the case studies with regards to change and lastly the researcher wanted to determine if this change was permanent. Care was taken to ensure that not all participants had the same experiences of 'change'. Participants were randomly selected in order to incorporate different genders, ages and experiences in the research process. The process consisted of the approach of candidates; followed by making appointments which were conducted by way of interviews. No previously written material was given to participants and the same questions were asked to all five participants which were met individually once. Since all these participants had already gone through the process of change, the researcher did not deem it necessary to do follow-up counselling. Open-ended questions were used in order to ensure a variety of responses. The reports on the different case studies were written in narrative form and not as verbatim reports for the logical flow of the outcome.

Here are the questions that have been asked in all the interviews.

- In which way did you change?
- What motivated this/these change/s?
- When did you change? Specific moment?
- Did the arts play a role in the 'change process'? If the answer is YES, please explain.
- How long is it now since you have changed?
- Is this change permanent? Why would you say so?

5.4.1 Case Study 1

It was 2002, she – a dynamic Christian woman in her 30's – was on her way home. She had just enrolled for her PhD degree, and was full of ideas for the study, an approval and a bursary. She reached the four way crossing where she usually turns off to her home. That day she not only reached the four way crossing on the road but suddenly she also reached one in her mind. ***It was the moment change happened***

in her life. She knew that she did not and wants to forsake a fourteen year old dream, which was the desire to do a PhD on which she had already decided in her twelfth grade. She wanted to complete her PhD on her maiden name. It was a problem, she was married, unhappily, and she did not want to graduate on her current surname. She realized that she was losing herself as a person - whom she discovered 7 years ago through doing a Keirse course - she was becoming something her husband wanted her to be – somebody far from whom she really was. Her self-image was formed through his manipulations; she existed only through pleasing him. She was tired of being 30 kilograms overweight and unhealthy. ***She decided to divorce him, to face loneliness and decided to rediscover who she really was as a person but also who she was as a woman.*** She promised herself a full colour tattoo of one of her favourite animals, if she succeeds... something that her husband would never allow her to do. Thoughts on her life filled her mind one after the other and in the coming months the picture became clear to her...

The picture of her marriage became clear...

Her husband had married her for money, not out of love. She married him out of loneliness, as the only child of a well-to-do father, who had already died, and a psychopath mother with whom she did not have contact. It was not the respondent and her husband's love for each other that kept them together, but rather his manipulation of always making her afraid of being alone again, while he was enjoying her money.

The picture of her self-image became clear...

When she shared this dream of rediscovering who she was with her husband and her desire to be a beautiful woman after 30, he did not give her any support. She realised that she did not have an idea of how to dress or how to use make-up and that she was overweight. Being a woman was something vague for her, as she had never had a mother who was a role model. She visited a homeopath concerning an allergy; he looked her straight in the eye and said to her: "You're suffering from a bad case of abandonment." It shocked her into the realising of her state. She decided that she needed to love herself, if nobody was going to love her. The commandment in the Bible to love other people as you love yourself became a revelation to her. She realised that she would never be able to love other people dearly without loving herself as the person God made her to be.

The picture of loneliness became clear...

It dawned on her that although she was afraid in the beginning of their marriage of being alone – it was not the case anymore. This happened through a process that started long ago, of which she did not realise the outcome at the beginning... After being married for a while living in the town, it was her husband's words: "When a husband says we move, the wife starts to pack and that is the end of the discussion", that forced her to move back to her farm and to live in the house, where she grew up. His motivation was to get her removed from people, the next door neighbours being 5km away, in order to make her more afraid of being alone with the purpose to assure that she would never divorce him and that he would be able to continue his indulging life. The opposite happened. Being back in her home town, she regained her respect as millionaire's daughter and she rediscovered herself while living on her family farm. Slowly – without really realising it at first, until the day at the crossing - she started to rediscover herself and became more and more sure of whom she was and slowly the fear of being alone was not frightening anymore. The *decision* - of moving to the farm away from everybody else - which her husband hoped would uproot her as a person, was the same decision God used to plant her, i. e. it revived her self-image and understanding of who she really was - without him and her, at first, realising it.

The decisions were made in her mind, the pictures of her life became clear to her and she decided to take action to change them.

Her new self-awakening and assertiveness led to the final break-up of her marriage. Although sad, amidst confusion and pain, it allowed her to breathe and to continue this growth-into-self in the open.

Just before she got divorced she called three women, she hardly knew, and told them on the phone: "I'm going to divorce him." Immediately these women formed a network, which provided: care, support before she could ask for it, motivation, an absolute example of being a woman and how to survive. This network she describes as one of the indispensable factors that enabled her to survive in this difficult time. She also describes it as one of the most exciting schools of life. It helped her to grow from a pathetic woman who could not ask for help to the self-assertive and independent woman she is today (her own words). These three women focused on helping her with her practical skills for coping and survival.

She read the book "Women who run with the wolves" written by Clarissa Pincola Estes. It meant a tremendous lot to her. Especially the author's interpretation of the children's story *The Ugly Duckling* led her to make absolute peace with herself, her past, and her mistakes and helped her especially to embrace her future. Estes challenged her to a physical transformation... She changed and grew from boring and overweight into a colourful butterfly, experimenting with new hair colours and clothes – losing 30 kilograms in the process. She even went to a woman clothes store and asked them to help her and teach her to dress womanly – currently she was wearing men's track suits, as she did not know how to dress as she practically grew up without a mother as a role model.

One of the poems she wrote in this time of self-realisation is called *Handmaid in Africa* and speaks for itself.

Handmaid in Afrika

Ek het hierdie pël,
Sy noem haar ma Tinkerbell.
Sien, wat mamma mos nie weet,
Sal nooit nie haar hartjie breek.

Ons is gebore,
Ons is getoë
Om in die spore te volg
Van kaalvoetvroue oor 'n berg.

Ek's handmaid in Afrika
My kop met gouddraad gekroon
Wyl ek die donker kontinent bewoon,
En ek hoort hier.

Berg sal ek seker nooit klim.
Ek sing nie eens Hansie Slim.
My toonnaels is gekleur,
SP 15 sorg dat ek nie verweer.

Ek sit met drome in my kop,
En trane in my krop.

Die wêreld soek my nie,
Oor ek nie 'ja baas' roep nie?

Tye het verander, ek doen my eie ding
Maar die Calvyn-kultus
In my volk se binnekring
Wil my steeds in hul voetspore dwing.

Ek's handmaid in Afrika.
Gebore om Die Stem te sing,
Verder nie 'n woord te laat hoor,
Nog minder met talente te toor.

Ek't 'n doel om te dien,
Tyd dat iemand my sien,
Vir die vrou wat ek is –
Nie net die baas se mistress.

As she is now successful emotionally and intellectually, her new challenge is her physical body. What is she physically able to do? From being a fat and fearful creature to a woman who nowadays practices an Israeli combat-style which is not at all popular among women, is for sure a challenge. Although it is very hard and aggressive, she astonishes herself often with her skills and it also makes of her an emotionally stronger person, knowing that she can defend herself. Mastering this practice is for her symbolic of the growth that has happened on other levels in her life. It definitely proves that she is not afraid of being alone, physically or emotionally.

Today she embraces herself, she appreciates her talents and laughs at and improves on her faults. She pampers every stretch mark and wound that life leaves as it tells a story of victory!

Now she views her divorce as one of the best things that ever happened to her. Through this painful experience she got herself back. It was the biggest favour her ex-husband could do for her, i.e. Trying to force her into somebody she was not.

Her gratefulness towards him can be described through the words of the song *You Made Me Find Myself* of Leann Rimes.

You Made Me Find Myself

Bet you thought my world
was over

Bet you thought I'd crash
and burn

You thought I'd never
pick myself up off the floor

But baby you were wrong
just like before

I used to breathe you

I used to need you

I used to hang on every word
that you say

It used to please you
to try to make me

Someone else

And I thank you from
my heart for your help

I used to think if I surrendered

I'd be the perfect one for you

But I swear I can't remember
a single day of happiness with you

Chorus

No I'm not going back in time

And there's a price for being strong

But I can live with who I am

Chorus

You made me find my dreams

You made me find my love

You made me find myself

Thank you, thank you

Cause you made me find myself

5.4.1.1 Further Realities

As an only child without any family it is extremely difficult for her to experience God as a Father figure, someone who talks to her. She experienced God in these difficult times as someone who neared to her each time she sat in ashes and lifted her out to her. Today she is assured that God will pick her up every time she falls and He will make sure that joy, peace and hope will continuously be part of her orphan story. She understands her relationship with God through the words of the song of David Meece, titled *Brokenness*.

Brokenness

In my brokenness
In my hour of darkness
I will lift my hands and worship You.

In my brokenness
In my time of sadness
I will lift my voice in praise to You.

CHORUS

Time stands still
As I kneel down before You
Life draws near
Like waves upon the shore
You touch me

In my brokenness
In these whispering shadows
I will lift the pieces of my
heart to You

CHORUS

Time stands still
As I kneel down before You
Life is here
Your waves of power
and glory touch me

In my brokenness
In my hour of darkness
I will lift my hands and worship You

- Throughout this difficult time art meant a lot to her as she understood her emotional state through art, either through the books she read, songs she listened or through the poems she wrote.
- She says that the change of mind that she made concerning the fact to love herself for whom God made her, allows her to communicate and live a life of brutal honesty and deeper commiseration with her fellow men.
- She is certain that these changes are permanent, she is content in herself, she is at peace with her past and she is ready to take the challenges of the future. She is an overcomer, she's at home in her own skin, she re-wrote her nightmare marriage – into a Thank You song, she lives alone on her farm with her PhD certificate in a file, because then it doesn't gather dust.

She ends our conversation with the following words:

Gratia Dei sum id quod sum
Qui gloriatur, in Domino gloriatur.

Which means:

By the grace of God I am what I am
If there be glory, glory be unto the Lord!

5.4.1.2 Important conclusions from Case Study 1

- All the changes that happened in her life started in her mind, first by making the right choices and then by the actions that followed.
- The arts – in this case a book, music and poems – played a valuable part in her process of change, but also in her understanding of the change process that was going on in her life.
- Her change is permanent and it is evident in the fact that her attitude, which is determined in the subconscious mind - which contributes 90% to each decision being

made – changed. Her attitude changed positively towards womanhood, her self-image and loneliness.

5.4.2 Case Study 2

He is a Christian middle-aged man, in good shape, full of energy and at home in his own skin. It was not always like this. This is the end-result picture of a *change* that took place not very long ago in his life – it transformed him from fat and very unhappy with himself to this *victory image*.

The last four to five years he continuously gained weight without bothering to lose it. Over time he became more and more obese until a point where he found himself in a state of utter unhappiness because of being fat, as he bluntly put it. Within this time of struggling with this issue in his mind, he discussed it one day with his wife. She told him about the diet of Doctor Cohen and the Cohen Lifestyle Clinic - which is also a franchise. At that moment he decided to change. In his mind it was fixed, he would get thin.

This decision led to taking action. He made an appointment at the Cohen Lifestyle Clinic. They took his measurements, weighed him and took blood samples. He was given all the ins and outs of this process; all he had to do was to get started.

He decided to start the day after his birthday. This would be a new start in a new year of life. He did start the day after his birthday. Sometimes weighing his food himself, instead of his wife doing it. Keeping strictly to the diet, educating himself in counting kilojoules and how to eat smart and nutritious. He persevered and the fat started to melt away. After 7 weeks he reached his goal weight.

The program says that after you've reached your goal weight, you can decide if you want to start exercising. He chose the right path, and started going to gym – still does.

Today he feels much fitter and healthier. He still maintains his goal weight. He still makes healthy choices of what to eat each day. Weighing himself every day is now part of his daily routine. It is evident - for him this is a lifelong change.

A big smile on his face tells one of his determination and happiness. Determination, because even if he needs to go through this process again, he says; he *definitely will*. Happiness, because he knows *that nothing in life tastes as good as slim feels!*

5.4.2.1 Important conclusions from Case Study 2

- Change happened in a moment. The moment he made the decision to get thin. The process to get there took time and was a result of his mind change.
- In contrast to the woman in the first case study the arts did not play a role in his whole change process.
- His change is permanent. It is his attitude of determination that tells one that this change did not only happen in his conscious mind, but he successfully conditioned his attitude which was formed in his subconscious mind.

5.4.3 Case Study 3

A Christian male, in his thirties, married for about a year, decided to change, i.e. he would accept (his term) his homosexuality and would get out of the closet. After three years of marriage he got divorced and decided to change his appearance radically. This is his story of change...

Although he told his ex-wife about his homosexual experimenting before the marriage, he told her that he thought it was just a phase through which he went and that he was fine. After a year of marriage, he got to the *point of realisation* that he could not keep up their sexual relationship, without starting fantasising about men. He **decided** that he could not and would not betray her through these practices – doing it behind her back to keep up their sexual relationship; he would rather end the marriage. He told her the truth. She told him to go away and clear his head. He went overseas and she went to visit him. During this visit she told him that she thought it would be better for them to get divorced. After about three years of marriage they were divorced and he got out of the closet. At this stage he was about 35 kilograms overweight & unfit, although he says that he has been obsessed with his appearance all his life. The incident that finally led him to decide to lose weight and get fit was the words of a friend, when they went out for dinner. She told him that he would never lose weight unless he starts seeing food for what it was. **This was the changing-point.** He realised that he connected food with love and that he ate whenever he was stressed about things. While he was still married the secret of his homosexuality and the pressure that it put on their marriage, led him to finding comfort in food. The other factor that leads to his change in appearance is the fact that he had to go for a major back operation. Before the operation he started to lose weight, but after the operation he just realised that he had to lose weight for his own health. He continued to lose weight and went to the gym. The fat melted away, 35 kilograms of it.

During this process he started to read Health magazines, like Men's Health – this conditioned his mind – gave him a picture of what he would look like – slim, fit and manly. This picture got fixed in his subconscious mind and he started to believe that he could attain it, and he did. The literature he read also educated him more about food, what to eat, nutrition, etc.

These changes happened about 6 years ago. He says although keeping up his physical appearance is tough, he actually enjoys it and the change is permanent. He says the same of his homosexuality.

5.4.3.1 Further Realities

- Although he says he is a Christian, he does not go to church at all, he got hurt – but especially his ex-wife got hurt in the DR Church after their divorce. Also the judgmental attitude of the church against homosexuality plays a role in his apathetic attitude towards the church in general.
- Unfortunately the arts did not only play a positive part in his change processes, but also a negative one – that is negative from the viewpoint of the researcher, but a positive role for the participant. It can be explained in the following way. After he got out of the closet he started to watch a lot of gay movies, which according to him "educated" him in different ways, e.g. aids and gay relationships, broadened his knowledge of drag queens, etc. All these movies are not of a sexual nature as he puts it. Now for the researcher's viewpoint on watching these movies and the effect on the mind of the movie-goer. Although he started watching these movies after his "acceptance" of being gay and getting out of the closet, it unfortunately assists in laying down and **strengthening (wrong)belief patterns of this sinful practice in his subconscious mind** – which leads to the making of wrong choices about his sexuality.

5.4.3.2 Important conclusions Case Study 3

- Before change happened, in each case, he first made a decision in his mind and that led to the process of change in his actions. The origin of both good and bad actions is either good or bad decisions/thought patterns.
- The arts played a positive role in conditioning his mind to attain his appearance goals, but unfortunately played also a negative contributing role to condition his mind in a sinful practice.

- According to the participant although keeping up his physical appearance is tough, he actually enjoys it and the change is permanent.
- He is also adamant about the permanence of his homosexuality, but the researcher is not so sure about that, as God can do far above what we can think or do.

It is therefore clear that the results of this case study were partly positive since he improved his physical appearance but also partly negative as his lifestyle developed in a sinful manner.

5.4.4 Case Study 4

She is a Christian, in her thirties, and a vibrant youth pastor. One day she had to face fear like never before and she had to deal with it there and then... This is her story.

“On the 18th of February 2005 a friend and I were the victims of a hijacking. The first thing that came to mind as this was happening was that this is impossible to happen to me. I'm a pastor! Over the next four hours the most traumatic event of my life unfolded. Pistols against our heads, being stuffed into the boot of a car, driven around for hours, stopping in a remote place, thoughts running through my head of what they were capable of doing to me, was I going to die, etc.

I remember just from the beginning my friend and I started to pray - we even prayed out loud in the company of the hijackers. Being in the boot of the car was scary yet it was a time to cry out to God. The first thought that came to mind was that I was going to die that night. Somehow the thought of it was not bad. I knew I was right with God and death seemed like nothing in that moment but the crossing of a line to be in the presence of the most amazing God for eternity. The second thought was more distressing - what if they raped me, tortured or physically scarred me? In those moments I got a revelation about Christ and the purpose of the cross. It came to me that what Christ did on the cross was not just to secure me a place in heaven but the death on the cross was so that I could live - not just eternally but live here on earth overcoming sickness, disappointment, and even emotional wounds. I knew in those moments that Jesus' death on the cross also meant healing for any pain here on this earth. A peace came over me and I said to God that nothing would keep me from serving Him and preaching His word on this earth. I believed in that moment that by His grace and power He would heal me emotionally and enable me to live even if the worst of worst were to happen. The next thing that I could see almost as a vision was a picture of my husband and children - I was still single then! It was as if hope broke loose in my soul and I knew I was going to live

and not die. I started to pray for specific things, doing spiritual warfare and praising God for the deliverance which He would bring about for us. I reminded the devil that He is a defeated foe. Four hours later they stopped the car opened the boot and told us to run. They drove off and we found ourselves in a suburb one block away from the University of Johannesburg where I was doing campus ministry.

The fear of being hijacked is one that many Johannesburg citizens live with. Having to face a fear like that revealed to me the strength that is in me because of my relationship with God (in whose hands my life ultimately is) and the value of knowing His word and His promises. After the hijacking I still had to fight fear - like I fought it in the actual hijacking. The difference however is that I now had a supernatural experience of God's mighty works. This whole ordeal revealed to me the size of my God!"

5.4.4.1 Further Realities

- This case study is not about change being implemented, and as we've seen it unfolded in the other case studies in this article – this is about the result of change being "tested".

5.4.4.2 Important conclusions Case Study 4

- Within this trauma situation the participant experienced through the whispering of the Holy Spirit that "the fear of being hijacked "had already been dealt with in her subconscious mind. The following facts have to be borne in mind: God is more powerful than Satan no matter what the outcome of a situation, that Jesus Christ paid the full price for his children – not only to save but also to heal, that the lives of God's children are ultimately in His hands. These thoughts were already so part of the subconscious mind that even in this terrible trauma situation she made the choice to trust God and his love, instead of crumbling before the fear that Satan tried to manipulate her with.
- The Bible, greatest work of art of all time, played a huge role in conditioning her mind in order to change it from 'fear of hijacking' to ultimate trust in God.
- The change has been proved to be as permanent. The fact that she still works in Johannesburg as a youth pastor is just another slap in the devil's face. Fear does not control her life – no matter where she lives, but God does!

5.4.5 Case Study 5

He, a dynamic Christian male in his thirties, was relaxing on a chair in front of the television... Suddenly his life changed forever. He breathed - but no air entered his lungs. He realized that he could not continue like this, he had to do something immediately. Being out of breath without even exercising, while sitting in a chair was unhealthy and dangerous. He knew that if he would not quit smoking immediately he would not live for much longer. It was a wake-up call. He decided to stop smoking when he finished his packet of cigarettes. He did quit, it was 7 December 2006. This is how he did it.

He told me that as I know smoking is an addiction and it was tough to quit but this is what helped him through it. Every time he was tempted to smoke he **replaced the sinful thought with a Biblical truth**. He started to reprogramme his subconscious mind with verses from the Word of God, saying it over and over in his mind. The following verses were the ones that he used to reprogramme his mind and to strengthen him to stand strong against the temptation to start smoking again. 1 John 4:4 (NIV): "...the One (*Holy Spirit*) who is in you is greater than the one who is in the world (*desire to smoking*)..."; Phil. 4:13 (NIV): "I **can do** (*not maybe able to do*) **everything** (*including stop smoking*) **through him (Jesus Christ)** who gives me strength"; Rom. 8:31: "If God is for us, who can be against us? (***God is in me - the desire to smoke will not be able to prevail***).

The reconditioning of his subconscious mind was successful, the change permanent! He explains it as follows: "In the past, when I stopped smoking I was only an ex-smoker (as he calls himself then) - it was done always with the back-up thought of one day when I feel like it I will start smoking again. Today I see myself as a non-smoker – never to smoke again."

5.4.5.1 Further Realities

- Smoking is the most difficult drug of all to quit, (they say). But although it is difficult, it is possible for the Christian through the strength of Christ.
- Although change is many times hard, it is always a choice and possible for the Christian.

5.4.5.2 Important conclusions Case Study 5

- It has been proved in this case study that change starts with a decision in the mind, even in the case of quitting a drug.

- The Bible has been used as a very effective tool in the process of reprogramming the subconscious mind.
- Change is permanent, it has been proved through the fact that the change is not only on the surface, i.e. in the way he acts (not smoking anymore) but also in his mind (non-smoker).

5.5 SUMMARY ON RESULTS OF QUALITATIVE STUDY

Through this qualitative study the following facts have been proved: **Change always starts with a decision** in the mind, **followed by actions** which put this decision into practice. **The arts can play a definite role in change** in the Christian. Further it has been shown that **the Bible is a wonderful tool by which it is possible to renew the Christian's mind. Without the help of the Holy Spirit it is impossible to implement positive change permanently.** It is through Christ that we can do all things, which includes change. Lastly it has been proven that **permanent change is only possible if the subconscious mind has been reprogrammed/reconditioned.**

5.6 SUMMARY

This article has been divided into two sections. The first section was devoted to theoretical considerations regarding an empirical study and describing the qualitative research method that has been used in order to do this research. Specific characteristics of the qualitative research method that have been integrated in this specific research have been highlighted and explained further. Secondly, the case studies which were conducted in order to glean the data required for this investigation have been discussed and important facts have been highlighted from each case study. Finally a summary has been given on major facts that have been proved through the interpretation of data gathered from the case studies by way of the qualitative research method.

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CHAPTER 6

Romans 12:2 as an important paradigm for transformation: Creative Practical Application (CPA)

“Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed (changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect [in His sight for you].”

(Romans 12:2) AMPLIFIED TRANSLATION

Abstract

In this article the practical dynamics and implementation of Creative Practical Application (CPA) as a dynamic new discipline will be investigated. This will be done in order to show the relevance with Romans 12:2 is an important paradigm for transformation/change for Christians. The importance and practicality of implementing change in Christians will be discussed. Furthermore, the prerequisites and objectives of Creative Practical Application will be discussed and a description of CPA will be given, followed by the motivation for using CPA. The approach of CPA will also be dealt with and Arts as tool in CPA explained. Finally the concept of ‘House’ as a metaphor for Christian life will be described and mind-renewal through the Scriptures to transform the Christian, by using a pattern of “hanging” Bible Pictures will be dealt with.

6.1 INTRODUCTION

The purpose of this article is to explain the practical dynamics and implementation of *Creative Practical Application(CPA)* as a dynamic new discipline in order to assist and support Romans 12:2 as an important paradigm for transformation/change in the Christian. Firstly the importance and practicality of implementing change in Christians will be discussed as the application of the *imperative* flowing from the *indicative* (see chapter 2) when necessary. A definition of CPA will be given, followed by the motivation for using CPA as well as the approach of CPA. Arts as tool in CPA will be dealt with. Thereafter the prerequisites and objectives of Creative Practical Application will be discussed as well as the application in real life situations as results of the research reflected in previous chapters. The subjects: attitudes, motivation and how one becomes a good thinker will be covered. ‘House’ as a metaphor for Christian life is

explained as the researcher used her creative skills in showing how this can be applied in order to achieve change. Subsequently by mind-renewal through the Scriptures to transform the Christian, by ways of “hanging” Bible Pictures will be dealt with. Lastly, a summary of the contents of the article will be given.

6.2 THE IMPORTANCE AND PRACTICALITY OF IMPLEMENTING CHANGE IN CHRISTIANS

The Church really does need change. If one considers divorce rates, addictions, behaviours, empirically there’s not that much difference between inside the church and outside. The question is asked if the church really produce changed people (Ortberg, 2004:23). How does a Christian implement change in his life? The answer is very simple: one step at a time! (Causey, 2002:146; Meyer, 2002:39). Most people will appreciate the information in bite-sized chunks in order to ensure that they will be able to chew on it, swallow and digest it without choking. If the information someone is chewing on is tasty and nutritional he will probably want a second helping (cf. Causey, 2002:146). Change is always possible in the life of a Christian (Phil. 4:13). According to Mol (2006:50): the *will to change*, the *know how to change* and the *motivation to change*, are the prerequisites of change (cf. Mitchell, 1991:20).

6.3 CREATIVE PRACTICAL APPLICATION

6.3.1 Definition of Creative Practical Application

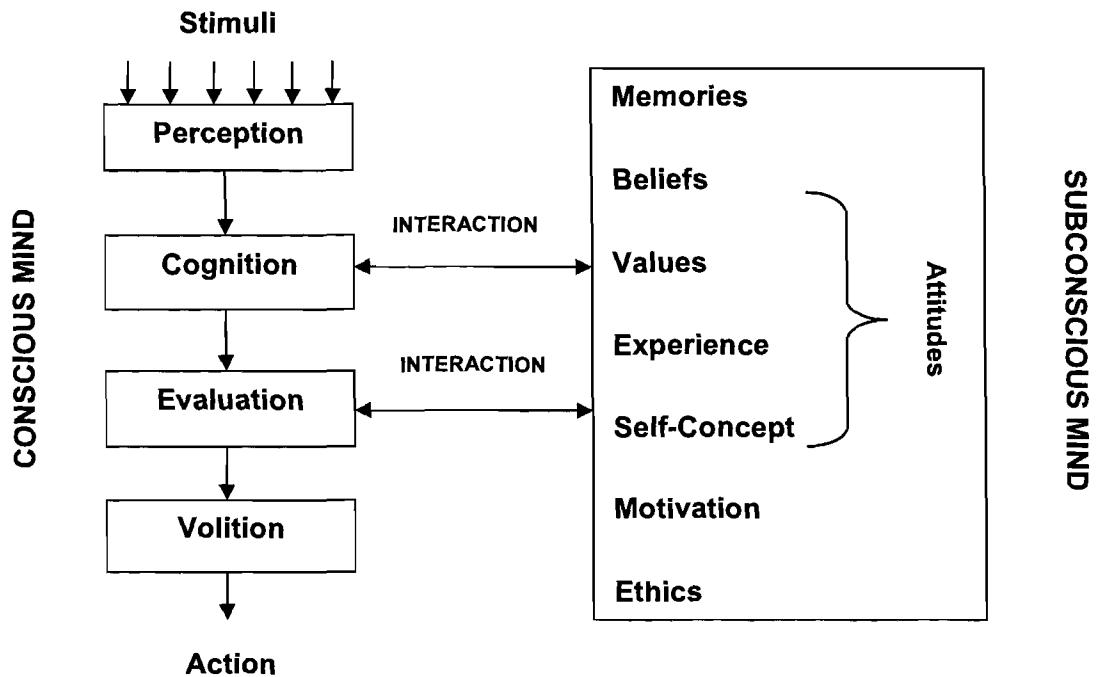
Creative Practical Application (CPA) is a discipline which has a whole brain approach and *concentrates on renewing the subconscious mind in which all the attitudes of the mind are located, such as memories, beliefs, values, ethics, experiences, self-concept & motivation.*

6.3.2 Motivation for Creative Practical Application (CPA)

The knowledge of brain/mind issues and brain processes are very important for mind renewal because it is an aspect that determines the *how to* of mind renewal in order to be successful. Information of this kind contributes to the field of Practical Theology (cf. also Campbell-Lane & Lotter, 2005:109).

In order to understand the working of the brain more clearly, in order to motivate the emphasis on Creative Practical Application, the adapted diagram of the functioning of the human mind that was used in the article of meta-theory of this study will now be looked at again (Mitchell, 1991:19; cf. also Neethling, 2001:17-18).

Relationship Between the Conscious and Subconscious Mind



The human mind consists of two main parts, i.e. the conscious mind and the subconscious (super conscious) mind (cf. also Neethling, 2001:17). Castaneda calls them the first attention and second attention respectively (cf. DeLozier & Grinder, 1987:3). Mitchell (1991:19) uses the analogy of a computer in order to describe the function of the human mind. The conscious mind works exactly like a computer programmer, gathering information and integrating or storing it by means of its four functions, namely perception, cognition, evaluation and volition. The subconscious mind can be seen as the database of the mind and it works in a similar way, it also stores information indiscriminately, meaning that it cannot distinguish between truth and fiction, fact and fantasy. Once a person chooses to integrate a piece of information, it will take a concerted effort to change the programme (cf. also DeLozier & Grinder, 1987:3). If repeated several times, first by others and later by the person himself, any single thought can become a habit of mind. This is what **attitudes** are (see diagram). The reason why Creative Practical Application is specifically focused on the *subconscious mind* is

because the subconscious mind contributes 90% to any decision, while the contribution of the conscious mind is only 10% (cf. Mitchell, 1991:20).

If one consciously knows what to do, how to do it, and have rational reasons why it should be done, and these thoughts are contradicted by information in the subconscious mind, one will obey the latter. One might even begin in obedience, but give up halfway. This is why it is hard to succeed at dieting and why many sportsmen who have all the talent, skill and hard work in the world behind them fail to achieve a long-standing goal.

It is thus clear why Creative Practical Application will focus on changing attitudes which contribute 90% of each decision as it is located in the subconscious mind.

God understands the working of the human mind completely as He is the maker of man. The author believes that this is the reason why God said that the Christian must be transformed through the renewing of his mind (cf. Rom. 12:2). In the article on basis theory of this study an expository approach on Rom.12:2 stressed this. God knows that any change starts with a decision being made in the *mind* of a human being. This fact has also been proved respectively in the articles on meta-theory in this study, as well as the empirical study which was accomplished through the qualitative research method. If Christians want to change positively in the way they think and act - more and more into the image of Christ (cf. 2 Cor. 3:18; Col. 3:10) - it is important then that they make the right decisions first which will lead to this transformation in the way they live their lives. In order for Christians to make right decisions it is important that the main contributor of any decision, the subconscious mind, is programmed correctly. *The correct programming/conditioning of the subconscious mind* is what **Creative Practical Application** is all about.

6.3.3 Approach of Creative Practical Application

Creative Practical Application will follow a **whole-brain approach**. It was discussed in the article on meta-theory of this study that the human brain consists of two spheres, i.e. the left brain and the right brain. These two "brains" represent two different worlds and interpret information in totally different ways. Furthermore it was discussed that the most successful people are those who integrate their left brain (analytical methods) and their right brain (creative/art orientated) in their approach to life. It is called **whole-brain approach thinking** (Neethling & Rutherford, 2001:50 – 54; Neethling, 2001:44; cf. Strong, 2001:2; cf. Clinebell, 1983:193; cf. Campbell-Lane & Lotter, 2005:114). Creative Practical Application will be easier and more effective if both parts of the brain are incorporated in this discipline (cf. Vermeulen, 1999:109 – 110; Strong, 2001:16). In this

article a whole-brain approach will be used in order to make Creative Practical Application not only more effective but also more interesting and attractive.

6.3.4 The arts as a tool in Creative Practical Application

As a *whole-brain approach* will be followed in Creative Practical Application it is not only important to use information (left brain orientation) in this discipline, but it will also be helpful and important to incorporate the arts (right brain orientation) as it was shown in the article about meta-theory – Left and right brain preferences - of this study. In the article about empirical research - which was done by way of the qualitative research method - of this study, it has also been shown that the arts did play a role in the change process of some of the case studies.

Christenson (1974:3) says that the renewed mind sees life more in terms of parables than that of principles. He says that principles are there, like an invisible foundation, supporting and underpinning. But, that which the mind takes hold of, *that which makes the principle operative, is often a picture, a story, a dramatic image*. He continues to state this fact by saying that he has seen *remarkable transformations in the lives of people when a vivid image has been used to renew their way of thinking and acting*. Stone & Lester (2001:264) also accentuate this point when they say that by using storytelling, pastoral counsellors can invite people to imagine a future that is hopeful, to reach for positive values and to experience a joyful life. The arts thus can play a remarkable role in the renewing of the mind, in the total transformation process. Sadly, the arts are often overlooked as powerful tools in the process of change. This model will aim to use different arts in an exciting way as valuable tools in the process of the renewing of the mind in order to bring about transformation in the Christian.

6.3.5 Prerequisites for Creative Practical Application

In order to determine the prerequisites for Creative Practical Application it is important to take a closer look at the proposed paradigm, Romans 12:2, which Creative Practical Application assists and supports. In Rom. 12:2 the phrase “be transformed...” is found. In the article on *Popular Theological Approaches* of this study the stages of transformation, i.e. justification, sanctification and glorification, have been discussed. Here follows a summary of these stages.

- **Justification** happens at conversion/regeneration, when the principle of spiritual life is planted within the Christian by the Holy Spirit and he can never be the same again (cf. Bridges, 1994:94-96). It is an act of God the Holy Spirit – entirely a work of grace

(McGrath, 2003:448; McCann, 2003:14). At justification the believer is declared by God to be righteous and placed in the right relationship with God (Campbell-Lane, 2003:105). A person cannot be justified without being regenerated. If someone says that he is a Christian and thinks that he has been justified, but his life does not show any evidence of regeneration it is possible that he does not know Christ. True regeneration will always be apparent to others around them (Bridges, 1994:95; cf. also Bridges, 1991:19; Campbell-Lane, 2003:106; cf. Eph. 4:22-24 & James 1:21-22).

- **Sanctification** is growth in Christ likeness. It is a progressive experience covering the entire life of the Christian from conversion/salvation/regeneration to glorification and happens through grace (Bridges, 1991:19; 2 Cor. 3:18). **Romans 12:2 explicitly teaches the progressive nature of sanctification** (Bridges, 1991:113). In order to describe the nature of the *transformation process* more clearly, 2 Cor. 3:18 has been discussed together with Rom. 12:2. In order to make it easy to follow this discussion these verses will now be quoted from the NIV translation.

“Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is – his good, pleasing and perfect will.” (Romans 12:2)

“And we, who with unveiled faces all reflect (contemplate) the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.” (2 Corinthians 3:18)

The common word in both passages is *transformed*. In both instances the verb transformed is in the *present tense*, indicating that the *action is continuous*. Paul envisages a continuing process of renewal, a progressive work of sanctification (Morris, 1988:435; cf. Murray, 1975:114; Ladd, 1974:476; Bridges, 1991:113).

As to the nature of this process, 2 Cor. 3:18 indicates it is the work of the “Lord, who is the Spirit,” while Rom. 12:2 indicates it is through the renewing of our minds. In both passages, the verb *transformed* is *passive*, indicating it is a work done *in us* rather than *by us* (Newman & Nida, 1973: 243 – 235; Ridderbos, 1959:274). The passive voice of the verb *be transformed* indicates that the transforming work of progressive sanctification is the work of God’s Spirit (Bridges, 1991:114). This transformation is more than merely outward conduct, it is renewing of our inner being. ***It means that our motives as well as our motivations (which are located in the***

subconscious mind) are being constantly changed (cf. Bridges, 1991:114; Mitchell, 1991:20; cf. also Newman & Nida, 1973:235).

However, although the verb *be transformed* is in the passive voice, it is in the imperative mood; i.e., it is a *command* to do something. It indicates that Christians are not passive in this transforming process, but *willing* to change. God has given Christians a mind and heart with which to respond to and cooperate with the Holy Spirit as He does His work in us (cf. Campbell-Lane & Lotter, 2005:119; Newman & Nida, 1973: 234; cf. also Stendahl, 1995: 46). This leads to the verse which is considered to be the classic statement of the working together of the believer with the Holy Spirit who is at work within him.

“Therefore, my dear friends, as you have always obeyed – not only in my presence, but now much more in my absence – continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.” (Philippians 2:12-13, NIV)

It is clear in this verse that God the Holy Spirit gives the Christian the enabling power so that he is able to do God's will. ***It is thus clear that progressive sanctification is through God's grace but it very much involves the Christian's activity.***

Ortberg (2004:24) gives a “boat” analogy in order to describe transformation in the Christian. In this analogy there are three boats: a motorboat, a raft and a sailboat.

- The ***Christian who is in a motorboat***, determines how fast he goes and in what direction. He believes that if he is aggressive enough and have enough quiet times that he ***can make transformation happen on his own in his life***. The result is usually that these Christians become legalistic and pride starts to creep in.
- The ***Christian who is as it were floating on a raft*** says that it is all ***about grace and that he is not into works***. The result is a passive Christian. The Bible is full of commands for all of us to think that passiveness is the way to go.
- Lastly, one finds the ***Christian who is in the sailboat***. He does not move except by the wind. His only hope for movement is the wind. He cannot control the wind and he cannot manufacture the wind. Jesus talks about the Holy Spirit blowing as a wind. The task of the Christian in the sailboat is to discern what he needs to do. ***Where is the wind at work? How should I set my sails?*** Transformation in the Christian is like sailing.

- **Glorification** occurs at the time when Christians depart from this life to be with Christ: “Glorification actually achieves its complete fulfilment at the resurrection, of course, but even now those who are with Christ are described as ‘the spirits of righteous men made perfect’ (Heb. 12:23)” (Bridges, 1991:19; cf. also Deason & Bean, 1998:305).

After the discussion of Romans 12:2 as a paradigm for transformation in the Christian, it is thus clear that it is *only in the life of the Christian that mind renewal is lasting. As was discussed earlier transformation is only possible by grace through the work of the Holy Spirit in co-operation with the Christian.*

Prerequisites for Creative Practical Application can thus be identified as:

- Place of Creative Practical Application : Christian Mind
- Initiator and Completer of Creative Practical Application : Holy Spirit
- Co-worker of Holy Spirit in Creative Practical Application : Christian

6.3.6 Objectives of Creative Practical Application

- Firstly the objective of Creative Practical Application is that it will be a *valuable* and *refreshing* contributor to Practical Theology specifically to assist pastoral counsellors/Christians in the process of renewing their minds.
- Furthermore the aim is also to provide a discipline which strives to *complement* and *complete the work* of psychologists (cf. Marion, 2000:xv) in the area of counselling/assisting Christians in mind renewal.
- Another objective is to provide a discipline which is *not only informative but also practical.*
- Finally, the objective of Creative Practical Application is not only to renew the Christian’s mind and influence his personal choices and actions but also to influence the choices and actions of every facet of his life.

6.4 ATTITUDES

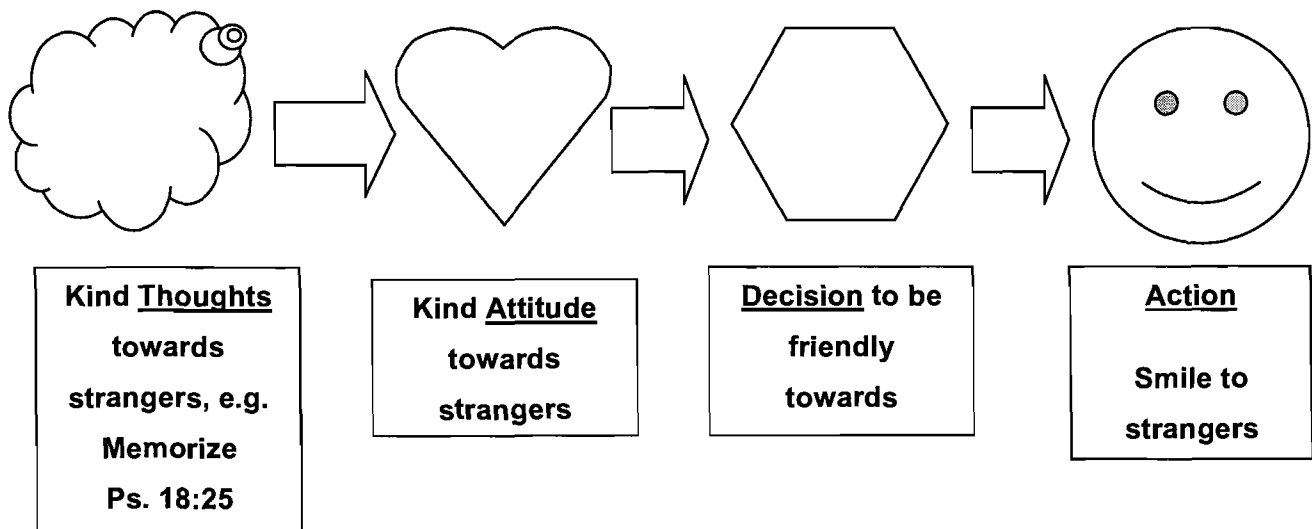
Attitudes are located in the subconscious mind (see diagram on Mind Functioning). As already mentioned, *an attitude is formed when a piece of information is chosen by a*

person to integrate in his mind and then repeated several times (by other people and himself) until it forms a habit of mind (Mitchell, 1991:20). ***Any single thought can become a habit of mind, an attitude.*** Once an attitude is formed it will take a concerted effort to change the programming in the subconscious mind (cf. DeLozier & Grinder, 1987:3). *Attitude* has also been discussed in the article on meta-theory of this study.

The ultimate importance of a good attitude is emphasised by James: “The greatest discovery of every generation is that a human being can alter his life by altering his attitudes of mind.” (cf. Neethling, 2001:117) People with bad attitudes do not usually get very far, even if they do it is with a lot of effort and if they are successful, they are miserable and unhappy. One’s attitude will determine how much one enjoys success (Maxwell, 2005a:39-41; Sharma, 2006:122). The other side is also true. Barely average people can achieve a lot with a great attitude. One needs to attend to one’s attitude daily, it cannot take care of itself – it is a lifelong process. Maxwell (2005a:41) gives the following advice on how to approach an important task one does not like with a good attitude. He says that one need to fix his mind on the facts, not on his feelings. He must focus on the possibilities not the problems. Jesus Christ had a winner’s attitude; even on the cross He fixed his eyes on the possibilities not His feelings (Heb. 12:2). Dennis Waitley, observed that ***the winner’s edge is all in attitude*** (cf. Maxwell, 2005a:41).

In order to change your attitudes (habits of mind) you have to start by changing your thoughts (Maxwell, 2005a:48). **Good thinking is thus the answer to replace bad attitudes (habits of mind) with good ones in order to transform the total life of the Christian.**

The following flow diagram “pictures” the process of mind renewal:



6.4.1 Motivation

It is important to note that *motivation* is located in the *subconscious mind* (Mitchell, 1991:20). *It is in the subconscious mind that the ‘want to’ of any course of action is formed. Even if one has sufficient knowledge skills and even the ‘ought to’, one will not be successful if the ‘want to’ is missing or inadequate.* The importance of creating a motivational climate for change was also discussed in the article about meta-theory of this study. The Holy Spirit is the Christian’s Comforter, his *Parakletos*, the one who walks beside him and motivates him (2 Cor. 1:4; John 16:7). The Holy Spirit in the Christian’s life plays the role of Initiator, Enabler and Motivator, without Him transformation in the Christian would be impossible. Mind renewal of the attitude of *motivation* is thus of great importance.

6.5 HOW DOES ONE BECOME A GOOD THINKER?

Maxwell (2005b:48-53) recommends the following:

- Expose oneself to good input.
- Expose oneself to good thinkers.
- Choose to think good thoughts.

- Act on good thoughts.
- Allow own emotions to create another Good Thought.
- Repeat the process.

Now for a deeper discussion of each of these recommendations.

6.5.1 Expose oneself to good input

Although many Christians go through the day without too much attention to what they are thinking, what we are thinking about is a choice we make, whether we realise it or not. Good thinking and the decision to do it was discussed in the article about Popular Theological Approaches of the study.

Phil. 4:8 commands us to fix our mind on positive things.

“...whatever is true, whatever is worthy of reverence *and* is honourable *and* seemly, whatever is just, whatever is pure, whatever is lovely and lovable, whatever is kind *and* winsome *and* gracious, if there is any virtue *and* excellence, if there is anything worth of praise, think on *and* weigh *and* take account of these things [fix your minds on them].

AMPLIFIED BIBLE

The poem, *Keeper of the Keys* of Gilcrest(2001) illustrates this beautifully (Maxwell, 2005b:48-49).

You are the Keeper of the Keys.
 You are the Guard at The Gate.
 Waiting at line to get through that door
 Is LOVE. And also HATE.
 In line to enter is GENTLE PEACE.
 And also VIOLENT WAR.
 You must choose who may, and who
 May not come through the door.
 INTOLERANCE tries to sneak on through
 On wings of FEAR, or PRIDE.
 It hides behind DREAMS of BELONGING,
 And tries to sneak inside.
 Oh! Be alert! You're the Guard who decides

Who GOES and who may STAY.

You are The Keeper of The Keys to Your Mind.

Who will you let in today?

What one chooses to focus one's mind on will determine the ultimate result of his lifestyle. Focus on positive input will result in positive thinking and lead to positive actions. Reading good books, reading the Bible and pondering on the wisdom of the Word, listen to good music, watch good DVD's, listen to tapes of motivational speakers, are e.g. all examples of positive input. But if the input you focus your thoughts on is largely negative e.g. the daily news broadcast, all the violence in the papers, gossip stories of the neighbour, bad future predictions of the country, these negative inputs will draw the Christian down and the result will be negative/wrong thinking.

The material one chooses to read and listens to will determine if good thinking is a discipline in one's life.

6.5.2 Expose oneself to good thinkers

Proverbs 27:17 says that as iron sharpens iron, the same way one man sharpens another. Psalm 1:1 calls the one who does not follow the counsel of the ungodly, associate and participate with practices of sinners or relax with mockers, but rather follow the teachings and instructions of the Lord, a tree firmly planted by the streams of water. The most important characteristic of a good thinker should be that he has wisdom, i.e. that he acknowledges and follows God's way of living (cf. Bible, 1987:699). Proverbs 13:20 says that he who walks with the wise grows wise...

6.5.3 Choose to think good thoughts

In order to become a good thinker, one must be intentional about the thinking process. Make thinking a priority. Good thinking is a discipline. Every time a negative thought enters your mind, replace it with a good one. In the article on the Empirical Study – the participant in Case Study 5 gave up smoking by ways of replacing every thought of smoking with a scripture about God enabling him to overcome all things. Through the working of the Holy Spirit in the life of the Christian it is possible for the Christian, in co-operating with the Holy Spirit, to renew his mind.

Not only is it necessary to replace each negative thought with a positive one, it is also important to make time for thinking. To set your mind on good things and write down inflowing ideas... To ponder and meditate on the Word of God.

6.5.4 Act on good thoughts

Good thinking will not result in anything unless you follow it up with action. In the article about the Expository Approach of this study it was discussed that the Christian will automatically desire to do right and not wrong. If this action is absent from a Christian, there is a question to be asked about real conversion.

This is true not only of changing your lifestyle positively; it is also true in another sense which is to implement new ideas in your life.

6.5.5 Allow own emotions to create another good thought

Never wait until you *feel* like thinking, start practising thinking as a discipline. Soon you will enjoy some success and then this success will motivate you more positively towards practising thinking as a discipline. Certain thoughts lead to certain feelings. This fact was also discussed in the article about meta-theory in this study.

6.5.6 Repeat the process

Good thinking is not something that one can finish, it is a discipline and the lifelong practise of it produces fruit. Mind renewal as a lifelong process has also been discussed in the article of Popular Theological Approaches in the study. Regularly making time for good thinking will result in a continuous flow of new ideas. The same way the renewal of the mind takes place when wrong attitudes are continuously bombarded with right thoughts, until a right attitude is formed. This renewal of the mind is a lifelong process which produces continual transformation in the Christian, making him more and more into the image of Christ.

Finally the whole issue of transformation through the renewal of the mind, by ways of becoming a good thinker can pave the way for the "House" metaphor which shows the all-encompassing ramifications of it in the Christian's life.

6.6 “HOUSE” AS METAPHOR FOR THE CHRISTIAN LIFE

*“Through skilful and godly **Wisdom** is a house (a life, a home, a family) built, and by understanding it is established [on a sound and good **foundation**],
And by **knowledge** shall its chambers [of every area] be filled with all precious and pleasant riches.”*

Proverbs 24:3-4, AMPLIFIED BIBLE

In order to understand “house” as a metaphor for the Christian life completely, it is important to explain the **bold** words in the verses above.

Wisdom means *God’s way of doing things* (Bible, 1987:699).

Foundation means the hearing and application of God’s Word. In Luke 6:46-49 we find the parable of The Wise and the Foolish Builders. In this parable Jesus compares the wise man that *hears His Word and puts it into practise* to someone who dug down deep and laid the *foundation of his house on a rock*. He describes this house as well-built; no storms could shake this house. One could say that God is the foundation of the Christian’s life as He is described as the Rock of Ages (Is. 26:4) and also as the Word of Life (1 John 1:1).

The foolish man is someone who hears the Word of God but does not put it into practice. He is like the foolish builder who built his house without foundation. When the first storm struck the house it collapsed and the destruction was complete.

Knowledge means the *know-how*.

6.6.1 Explaining “House” as a comprehensive metaphor for the transformed Christian Life

The Christian life (House) is being built, understood, established and implemented through grace by the Holy Spirit (Architect, Building Instructor, Supervisor, Builder) and the Christian (builder & co-worker of Holy Spirit) in the Mind of the Christian (Residential Area). The Christian life (House) can only be lived in (built) by doing things God’s way. Through understanding God’s way of doing things and applying it to everyday life the Christian life (house) is being established on (in) a rock foundation (God Himself). When God (the Trinity) is the foundation (Rock) of the Christian’s life it can weather the storms of life. As Psalm 73:26(NIV) says: “...God is the strength of my heart...” The rooms (chambers) of the house represent every area of the Christian life. By the knowledge(*know-how*) of how to implement the wisdom of God’s Word in each area of

the Christian's life, i.e. **not only to hear the Word of God, but to allow it to renew his mind which results in a transformed life**, the rooms of the house will be filled with precious and pleasant riches.

6.6.2 "Rooms of the house" as metaphor for areas of the Christian life which must be transformed by mind renewal

Entrance Hall represents the self-esteem (Christ-Image) of the Christian

Family Room represents family life of the Christian (Christen Church Family)

Sitting Room represents conduct of the Christian in the Community

Dining Room represents social life of the Christian

Kitchen represents working life of the Christian

Bathroom represents healing and cleansing of the Christian

Bedroom represents Marriage of the Christian

"Will be filled with precious and pleasant riches" as metaphor for the decorating and hanging of pictures (mind renewal through the Scriptures resulting in godly living) in the different rooms (areas of Christian life) of the house (Christian life) which are build (through grace by the Holy Spirit in co-operation with the Christian) in the mind (Residential Area).

6.7 MIND RENEWAL THROUGH THE SCRIPTURES

The Word of God is the most effective tool that can be used in order to renew the mind of the Christian in order to teach him how to live God's way. God himself is called the Word of Life (1 John 1:1).

2 Timothy 3:16-17 describes the multiple function of the Word of God beautifully:

"Every Scripture is God-breathed (given by His inspiration) and profitable for instruction, for reproof *and* conviction of sin, for correction of error *and* discipline in obedience, [and] for training in righteousness (in holy living, in conformity to God's will in thought, purpose, and action)

so that the man of God may be complete *and* proficient, well fitted *and* thoroughly equipped for every good work."

AMPLIFIED BIBLE

In Creative Practical Application (CPA) of mind renewal a whole-brain approach is taken. The written Word of God is used to condition the mind (reading is a left brain activity), but by way of “pictures” (right brain activity). As has already been discussed, most successful people are those who integrate the activities of both sides of the brain. It has further been discussed that the renewed mind sees life more in terms of parables than that of principles. ***The mind therefore more often uses a picture, a story or a dramatic image to make a principle operative or to convey a message.***

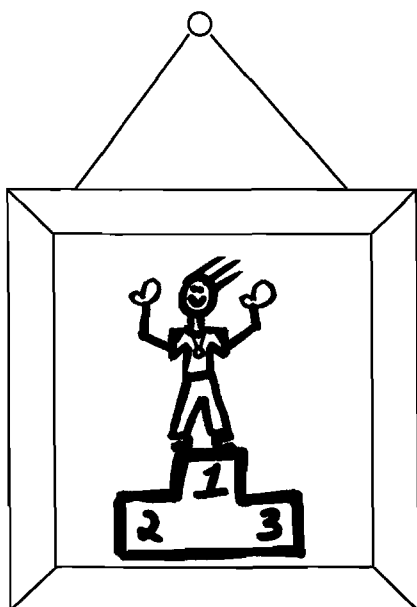
The creative process: visualise, prayerise, and finally actualise, has been discussed earlier in this study in the article on Popular Theological Approaches (cf. Peale, 1994:224-230). The author wants to elaborate further on this creative process:

Firstly, **visualise (picturise)** what God says in a specific scripture, see (imagine) the whole picture in all its details, how God wants something to be or how God commands the Christian to do it. The second step which flows from the first one, is to **ponder on this** scripture, the Christian should allow it to dwell in him richly (see Col. 3:16) and to **prayerise (put it into prayer)** it, by asking the Holy Spirit to help him, and by listening to His voice. The last step is that the Christian should allow the Word of God that is within him, to be **actualised** – that is to let it overflow into every area of his life by way of **putting it into action**.

This creative process is a very effective way of how to hang **Bible Pictures** on the walls of the different rooms in the house of one’s mind.

Bible Pictures which can be hung in...

The Entrance Hall which represents the self-esteem (Christ-Image) of the Christian



1 John 5:5(NIV)

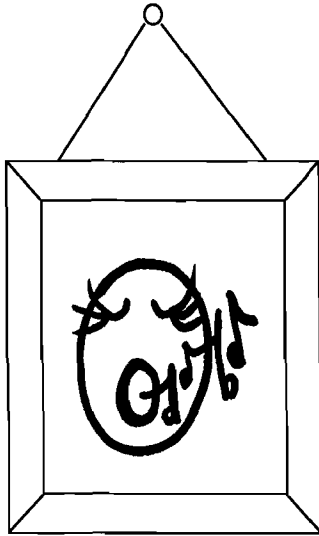
“Who is it that overcomes the world?

Only he who believes that

Jesus is the Son of God.”

Application: God sees the Christian as an Overcomer, a Winner!

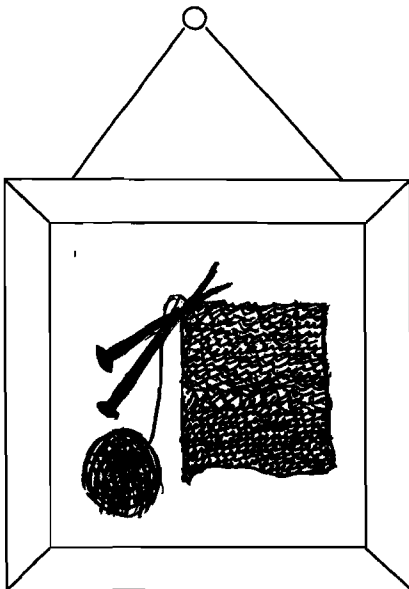
A Christian should renew his mind with this thought in order to live a transformed life as a Winner!



Zephaniah 3:17(NIV)

**“The Lord your God is with you,
He is mighty to save.
He will take great delight in you,
He will quiet you with his love,
He will rejoice over you with singing.”**

Application: God loves the Christian so much that He rejoices over him and sings songs of joy over him. The Christian needs to renew his mind with these thoughts in order to live a transformed life by seeing and accepting himself as loved by God and precious enough to God that He even sings about him, as His child.

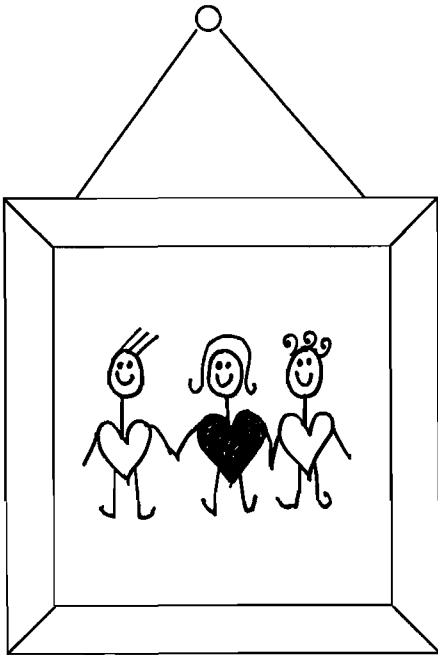


Psalms 139:13(NIV)

**“For You created my inmost being;
you knit me together
in my mother’s womb.”**

Application: God made each one of his children unique. The Christian should renew his mind with this thought and needs to start to live a transformed life by starting to see himself as unique and carefully made by God.

Family Room which represents family life of the Christian (Christian Church Family)



Psalm 133:1, 3(NIV)

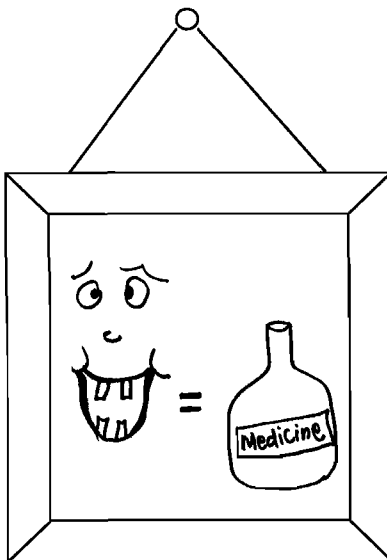
“How good and pleasant it is when brothers live

together in unity!

For there the Lord bestows his blessing, even life for evermore.”

Application: God says that He will bless a family (the Church) when there is love and unity between them. The Christians (the Church) should renew their minds in this respect and allow it to transform their lives so that no matter what the circumstances are, they will see love and unity in the family as priorities, just as God does.

Sitting Room which represents conduct of the Christian in the Community



Proverbs 17:22(NIV)

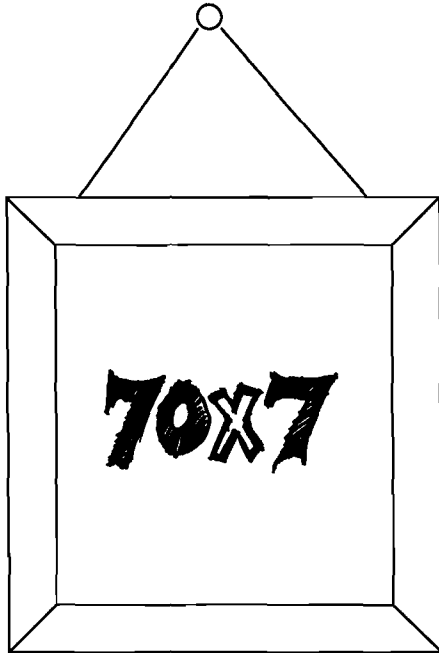
“A cheerful heart is good medicine,

but a crushed spirit

dries up the bones.”

Application: It is easy to get caught in negative discussions, e.g. about the future of the country, but God says that the Christian should have a cheerful heart and that laughter has healing properties. Christians should renew their minds about the healing properties of laughter and live a transformed life being more cheerful and positive.

Dining Room which represents the social life of the Christian



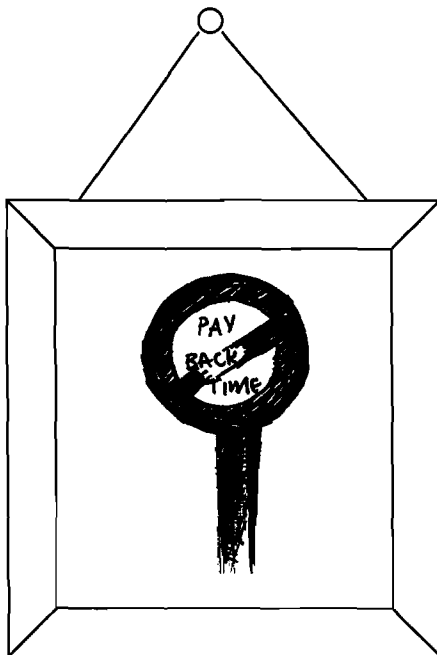
Matthew 18:21-22(NIV)

**“Then Peter came to Jesus and asked,
“Lord, how many times shall I forgive
my brother when he sins
against me? Up to seven times?”**

**Jesus answered, “I tell you, not seven times,
But seventy times seven”.**

Application: Jesus wants the Christian to live a
Lifestyle of forgiving. The Christian should renew
his mind with this truth and live a transformed life
in which he forgives easily and always.

Kitchen represents working life of the Christian



Proverbs 20:22(NIV)

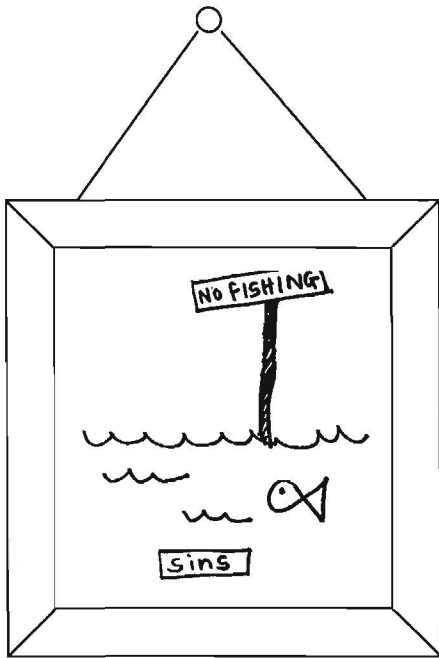
**“Do not say, “I’ll pay you back for
this wrong!”**

**Wait for the Lord,
And He will deliver you.”**

Application: The Christian should renew his mind
with the fact that he is not allowed to take revenge.
God is the only one who is allowed to take revenge,

The Christian should instead
live a transformed life of forgiving.

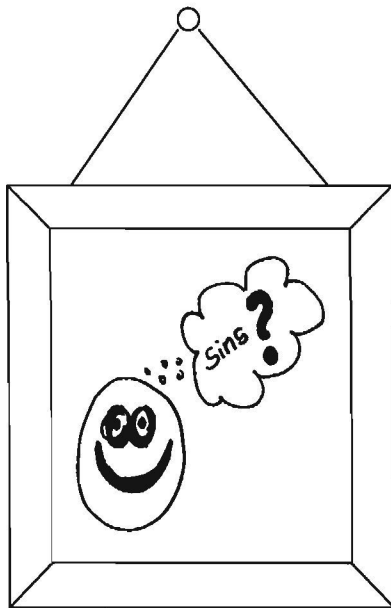
Bathroom represents healing and cleansing of the Christian



Micah 7:19(NIV)

**“You will again have compassion on us;
you will tread our sins underfoot
and hurl all our iniquities into
the depths of the sea.”**

Application: The Christian should renew his mind with the fact that God forgives his sins and will never again hold it against him. The Christian should now live a transformed life by forgiving other people, never bringing up “old sins” and holding it against them.

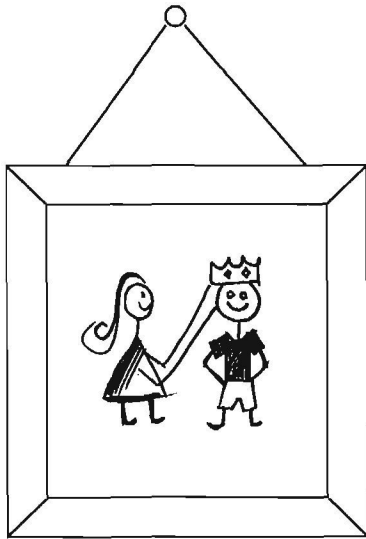


Hebrews 8:12(NIV)

**“For I will forgive their wickedness,
and remember theirsins no more.”**

Application: The Christian should renew his mind with this truth that God forgives and forgets our sins. He should now live a transformed life not of only forgiving other people but also of forgetting their sins.

Bedroom represents Marriage of the Christian

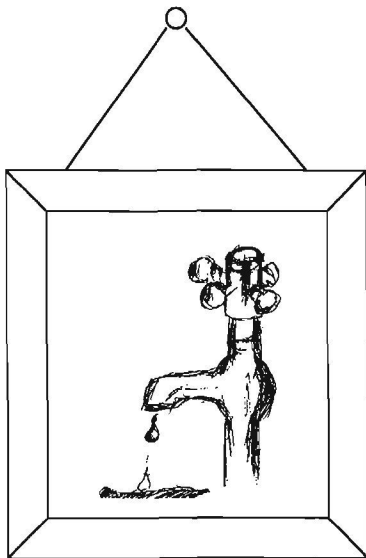


Proverbs 12:4(NIV)

**“A wife of noble character
is her husband's crown.”**

Application: Married Christian women should renew their minds with the truth that living a life of noble character, makes her husband proud of her.

They should strive to live a transformed life of noble character in order to make their husbands proud and crown him as king in the household.



Proverbs 27:13(NIV)

The Christian wife should live a transformed life of striving to

**“A quarrelsome wife is like a constant dripping
on a rainy day;
restraining her is like restraining the wind
or grasping oil with the hand.”**

Application: The Christian wife should renew her mind with the truth that her husband perceives continuous quarrelling as extremely irritating and displeasing and that he would like to stop it,

but that she is the only one who is able to create a peaceful and pleasant atmosphere in her marriage.

She should live a life of self-control.

6.8 SUMMARY

Firstly the importance and practicality of implementing change in Christians have been discussed. A definition of CPA has been given, followed by the motivation for using CPA

as well as the approach of CPA. Arts as tool in CPA enjoyed attention. Thereafter the prerequisites and objectives of Creative Practical Application have been discussed. The subjects: attitudes, motivation and how one becomes a good thinker were covered. 'House' as metaphor for Christian life has been explained. Subsequently by mind renewal through the Scriptures in order to transform the Christian, by ways of "hanging" Bible Pictures was dealt with.

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CHAPTER 7

Conclusions and suggestions for further research

7.1 FINAL CONCLUSIONS ON ARTICLES

The final conclusions of this study will follow in the sequence in which the different articles have been placed.

7.1.1 Article 1

In this article on expository approach it was proved that Rom. 12:2 is indeed the major paradigm for change/transformation. Without changing of the thought life of the Christian, no transformation will indeed take place. The History of Revelation sketched a background in understanding Romans 12:2 as a paradigm for change. Christ is the hope and motivator of change for the Christian. A demanding deserving attitude which flows from incorrect thinking can be a great obstacle in the process of change. In this regard a closer look has been taken at the life of Job. Repentance and changing of the mind are the only ways to get rid of it. Not only do Christians need to change, but the Body of Christ, the Church as a whole need to be transformed in their minds in order to be more effective in the world. Biblical truths of change in Biblical characters were discussed which are relevant for today and prove the eternal relevance of the Word of God. Finally pointers of change were given, summarising the most important facts of the article in easily readable format.

7.1.2 Article 2

In this article the position of so-called popular Christian authors on mind renewal has been discussed. Change/transformation takes time and is only possible through the grace of God. It was further indicated that the foundation of all three stages of Christian transformation is 'grace'. Justification is through operative grace (i.e. unmerited favour) and the Holy Spirit works the process of sanctification in people's lives, through cooperative Grace which is God's divine assistance to the Christian. According to the so-called Christian authors there is indeed a battle going on in people's minds over the thoughts of people and the enemy is the Devil. It has been shown that the goal of mind renewal is a transformed life. It was also shown that actions are a result of one's thought life and even one's emotions are influenced by one's thoughts. Enduring change does not come from only breaking bad thoughts/habits but from replacing them with God's thoughts/way of doing things. In conclusion it has been shown that change in the life of the Christian is compulsory, inevitable and progressive.

7.1.3 Article 3

In this article insights have been drawn from a variety of disciplines, among which Neurology, Cognitive Psychology & Change Management/Organisation Development (OD). Information has been provided in order to understand the working of the human mind and brain in order to know how to implement mind renewal successfully. The roles of the subconscious mind in decision-making, as well as the importance of whole brain counselling have been stressed. A meta-theory has been established in which has been shown how change is discussed and implemented in disciplines other than theology (Cognitive Psychology and Change Management/Organisation Development). The importance of change in order to reach peak performance/success, either in an organisation or an individual has been emphasised. Good thinking (renewal of the mind) in order to ensure positive change in man's soul and body, but also to ensure positive change in an organisation, has been highlighted throughout the article.

7.1.4 Article 4

This article has been divided into two sections. The first section was devoted to theoretical considerations regarding an empirical study and describing the qualitative research method that has been used in order to do this research. Specific characteristics of the qualitative research method that have been integrated in this specific research have been highlighted and explained further. Secondly, the case studies which were conducted in order to glean the data required for this investigation have been discussed and important facts have been highlighted from each case study. Finally a summary has been given on major facts that have been proved through the interpretation of data gathered from case studies by way of the qualitative research method.

7.1.5 Article 5

Firstly the importance and practicality of implementing change in Christians have been discussed. A definition of CPA has been given, followed by the motivation for using CPA as well as the approach of CPA. Arts as a tool in CPA enjoyed attention. Thereafter the prerequisites and objectives of Creative Practical Application have been discussed. The subjects: attitudes, motivation and how one becomes a good thinker were covered. 'House' as metaphor for Christian life has been explained. Subsequently mind renewal through the Scriptures in order to transform the Christian, by ways of "hanging" Bible Pictures was dealt with.

7.2 FINAL CONCLUSIONS ON THE STUDY AS A WHOLE

In this study it was proved that **Rom. 12:2** is indeed the major paradigm for change/transformation in the Christian. Without changing of the thought life of the Christian, no transformation will indeed take place. It is *only* in the life of the Christian that mind renewal is lasting, as *transformation is only possible by grace through the work of the Holy Spirit in co-operation with the Christian*. Without the help of the Holy Spirit it is impossible to implement positive change permanently.

It was also shown that **actions are a result of one's thought life and even one's emotions are influenced by one's thoughts**. Enduring change does not come from only breaking bad thoughts/habits but from **replacing** them with **God's thoughts/way of doing things**. Change in the life of the Christian is compulsory, inevitable and progressive.

Brain/mind issues and brain processes were discussed as these aspects are important for mind renewal because it determines the *how to* of mind renewal in order to be successful. Henceforth it was discussed that **the most successful people are those who integrate their left brain (analytical methods) and their right brain (creative/art orientated) in their approach to life – whole-brain approach**. It has been proven that **permanent change is only possible if the subconscious mind has been reprogrammed/reconditioned**. The **importance of change** in order to reach peak performance/success, either in an organisation or an individual has been emphasised through insights drawn from a variety of meta-theory. **Good thinking (renewal of the mind) in order to ensure positive change** in man's soul and body, but also to ensure positive change in an organisation, has been highlighted throughout.

Through this qualitative empirical study the following facts have been proved: **Change** always **starts with a decision** in the mind, **followed by actions** which put this decision into practice. The **arts can play a definite role in change** in the Christian. Further it has been shown that the **Bible is a wonderful tool by which it is possible to renew the Christian's mind**.

Creative Practical Application (CPA) is the discipline that has been developed in this study. CPA has a whole-brain approach and **concentrates on renewing the subconscious mind in which all the attitudes of the mind are located, such as memories, beliefs, values, ethics, experiences, self-concept & motivation**. This discipline has a whole-brain approach as it uses the written Word of God to **condition the mind (reading is a left brain activity), but by way of "pictures" (right**

brain activity). The objectives of CPA are: to ***provide a valuable and refreshing contribution to Practical Theology*** to assist the Christian/pastoral counsellors in ***mind renewal in order to influence personal choices and actions of every facet of their lives in order to produce continual transformation***. Furthermore the aim is to provide a discipline which strives to ***complement*** and ***complete the work of psychologists*** in the area of counselling/assisting Christians in mind renewal. Finally the objective is to provide a discipline that is ***not only informative, but also practical***.

Phil 4:8 commands us to fix our mind on positive things. **Good thinking is thus the key to renew our minds as Christians. Good thinking is a discipline and lifelong process. The renewal of the mind takes place when wrong attitudes are continuously bombarded with right thoughts, until a right attitude is formed.** This renewal of the mind is a lifelong process which produces continual transformation in the Christian, making him more and more into the image of Christ. **CPA uses the Word of God in order to renew the mind of the Christian as it is the most effective tool that can be used in order to teach the Christian how to live God's way. God himself is called the Word of Life (1 John 1:1).**

CPA elaborates further on the creative process of visualise, prayerise and actualise (Peale, 1994:224-230) and through using "House" as metaphor for the Christian Life (Prov. 24:3-4, Amplified Bible) this creative process is a very effective way hanging Bible Pictures on the walls of the different rooms in the house of the Christian's mind.

Not only do Christians need to change, but the Body of Christ, the Church as a whole need to be transformed in their minds in order to be more effective in the world. CPA is a discipline which provides a practical and exciting way of doing just this!

7.3 SUGGESTIONS FOR FURTHER RESEARCH REGARDING CPA (CREATIVE PRACTICAL APPLICATION)

- CPA used as a tool for Christian Marriage Enrichment
- CPA used as a tool to build the Christ Image(self image/esteem) of Christians
- CPA used as a tool in evangelism
- CPA as a counselling tool for traumatised Believers

CHAPTER 8

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