

INNER CHANGE: A PASTORAL-THEOLOGICAL STUDY

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My husband Herbie and

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Kennedy and Yvette.

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Yvonne Campbell-Lane

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ABSTRACT

INNER CHANGE: A PASTORAL-THEOLOGICAL STUDY

The **goal** of psychotherapy and Biblical counseling is to **change** undesirable cognition, affect, and behavior in the counselee. For the Biblical counselor change entails more than mere behavior change. He endeavors to facilitate inner Biblical change where the counselee can grow spiritually through sanctification by the power of the Holy Spirit. Change should occur from the inside and result in Godly living.

The **central theoretical argument** is that pastoral counseling portrays certain unique features that can be used to bring about change in the core of the counselee's being, renewing the mind sufficiently to walk in holiness. The **aim** is to establish whether pastoral counseling can be used effectively to help the counselee change in his conscious direction to walk in holiness.

The first **objective** was to establish what **Scriptural perspectives** exist on change. When the believer is set free from the law sin and death, the effect of sin remains. Sinful patterns have been habituated into his thinking and behavior. Every Christian has to deal with unbiblical beliefs and behavior which are not easily overcome. Although problems do not disappear at regeneration, God through His Spirit equips the believer to handle them, providing the necessary resources, directions, and power for the change He commands. The Christian life is not static; it is a life that is characterized by change.

In the **basis-theoretical perspective** it has been established that change that is pleasing to God involves the repudiation of the former "old man" and the assumption of the "new man". The believer is also challenged to be transformed by the renewing of his mind. This Scriptural understanding of change is addressed in the epistles of Paul (Ep. 4:22-24; Col. 3:8-10; Ro. 12:1-2).

The **uniqueness of Biblical counseling** and the different perspectives were explored in this study. The exposition of **inner change** in the life of the counselee rendered

important information. If the counselor ignores what is happening on the inside of the individual, he will be unable to help him change his overt behavior in any meaningful way.

The **second objective** was to explore what other relevant disciplines had to contribute to the issue of change. The **meta-theoretical perspective on change** established that psychology is concerned with changing undesirable behavior, cognitions, and affect. Knowledge of mental processes are important because the mind represents that which needs to be changed. The psychoanalytic, behavioral-cognitive, and person-centered approaches concerning change were expounded.

According to answers given in the **research** of this study, Biblical perspectives included the use of Christian values and spiritual disciplines (use of Scripture, prayer). In most instances counseling included the use of secular perspectives using the Word of God as a foundation from which they derived their own models. It has been indicated that theology and psychology can complement each other, each contributing to a better understanding of the complexities of human nature.

The **third objective** was accomplished by utilizing the basis- and meta-theoretical perspectives in a hermeneutical interaction to formulate a **model of change** that can be proposed for pastoral counseling.

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KEY TERMS

- ❖ Dehabituation
- ❖ Rehabilitation
- ❖ Renew
- ❖ Mind
- Pastoral counseling
- ❖ Inner change
- Habit
- ❖ Inner man
- ❖ Godly beliefs
- ❖ Ungodly beliefs

OPSOMMING

INNERLIKE VERANDERING: 'N PASTORAAL-TEOLOGIESE STUDIE

Die **doel** van psigoterapie en pastorale berading is om die kliënt se ongewenste kennisies, affek en gedrag te **verander**. Vir die Bybelse berader behels verandering veel meer as blote gedragsverandering. Hy stel hom ten doel om 'n fasiliteerder te wees vir Bybelse innerlike verandering wat kan lei tot geestelike groei en heiligmaking deur die werking van die Heilige Gees in die lewe van die kliënt. Verandering moet vloei vanuit die innerlike mens wat dan 'n heilige lewe tot gevolg het.

Die **sentrale teoretiese argument** is dat pastorale berading oor sekere unieke eienskappe beskik wat gebruik kan word om verandering in die kliënt se innerlike wese teweeg te bring en om sy denke genoegsaam te vernuwe sodat hy 'n heilige lewe kan lei. Die **doel** is om vas te stel of pastorale berading effektief gebruik kan word om die kliënt te help om sy bewuste denke so te verander dat hy heilig sal lewe.

Die eerste **doelwit** was om vas te stel of daar **Skriftuurlike perspektiewe** is ten opsigte van verandering. Wanneer die individu vrygemaak is van die wet van sonde en dood, het sonde nog steeds 'n effek op sy lewe. Gewoonte sondige praktyke het deel geword van sy denke en gedrag. Elke Christen behoort aandag te gee aan on-Bybelse oortuigings en gedrag waaroor hy nie maklik oorwinning kan kry nie. Alhoewel probleme nie verdwyn wanneer die individu wedergebore word nie, rus die Here Sy kind toe deur die werking van die Heilige Gees met die nodige uitweg, aanwysings en krag vir die verandering wat God vereis. Die Christelike lewe is nie staties nie; dit is 'n lewe wat gekenmerk word deur verandering.

Die **basis-teoretiese perspektief** het aangetoon dat verandering, volgens God se vereistes, die aflê van die ou mens en die opneem van die nuwe mens behels. Die gelowige word ook uitgedaag om verander te word deur die vernuwing van sy gemoed. Hierdie Skriftuurlike voorskrifte word in die sendbriewe van Paulus aangespreek (Ef. 4:22-24; Kol. 3:8-10; Rom. 12:1-2).

Daar is ook aandag gegee aan die **uniekheid van Bybelse berading** en die verskillende perspektiewe. Die uiteensetting van **innerlike verandering** in die lewe van die kliënt het belangrike inligting opgelewer. Wanneer die berader nie ag gee op innerlike aspekte van die individu nie, sal hy hom nie effektief kan help om sy uiterlike gedrag te verander nie.

Die **tweede doelwit** was om bydraes ten opsigte van verandering van ander relevante dissiplines te ondersoek. Volgens die **meta-teoretiese perspektief** op verandering is psigologie gemoeid met die verandering van ongewensde gedrag, kennisies en affek. Kennis ten opsigte van verstandelike prosesse is van belang omdat dit verteenwoordigend is van dit wat verander moet word. Verandering soos gesien vanuit die psigoanalitiese, behavioristiese kognitiewe en persoon gesentreerde benaderings is ondersoek.

Volgens die verkreeë inligting van die **navorsingsprojek** van hierdie studie het die Bybelse perspektiewe Christenwaardes en geestelike intervensie (Skrifgebruik, gebed) ingesluit. In die meeste gevalle het die berader sekulêre perspektiewe ingesluit, met die Bybel as basis om sy eie model te ontwikkel. Uit die navorsinggegewens blyk dit dat teologie en psigologie mekaar komplementeer in die sin dat elke dissipline bydra om die kompleksiteit van die menslike natuur beter te verstaan.

Die **derde doelwit** is bereik deur die integrasie van die basis- en meta-teoretiese perspektiewe op 'n hermeneutiese wyse om uiteindelik 'n **model** ten opsigte van **verandering** vir pastorale berading voor te stel.

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SLEUTELTERME

- ❖ Dehabituasie
- ❖ Rehabituasie
- Vernuwe
- ❖ Pastorale berading
- ❖ Innerlike verandering
- Gewoonte
- ❖ Innerlike mens
- ❖ Bybelse oortuigings
- ❖ On-Bybelse oortuigings

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INNER CHANGE: A PASTORAL-THEOLOGICAL STUDY

CHAPTER 1

1.1 INTRODUCTION

This study will be conducted on a method of analysis, comparison, criticism, and assessment of relevant commentaries as well as significant literature dealing with a broad viewpoint about **inner change** from a **pastoral-theological perspective**, as will be indicated in the course of the development of the main argument.

1.1.1 BACKGROUND

Corey (2001:17-18), a secular psychologist, argues that although therapeutic goals in psychology are diverse, all therapies share a common denominator – that is, intervention to encourage counselees to make changes that will lead to self-reliance. Psychological theoretical orientations focus on a particular dimension of human experience as a route to change facets of the personality, thoughts, feelings, and behavior. In this regard Biblical counselor Adams (1986:xi; cf. Collins, 1995:27) is of the opinion that secular and Biblical counselors of all types have a common goal, regardless of their divergent dogmas: **to change people** in their thinking, feeling, behavior, attitude, sensitivity, awareness, and/or understanding.

According to Adams (1995:13,16), in 1975 there were at least 230 distinct schools of psychotherapy and counseling in the United States of America, with vast differences between these schools. In the light of this, Adams mentions that there are still a general failure of the psychotherapeutic community to succeed in doing anything significant for people and their problems.

Adams (1994:101; cf. 1986:xiii) indicates that **Biblical counseling** involves change, which goes beyond mere behavior modification. It entails a spiritual direction, aiming to help the counselee change and grow in faith through sanctification. Therefore,

according to Adams, (1986:xii, 6) the superficial change that most secular counselors offer is not sufficient, because it excludes the Scriptural understanding of change which requires the counselee to change his inner life through the work of the Holy Spirit.

Crabb (1988:32) indicates that external change must be the result of inner change of the heart towards God in a meaningful way. If this is not accomplished, the counselee moves further away from God. When the Christian counselor ministers the Word of God in a life-transforming way, then God himself **changes** the counselee from the **inside out**.

The view Collins (1993:13) holds regarding effective Biblical counseling is to have a Biblical anthropology. Worldviews not only determine how counselors think about human nature but it also influences counseling techniques. With a limited and often inaccurate worldview, mistakes will be made in counseling that can bring about harm instead of healing. Biblical counselors should therefore use therapeutic techniques that are built on philosophical presuppositions that are not inconsistent with what the Bible teaches.

MacArthur and Mack (1994:116; cf. Louw, 2000:181) maintain that the concept of change is not only the ultimate goal of counseling; it is also a central concept of the gospel. There are three fundamental principles that the Biblical counselor must maintain, according to Van der Walt (2001:13):

- Creation: God has created man in His image;
- Fall: when Adam and Eve succumbed to the temptation of Satan, their hearts were directed away from God; and
- Redemption: Christ redeemed the world, where the final result will only be fully visible when He returns to earth.

Whitelock (1990:174) is of the opinion that evangelicalism has been infiltrated by a worldly anthropology-psychology-theology that is entirely opposed to the Biblical doctrines of sin and sanctification. Biblical counselors should promote holiness and Biblical living as a lifestyle, thus shaping the counselee into the likeness of Jesus Christ.

The path to wholeness is the path of spiritual wholeness. According to MacArthur and Mack (1994:132), being created in the image of God indicates that the individual can make moral choices. He is not a mechanical robot, who is programmed to react to environmental stimuli or to childhood experiences. The individual has the capacity to control impulses and instincts and to act in ways that are disciplined, loving and consistent with God's perfect standard of morality.

In addition to a Biblical anthropology and inner change, Collins (1993:110-112) argues that the way the counselor views the issue of sin, will have significant influence on how he counsels. To ignore sin and its effect, will limit the counselor's effectiveness in facilitating lasting change in the life of the counselee. Although the believer is "**in Christ**", he still suffers from the effects of sin and has to grow in sanctification. Changing from bad habits and other sinful influences is an ongoing process.

In summary, counseling is a matter of helping the counselee change fully. It is a battle with obnoxious habits and ways of life that must be **put off**. The mind must be **renewed** and new Biblical ways of life must be **put on** (Adams, 1986:65; MacArthur & Mack, 1994:116).

1.1.2 CHANGE

Cavanagh (1993:207) states that because the basic purpose of pastoral counseling and counseling in general is to help the counselee **change**, it is important to understand the nature of change. MacArthur and Mack (1994:116; cf. Louw, 2000:181) agree with Cavanagh and deem it necessary for the Christian counselor to be equipped with the knowledge and the character of change, (past, present and future) in order to help the counselee whose life is suspended between polarities of "already" and "not yet", for him to become who he already is *in Christ*. Cavanagh (1993:207) expands further by saying that significant psychological change is rarely rapid or easy. Although lasting behavioral change is much more difficult and rare than most people believe, God has made provision for each person to change. In addition to the above Adams (1995:16) expresses the need for a standard and a model to which there must be conform in the process of change, in order for the counselee to know and see what a human being should be and look like. For Adams

the most basic question should be: "Change them? Into what?" The Christian replies, "Into the likeness of Jesus Christ."

There is a vast difference between Psychoanalysts, Rogerians and Behaviorists, who in turn also differ from Biblical counseling in their point of view of change:

- According to Smith (1996:19) **psychoanalysis** uses a set of techniques to explore the underlying motivations of human behavior. According to the psychoanalytic view, emotional disorders are caused by repressed traumatic memories of childhood experiences. In the Freudian therapy the aim of the change process is to expand the client's self-awareness by bringing unconscious material to the conscious.
- Thorne (1996:124) contends that in **person-centered therapy** the human being has an underlying and instinctive movement towards the constructive accomplishment of his inherent potential. For any change to take place, the client must develop a positive self-concept where the therapist offers a non-judgmental accepting atmosphere.
- According to Kaplan and Sadock (1998:911, 919) **behavior therapy** focuses on ameliorating the person's maladaptive behavior without theorizing about his inner conflicts. Beck's cognitive therapy (as one therapy on change) is based on the theoretical rationale that an individual's affect and behavior is largely determined by the way in which he structures his world. This in turn is based on cognitions and assumptions. Changing the manner in which an individual conceptualizes things lies at the heart of these therapy procedures.

The Biblical counselor's view of change, according to Adams (1994:101), is that most Christians are introduced into the Christian faith with limited or no instruction at all about laying down the unbiblical beliefs, thoughts, and behavior of the old man in every area of their lives. The lifestyle of the unbeliever, with the corrupt nature with which he was born, has habituated into his thinking and behavior. Because he brings these habits into the new life when he is born-again, he needs to be taught ways to change them.

1.1.3 HABIT

Adams (1994:101) explains that the capacity to do things by habit is part of life and is a blessing from God. Without habitual behavior the individual would find it difficult to function. Habit can also be negative: before regeneration the individual has learnt to program his habit capacity into sinful responses which has become part of him. Once the mind has ingrained a way of thinking, it maintains a kind of inertia, a habitual track, which does not leave unless forced off-track. Every Christian must deal with unbiblical long-practiced thinking and corresponding behavior, which are not easily overcome. Sanford and Sanford (1991:17) have indicated that the counselee often starts to walk in a Biblical way but soon reverts to his old ways. His conscious mind had begun to find Biblical ways, but the carnal mind has regained control.

Adams (1994:101) indicates that an answer to these mentioned findings are found in the teachings of Ephesians 4:22-24 and Colossians 3:8-10, which consist of one fundamental dynamic: the **put off/put on** (dehabituation/rehabilitation) **dynamic**.

1.1.4 DEHABITUATION/REHABITUATION

Hyde (1992:405) explains that the individual's inherent corrupt sinful nature is a matter of sinful patterns, which has been habituated into his thinking and behavior. Adams (1994:101) agrees with Hyde and is of the opinion that true change, which is pleasing to God, is a two-factored process: the counselee must not only **dehabituate** the former habituated patterns, he must likewise **rehabituate** them with Biblical alternatives. Treat (1999:81) is also of the opinion that there is no possibility of dehabituating (Ephesians 4:22, Colossians 3:9) the old ways unless there is an equal and concomitant rehabilitating (Ephesians 4:24, Colossians 3:10) of Biblical ways.

Martignetti (1998:167) asserts that true change and higher human adaptation are not made on the basis of any self-conscious resistance to old degenerative and sub-human habits. Change is not merely a matter of not doing something, it is a matter of doing something that is inherently right, free and pleasurable. The key is insight

and the freedom to feel and participate in ways of functioning that are right and new.

The teaching of putting off/putting on can only be complete if the concept of renewing of the mind is applied and taken into consideration.

1.1.5 RENEWING THE MIND

Ledger et al. (1991:71) take the teaching of putting off/putting on into account when he contends that the motivating force necessary to bring it about, is described in Ephesians 4:23, Colossians 3:10 and Romans 12:2. In these verses Paul challenges the believer to be transformed, allowing behavior, habits, attitudes, lifestyles and priorities to be changed.

Adams (1994:103) remarks that the counselee may break a habit temporarily, but is likely to resume it once again if he has not **renewed his mind** in a Biblical way. According to Roberts (1991:141) it is in the innermost being, where ideas have their origin, that the counselee must be renewed. In contrast with the worthless ideas of the unbeliever, the counselee with his deep inner spiritual renewal must begin to think differently to the unbeliever. A totally new view of life should become visible and the new man should begin to think about how to please God with his life and how to live a life dedicated to God in agreement with the demands of Scripture. For Bruce (1984:358), it is important to acknowledge that it must be an inward renewal where the Holy Spirit progressively transforms the believer into the image of Christ.

As was indicated above, the whole issue of change is important in pastoral counseling and therefore leads to the research question.

1.2 **THE RESEARCH QUESTION**

The research in this study centers on the following question:

- What unique features do pastoral counseling portray regarding inner change in the counselee?

This **research question** will be divided into the following questions:

- 1.2.1 What are the **Biblical guidelines** for change?
- 1.2.2 What contribution do **other relevant disciplines** make to the issue of change?
- 1.2.3 What **model** can be proposed to apply change in pastoral counseling?

1.3 THE CENTRAL THEORETICAL ARGUMENT

The central theoretical argument is that pastoral counseling portrays certain unique features that can be used to bring about change in the core of the counselee's being, renewing his mind sufficiently to walk in holiness.

1.4 AIM

The comprehensive aim of the suggested research is to establish whether pastoral counseling can be used effectively to help the counselee change in his conscious direction to walk in holiness.

1.5 OBJECTIVES

The objectives of this research are:

- To investigate what Scriptural perspectives exist on change;
- To examine other relevant disciplines on the issue of change;
- To propose a model that can be applied in pastoral counseling concerning change.

1.6 METHOD

The first part of the study will focus on the **basis-theoretical perspective** on change, primarily derived from Scripture, and using theology as a point of departure

(Venter, 1993:247). This theological study will be done from within the Reformed tradition. The basis theory used in this research will relate to the model of Zerfass (Heyns & Pieterse, 1998:36), designed for Practical Theoretical research. The exposition and hermeneutics will be done according to the grammatical-historical method (Coetzee, 1990:15-30). This model entails the forming of a basis theory from within the practical-theological tradition where Heitink's model (Heitink, 1999:6-9) will be utilized and is defined 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.

This branch of theology must not be seen as dealing only with the actual practice (action, activity), as it also deals with the theological theory in general. This definition implies that empirical data is taken with utter seriousness as it develops its theory. Thus practical theology deals with God's activity through the ministry of human beings. There must be a logical and methodological distinction between praxis 1 (mediation of the Christian faith which has to do with the core of Christian conviction) and praxis 2 (the praxis of modern society and the domain of action). Praxis 1 and 2 constantly interrelate and this interconnectedness must be taken into account when developing a theory (Heitink, 1999:6-9).

On **meta-theoretical** level, this research will take the reader through a synopsis of relevant psychological and neuro-psychological studies concerning change and psychotherapy. Verhoef (2000:11) points out that it is important to make use of other resources in pastoral counseling. Human beings should be regarded from a biotic, spiritual, physical, psychological and social perspective.

In order to evaluate the effect of pastoral counseling on change, **questionnaires** were issued to five pastoral counselors and a separate questionnaire to five counselees of each counselor. The objective was to establish the effectiveness of the various counseling models in bringing about change.

The results of the above-mentioned research as well as the basis- and meta-theoretical perspectives will be utilized in a hermeneutical interaction to formulate a **model** for change that can be proposed for pastoral counseling.

1.7 OTHER ASPECTS

- Scripture references, verses, and abbreviations of Bible books are quoted from the **King James Version** (Bible, 1964), unless stated other wise.
- When referring to the **gender** he/him/his in this study, it also includes the female gender she/her/hers.
- The set **language** used was American English because most of the literature used in this study was of American authors.

The following terms will be used alternately:

- For the **person receiving** counseling or psychotherapy: client, patient, counselee, person, individual;
- For the person **giving counseling**, psychotherapy: counselor, psychotherapist, pastoral counselor, Christian counselor, Biblical counselor;
- For **pastoral counseling**: Christian counseling, Biblical counseling;
- **Put off/put on**: dehabituating/rehabituating.

The schematic representation of the correlation between sections 1.2, 1.5 and 1.6 follows on p. 10.

1.8 SCHEMATIC REPRESENTATION OF THE CORRELATION BETWEEN POINTS 1.2, 1.5 AND 1.6

PROBLEM STATEMENT	OBJECTIVES	METHOD
The aim of this study will be to Research how Christians can Change by applying the put off/ Put on principle in pastoral counseling	To investigate what Scriptural perspectives exist on change	The theological study will be done from within the Reformed tradition
What contributions do other relevant disciplines make to the issues of change?	To examine other relevant disciplines on the issue of change	To study and evaluate relevant meta- theoretical perspectives on change
What model can be proposed to apply change in pastoral counseling?	To propose a model that can be applied in pastoral counseling concerning change in counselees	Questionnaires will be issued to pastoral counselors and counselees

1.9 CHAPTER DIVISION

The results of this study will be presented in the following chapters:

- Chapter 1: **Introduction**
- Chapter 2: **A basis-theoretical perspective on inner change**
- Chapter 3: **Biblical counseling and inner change**
- Chapter 4: **A meta-theoretical perspective on inner change**

Chapter 5: **Practice-theoretical model**

Chapter 6: **Conclusion**

CHAPTER 2

A BASIS-THEORETICAL PERSPECTIVE ON INNER CHANGE

2.1 INTRODUCTION

A **basis-theory** is a subject-related theory developed within a specific subject for the purposes of the subject (Heyns & Pieterse, 1998:50). Venter (1993:247) regards the basis-theory as the expounding of theological perspectives, derived primarily from Scripture.

The **aim** of this chapter is to establish whether pastoral counseling can be used effectively to help the counselee change in his conscious direction to walk in holiness.

As has been indicated in the previous chapter secular and Biblical counselors' main objective is to change the counselee. Counseling goals are different for the Biblical counselor, however, because his aim is not mere behavior modification as in the case of secular counseling. The aim of Biblical counseling is to bring the counselee to a Scriptural understanding of change. This change should work from the inside out through the work of the Holy Spirit, promoting holiness and godly living.

Adams (1994:101) explains that the old sinful habits of the new believer need to be changed. He should be guided and taught Biblical ways to change them. The **objective** of this study is to investigate what Scriptural perspectives exist on change. The Scriptural perspectives, found in Ephesians 4:22-24, Colossians 3:8-10 and Romans 12:1-2 concerning putting off (dehabituating) the old man, putting on (rehabituating) the new man and renewing the mind as a way of bringing about inner change will be taken into consideration.

In order to understand Biblical change and the applicable Biblical counseling, the following objectives will be expounded in this chapter:

- A study of a Biblical anthropology (2.2): it will include aspects such as the doctrine of man, total depravity and redemption. The inclusion of these are

essential to pastoral counseling regarding Biblical inner change in the life of the counselee.

- The question “what is man?” will be explored in order to understand the plan of God for every human being (2.3). Being created in the image of God, and other terminology of interest such as heart, soul, spirit, mind, inner man, body, flesh, conscience, memory, will, and emotions will be explored.
- Thereupon concepts from systematic theology such as conversion, regeneration, justification, and sanctification will be discussed (2.4.3 – 2.4.4).
- A motivation for counseling and for the use of the relevant Scriptures will be given to indicate how important inner change is (2.7).
- An Old Testament view on change will be presented (2.6).
- The New Testament Scriptural perspectives on inner change will be expounded (2.9).

2.2 BIBLICAL ANTHROPOLOGY

For Fahlbusch et al. (1999:71) New Testament anthropology rests on a theological and Christological interpretation of world experience. They make the following statement:

Theological anthropology develops in increasingly strong recognition of Jesus and reflection upon Him, as the prototypical guarantor and mediator of eschatological salvation. New Testament anthropology is thus a partial aspect of New Testament soteriology, Christology, and ecclesiology.

Biblical anthropology will be discussed below with reference to the doctrine of man (2.2.1), the doctrine of total depravity (2.2.2), and redemption (2.2.3).

2.2.1 THE DOCTRINE OF MAN

When the **doctrine of man** is referred to, it does not necessarily mean that it appears as such in Scripture. There is not a systematic description or analysis of

human beings in the Bible. The various views and perspectives that exist in the Scripture however, can be used to come to certain conclusions concerning *who* and *what* a human person is (Louw, 2000:122; cf. Spykman, 1992:205).

Ferguson et al. (1988:28) postulate that when the Bible refers to the nature of humanity, it must be recognized that it occurs within the overall context of the human being's place within creation and his standing before God.

According to Henry (1973:403), Scripture teaches that Adam was perfect and upright in character and the special and direct result of a creative act of God. Hebrews 8:5 describes man as being the crown of the entire creative process; created in the image and likeness of God. God declares man as *very good* and entrusts him with possession of the earth (Ge. 1:31). Man was commanded to subdue the earth and its resources for human well-being (cf. Ge. 1:28-30). Adam was also created for personal companionship with a desire to serve and love God (Ge. 3:8).

Ganz (1993:53) explains that all was lost when sin entered a perfect world and a perfect man, Adam, and calls this "an enigma beyond comprehension in this lifetime".

2.2.2 DOCTRINE OF TOTAL DEPRAVITY

According to Douglas (1986:15, 16) the human race has a history and a beginning. The man Adam was responsible for the sinful beginning that affected all humans in the world. At the inducement of the serpent, Eve persuaded Adam to eat from the fruit of which they were commanded not to eat (Ge. 3:1-7). Adam's punishment after his transgression was the subjection to painful toiling in the sweat of his face; the sentence of death and the expelling from the Garden of Eden (Ge. 3:17-19, 23) (Gehman, 1985:15).

Because God is righteous and perfect, sin is a complete contradiction of the character of the sovereign God. Every time man sins, he denies the grace of God and validates sin's logical consequence: hell (Ganz, 1993:53).

According to Sherlock (1996:165) sin is a fundamental corruption of every essence of what it means to be human. He labels sin as "the radical distortion at the very root

of human existence". **Total depravity** is the term used to describe the human condition. *Total* refers to every dimension of human life – heart, mind, personality, emotions, conscience, motives, and will which are contaminated (cf. Je. 17:9; Jn. 8:44). Sin is not only the loss of an original righteousness, but also the corruption of the person's being.

Sherlock (1996:165; cf. Van der Walt, 2001:14), points out that man is not judged because he is man; he is judged because of his sin and rebellion. According to Crabb (1987:89), mankind has lost all claim to moral excellence because of the Fall. Crabb states that "man is now darkened in his understanding rather than knowledgeable; sinful in disposition rather than holy; and wicked in behavior rather than righteous." For Gaebelein (1990:41) this creation narrative indicates the contrast between the work of God and the work of man.

MacArthur and Mack (1994:101, 102) refer to Paul's writings in Ephesians 2:1-2, Colossians 1:21 and 1 Corinthians 2:14. These Scriptures indicate that without God's gracious sovereign intervention, seeking and drawing sinners to Himself first, no one would seek and be saved. *No one can come to Me, unless the Father who sent Me draws him ...* (Jn. 6:44).

For Van der Walt (1994:174, 177) the Fall in Paradise is closely linked with the image of God. The reason for the Fall is that Adam, instead of being the *image* of God (*imago Dei*), wanted to become *like* God (*sicut Deus*). The consequence of the disobedience in Paradise is that man became an oppressed being, a slave in the kingdom of Satan, instead of being a ruler on earth. Sherlock (1996:233) is of the opinion that the Christian must live life with the appropriate awareness not only of the seriousness of sin, but also of the wonder of his salvation from the power and consequences of sin.

The creation and fall of man is not the end. Van der Walt (2001:13) explains that history will culminate in the final consummation when Christ returns to live with believers on a new earth.

2.2.3 REDEMPTION

Pfeiffer et al. (1999:102) assert that man needs an adequate plan of salvation to be saved from eternal separation from God and hell. According to 1 Corinthians 1:24 God's provision of the gospel is His almighty power to salvation and contains His highest wisdom. It corresponds completely to the needs of sinful, rebellious, fallen man.

According to Stott (1992:44), evil is so much part of the human being that self-salvation is impossible. Man's most urgent need is **redemption**, a new beginning in life, which not only cleanses him from sin, but also creates in him a new heart. In this regard Van der Walt (2001:15) adds that redemption does not only add something to the old; it also renews the old without destroying it. Stott (1992:44) contends that because man was made in God's image, such redemption is possible. No human being is irredeemable. When Jesus Christ suffered the desolate agony of the cross, he took the sinner's place, bearing his sin, and dying his death, in order that he might be forgiven (1 Pe. 2:21-24). Then Jesus Christ rose from the grave, ascended to His Father and sent the Holy Spirit, who is able to enter the believer's personality and change him from within (1 Co. 15:4; Mk. 16:19; Ac. 2:38-39).

Inner change can only become a reality through faith in Jesus Christ as the sinner acknowledges his sinfulness and seek God's grace. Jesus Christ will then deliver him from his sin and all its effects (MacArthur & Mack, 1994:115).

2.3 **WHAT IS MAN?**

At issue in the Old Testament anthropology is man's standing before God. The Psalmist, in beholding the glory of heavens, wrote of humanity, asking the question, **What is man...?** (Pss. 8:4; 144:3; He. 2:6). Spykman (1991:32) asserts that man can only know himself when asked to give an account of it. Stott (1992:33) explains that this question expresses surprise, that God should pay so much attention to His human creation. In comparison to the vastness of the universe human beings are insignificant. For Louw (2000:178) the answer to the Psalmist's question, *what is man?* lies within man's concrete encounter with God. Man can only be understood fully from his relationship with God.

Concerning this vital question, Van der Walt (1994:156) writes that even though man is small, insignificant and mortal, David knew he remained the masterpiece of God's creation. Man is above the rest of creation, but occupies the position below God as the crown of His creation. In order to know who and what man is, knowledge of who God is, is very important.

The outline below answers the Psalmist's vital question.

2.3.1 MAN IS A CREATED BEING

Several Scripture verses affirm the intrinsic value of human beings at creation (Ge. 1:26-28; 2:7; Jb. 33:4; Pss. 139:14-16; 104:30; 1 Co. 11:9; Is. 45:12). God said, "*Let us make man in our image after our likeness ...*" (Ge. 1:26). According to Douglas (1986:13) the two words used in Genesis' 1:26 account of creation, are *created* and *made*. The word *create* means *to make something out of nothing, to bring into existence*. The word *make* means *to fashion or form as a potter forms a vessel of clay* (Je. 18:2ff). Thus, God *created* man as to his spirit and soul (Zech. 12:1) but God *made* man as to his body (Ge. 2:7). **Man is a created being** who owes his existence to God, the Creator and Sustainer of all things.

2.3.2 MAN IS CREATED IN THE IMAGE OF GOD

Clark (1984:9) refers to 1 Corinthians 11:7 which signifies that the image of God is not something man *has*, somewhere inside of him, or somewhere on the surface, but rather that man *is* the image of God.

Leupold (1979:90) regards the spiritual and inner side of the image of God as *the* most important. Leupold (1979:90) postulates that:

... the body of man is also patterned after God, because God, being an incorporeal spirit, cannot have what we term a material body. Yet the body of man must at least be regarded as the fittest receptacle for man's spirit and so must bear at least an analogy to

the image of God, an analogy that is so close that God and His angels choose to appear in human form when they appear to men.

According to Van der Walt (2001:13), the lives of Adam and Eve were not only directed towards God, but being **created in the image of God** also meant that they obeyed His commandments. Louw (2000:182) explains that the terms, *in the image of God* and *man as a living soul (nefes)*, both focus on the uniqueness of man that is to be found in his dependence on God.

Pfeiffer et al. (1999:102) is of the opinion that both God and man share the same characteristics of personality: intellect, will, emotion, self-consciousness, and a moral nature. On the other hand man is entirely distinguishable from God because he does not possess God's infinity and unchangeableness, nor His omniscience, omnipotence, and omnipresence.

For Spykman (1992:224) the *imago Dei* is not to be regarded as a static entity, which the individual share with God. He regards it as a dynamic interaction between covenantal partners and as an integral to being human.

2.3.3 MAN IS TO HAVE DOMINION OVER THE EARTH

According to Spykman (1992:203) God regards the human person, as His image bearer, with the highest honor. God has crowned man with **dominion** over all the creatures and creation in a high and holy position of stewardship in this world, acting on His behalf. Van der Walt (2001:13) points out that Adam and Eve, as God's stewards, had to see to it that the whole of creation should develop, unfold and reveal its potential. For Gaebelien (1990:37), man's responsibility and calling are to reflect the character and purposes of God in everything he does (Ge. 1:27-28).

For Ferguson et al. (1988:29), the unique place that Adam occupied within creation also meant that he should reign, fill, and subdue the earth. Adam's dominion was over the fish of the sea, the birds of the air, and over every living creature on the land. Leupold (1979:91) explains that although every type of being is to be subservient to man (Ge. 1:28), it does not mean that Adam possessed independent authority, but rather that it was the delegated authority of a steward. When Adam

and Eve sinned, they lost their place in creation as *stewards* and became *slaves* of the devil (Van der Walt, 2001:14).

2.3.4 MAN IS A DEPENDENT BEING

Man is neither self-existent nor independent. The fact that he owes his existence to God his Creator, makes him a **dependent creature** for his very breath. According to Acts 17:27-28, it is in God that *we live, and move and have our being* (Conner, 1988:123).

2.3.5 MAN IS AN INTELLIGENT BEING

The human person has reason, **intelligence**, imagination, and the ability to express his thoughts in language (Ge. 2:15; 1:26-28; 2:19-20; Is. 1:18; Mat. 16:7; Ro. 1:21) (Conner, 1988:123).

2.3.6 MAN IS A MORAL BEING

According to Crabb (1987:89) another aspect concerning the question, *what is man?* is found in the New Testament teaching of Ephesians 4:22-24 and Colossians 3:9-10: as a Christian is restored in the image of Christ, he is growing in knowledge, holiness and righteousness. The **moral** virtues that make up the image of Christ are central to the definition of the image of God in Genesis 1. According to Conner (1988:124) God created man with the ability to choose, making him moral and therefore responsible.

Stott (1992:38) maintains that the human conscience is a reflection of man's upbringing and culture. Even though it is fallible, it is always on guard within him, warning him and enabling him to tell the difference between right and wrong. It is an inner voice, and a moral order outside him, urging him to do what he perceives to be right. When he does something that is believed to be wrong, he experiences feelings of guilt.

With regard to being a moral being, Conner (1988:124) holds the opinion that the only true standard for conscience is the Word of God as interpreted by the Holy Spirit (Jn. 8:9; Ac. 24:16; He. 9:14; Ro. 2:15; Titus 1:15). The Holy Spirit brings the conscience in line with the infallible Word of God (Ro. 9:1).

2.3.7 MAN IS A LOVING BEING

In this regard, Conner (1988:124) maintains that **love** is the purpose for the creation of man. God is love and love must have an object to reciprocate that love (1 Jn. 4:16-19). The answer to God's heart cry was the creation of man. Man is an intelligent being with a will capable of choosing to love. He was created in God's love, for love, and to reciprocate love to fill the void in his heart.

Heitink (1999:262) contends, along the same lines as Conner that humans are *respondable* – made to encounter God and to respond to his love.

2.3.8 MAN IS A RELATIONAL BEING

Olthuis (1994:217) is of the opinion that human beings have a fourfold **relational nature** of life: "As God-is-with-us, we are to be with others and to care for the creation." He explains further that the individual not only has a relation to himself but also to other selves. The other two interconnections constitute a relationship to the creation of God, and to God. A relation with self is at the heart of personal identity, and as an interrelational being there is also a yearning for intimacy with others and the entire planetary ecosystem. The human relationship to God as source, sustainer, and renewer of life is interwoven with who he really is. Olthuis (1994:218) argues that: "who we are as humans is, thus, an intricate and fragile embroidery of these relational strands".

Sherlock (1996:212) maintains that because there is a relationship within the nature of God and man bears the image of God, he is capable of entering into a relationship with God. God designed His new creation with a unique ability to respond to His love by choosing to enter into relationship with both Him and other human beings. Not only is man fundamentally a relational creature, but he also longs for relationship.

According to Crabb (1987:88, 111), man, as a fallen image-bearer, is naturally inclined to turn away from God to others to satisfy his longing for relationship. This in turn will only leave him disappointed. The ultimate destination of man's existence can only be interpreted from within his relationship to God.

For Van der Walt (1994:173) God's image can only be reflected in the human person when he is in a committed relationship with his Creator. This committed relationship means that the believer will obey God's commandments (Ps. 1).

2.3.9 MAN IS CREATED MALE AND FEMALE

According to Anderson (1982:50) Genesis 1:27 is a basic text to reflect on when considering a theological anthropology. This verse clearly states that God created man **male** and **female**.

Genesis 2:18 is an account of how God intended to make Adam a *helper like him*. Leupold (1979:130, cf. Gaebelein, 1990:37) asserts that *a helper* to him, indicates that the man needs the help of his mate in every way. *Like him (keneghdô)* can be seen as *agreeing with him* or as *his counterpart*. Woman can thus be regarded as the kind of help her husband needs, agreeing with him mentally, physically and spiritually. The woman is not an inferior human being; her creation also entails a *partnership* with her husband.

2.3.10 MAN IS CREATED AS A WHOLE PERSON

Jesus Christ, according to Sherlock (1996:213), is the example of "whole life lived in full integrity without sin". On the cross of Calvary Jesus Christ freely gave up His life in order to offer His wholeness to all. The Scriptural word *soteria*, meaning *salvation*, brings healing from the consequences of sin. This healing fullness will come to the Christian at the resurrection, but is anticipated in the present through the work of the Holy Spirit. Sherlock (1996:216) also stresses the fact that although the human person is described in many ways, the individual cannot be divided into various parts. Everybody is to respond to God with his **whole being**, a whole-hearted allegiance as expressed in the *Shema* – Deuteronomy 6:4-6. According to Matthew

22:37-38 Jesus describes it as the *greatest commandment*, reiterating its demand on the whole person even more fully by adding *mind* to the list.

The believer's whole existence is to serve his God (cf. Eccl. 12:13). This relationship with God is central in the life of the believer – in all he does and in his being. The individual's life should be so integrated that it would be obvious to others to "Whom" his heart belongs (Van der Walt, 1994:171).

2.3.11 MAN IS CREATED A MULTI-DIMENSIONAL BEING

According to Van der Walt (1994:170,171) there are **many facets** to the human being. He consists among others of a chemico-material aspect as well as a biotic and psychic aspect. Man has the ability to create culture and to make history. He is not only a talking-thinking being, but can also communicate socially and maintain justice. Man has the unique ability to practice his faith as a religious being. His relation to God is total because being committed to God encompasses his whole life.

With regard to the multi-dimensionality of the human person, Dunn (1998:78) refers to the apostle Paul who regarded the individual accordingly. Human beings are capable of reflective thought, deep emotions, sustained motivation, the need for and the ability to enter into a relationship. Dunn (1998:78) concludes with the following:

We are living beings, animated by the mystery of life as a gift, and there is a dimension of our being at which we are directly touched by the profoundest reality within and behind the universe. Paul would no doubt say in thoughtful acknowledgement with the Psalmist 'I praise You for I am fearfully and wonderfully made' (Ps. 139:14).

2.3.12 TWO OTHER THEORIES CONCERNING THE CREATION OF MAN

According to Meier et al. (1991:34) theologians have a longstanding argument about whether human beings are **dichotomous** or **trichotomous**. Divisions are useful in helping counselors think about human experiences, but it must be emphasized that

in reality a person is a whole and must be regarded as such because the predominant emphasis in the Bible is upon the **whole person**. The two theories are the following:

- The **dichotomous theory**: According to Anderson (1982:207) this theory regards man as bi-partite in nature, consisting of two elements: a material aspect (body), formed from the dust of the earth, and a non-material soul/spirit or principle of life. The terms *soul* and *spirit* are used as synonymous and interchangeable.

Clark (1984:37) explains that man was constructed out of two elements: the dust of the ground and God's own breath, the combination thus being *nephesh*. The book of Genesis gives an account of God creating a living soul with clay, and breathing His spirit into it. According to Pfeiffer et al. (1999:102) certain consequences follow:

- ❖ As a bipartite creature, man can only be complete with a physical *tabernacle* to house the soul;
- ❖ Man, as a combination of body and soul, will be subject to problems, which arise from his sinful nature. The soul is subject to psychosomatic problems (where psychological problems can cause physical sickness), and somatic-psyhic problems (where physical sickness becomes such an obsession that it can become the cause of mental illness).

According to Wilkinson and Boa (1983; cf. Pfeiffer et al., 1999:102) the dichotomous perspective seems to be more consistent with the whole of Scripture.

The dichotomous view is rejected by Conners (1988:125) in favor of the trichotomous view:

- The **trichotomous theory**: Man is considered to be a tri-partite being, with three distinct centers of consciousness within. Berkouwer (1962:355) contends that the idea of trichotomy rests on Greek dualism.

The trichotomous theory according to Crabb (1987:125) holds that the physical body houses the soul and the spirit. This theory is primarily based on two Scriptures, namely 1 Thessalonians 5:23 and Hebrews 4:12.

According to Clark (1984:44) Hebrews 4:12 cannot be used to sustain a division between soul and spirit. The verse does not refer to soul *and* spirit as two distinct elements. The division in this verse is twofold, and must be regarded as soul and spirit *versus* joints and marrow. If soul and spirit are regarded as two different components, then joints and marrow must also be two components, thus making man a fourfold and not a threefold being. These seeming distinctions between soul and spirit must be explained as differences of function or different aspects of the personality of the immaterial part of man (inner man).

Fahlbusch et al. (1999:73) write that:

The Hellenistic (Platonic) antithesis of body and soul is not particularly relevant (Platonism). The combination of body and spirit (1 Co. 7:34) or of spirit, soul, and body (1 Th. 5:23) is rare and does not indicate adoption of a fundamental dichotomy or trichotomy but represents a naïve reference to the totality from various aspects.

For the purpose of this study man will be regarded as bi-partite in nature, consisting of a material body and an inner man (soul/spirit) because the dichotomous theory seems to be more consistent with the Bible.

2.3.13 OTHER TERMINOLOGY USED IN THE BIBLE CONCERNING MAN'S BEING

The different terminology constituting the whole person is important aspects to consider in the change process in counseling.

When dissecting an organism to examine its constituent parts, Crabb (1977:87) identifies the danger of losing sight of the whole functioning organism. It is essential that the human being must be regarded as a functioning entity, acting as a unit.

Even though the various component parts of the whole person are being discussed, the person remains an indivisible whole. Fahlbusch et al. (1999:70; cf. Welch, 1994:29), point out that by using terms such as *soul*, *spirit*, *heart*, *body*, and *flesh*, the Old Testament does not designate specific human parts but the whole person from various viewpoints.

With the idea of wholeness always in mind, Louw (2000:165) also comments that the terms *soul* (*psuche*), *heart* (*kardia*), and *thinking* (*nous*) describe the totality of the human being and "his responsibility in the presence of God". Current psychology does not regard these concepts as part of a personality theory. These concepts emphasize the consciousness of the individual, his ability to make decisions, and live responsibly before God. It also has a role in sinful conduct, resulting in sinful acts, which cause the believer to stray from God. Although the different terminology used in the Bible concerning man's being will be discussed separately, it is important to always see these concepts as consequential for realizing new life (1 Th. 5:23) and that all these functions and activities are regarded as a whole.

Before considering the **different terminology** in more detail, Van der Walt (1994:163,164) gives the following outline:

- Man as heart: The heart is the seat of man's religious life, the inner core of his existence.
- Man as spirit: Spirit is seen as the motivating, guiding power of man's existence (*seen from the inside out*).
- Man as body: The body is the visible, material part of man who functions as a creature of God (*seen from the outside in*).
- Man as flesh: Flesh stands in total contrast to God. Flesh is weak, fragile and mortal while God is eternal and immortal.
- Man as soul: Adam became a living soul by the breath of God.

Each of these terms will be discussed individually below.

HEART

According to Spykman (1992:220) the heart is the "pivotal point around which all of life revolves". Strong's (1997; cf. Pfeiffer et al., 1999:87; Wilkinson & Boa, 1983; Clark, 1984:87; McGee, 1981) agrees on the following aspects of the heart:

In the Bible the word *heart* has a broad meaning. In both Hebrew and Greek *heart* comes to mean that which is central. The *heart* can be seen as the personality or true character, which has that extraordinary ability to perceive itself. It is also perceived as the seat of physical, mental, emotional, moral, and spiritual life:

- *Heart* as the seat of physical life: The Old Testament often refers to the *heart* as the physical organ of the circulatory system.
- *Heart* is also perceived as the seat of mental life in the Old Testament: The intellectual activity corresponds to what would be called *mind* in English. The heart knows (Deut. 29:4), it understands (Is. 44:18), and is labeled as unsearchable with secrets (Ps. 44:21; Pr. 21:3).
- *Heart* as the emotional center: According to the following Scriptures all emotions are experienced by the *heart*: love and hate (Ps. 105:25; 1 Pe. 1:22); joy and sorrow (Eccl. 2:10; Jn. 16:6; Is. 65:14; Ne. 2:2); courage (Ps. 27:14), pain (Pr. 25:20), anxiety (Pr. 12:25), and fear (Deut. 28:28).
- *Heart* is also referred to as the conscience, moral conscience, and volition (He. 10:22): God tries the *heart* (Je. 20:12) and searches the *heart* (Je. 17:10). Man may have an evil *heart* (Pr. 26:23) but the work of God gives him a clean *heart* (Ps. 51:10), and a new *heart* (Eze. 18:31). It is also the dwelling place of the Holy Spirit (2 Co. 1:22). The sin that comes out of the *heart* defiles the individual (Mk. 7:21-23).

Proverbs 4:23 and Matthews 15:18-19 instruct the individual to guard his *heart* well because he speaks and acts from it. After conversion, one of the characteristics of a Christian is that he has the law of God written in his heart (He. 8:8-12). With the *heart* a person believes in Christ and so experiences both love from God and the presence of Christ in the *heart* (Ro. 5:5; 10:9-10).

For Paul, according to Louw (2000:165) the *heart (kardia)* is indicative of the inner dimensions of life. Romans 10:10 describes the *heart* as the instrument of faith in

God and the redemption of Jesus Christ and in Romans 1:24; 2:5 it shows that the *heart* can also be used in the service of sin.

SOUL

Gehman (1985:901) maintains that the *soul* is not a separate entity but forms a unity with the body and animates the flesh. The following is an exposition of the word *soul* according to Wilkinson and Boa (1983):

According to the Old Testament the Hebrew word for *soul* almost always translates *nephesh*, and mostly translates *life*. In the most common usage, *nephesh* means *the man himself* or *living being*, e.g., *life for life* (Ex. 21:23). *Soul* cannot be defined materially and is thus incorporeal, immaterial, and distinct from the body (Is. 10:18). In Genesis 2:7 the word *soul* refers to the whole person and signifies life. At creation man became a living *soul*, where the breath of God or the Spirit of God was the life-principle (Ge. 2:7). Death is described as the *soul's* departing from the body (Ge. 35:18).

Vines (1996; cf. Pfeiffer et al., 1999:1616) explains that the usage of *nephesh* is continued to an extent in the Greek word *psyche*, e.g. that Paul's ship had 276 *souls* aboard (Ac. 27:37). The New Testament usage also sometimes refers to the immaterial part of man as indicated in Matthew 10:28 that the body can be killed, but not the *soul*. The *soul* refers chiefly to that which is *natural* as opposed to that which is spiritual, and is the seat of the conscious element in human beings. The fundamental desire of a Christian's *soul* should be for a deeper fellowship and communion with God (Ps. 25:1).

Regarding the *soul*, Gehman (1985:901) is of the opinion that *nephesh* denotes the personality and regards it as the seat of the emotions (Pss. 86:4; 94:19; Je. 6:16; Lam. 3:17). *Soul* can also be regarded as the seat of love and hatred (Ge. 34:3; Is. 1:14); and of religious affections. It is lifted up to God (Pss. 25:1; 86:4); it hopes for God (Pss. 33:20; 130:4-6); glories in God (Ps. 34:2) and rests in God (Ps. 62:1, 5).

Karl Barth (1962:350) makes a union and differentiation between *soul* and *body* and postulates that the human being is "bodily *soul*, as he is also *besouled* body". The

soul must be regarded as the life of the body, making the body the extreme boundary of the *soul*.

SPIRIT

Pfeiffer et al. (1999:1618) maintains that "the *spirit* is the essential and activating principle or animating force within living personal beings". According to Fahlbusch et al. (1999:70) the Hebrew noun *rûah* and the practically synonymous *nephesh* are usually translated *breath*, *wind* or *spirit* (Ge. 6:17, 8:1, 41:8). These words stand for the life center and a living force (Ge. 7:15, 22; 1 S. 30:12). According to Ezekiel 37:1-14 the different meanings of *rûah* and *nephesh* can be observed: *winds* (Eze. 37:9b); *breath* (Eze. 37:5, 6, 8, 10); and *spirit* (Eze. 37:14). In Judges 15:19 and 1 Kings 10:5 the Hebrew *rûah* is also used as a psychological term and denotes vitality, animation, vigor, morale, or courage (Josh. 2:11; 5:1; Is. 19:3).

According to Pfeiffer et al. (1999:1618) the Greek noun, *pneuma* has a similar meaning to that of the Hebrew *rûah*. Hebrews 12:23 indicates that after the death of the righteous person his *pneuma* lives on as an independent being in heaven. Pfeiffer refers to the psychological aspect of *spirit*, denoting the immaterial part of the human personality (2 Co. 7:1), while 1 Corinthians 16:18 refers to the true self. The *pneuma* is the source of a person's insight (Mk. 2:8); emotions (Mk. 8:12); and will (Mt. 26:41). It is the man's *spirit* within him that can know his thoughts, i.e., comprehend his human state (1 Co. 2:11).

For Vine (1996) the *spirit* of man is made alive to God and sensitive to the inner voice of the Holy Spirit through the new birth (Ro. 8:16). As the *spirit* is constantly being renewed it is able to govern the attitudes of the mind (Ep. 4:23). The indwelling Spirit of God controls the believer, imparting the mind and attitude of Christ to him, enabling him to think spiritual thoughts (1 Co. 2:16).

Dunn (1998:78) is of the opinion that Paul's anthropology speaks of the human *spirit* as the deeper depth or higher reality of the person. He teaches that it is only by functioning at that level and by opening the human *spirit* to the divine Spirit that the human person can be whole.

MIND

According to Adams (1992:1) *mind* entered Adam when he became a living *nephesh* (*soul*) and began operating rationally when God breathed into his nostrils. When life leaves the body, *mind* also leaves the body.

McGee (1981, cf. Pfeiffer et al., 1999:1121) indicates that although the Hebrew language had no word for *mind*, several Hebrew words like *leb* or *lebab* are often translated as *mind* or *understanding* (Jb. 12:3; 1 K. 3:12 RSV; 1 Chr. 22:7; Lam. 3:21), although these words properly mean *heart* (cf. Ps. 27:3; Deut. 6:5). They also refer to the center of man's personality, involving the intellect (Pr. 15:14), will (1 S. 7:3), affections (Ex. 4:14) and moral character (1 Chr. 29:17). *Nephesh* (*soul*) as in Psalm 139:14 and *rûah* (*spirit, wind*) as in Exodus 28:3 refer to the inner man (sometimes conveying the concept *mind*).

Four separate Greek words, according to McGee (1981), account for nearly all instances of *mind* in the New Testament with more or less the same meaning: understanding, thought, mind, and reason. In the New Testament the *mind* was thought of as either *good* or *evil*.

- Negatively, the *mind* can be *hardened* (2 Co. 3:14); *blinded* (2 Co. 4:4); *corrupt* (2 Ti. 3:8) or *debased* (Ro. 1:28).
- Positively, the individual may have a *mind* that is *renewed* (Ro. 12:2) or *pure* (2 Pe. 3:1), and he may love God with all his *mind* (Mt. 22:37). Since the Christian has the *mind of Christ* (1 Co. 2:16), he is instructed to *be united in mind* (Ro. 12:16).

Pfeiffer et al. (1999:1121) explain that a number of Hebrew and Greek words involving *mind* or thought include the concept of rational mental activity, and frequently such words may include both the concepts of thinking (the rational process) and feeling (the emotional factors). A New Testament word unit for *mind* and thinking is the base *phroneo*, meaning *to hold an opinion* (and thus think) (1 Co. 13:11), and have thoughts or attitudes (be minded) (Ph. 2:5). In the context of "Let this mind be (from *phroneo*) in you, which was also in Christ Jesus" (Ph. 2:5), Paul refers to the intellect. Another New Testament word unit of mind and thought, *no-*,

has the noun form *nous*, which is a classical Greek philosophical concept, used by Paul in the New Testament, carrying the idea of ability to reason (Ro. 1:28).

According to 1 Corinthians 2:16 Paul considered it important that the spiritual man's *mind* must correspond to the *mind* of Christ. The believer's *mind* must also be transformed by the Holy Spirit (Ro. 12:2). Louw (2000:165) makes the following statement:

The *nous* is not the seat of a natural or inherent knowledge of God, nor is it a godly light in a person, but implies the ability to know God. *Nous* describes human receptivity and ability to react to God's revelation.

Ridderbos (1979:126) describes the *nous* as being responsible for the person's reaction to the revelation of God. The *nous* also gives a description of what determines the individual through his thoughts and actions.

Paul uses *nous* and *kardia* as prominent terms and groups them as natural pairs. According to Dunn (1998:73) the importance of *mind* is indicated by Paul, as he explains that it is with the *mind* that the individual approves the law of God (Ro. 7:23). The transformation of Christian existence comes through the renewing of the *mind* (Ro. 12:2; Ep. 4:23). According to Paul (1 Co. 14:14-15) worship should engage the *mind* and the *spirit*. The *nous* must be regarded as the rational person, the perceiving, thinking, determining "I" which is able to respond and act with understanding. Dunn (1998:74) further argues that:

... renewal of the *mind* (Ro. 12:2) means not a new capacity to discern God's will by rational means, but the integrating of rationality within the total transformation, the recovery of the *mind's* proper function from its 'disqualified' state and the undue regard and disregard for it which was the consequence of human presumption (Ro. 1:28).

Like *soma* and *sarx*, *nous* and *kardia* also fall into natural pairs. Paul's view of *kardia* corresponds with the information discussed previously under the heading HEART (Dunn 1998:74).

INNER MAN

Crabb (1987:134) describes the *outer man* as the visibly behaving person, represented as the expression of the *inner man* (heart, mind, and soul). Man is both *outward* and *inward* and its relationship is of importance in the definition of the corruption of sin.

Regarding the *inner man*, Ridderbos (1979:115) describes it as the invisible, spiritual side of human existence (Ro. 7:22; 2 Co. 4:16; Ep. 3:16), which stands in contrast to *body*. The KJV's translation of *ho eso anthropos* according to Romans 7:22 and Ephesians 3:16 denote the *inner man*, which is an expression mostly used by the apostle Paul. 2 Corinthians 4:16 is an expression of Paul's confidence that, though his physical body wears away because of the stress and strain of his work, his *inner man*, that is, his soul (or spirit), would be renewed daily. Ephesians 3:16 is an account of Paul's prayer that the Ephesian believers might experience a fresh invigoration from the Holy Spirit in the *inner man* - expressing his desire that they grow spiritually.

Pfeiffer et al. (1999:845) is of the opinion that the *inner man* denotes the total sphere in which the Holy Spirit carries on His convicting, renewing and sanctifying work. The believer has two capacities throughout life within his being: he can either serve sin or he can delight in the law of God.

Wilkinson and Boa (1993) give the following exposition on the two inner natures:

- The **sin nature** is:
 - ❖ referred to as flesh (Ro. 8:5)
 - ❖ referred to as old self (Col. 3:9)
 - corrupt and deceitful (Ep. 4:22)
 - ❖ cannot please God (Ro. 8:8)
 - ❖ should be mortified (Col. 3:5).
- The **new nature** is:
 - ❖ indwelt by the Holy Spirit (1 Co. 3:16)
 - ❖ strengthened by the Spirit (Ep. 3:16)

- ❖ referred to as the inward man (2 Co. 4:16)
- ❖ referred to as the new man (Col. 3:10)
- ❖ the fruit of the Spirit (Ga. 22-23).

BODY

Douglas (1986:145) explains that the Hebrew word *basar* means *flesh*, and indicates a distinction from spirit (Is. 31:3). In the New Testament the difference between *body* and *spirit* is more evident, where the Greek word *soma* (used 145 times) is translated *body*. *Soma* is used mostly in a figurative sense, e.g. *the whole man, for the body of sin and for the Church*.

According to McGee (1981) the *body*, as the material or physical part of a person, is God's good gift to human beings and should not be regarded as evil or inferior to the soul (Ge. 1:31). The *body* is necessary for a human existence (Ge. 2:7).

Boice (1993:38) stresses the importance of the *body* to the Christian understanding. Paul teaches (1 Co. 6:18) that sin can dominate the believer through his *body*, and must therefore die as a penalty for sin (Ro. 7:24). It is written in Romans 1:24 that sin dishonors a person's *body*, and it is therefore necessary that the believer in Christ must *put to death the deeds of the body* (Ro. 8:13) and to *present his body as a holy sacrifice that pleases God* (Ro. 12:1). According to 1 Corinthians 6:13, 15 the *body* may be an *implement of righteousness and members of Christ*.

Louw (2000:162) maintains that the *body* has a comprehensive meaning in Scripture: not only does the individual exist in his *body*, but through it he also expresses himself. Being a physical being means that the dynamic expression of spiritual and ethical impulses stem from the *body*. The *body* is viewed "as functioning as a whole in a psycho-physical unity which is determined by the ego, consciousness and a moral awareness (ethics)" (Louw, 2000:162). The *body* has a moral and ethical value because according to 1 Corinthians 6:19 the *body* is regarded as the *temple of the Holy Spirit*.

Soma (body) and *sarx (flesh)*, according to Dunn (1998:56), are two of the most important Pauline terms in his talk of humankind. For Paul the usage of the term

soma has a spectrum of meanings, where physicality is only one end of the spectrum. The alternative term to use is *embodiment* – *soma* as the *embodiment* of the person is the means by which the person relates to creation and functions as part of creation. The body corporeal is what makes possible a social dimension to life. *Soma* thus gives Paul's theology an unavoidably social and ecological dimension.

According to Gehman (1985:122) the physical *body* will return to dust (1 Co. 15:42-54), but at the resurrection there is a spiritual *body* which is appropriate for everlasting fellowship with God through Christ.

FLESH

Douglas (1986:397; cf. Pfeiffer et al. 1999:612) explains that the Hebrew term *basar* and the Greek term *sarx* have specific meanings of its own. Some of the main Biblical meanings of *flesh* may be classified as follow:

- The body. The whole material part of a living being, i.e. that which makes up its somatic existence (Ge. 40:19), and the whole phrase *flesh and blood* signifies the body (He. 2:14).
- The weak creaturely side of man's constitution. It is used to indicate the external and secular as distinguished from the spiritual and religious (Ge. 6:3; Ps. 16:9; Mt. 26:41; Ro. 6:19).
- In the ethical sense it refers to the carnal nature - that which is prone to sin and is opposed to God (Ro. 7:18; 1 Co. 3:3; Ga. 5:17; Col. 2:18). This is the most important use for the Christian. The flesh, or fallen nature, lusts and wars against the Spirit as it works through the new nature, resulting in spiritual defeat (Ga. 5:17-24; Ro. 7:14 - 8:1). This condition is overcome in the following manner:
 - ❖ Learning to distinguish the works of the flesh from those of the Holy Spirit (Ga. 5:19-23; 1 Co. 6:9-11; Ro. 8:4-13);
 - ❖ Realizing by faith that the fallen nature is already under condemnation, even though it is not yet removed (Ro. 8:3), and therefore the Holy Spirit can and does indwell the believer (Ro. 8:9);

- ❖ Submitting to the leading guidance of the Holy Spirit (Ro. 8:4-13; Ga. 5:24-25), which is referred to as *walking in the Spirit* (Douglas, 1986:397).

According to Louw (2000:163) *flesh* denotes the human person in his weakness and humanity. McGee (1981; cf. Vines, 1996) indicates that because *flesh* represents lusts and desires (Ep. 2:3) it is contrary to the Spirit (Ga. 5:17) and cannot please God (Ro. 8:8). The works of the *flesh* is contrasted to the fruit of the Spirit in Galatians 5:19-23. The *flesh* is not completely condemned, for Christ Himself was described as being *in the flesh* (1 Jn. 4:2). Christ alone is the individual's salvation, since by the works of the law *no flesh shall be justified* (Ga. 2:16).

Sarx (flesh), according to Dunn (1998:67), is an anthropological term used by Paul. He makes it clear in Romans 7:8 that the *flesh* is not sinful *per se*, but that it is vulnerable to the enticements of sin, and can be labeled as the *desiring I* (Ro. 7:7-12). The *flesh* cannot be separated from the individual because he *is flesh* rather than *has flesh*. With his mind the individual serves the law of God and with the *flesh* he serves the law of sin (Ro. 7:25).

CONSCIENCE

Bryant (1982:143) defines *conscience* as:

that faculty of the mind, or the inborn sense of right and wrong, by which we judge the moral character of human conduct. It is common to all men. Like all other faculties, it has been perverted by the Fall (1 Jn. 16:2; Ac. 26:9; Ro. 2:15).

Fahlbusch (1999:661) contends that the *conscience* is the place where the Christian is conscious of sin and guilt. It can also be regarded as the innermost self, where there is experience of standing *coram Deo*.

According to Pfeiffer et al. (1999:376) *conscience* is that faculty of a person which prods him to do right and to refrain from wrong. Paul did wrong - in a *good conscience* (Ac. 23:1), he did that which he at that time believed right. Conscience is

an innate characteristic and is used in the New Testament as a *sense of moral awareness*. The conscience serves to:

- accuse or excuse a person;
- punish a person when violated, and
- give the individual a sense of divine approval as well as self-approval when he does right.

McGee (1981) explains that the term *conscience* does not appear in the Old Testament, but the concept does. Under both the old covenant and the new covenant the *conscience* must be formed by the will of God. The law given to Israel was inscribed on the hearts of believers (He. 8:10); so the sensitized *conscience* is able to discern God's judgment against sin (Ro. 2:14-15). The *conscience* of the believer has been cleansed through faith by the work of Jesus Christ; it no longer accuses or condemns (He. 9:14; 10:22).

According to Louw (2000:224, 225), the Christian life is characterized by faith and a good *conscience* (1 Ti. 1:19). Hebrews 10:22 refers to the cleansing of the *conscience*. The *conscience* can be regarded as the medium through which the Word of God works. Through the work of the Holy Spirit, the *conscience* can divert the individual from evil and direct him towards God's ultimate meaning for human life.

WILL

Crabb (1977:100) contends that the individual can freely choose his behavior. Two New Testament root words, *boule* and *thelema*, convey the notion of choice. People only choose to do what makes sense to them. The perception and/or evaluation the individual holds about life will greatly determine the range of behavior within which he chooses to perform. This freedom of choice is restricted by the limits of his rational understanding. The darkened understanding of the non-Christian will keep his *will* from choosing to trust Jesus Christ. Such a person does not need a strengthened *will* but an enlightened mind, which only the Holy Spirit can provide.

EMOTIONS

According to Meier et al. (1991:75) there are references in the Bible to specific *emotions* that are linked to specific body parts and which can also affect the visceral organs. Jesus Christ experienced the full range of *emotions* (Ph. 1:8; Philemon 7:20; 1 Jn. 3:17-19). Meier et al. 1991:76 identify the following positive *emotions* in the Bible: the emotion of love (prodigal son – Luke 15:11-32); Jesus wept (death of Lazarus – Jn. 11:35); heaven rejoices (Luke 15:10). The joy a believer has is deeper than what the world gives; it does not depend upon circumstances, and cannot be taken from the individual. Peace and awe are also identified as positive emotions and are rarely mentioned by secular psychologists. Some less desirable emotions can also be linked with God, as He is described as hating (Pr. 6:16), being angry (Is. 1:4), and being jealous (Ex. 20:5).

SELF-ESTEEM

According to Hart (2001:8, 10) the individual has a capacity for self-awareness, and out of this awareness there is a tendency to be evaluative. High *self-esteem* is believed to be built by success, and failure is what destroys it. *Self-esteem* is not built by positive thinking or making the individual successful. The problem of low *self-esteem* lies in the deep-rooted distortions of the psyche. It will not be appropriate, from a Biblical perspective, to esteem an unregenerated self.

Ellison and Baker (2001:16) maintain that the individual's appearance, achievements, or affluence will not give him a stable *self-esteem*. These elements will either foster pride or depression. Ellison and Baker (2001:18) state that:

Galatians 6:3-5 grounds self-esteem in accurate, sober self-evaluation that does not involve comparison with others but in accurate assessment before God. ... The person with a theologically based positive self-esteem says, "The good in me is because God loves me, gifts me, and values me just as I am".

God values the individual because He evaluated His handiwork as "very good" (Ge. 1:31). He also made the person fearful and wonderful (Ps. 139:13-14) and created

him after God's own image (Ge. 1:7) It is necessary that the Christian counselor discovers the source of the counselee's low *self-esteem* and restores and develops a Biblically based *self-esteem*. Under grace, the individual is good enough (Ellison & Baker, 2001:18).

Sherlock (1996:217) summarizes the views held on the different terminology used to describe the human person:

Man does not consist of two parts, much less of three: nor are 'psyche' and 'pneuma' special faculties or principles (within the 'soma') of a mental life higher than his animal life. Rather, man is a living unity. He is a person who can become an object to himself. He is a person having a relationship to himself (soma). He is a person who lives in his intentionality, his pursuit of some purpose, his is willing and knowing ('psyche', 'pneuma'). This state of living towards some goal...belongs to man's very nature.

The terminology, as described above, forms out part of the anthropological concepts and ideas that Paul employed in his epistles. In addition to the foundation of a Biblical anthropology it is necessary to expound terms such as *conversion*, *regeneration*, *justification*, and *sanctification*.

2.4 CONCEPTS FROM SYSTEMATIC THEOLOGY

In this section a number of concepts from systematic theology pertaining to change in the individual will be discussed.

2.4.1 CONVERSION

According to Baker (1994) Romans 6:17 refers to **conversion**, which requires the individual to respond to the gospel, committing his total personality, intellect, emotion, and will to God. Once the person understands the nature of Christ's

atonement, encounters the guilt of conviction, and experiences the love of God, conversion is inevitable. After the experience of conversion, regeneration is the next step. Baker (1994) describes regeneration as God's creation of a new nature in the believer.

2.4.2 REGENERATION

According to Scripture **regeneration** is absolutely necessary (Jn. 3:3, 7; 1 Co. 2:14; Ga. 6:15). Berkhof (1966:127) describes regeneration as the implanting of the new life.

Strauss (2000) maintains that the word *regeneration* is the translation of *palingenesia*, from *palin* (again) and *genesis* (birth). It means a **new birth**, a new beginning, a new order. *Regeneration* itself is instantaneous. Strauss regards the new birth as a complex miracle, because man is "born of God". No individual has the power to produce *regeneration* for himself. The Holy Spirit is the active Agent in the process of the new birth (Jn. 1:12, 13; 1 Jn. 2:29, 5:1, 4).

According to Bryant (1982:522) the term *regeneration* is found in Matthew 19:28, and is equivalent to the *restitution of all things* (Ac. 3:21). It is also found in Titus 3:5 where it denotes the change of heart spoken of in 1 Jn. 3:14; as a *passing from death to life*: becoming a new creature in Jesus Christ (2 Co. 5:17); a renewal of the mind (Ro. 12:2); and a resurrection from the dead (Ep. 2:6). The nature of this change involves in the impartation of spiritual life to those who are by nature *dead in trespasses in sins*, according to John 3:3 (cf. Ro. 7:18, 8:7-9; 1 Co. 2:14; Ep. 2:1, 4:21-24).

For Spykman (1992:490) the born-again Christian should not just rest in his "rebirth as a personal blessing", but his renewal should work itself out in reborn marriages, reborn friendships, even reborn work habits.

2.4.3 JUSTIFICATION

There is a difference between regeneration and **justification**. According to Strauss (2000), regeneration is God working **in** the believer while in *justification* God is working **for** the believer. Berkhof (1966:138) defines *justification* as “that legal act of God by which He declares the sinner righteous on the basis of the perfect righteousness of Jesus Christ”.

Reisinger (1999) maintains that the term *justification* refers to the proceedings in a court of judicature, and signifies the declaration of a person as righteous according to law. Thus, the declaration of *justification* does not change a sinner’s nature, but merely changes his status before God. God declares a guilty sinner as righteous in His sight. Romans 5:1-3 gives an account of the certain results of *justification* – peace **with** God, which can never be lost. In Philippians 4:7 Paul writes about the peace **of** God, which can be lost or not be experienced at all.

Spykman, (1992:490; cf. Berkhof, 1966:139) asserts that the believer can only be justified by faith (faith is opposed to all works, Ro. 5:1; 3:28). *Justification* by faith in the redeeming work of Jesus Christ is complete and perfect at once, everlasting and irreversible and also holds true that there is no condemnation for the believer (Ro. 8:1, 30). The power of God will keep all believers unto final and eternal salvation. The Christian’s *justification* is evidenced by good works (Titus 3:8; James 2:17, 18, 26). Spurgeon (1999) comes to the following conclusion:

The sum of the whole is this: we are justified freely by God’s grace, meritoriously by Christ’s righteousness, instrumentally by faith, and evidentially by good works.

Along the same lines as Spurgeon, Strauss (2000) states that the Christian is *justified* by grace (Ro. 3:24), giving him a glorious demonstration of the sovereign grace of God.

Achtemeier (1985:520) explains that *justification* is also expressed as *righteousness* in English translations of the Bible. Romans 3:26 gives an account of Christ’s death, demonstrating that God *is righteous and that He justifies* anyone who believes in Jesus Christ. The apostle Paul applied the idea of *justification through faith apart from works of the law* (Ro. 3:30) to non-Jews and to Jews. The universality of

justification is shown when Christ is compared with Adam: Adam's trespass brought condemnation for all, but Jesus Christ's act of righteousness brings *justification* to sinners (Ro. 5:16-21).

2.4.4 SANCTIFICATION

Berkhof (1966:143) asserts that justification naturally leads to **sanctification**. According to an article of Spurgeon (1999), *justification* is quite distinct from *sanctification* because the former regards the person in a legal sense, and the latter regards the individual in a physical sense, in a continued work of grace, by the work of the Holy Spirit within the believer.

Berkhof (1966:143) defines *sanctification* as:

... that gracious and continuous operation of the Holy Spirit by which He purifies the sinner, renews his whole nature in the image of God, and enables him to perform good works.

According to the Old Testament, the root of the term *to sanctify* means *to be set apart for sacred purposes*. This meant that the covenant people of God were set apart to serve Him and manifest His rule in the world. In the New Testament Paul admonishes the believer to live in a manner consistent with his *new being in Christ* (Ro. 6; 1 Co. 11:17-33; Ga. 5) (Hunter, 1990:1112).

Adams (1979:234) illustrates that *sanctification* involves a process, using human agency, directed indirectly by God. The ministry of the Word is supreme in this process because it is the Word being ministered to the believer that brings about spiritual change and growth (2 Ti. 3:15-17; 1 Pe. 2:2).

According to Landrum (2002), *sanctification* will show itself in a habitual endeavor to do the will of Christ by living by His precepts. *Sanctification* is regarded by Gehman (1985:832) as:

The act or process of God's grace whereby through the Holy Spirit the Christian believer is purified from the guilt and power of sin, set apart and dedicated to God, and established in those dispositions

and actions that conforms to the will of God (Ro. 6:19; 1 Th. 4:3; 2 Th. 2:13; 1 Pe. 1:2). It may also refer to the state of consecration and moral wholeness, which is the result of that process (Ro. 6:22). In using the abstract for the concrete, Paul (1 Co. 1:30) calls Christ 'our wisdom, our righteousness and sanctification and redemption'.

According to Spykman (1992:495) "being justified by faith" is the indicative, while the imperative is "now walk in love".

In the following chart Adams (1979:233) lists the acts of regeneration, conversion, justification, sanctification, and glorification. It is then indicated whether the act is a process, the work of God, or God enabling man to do it.

DOCTRINE	ACT	PROCESS	GOD DOES IT	GOD ENABLES MAN
REGENERATION	*		*	
CONVERSION	*			*
JUSTIFICATION	*		*	
SANCTIFICATION		*		*
GLORIFICATION	*		*	

2.5 MOTIVATION FOR COUNSELING

Hawkins (2001:30) contends that being born again (regenerated) is an important and necessary experience. The renewing work of God and the focus of the Holy Spirit on healing the individual in his inner being, is not incidental or minimal behavior modification. It is an **ongoing process** of substantial changing of personality, habits, attitudes, beliefs and behavior. This process is known as *sanctification*, which will only be completed at the end of life here on earth.

Adams (1986:xii) explains that the outward change must begin in the heart and is brought about by the ministry of the Word of God and blessed by the Holy Spirit. It progressively changes the believer into the likeness of Jesus Christ and only then can the life of the believer glorify God.

According to Stott (1999:181), *conversion* is the human side of change, while *regeneration* is the divine side of the experience. In the epistle of Ephesians Paul explains the eternal purpose of God: through the death and resurrection of Jesus Christ, God is creating a new life for the individual (Ep. 1:7, 12; 2:5-6).

Adams (1994:101) explains that being regenerated does not mean that the new believer will automatically drift into holiness, and be a passive spectator of the sanctification that God works in His children. The Christian must be instructed what conversion means, that his lifestyle has to change and to orientate his life towards true righteousness and holiness. True change that is pleasing to God involves the repudiation of the former self and the assumption of a new self. This concept is addressed in Ephesians 4: 22-24 and Colossians 3:8-10.

Regarding the concepts of Ephesians 4:22-24 and Colossians 3:8-10, Roberts (1991:142) asserts that the new man in Christ must purposefully endeavor to *put off* from him all conduct that is not worthy of his new life, and *put on* a lifestyle worthy of the new man. Only when he comes to the realization of *who he is in Christ*, will he desire to live a life that is worthy of his calling and fitting to his character as God's new society. Stott (1999:193) contends that the believer should remember how he has *learned Christ ... as the truth is in Jesus* (Ep. 4:21), and think about himself and his new status in the light of the Word of God.

According to Roberts (1991:142) a crisis exists in the church because in most cases the church does not teach the new believer to relinquish the old way of life and live the new life by being renewed in his innermost being. The church has accepted members as a mere vogue without truly instructing them about matters that constitute the Christian faith. The church should correct this foundation. Only then can the Pauline principles be applied: you must now reveal a new way of life (cf. Ep. 2:10).

Adams (1994:99) is of the opinion that the new convert should be counseled regarding the various aspects of his new life-style and the new way to live it. If he is counseled immediately, there would be no need for counseling later. When the new believer comes to Christ, he is malleable and motivated by his 'first love', making counseling easier. When the counselee comes to counseling later, with the old hardened life-style that he brings into his Christian experience, it is far more difficult. When a counselee comes to counseling to solve a problem, there is usually a much deeper problem that needs a change of life-style, thoughts, and motivation. This change begins with a renewal of his thinking and ends with an improvement in his life-style.

The counselor should have a Biblical understanding of who man is as well as be equipped to offer Biblical principles concerning inner change in counseling sessions. The believer needs a new appreciation of what he already possesses and who he is in Christ (Adams, 1994:99).

2.6 OLD TESTAMENT VIEW ON CHANGE

Throughout the Bible there are examples of lives being **changed**. In the **Old Testament** David is changed from shepherd to king, Moses from murderer to leader and prophet. The book of Deuteronomy (30:19) gives an account of God setting before the people curses and blessings. Their choice and obedience/disobedience to God will determine their destiny. Field (1996) remarks the following about this:

Personality change and fulfillment come with the New Covenant, which realizes human ontology and teleology (the image of God) by making it possible for God to inhabit the person and community. The Old Testament prophesies of this hope for the ages (Eze. 36:24-28, 37:13-14; Je. 31:31-34, 32:37-40).

According to Winslow (1972:119; cf. Adams, 1992), both the mind and the heart need to be changed at conversion. The heart constitutes the individual's inner being and the place from which the issues of life flow like streams. According to Ezekiel 11:19 and 36:26 God unfolds what may be regarded as the foundation of all sanctification – the removal of the stony heart and the implanting of the new heart.

The heart of the unregenerated person is a **heart of stone**, dead, and unreceptive to the things of God. At regeneration the heart of stone is transformed and replaced by the Holy Spirit with a **heart of flesh** that is malleable, alive, and receptive to God (Eze. 11:19, 36:26-27; Je. 31:33). This new heart is pleasing to God.

2.7 MOTIVATION FOR USING THE RELEVANT SCRIPTURES

For the Christian, growth is the goal and change is the mode of life God intends for him. Romans 6:10-14 gives an account of Jesus Christ who died to sin on the behalf of the sinner and who lives to God. This gives the Christian an example to follow – being dead to sin and alive to God. It is the beginning of a life of Godward change that will result in victory over sin. The Christian must present himself to God for the purpose of doing righteousness, thus growing in Christ. If the Word of God requires the believer to change, it implies that there is sin in the life of the believer. Being aware of sin is the starting point for change. God not only uses His Word to make the individual aware of the needed change, but also equips the believer with power to accomplish the required change (Powlison, 2000:39).

According to Hawkins (2001:30; cf. Stott, 1999:193; Adams, 1986:xii; Roberts: 1991:142) the principals and patterns for change found in **Colossians 3:8-10** and the concomitant passage in **Ephesians 4:22-24** are vital in obtaining change from the *old man* to the *new man*. **Romans 12:2**, Ephesians 4:23 and Colossians 3:10 stress the importance of *renewing the mind* as part of *putting off the old man* and *putting on the new man*.

According to a commentary (Bible, 1991:2137) the refusal to conform to the values of this world must go deeper than superficial behavior change. *Be transformed by the renewing of your mind* (Ro. 12:2) indicates that the Word must be firmly planted in the mind by the Holy Spirit. Only when the Holy Spirit redirects and renews the mind, is the individual truly transformed.

Colossians 3:8-10, Ephesians 4:22-24 and Romans 12:1-2 are used as guidelines by Landrum (2000) to describe the process of sanctification. He is of the opinion that genuine sanctification will show itself in a habitual endeavor to do Christ's will and to live by His precepts.

Bruce (1984:230, 235) maintains that the links of the teachings regarding change of Ephesians with that of Romans cannot be overlooked. The concepts in Romans of *the body of Christ* and the body as *the temple of God* are interwoven with the concept of the *new man*. When the *new man is to be created according to God in righteousness and holiness* (Ep. 2:24, cf. Col. 3:10), the new man is Christ himself – Christ *in His people*.

Because Paul fulfilled such a significant role in teaching the Christian in his new life, it is necessary to take note of his theology and the significance of his epistles. This will be done in the next section, after which Scriptural perspectives of Ephesians 4:17-25, Colossians 3:8-10 and Romans 12:1-2 will be analyzed to expand on inner change from the *old man* to the *new man in Christ*.

2.8 THE APOSTLE PAUL AND HIS THEOLOGY

Watson (2000) is of the opinion that apart from the Lord Jesus Christ, **Paul** is *the* most significant figure in the development of early Christianity.

According to Murphy-O'Connor (1989:19, 26, 33; cf. Cousar, 1996:112) Paul's vision of humanity was derived from his understanding of Jesus Christ. The encounter Paul had on the road to Damascus opened up his insight into the Person and mission of Jesus Christ. For Paul, Christ was not only a means for salvation for himself and the Gentiles, but also the beginning and the end in every thing. His understanding of the humanity of Christ paved the way for his understanding of what humanity could and should be like.

Considering **Paul's theology**, Dunn (1998:18) identifies a substructure consisting of the story of God and creation with the story of Israel superimposed upon it. On top is the story of Israel, then the story of the Lord Jesus, followed by the story of Paul. The latter story is intertwined with the stories of Israel and Jesus, which are seen as the turning point in the life of Paul and his theology. Paul's own story can be regarded as a complex interaction with the stories of those believers before him who came to lay the church foundation. Dunn (1998:19) writes:

The reality of Paul's theology then, is the interaction between the different stories or levels which his letters evidence. It is that interaction which gives Paul's theology its dynamic character

A study of Paul's theology reveals his fundamental presupposition of God, the primary subtext of all his writings. Paul's convictions about God were axioms he never made an effort to expound (Dunn, 1998:19).

Bruce (1977:460) contends that because Paul had great concern for his converts, he desired for them to reproduce the character of Christ in their own lives. The character of Jesus Christ can only be reproduced in the believer by the fruit of the Holy Spirit within him. Four themes in Paul's teaching stand out and need to be mentioned:

- Paul did not regard religion as a matter of rules and regulations. God accepts the individual freely when he responds to the love of God;
- God calls His children to live as His responsible adult children – in Christ the believer has come of age as a new humanity;
- Principles and causes exist for the sake of the individual and he is always more important; and
- Discrimination between races, religion, class or gender should never be made. Paul regards this as an offence against God and humanity.

Ridderbos (1979:60, 62) explains that Adam and Christ stand over against each other in two creations, the old and the new, and is expressed by the constructions *in Adam* and *in Christ*. Romans 6:6 (cf. Ga. 5:24; Col. 2:11, Ep. 4:22; Col. 3:9ff) is of particular importance because the crucifying and the putting off of the old man is the breaking with and the fighting against the power of sin. *Old* and *new* designate the time before and after regeneration with the corresponding way of life. The believer has *put on the new man*, the new creation of God that has come to light in Christ's resurrection. Because of Christ's death and resurrection and the believer being *in Him* the new man can be spoken of as being created in accordance with God (Ep. 4:24) or being renewed in accordance with the image of his Creator (Col. 3:9ff).

The apparent paradox between the old nature and the new creation is found repeatedly in the Pauline writings where the believer is exhorted to be in actual

practice what they already are in Christ. In this regard Ropp (1997) writes that the most powerful passages are those that speak of the believer's sharing in Christ's death and his baptism into Christ (Ro. 6:3). By participating in the death of Jesus Christ, the believer also participates in His resurrection and receives new life. Closely related to the old and new life is the concept of reconciliation as described in 2 Corinthians 5:17-21. Regarding this Scripture, Ridderbos (1979:45) writes that when Paul refers to the *new creation*, it is not meant merely in an individual sense, but also in the sense of the new world of the re-creation that *God has made to dawn in Christ*, including everyone who is *in Christ*. This is evident from the neuter plural that follows: *the old things have passed away, the new have come*. The *old things* stand for the sinful, unredeemed world, while the *new things* indicate salvation and re-creation.

Bruce (1977:205) refers to the fact that in the Old and New Testaments the *Spirit* is the antithesis of *flesh*. For the apostle Paul, the Holy Spirit is the sanctifying agency in the life of the believer. When the believer yields his life to the working of the Holy Spirit, the Spirit can progressively put the flesh out of action and he can then be changed into the likeness of Jesus Christ (2 Co. 3:17).

According to Cousar (1996:91) Paul's major themes in his writings have to do with Jesus Christ, eschatological hope, death of the law and freedom for **new life** through Christ, the ministry of reconciliation, unity and love in the body of Christ, and sharing in Christ's suffering. Thurston (1995:51) contends that Paul's lists of vices and virtues are frequently linked with eschatological hope (Ga. 5:21; 1 Co. 6:9).

MacDonald (2000:305) explains that **garment imagery** is used quite often in the Pauline corpus. It reflects the process of disrobing and robing during the course of mystery religions with respect to the process of initiation. This metaphor is used in Ephesians 4:22, 23 and Colossians 3:8-10 and is of prime importance. The idea of putting on virtues and putting off vices was widespread in Greco-Roman literature.

Youngblood (1995) maintains that Paul's letters were written as follow-ups to his missionary activities, with the exception of Romans. Their purpose was to facilitate spiritual maturity in the believers of the churches he founded. The contents of the Pauline epistles usually contained two parts: a theological or doctrinal section

followed by an ethical or practical section. Youngblood (1995) writes that: "These two sections flowed together in the same way that justification leads to sanctification in the life of the believer."

2.8.1 THE HOLY SPIRIT IN THE EPISTLES OF PAUL

Youngblood (1995) remarks that the **Holy Spirit** is central to Paul's theology. For Paul the Holy Spirit supplied more effective power for holy living than the law could ever supply. The law brought bondage but according to 2 Corinthians 3:17 the Spirit of the Lord brought liberty. Although the law prescribes people what to do, it could not provide the power or the will to do it. The Holy Spirit, in the life of the believer, provides the will as well as the power to live a godly life. The qualities that were prominent in the life of Christ on the earth can be reproduced in the life of the Christian through the power of the Holy Spirit. To walk in, live by, and be led by the Holy Spirit leads to the production of the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Ga. 5:22-23). When the believer *walks in the Spirit* he cannot carry out the desires of the flesh.

According to Smith (2000), Paul contrasts two mutually exclusive modes of being: '**in the Spirit**' and '**in the flesh**'. According to Romans 8:9-11 the believer is not '*in the flesh*', but rather '*in the Spirit*' if the Spirit of God dwells in him. In Romans 8:16 (cf. 2 Co. 1:22; 5:5; Ep. 1:13-14) Paul explains that the Spirit provides proof that the believer is a child of God.

Ridderbos (1979:223) contends that Paul ascribes the entire new life, its origin, realization and consummation to the work of the Holy Spirit. From this, it is apparent how great the span of the work of the Holy Spirit is and how prominent a place Paul gives the Spirit in his teachings.

2.8.2 THE SIGNIFICANCE OF THE APOSTLE PAUL'S EPISTLES

The fourteen **epistles** that the apostle **Paul** wrote, according to Mileant (2001:1, 13; cf. Youngblood, 1995), stand out as *the* most prolific in expounding instructions on Christian living. The most fundamental and important message found in Paul's

epistles is man's justification by faith apart from his deeds of the law (Ro. 3:28; 10:4). This realization will stimulate the believer toward righteous living. The epistles practically explain how to live life and what constitutes the essence of being a Christian. The epistles as teachings also give an account how he applied these principles in his own life.

After a review of the theology and significance of the apostle Paul's epistles, his instructions on Christian living and inner change in particular, will be expounded below as indicated in Ephesians 4:22-24, Colossians 3:8-10 and Romans 12:1-2.

2.9 THE NEW TESTAMENT VIEW ON CHANGE

In the subsections below the New Testament view on change will be discussed with reference to Ephesians 4:22-24 (2.9.1), Colossians 3:8-10 (2.9.2) and Romans 12:1-2 (2.9.3).

2.9.1 INTRODUCTION TO THE SCRIPTURAL PERSPECTIVE OF CHANGE ACCORDING TO EPHESIANS 4:22-24

Ephesians 4:17-24 examines the struggle that the first century Christians experienced with their alienation from God. According to Hyde (1992:406) their struggle sounds remarkably similar to a twentieth century news article about the present culture. The application of this passage (Ep. 4:17-24) to the life of the believer confronts him with his own ignorance and *hardness of heart*.

Bruce (1984:245) maintains that this epistle was written to encourage Gentile Christians to appreciate the dignity of their calling. It presented a framework for their conduct on earth, fulfilling God's purpose to lead the lives worthy of the calling to which God had called them.

For Watson (2000), Ephesians is meant to guide the believer toward a radical transformation of his personal and social life. Arnold (1996:4) makes the following statement:

Eloquent, profound, and practical, the epistle to the Ephesians has been and continues to be one of the most cherished books of the Bible for many Christians.

Arnold (1996:4) further indicates that Ephesians gives expression to a broad range of foundational Christian belief. It is an exhortation to the believer to strive for the highest level of integrity before God, not relying on his own effort, but on the power of the Spirit of God.

According to Ridderbos (1979:253) the new life cannot be explained on the basis of man himself, but comes into being through the Holy Spirit. For Ridderbos (1979:253) the new life is:

To be understood as a transcendent stream of life that pours into man from the outside and which develops in him *eo ipso* and whereby there would no longer be any place for human responsibility and decision in the real sense of the word.

The convergence of **indicatives** and **imperatives** is general in the epistles of Paul. The redemptive indicative of dying and rising with Christ should not be separated from the imperative of the struggle against sin. The same applies to the life *in* and *by* the Holy Spirit. On the one hand is the life in the manner of the indicative (Ro. 8:2, 9; Ep. 4:24), and on the other hand is the manner of the imperative, which seems to make the first categorical redemptive pronouncement conditional (Ro. 18:12, 13; Ep. 4:21ff; Col. 3:9ff.). The imperative thus is founded in the indicative (Ridderbos, 1979:254).

Ephesians 4:22-24 provides guidelines for the believer that can be implemented to bring about change in his life. It also provides important guiding principles for a proposed model that can be applied in pastoral counseling.

The Scriptural perspective on change in Ephesians 4:22-24 will be analyzed in more detail below, by providing a brief contextualization of the epistle to the Ephesians.

2.9.1.1 Ephesians

CONTENTS OF THE EPISTLE: According to a commentary (Bible, 1975:1100) Ephesians emphasizes the truth that the Church is the body of which Christ is the Head. In this epistle Paul teaches that the believer is seated with Christ in the heavenlies and exhorts him to live in accordance with this high calling.

- Chapters 1-3 of this epistle are doctrinal and deal with **who the believer is** through the new life which God has given in Christ; and
- Chapters 4-6 teach the **believer his responsibilities** that demonstrate his new position in Christ. These chapters deal with spiritual gifts, morality, personal relationships and spiritual warfare (O'Brien, 1999:272; cf. Boice, 1993:19; cf. Stott, 1999:146).

According to a commentary (Bible, 1991:2138) the believer is summonsed to purity and unity in his commitment to Christ and his use of spiritual gifts (Ep. 4:1-16). The individual is exhorted to reject pagan practices (Ep. 4:17-5:20). Ephesians 5:21-6:9 prescribe mutual submission and love in the family. For Stott (1999:193) the theme is the integration of Christian experience (what he is); Christian theology (what he believes), and Christian ethics (how he behaves). Chapters 4 and 5 emphasize that **being, thought, and action** belong together and must never be separated, for what a person is, governs how he thinks, and how he thinks determines how he acts.

PURPOSE AND TO WHOM IT WAS WRITTEN: Baker (1994; cf. Roberts, 1991:14) finds that because of the omission of the words *at Ephesus* (Ep. 1:1) in several important Greek manuscripts (Sinaiticus, Vaticanus), Ephesians was meant to be a circular letter to the *saints and to the faithful in Christ Jesus in churches in Asia Minor* rather than for the church at Ephesus.

The Ephesians epistle, thus, does not address any particular crisis, but addresses the readers in a pastoral way to a multiplicity of needs shared by the readers. Paul is regarded as the author of this Epistle, written to a network of churches in Ephesus (Arnold, 1996:13).

THEME: Wallace (2002) contends that the theme is found in Ephesians 4:1-3 – *the Church is to maintain the unity in practice which Christ has brought about positionally*. Logically stated, this amounts to *Christians, get along with each other*. The apostle Paul exhorts the Christians to unity, purity and holiness of heart and life, more generally in Ephesians 4:17-24 and in several particular instances in Ephesians 4:25-32.

2.9.1.2 The worthy walk (Ep. 4:17)

According to Roark (1996:32; cf. Lloyd-Jones, 1967:18), Paul expounds on the implications of his exalted view of the church in practical terms of a **worthy walk** (Ep. 4:1). The Greek verb translated as *walk* in the KJV. (*Peripateo*), is used by Paul in the modern sense of *live* or to *conduct oneself*. The rest of Ephesians builds on this verse, indicating that the individual has already heard what the doctrine is and must now walk accordingly. In his review of Ephesians, Stott (1999:146) argues that:

Paul sees an alienated humanity being reconciled, a fractured humanity being united, even a new humanity being created. Paul moves from the new society to the new standards, thus turning from exposition to exhortation, from what God has done (in the indicative) to what the individual must be and do (in the imperative), from doctrine to duty, from mind-stretching theology to its down-to-earth, concrete implications in everyday living.

Stott's view corresponds with Kitchen (1994:70) with regard to the new society and its standards. According to both authors, Ephesians 4 is the beginning of the *persuasive* part of the epistle, following is the *practical* aspect of what the reader is supposed to do in the light of the teaching he has received. The *ethical* section (Ep. 4:1-6, 9) urges him to live a life appropriate for the community.

According to Kitchen (1994:70), Ephesians 4:1-16 is a transition to direct instruction of behavior after the Benediction, Thanksgiving, petition and memorial of Paul. This passage describes the appropriate lifestyle for the believer. Stott (1999:147) explains that the body of Christ, comprising of Jew and Gentile and brought into being by the

death of Jesus Christ, is a *holy* people, distinct from the secular world, and set apart to belong to God. Klein (1996:17) writes that unity and purity are two fundamental features of a life worthy of the Churches' divine calling. The apostle Paul addresses the unity of the church in Ephesians 4:1-16 and the purity of the church from 4:17 to 5:21.

2.9.1.3 Walk differently (Ep. 4:17)

Ephesians chapters 4-6 are moral exhortations to **walk differently**. Sampley (1978:14) remarks that for Jews and Gentiles, *walk* was a widespread metaphor for the way someone lived. To *walk* a certain way was to live in that manner. When a situation changed, the individual *walked differently*. The recipients of this epistle understood the appeal in the second half of the letter (chapters 4-6) to *walk worthily of the calling*. This *walk* should be appropriate to the plan of the believer's new life in Christ.

In this regard Kitchen (1994:83, cf. Adams, 1994:99) indicates that in the *ethical* section of Ephesians 4:1-6, 9 (cf. 2.8.1.1) the verb *walk* is used five times. This *ethic* constitutes the human response to the *grace* of God as it has been expounded in the letter to the Ephesians. Three further exhortations based upon this verb are mentioned (Ep. 4:17-5:14):

- The believer is urged to *walk no longer ... like the Gentiles* (Ep. 4:17);
- The believers must *walk in love* (Ep. 5:2); and
- The believer is exhorted to *walk as children of light* (Ep. 5:8).

According to Kitchen (1994:83), the *walk* of the Gentiles endure lives characterized by futile thinking, darkened understandings, separation from God, ignorance, the hardening of their hearts, lack of spiritual sensitivity, sensuality, and unrestrained impurity (Ep. 4:17-19). This is the antithesis of the *worthy walk* (Ep. 4:1) of those who are called to faith in Christ. The Gentiles with their different lifestyles do not conform to the underlying call to unity and purity. This *alienation* and *darkness of mind* (Ep. 4:18), according to Hyde (1992:404), imply that the Gentiles' way of thinking and reasoning are worthless with an inability to comprehend spiritual truth. *Alienation* is caused by conditions within human control, people are therefore held

accountable. The writer of Ephesians exhorts those who are *alienated* to renew their minds and change their conduct.

Roark (1996:35) refers to Ephesians 4:17-24 where Paul contrasts the Ephesians' former life with their new position in Christ and then details the ethical implications of that position (Ep. 4:25-5:21). Ephesians 4:17-19 describes the old life in the language of mental and volitional breakdown. *Futility of their minds* implies a lack of meaning and purpose. *Darkened understanding* implies that there is no capacity for moral perception. Roark is of the opinion that heart implies volition, and that heart is to mind as decision is to thought. Sin begins in the mind and not in the body. Believers are called to live from the inside out.

2.9.1.4 Imagery of change

The act of **clothing** in the Old Testament is expounded by O'Brien (1999:327): *Putting off* and *putting on* a garment was a practice in the ancient world, employed in the mystery religions concerning the act of initiation. In Gnostic text, the donning of the garment consecrated the initiate so that he was filled with the powers of the cosmos and shared in the divine life. It also indicated that by putting on the garment, the redemption had come. But the background of the expression *put off the old man* and *put on the new man* was neither Gnosticism nor a part of the mystery religions. Examples of being clothed with moral and religious qualities are found in the Old Testament, examples being: *strength* (Is. 51:9; 52:1), *righteousness* (Ps. 132:9; Jb. 29:14), *majesty* (Ps. 93:1), *honor* (Ps. 104:1) and *salvation* (2 Chr. 6:41).

In the New Testament the Pauline expression is without exact literal parallel. According to Romans 13:14 the believer must be clothed with the Lord Jesus Christ. The clothing imagery in Colossians 3:8-10 and Ephesians 4:22, 24 is directly linked with the *old person* and the *new person* (O'Brien, 1999:327).

Kitchen (1994:84; cf. Stott, 1998:42) asserts that the *difference* in lifestyle, to be expected of the readers, is expressed in the image of the act of changing clothes. The metaphor of clothing is used in Ephesians 4:22 and 24 to distinguish *the old man* from *the new man*. The styles of life recommended corresponds firstly with the

action of *putting off the old* (like rotten garments, Ep. 4:22, 25), which belonged to the Gentiles' former life, when they were strangers to God (Ep. 2:11-22). This *old* manner of life is in the process of decay, which echoes the language of death (Ep. 2:1-10). The second lifestyle is portrayed as *putting on the new* (like clean clothing, Ep. 4:24), where the *new man* is being *created according to God in righteousness, holiness and truth*. Such a transformation is brought about by renewal in the *spirit of the mind* (Ep. 4:23). The moral change is brought about by faith in Christ.

Atkins (2002:363) maintains that there is more to clothing than meets the eye. He explains that being clothed with Christ was part of the baptismal process. In later generations *being clothed* meant *being civilized*, because people who had been baptized lived a life that was evidenced by a new character and personality. According to the parable in Matthew 22:1-14, the King (God) told His servants (the disciples) to gather bad and good people off the streets to attend the wedding (Messianic banquet), because the invited guests (Jews) did not respond. In order to accept the invitation of God required that the guests wore *wedding garments*. The significance of this *garment* is found in Galatians 3:27-28 where baptism required the stripping off of the old garment and the clothing of the initiate in a new robe. The adorning with new clothes signify the new member of the new humanity found only in Christ (Ep. 2:15).

For Roark (1996:36) the clothing imagery signifies that the renewing of the mind is not internal only; it is also expressed externally. He writes: "*Clothes 'do not make the man' if the spirit of the mind is not changed.*" Klein (1996:17) maintains that the individual must *decide* to be holy. To make this decision, requires divine insight and power. Paul explores the ethical demand for true holiness by developing this theme first negatively (*put off the old man*, Ep. 4:17-22) and then positively (*put on the new man*, Ep. 4:23-5:2).

2.9.1.5 The state of the *old man*

The first view of the **state** of the *old man* is that of Bruce (1984:358):

The old man is the sum-total of former practices, propensities, and attitudes; he is a prey of harmful desires which beguile people into

sin and error. Corruption and destruction are consequently working themselves out in him: they must bid him a long and final farewell.

Secondly, Adams (1994:99) indicates that the lifestyle of the unbeliever is dark and corrupted (Ro. 1:18-24; Col. 3:5-11): idolatrous thinking, culpable ignorance of God, rebellion against Him and moving to a further darkened understanding and downward spiral unto sin. Stott (1999:177) asserts that:

They stop at nothing to satisfy their foul desire. Thus hardness of heart leads first to darkness of mind, then to darkness of soul under the judgment of God, and finally to recklessness of life.

This lifestyle may be summarized up as *alienation*. According to Schnackenburg (1991:192) the word *futile* (Ro. 1:21) is used in the New Testament to denote idolatry, which is mostly the result of the idolatrous conditioning of the mind. Other passages in the Pauline corpus are: 1 Thessalonians 4:3-10; Galatians 5:19; Acts 14:15.

Thirdly, Stott (1999:174) is of the opinion that the *old man* is significant of a typical pagan life in contrast to a typical Christian life. The Ephesians, being pagans themselves and still living in a pagan environment, knew from experience what Paul was saying.

Kitchen (1994:85) refers to the Gentiles' living in *vanity of mind*, or *spirit* (Ep. 4:17). This was a general view of paganism among the Jews. It covers the transitory, contingent nature of life as well as the emptiness of human striving apart from God (Ps. 94:11). Ephesians brings the whole mental consciousness of the Gentiles under consideration: their darkened understanding fails to comprehend the truth and their state of alienation from *the life of God* is evidenced in their behavior (Ep. 4:18). Because of their *lack of feeling* or *hardness of heart* they willfully and blindly devote themselves to licentiousness, greedy to practice every kind of *uncleanness* (Ep. 4:19).

Stott (1998:41; cf. Schnackenburg, 1991:194) explains that according to Ephesians 4:20, of Christ the Ephesians learnt about was not just the Word made flesh, the unique God man, who died, rose and reigns, but also Christ's Lordship, the rule of righteousness he ushered in and all the moral demands of the new life. The Christ,

whom the Ephesians had now got to know, was calling them to standards and values totally at variance with their former pagan life. The command in Ephesians 4:17 to *no longer walk as the Gentiles do*, makes it clear that there must be a brand new walk, or a changed lifestyle for Christians.

Gnilke et al. (1978:321) contend that laying down the *old man*, according to Paul, should not be difficult because the *old man* is destroying himself in deceptive lusts. These lusts are called deceptive because they seem to promise fullness of life, but in reality it only brings spiritual death. According to Henry (1995), it is the old man, from Adam, that is bred in the bone and brought into this world that needs to be mortified.

2.9.1.6 The Christian life

Stott (1999:178) explains that Paul contrasts the heathen hardness, darkness and recklessness with the process of **Christian** moral education. The apostle uses three parallel expressions which center on three verbs, all in the aorist tense, meaning to *learn*, to *hear*, and to be *taught*:

- Ephesians 4:20 – *you learned about Christ*: The Christ whom the Ephesians had learned was calling them to standards and values in total contrast to their pagan life.
- Ephesians 4:21a – *you heard Him*: Christ who is the substance of the teaching is also the Teacher. Paul assumes that through the voice of their Christian teacher, they had heard the voice of God through Biblical instruction.
- Ephesians 4:21b – *you were taught in Him*: The Ephesians were taught by Jesus Christ as the Teacher, the Teaching, and the Context.

2.9.1.7 The nature of the *new man*

Concerning the **nature** of the new man, O'Brien (1999:318) refers to the sharp contrast between the *old man* and the *new man*. Ephesians 4:20-22 set forth the kind of lifestyle expected of those who have *learnt about Christ*. He is the pattern of

the new creation. The idea of the people of God *walking* in ways that are different from those surrounding nations, reaches back to the Old Testament (particularly the holiness code of Leviticus 18:1-5; 24-30; 20:23). The contrast between the *two ways* of life also has its background in the Old Testament (Ps. 1; Deut. 11:26-28; 30:15-20; Jos. 24:15; Je. 21:8; Eze. 11:19-20).

Both Kitchen (1994:87) and Stott (1999:174) emphasize the contrast between the *old man* and the *new man*. This new creation must live and behave differently with new standards. His new status as God's new society involves new standards, and his new life in Christ a new lifestyle.

O'Brien (1999:319) asserts that the believer has been raised and seated with Christ in heavenly places (Ep. 2:6). The believer's life must conform to the character of the new man, Jesus Christ himself. God has created him in Christ for the good works, which he has already prepared for him; let him now *walk* in these good works and show that he is truly part of this new creation.

Kitchen (1994:88) expounds on this by explaining that the principle *put off* in Ephesians 4:24 takes up the use of the same verb in Ephesians 4:25. The first vice that the *new man* must *put away* is *falsehood*. The Apostle is concerned that falsehood will destroy unity: *for we are members of one another*. This mutuality of membership is to be rooted in an understanding of membership of Christ's body. The quotation in Ephesians 4:26, *Be angry and do not sin*, seems to mean that anger is only sinful if it gets out of proportion. The command that the thief must *steal no more* (Ep. 4:28) is a rhetorical expression to encourage hard work in order to give to others. The next verse (29) addresses the way in which the *new man* should speak. The suggestion is that conversation must be *edifying ... that it may impart grace*. Verse 31 lists the following vices, which are to be avoided: *bitterness, wrath, clamor, slander, and malice, all of which brings discord among the members of the community*. The believer is exhorted to *kindness, tenderness, and forgiveness* – because God in Christ has forgiven him. Believers are to behave towards one another in the same way as God, in Christ, has treated them. The believer is to be an *imitator of God*, with the emphasis on the virtues, which are to be expected in his life.

Concerning the new life, Roberts (1991:139) concludes that this new relationship with God implies an existential and decisive change of life. When the Ephesians came

to know the Anointed, they came to know an entirely new way of life. Their meeting with the Anointed touched the very nature of the way they were living. Stott (1999:183) writes that "the believer's new behavior must be consistent with the kind of person he has become".

2.9.1.8 Renewing the mind

According to Vine (1996) **renewal** in Ephesians 4:23 is the Greek word *ananeoo* which means "*to renew, to make young*". This "*renewal*" mentioned here is not that of the mind itself in its natural powers of memory, judgment and perception, but the *spirit of the mind* which is under the controlling power of the indwelling Holy Spirit, and directed towards God in the enjoyment of "*fellowship with the Father and with His Son Jesus Christ*" and of the fulfillment of the will of God.

For Roberts (1991:141) the real thrust that must be dealt with of Ephesians 4:22 to 24 lies in verse 23: *Your hearts and minds must be made completely new*. Roberts puts it that it is in the innermost being, in the deepest part of the being, there where ideas have their origin, that the new man must be *renewed*.

Both Bruce (1984:358) and Roberts acknowledge the same idea concerning **inward change**. For Bruce this new life is not mere conformity by some external standard, but it is a wellspring that lies within, *in the spirit of the mind* (Ep. 4:23). Paul acknowledges the Holy Spirit as the explicit agent of *renewal* (Titus 3:5), who progressively transforms the believer from within into the image of Christ, *from one degree of glory to another* (2 Co. 3:18). The implication of this inner renewal is that the pattern, motivation, and direction of thinking need to be changed. According to O'Brien (1999:330) *righteousness* and *holiness* in Ephesians 4:23 are indicative of the consequences for the believer's conduct as well. The ongoing *renewal* of the mind leads to just and holy living, which reflects the character of God Himself.

Be renewed in the spirit of your minds (Ep. 4:23) is explained by Stott (1999:182; cf. O'Brien, 1999:329) as follows: the verb employed is a present infinitive, in distinction to those in Ephesians 4:22 and 24, which are aorist infinitives. It indicates that, in addition to the decisive rejection of the old and assumption of the new, implicit in conversion, there is a daily and continual inward renewal involved in being a

Christian. The verb is best taken as a passive (meaning *to be made new*) rather than as active, and this suggests that God is the one who effects the ongoing work of renewing His people. At the same time, the implied exhortation underscores the notion of a continual challenge for the believer. The believer is to yield himself to God and allow himself to be renewed in his inner person. A similar point is made in Paul's exhortation to the Roman Christians, where the imperative is in the passive voice: *Be transformed by the renewal of your mind* (Ro. 12:2). According to Ephesians 4:23, the sphere in which the renewal takes place is *the spirit of your mind*, an unusual expression, which has no analogy in the rest of ancient Greek literature.

Roberts (1991:141) explains that the old man was concerned with satisfying the desires of the sinful mind. The recipient of the new life must start to think differently from the old man and a new view of life should become visible in him. He should now begin to think how to please God and how to live a life dedicated to God in agreement with the demands of the gospel. Gnille et al. (1978:313) stress that the believer needs to become familiar with the Word of God, constantly living in a spiritual atmosphere. This new course does not come automatically, and the fiercer the currents which run counter to the chartered course, the more need there is for pilotry.

The *mind* of which Paul speaks, according to Gnille et al. (1978:313), refers to the faculty of thought, which was given to man to enable him to grasp truth and reality. Hyde (1992:406) emphasizes the fact that renewal is a process of radical intellectual and spiritual reformation that involves a spirit and a mind that is open to the mind of Christ.

Apart from divine renewal, according to O'Brien (1999:329), the human mind is unable to keep the believers in a way of life that is pleasing to God. If the unbeliever's degradation is due to the *futility of his mind*, then Christian righteousness depends on the constant *renewing of the mind*.

Stott (1972:40) is of the opinion that the place of the mind in the life of the Christian is very important. What a believer does with his mind, will to a large extent determine what he will become as a Christian. If the believer is filled with Biblical truths, and trained by Godly conversation, he can only grow in Godliness. Sire

(2000:103) elaborates on Stott's opinion, stating that the Christian *walk* depends on his mind, and his conduct depends on his outlook (Pr. 23:7). Because it is the believer's thoughts which governs his behavior, Philippians 4:8 calls the believer to mental discipline, thus to be renewed in the spirit of the mind.

2.9.1.9 The Holy Spirit's role in change

Trites (1996:46) draws the attention to the prominent place of the **Holy Spirit** in the epistle of Ephesians. A very important role of the Holy Spirit is to empower believers for life and service. In Ephesians 3:16 Paul prays that his readers may be *strengthened in their inner being with power through the Spirit*. Because the Holy Spirit is involved in the sanctification and empowerment of the believer, Paul prays that the believer *may be filled with all the fullness of God* (Ep. 3:19).

The Holy Spirit is the explicit agent of renewal (Titus 3:5), and the sphere of the renewing work is in the believer's inner most being with the implication that *the pattern, motivation and direction of thinking will be changed*. Theologically speaking, the Holy Spirit is progressively transforming the believer into the image of Christ *from one degree of glory to another* (2 Co. 3:18) (O'Brien, 1999:329).

Roark (1996:39) summarizes the prominence of the Holy Spirit in the epistle of Ephesians, as follows: The Holy Spirit seals the believer (Ep. 1:13); provides access to the Father (Ep. 2:18); and makes it possible for God to dwell in the believer (Ep. 2:22). The Holy Spirit not only reveals the mystery of Christ (Ep. 3:5) but also strengthens the inner man (Ep. 3:16). The Christian is told to maintain the oneness of the Spirit (Ep. 4:3-4) and exhorted not to grieve the Spirit (Ep. 4:30), but rather to be filled with the Holy Spirit (Ep. 5:18); to take the sword of the Spirit (Ep. 6:17), and to pray in the Spirit (Ep. 6:18).

2.9.1.10 Conclusion to the discussion of Ephesians

In retrospect of Ephesians 4:17-24, Stott (1999:183) asserts that there are two solid doctrinal foundations for Christian holiness which Paul has laid down that can be

grasped more clearly. They are like two roots from which holiness sprouts and grows. Firstly there is the experience of a new creation and secondly, in consequence, believers have received a mind which is constantly being renewed. The two are organically related to one another. It is the **new creation**, which gives the believer a new mind; and it is the **new mind**, which understands the new creation and its implications. The Christian, as the new creation in God's holy image, should totally *put off* his old fallenness and then thankfully *put on* of his new humanness.

According to Adams (1994:129) the book of Colossians is a letter paralleling much of the material in Ephesians. In many instances the one helps to interpret the other. Adams suggests that they therefore ought to be studied in tandem.

2.9.2 INTRODUCTION TO THE SCRIPTURAL PERSPECTIVES ON CHANGE ACCORDING TO COLOSSIANS 3:8-10

Biblical counseling is primarily concerned with **Biblical change**. Both **Colossians 3:8-10** and Ephesians 4:22-24 provide the counselor and counselee with practical guidelines to follow concerning the dehabitation of the old life and the rehabilitation of the new lifestyle. In the process of change, the believer is exhorted to change his old ways of thinking by renewing his mind (Col. 3:10) through the Word of God by the power of the Holy Spirit in such a way that it will result in a lifestyle that is pleasing to God (Copeland, 2002).

Lincoln and Wedderburn (1993:71) remark the following:

Colossians provides an evocative and provocative starting point for Christian reflection on some of the most pressing issues, both theological and practical, that cry out for a Christian response in the late 20th century.

REASON FOR THE EPISTLE TO THE COLOSSIANS: According to Lincoln and Wedderburn (1993:9) the region of Phrygia (to which Colossae was reckoned to belong in the Roman period) was a borderland between religions. There was a sharp contrast between the deep mysticism of the east and the light, joyous polytheism of the Greeks. A Macedonian monarch of Syria brought over large colonies of Jews from

Babylon to the region. These Jews brought with them their syncretic beliefs and blended their traditions with those of surrounding paganisms. Johnson (1993:1) observes that:

The Epistle gives us ample ground for concluding that there was danger of these mongrel philosophies corrupting the simplicity of the gospel of Christ, and that Paul's object was to fortify the church against doctrine, which would result in evil.

Pine (1998) explains that the danger existed that the Colossian Christians could accept the *Colossian heresy*, seeking for spiritual fulfillment outside of Christ. They were looking for a greater level of spirituality in the philosophy of the *basic principles of the world* (Col. 2:8), a fascination with the power of angels (Col. 2:18), and an arrogant dependence upon ecstatic visions (Col. 2:18-23). The Colossian Christians needed to seek those things above, where Christ is, to set their minds on the sufficiency of Jesus Christ (Col. 2:9-10).

According to Bruce (1984:358) this letter was written to the church at Colossae, a city in Asia Minor, and to all established believers everywhere whose baptism had signified the *putting off* of their *old ways*.

2.9.2.1 A semantic analysis of Colossians 3:8-10

According to Vines (1996) the verb **renew** (Col. 3:10) in Greek is *anakainoo* and means *to make new* by God. To *renew* is made in the passive voice of the *new man* (in contrast to the old unregenerate nature), which *is being renewed unto knowledge*, i.e., the true knowledge in Christ as opposed to the heretical teachings.

The Greek word *anakainoo*, according to Strong's (1997), refers to *being renewed* and to the *redemptive* activity of God corresponding to the creation of man. By putting an end to man's existing corrupt state, a new beginning is established.

Baker (1994) gives the following exposition of Colossians 3:8-10:

- Verse 8: **Put off** is aorist imperative middle (aorist tense is used for simple undefined action – middle voice is acting upon himself, imperative is used to give a command);
- Verse 9: *Put off* is aorist participle middle voice;
- Verse 10: The participle **putting on** is in the aorist active and implies a once and for all *putting on* of the *new man* at conversion;
- Verse 10: **Renewed** is present passive/middle participle (passive sees objects as receiving; present is continuous or repeated action).

2.9.2.2 Vices to be put off (Col. 3:8-9)

Lincoln and Wedderburn (1993:55; cf. O'Brien, 1982:190) refer to the lists of **vices** in Colossians 3:5 and 3:8-9 and explain that it is the **old humanity** with all these deeds that should be **put off**. The *old man* (Ro. 6:6; Ep. 4:22) entails the whole personality of the person being ruled by sin and signifies his belonging to the old humanity in Adam.

For Bruce (1984:358) the *old man* (Col. 3:9) signifies:

The sum-total of former practices, propensities, and attitudes; he is a prey of harmful desires which beguile people into sin and error. Corruption and destruction are consequently working themselves out in him.

The sins that are described in Colossians 3:8-9, according to Harris (2000; cf. Pett, 2000; Boyd, 1991:581), hinder the individual to seek the things which are above and naturally incline him to the things of this world. It is the vicious habits of the mind, which prevail in the Gentile state that must be subdued. Because the *old man* is *in the flesh*, he indulges in all kinds of sin.

Harris' (2000) rendering of the vices to be put off is as follow:

- Verse 8: Anger and wrath are bad, but malice is worse, because it is rooted and deliberate, it is anger heightened and settled. The corrupt principles in the heart must be cut off. The blasphemy of the tongue, speaking ill of God and of men, injuring their good name must be done away with. Filthy

communication, such as lewd and meaningless conversation, which comes from an impure mind in the speaker and propagates the same defilements in the hearers, must be changed,

- Verse 9: Lying makes the individual like the devil (who is the father of all lies). The believer is cautioned against this sin because: *Seeing you have put off the old man with his deeds, and have put on the new man.*

Gnilke et al. (1978:153; cf. Bruce, 1984:145) refer to Paul reminding the Colossians of their pagan past with their heresy which threatened the gospel. When the individual becomes a Christian, he cannot ignore his former life and committed sins should not be suppressed or concealed. The believer is exhorted to *put off* all his wrong habits, just as he would discard a worn-out garment, which no longer fits him. Colossians 2:12 refers to the Christian being buried with Christ in baptism. Hess (1998) maintains that this Scripture is the motivation for *putting off* the practice of sinning.

2.9.2.3 Graces to be put on (Col. 3:10-23)

McGee (1981) stresses the fact that the success of *putting off* lies in **putting on**. Because nature abhors a vacuum, it is necessary to *put on* the *new man* by the power of the Holy Spirit. Bruce (1984:26, 131) explains that apart from receiving the new life through the redeeming work of the Lord Jesus Christ, the most important event in the life of the Christian is his baptism (Col. 2:11-13). At baptism the old self dies and the new self is raised from the dead, which is united **with Christ**. The believer is not only with Christ, but also **in Christ**.

For Bruce (1984:131) the *new man in Christ* must be obvious in the life of the believer, not engaging in those things that were characteristic of the old man. When the old man dies with Christ his behavior, thoughts, and language should no longer be under the dominion of sin. The new man should now fashion his life according to the precepts of the Word of God and be (in actual practice) what he now is (by a divine act). According to O'Brien (1982:189), when the individual was regenerated of the Holy Spirit, he was putting on a new creation (2 Co. 5:17), destined to have a true knowledge of God.

Boyd (1991:581) refers to the following daily life **graces** to be **put on** by the *new man* (Col. 3:10-23):

- Colossians 3:12 refers to the bearing of the *fruit* suitable of *the elect of God*;
- Verse 13 and 14 of Colossians 3 deal with considering one another and the love for one another;
- Honoring God is reflected in verse 15-17;
- Colossians 3:18-21 explains the faithfulness in the home concerning husbands, wives and fathers;
- Serving heartily is touched upon in Colossians 3:22-23.

Concerning the *graces to be put on*, Hess (1998) contends that putting off sins and putting on righteousness prepares the individual for the great *putting on* at the resurrection (1 Co. 15:53-54).

2.9.2.4 Renewal knowledge

The following points are stressed by Zodhiates (1993):

- As the **renewed mind** of the new man is focused on the things above, the earth will loose its attraction;
- As long as the believer is on the earth, it will take constant effort on his part to be *renewed in his mind*.

According to Thurston (1995:51; cf. MacDonald, 2000:15), *to renew* (*anakainoumenon*) is written in the present passive participle and indicates that renewal is continuous and that there is an outside force. Thurston (1995:51) asserts that:

The preposition at the beginning of the compound verb suggests not the restoration of some prior state but a contrast to what existed before. The Christians are being made new in knowledge after the image of its Creator ... The idea is that Christians are in the process of being recast in the image or being of Christ. Being renewed in knowledge after the image of Him who created him

(Col. 3:10), describes the process of the perfecting of the children of God in terms of what man once was.

According to Adams (1994:157) putting on the new man results in the knowledge of God in Christ. This is the highest knowledge a person can aspire for and is accessible only to those who, through their union with Christ, have been transformed by the *renewing of their minds* (cf. Ro. 12:2). Harris' (2000) argument proceeds from the above argument as he explains that an ignorant soul cannot be a good soul (Pr. 19:2) and without knowledge the heart cannot be good. The grace of God works upon the will and affections of the believer by renewing his understanding. Thurston (1995:51) refers to the Scripture in 2 Kings 8:46, stating that sin arouses the anger of God, and for this reason *renewal of the mind* is necessary.

Man (as a spiritual being), lost his ability to know God spiritually at the fall. But the *new man* is in the process of having that full **knowledge** (*epignosis*) **renewed** and is being restored to full fellowship with his Creator as *in His image*. The growing into *true knowledge* of God will result in his becoming like Him. The more the believer behold and reflect Christ, the more he will grow in glory (1 Co. 3:18) (Pett, 2000).

According to Ridderbos (1979:224) the new life requires a radical transformation signifying an entering into life and liberty from a state of death and slavery. This can only be accomplished from a creative command from God. Ridderbos (1979:225) writes:

... being renewed after the image of Christ signifies the glorification of their whole existence, becoming conformed to 'His glorious body' (Ph. 3:21; 1 Co. 15:43ff).

2.9.2.5 Paul's description of the new man in Christ

According to Gnille et al. (1978:149), the salvation Christ brings does not come easy and it is not to be obtained by the curious practices recommended by the heretics. Dying with Christ in baptism (Col. 2:11) demands that a person should live *in Christ* (Col. 2:6). This means that the individual must *put off* the old self and be clothed in the **new self** (Col. 3:9ff). He should yield to Christ as Lord who governs all the

decisions, which will affect his life. The believer should change his outlook, fixing his thoughts on the things *above* where Christ sits at the right hand of God the Father. In this way the *mystery of Christ* will bear fruit in his everyday living and he will become a "perfect human being" such as he will be glad to present to Christ at the judgment to come. As the risen life and mind are directed on heavenly things (Col. 3:2-3) and away from former sinful life, worldliness will lose its charm.

For MacDonald (2000:138), *putting on the new man* indicates that the believer shares in the perfection of the creation, because man is created in the image of God (Ge. 1:26-27).

2.9.2.6 Conclusion to the discussion of Colossians 3:8-10

Adams (1994:157) asserts that:

Just as you are reckoned to have put on all the righteous ways that accord with Biblical principles, so too, you must become in practice what you are in the sight of God (v. 10). It is the gradual restoration of the image of God in man that is taking place as one puts off the old and replaces it with the new. This image, in part, is the renewal of the full knowledge that God has given to His own.

Colossians 3 provides guidelines for change. These important Biblical principles will be implemented in the proposed counseling model (cf. 5.5.5).

2.9.3 INTRODUCTION TO THE SCRIPTURAL PERSPECTIVE ON CHANGE ACCORDING TO ROMANS 12:1-2

The believer's life – in his thinking, behavior or attitude - is signified by change. Renewing the mind and sanctification is a lifelong process. As with Ephesians and Colossians, **Romans 12:2** also deals with exhorting the believer not to conform to the world but to be transformed through the renewing of the mind. Mind is a very important aspect concerning inner change that will result in behavior change.

The Christian should not be too busy to reflect upon principles that underlie his activities. Deffinbaugh (1998) writes that the apostle Paul avoids the danger of activity without reflection. Romans 12:2 is an instruction that the Christian experience is the result of a transformed mind, a thought-process molded by the Word and will of God. To be spiritually dedicated does not only comprise of mental apprehension of doctrine (cf. Ro. 1-11) or disregarding the values of the world, but it is a lifelong process of change the believer must adhere to.

For Hatteman (1999) Romans is a theological discourse in which Paul summarizes his gospel with the main theme in Romans 1:16-18. The benefits of justification are peace and confidence before God (Ro. 5:1-11). It can be said that Christ's ability to *save* is greater than Adam's ability to corrupt (Ro. 5:12-21). Paul refers to the problem of *sin* in the life of the believer and concludes that it is the **grace of God** that draws the individual into a loyal union with Christ (Ro. 6:1-14). The Lord Jesus Christ has freed the believer from slavery, to become slaves of *righteousness* (Ro. 6:15-7:6). The *law* brings sin to light, and sin convinces the individual of his need for a Savior (Ro. 7:7-25). Youngblood (1995) points out that the doctrinal section is concluded by one of **the** most important chapters in the Bible: God does not condemn the believer, but raises him by the power of His Spirit to face all adversity through the redeeming love of God (Ro. 8:1-39).

Thornton (1983) labels the letter to the Romans as:

... the most important piece in the New Testament, the purest gospel. It is well worth a Christian's while not only to memorize it word for word but also to occupy himself with it daily, as though it were the daily bread of the soul.

Romans is a rich teaching about what a Christian should know: the meaning of law, Gospel, sin, punishment, grace, faith, justice, Christ, God, good works, love and hope, and the cross (Thornton, 1983).

OUTLINE: Akin (1991; cf. Bible, 1991:2023) indicates that Paul starts the letter to the Romans with the theological and ends with the practical, giving guidelines for living a redeemed life in a sinful world. The believer is to give himself to Christ as a living sacrifice. The following outline is given by Akin (1991):

- The universal state of condemnation (Rom, 1:18-3:20)
- God's provision through justification (3:21-5:21)
- God's provision through sanctification (6:1-8:39)
- God's provision for Israel (9:1-11:36)
- The ethics of God's people (12:1-15:16)
- Concluding personal matters (15:17-16:16).

Youngblood (1995) writes that God's power to save is prominent in Romans. The Romans understood the concept of power because as the capital of the ancient world they ruled supreme. The gospel presented by Paul, too, is power – the *power of God to salvation for everyone* (Ro. 1:16). Both Jews and Gentiles can come to God through the saving grace of God to everyone who accepts it in faith.

2.9.3.1 Exhortation to practical living

Hiebert (1994:309, cf. Fitzmeier, 1993:639) explains that the first eleven chapters of Romans are doctrinal in nature, teaching about the great mysteries of the plan of redemption and the mercies of God. **Romans 12** marks the transition from the doctrinal to the ethical **appeal for daily living**. Kruger (2000:10) asserts that Romans 12 begins with the paraclesis for total surrender to the service of God, breaking with the sinful world.

According to Hiebert (1994:312, cf. Fitzmeier, 1993:639) the appeal Paul made in chapter 12 is applicable only to those who by faith have personally received Jesus Christ as their Redeemer. Identifying the readers as *brothers* signify their identity as children of God. The apostle Paul reminds the believer that true Christianity involves both **believing** in the gospel and **behaving** accordingly. For the Christian, faith and conduct are inseparable. Doctrine gives enforcement to duty and it is that which furnishes motive for service. For Mounce (1995:230) the practical must of necessity rest upon a solid foundation. Romans 12:1-2, according to Hiebert (1994:312) is a call for an act of presentation and the resultant duty of transformation.

2.9.3.2 An appeal for presentation

Kruger (2000:216) explains that according to Romans 12:1-2 Paul appeals to the believer in Rome to **present his body** (physical existence) and his **mind** (inner motivation) to God as a living sacrifice. Including these two aspects indicate that it is the whole being that is called upon, not excluding any part of human existence from the service of God. The believer's devotion of a holy and well-pleasing life to God indicates worship.

The many mercies of God (Ro. 12:1) should prompt the believer to make the *presentation* of the body desired by God. Knowledge of God and the personal acceptance of the redemptive mercies of God by the sinner through the saving faith enable him to form a mighty motivating force, prompting him to willingly do what God requires of him (Fitzmeier, 1993:639).

Mounce (1995:231) refers to Romans 12:1, where Paul exhorts his readers to *offer their bodies as a living sacrifice*, and explains that the metaphor in the verse had the sacrificial system of the Old Testament in mind. The believer is exhorted to *make a decisive dedication* of himself as a worshipper, placing his offering on the altar. Only a deliberate act of the will can lead to a holy life. Sanctification is a gradual and continuous process throughout life on earth, where each advance requires a decision. That the sacrifice is *living* reflects the *voluntary* act of the individual giving up his own life. This voluntary, living sacrifice is *holy and pleasing to God*. This in turn provides the believer with a powerful motivation for complete surrender of self.

Paul's exhortation encompasses an initial commitment and subsequent follow-up. Deffinbaugh (1998) asserts that: "The tense of the infinitive *to present* is such that it should be a final and decisive decision." Commitment in this sense is likened unto the marriage commitment. Just as the marriage commitment needs to be consistently carried out, so too should the consecration to God be manifested moment by moment. Deffinbaugh explains that Romans 12:1 stresses a lifelong commitment and verse 2 emphasizes the continuing obligation of the Christian in the service of worship to God.

Stott (1999:321) refers to Paul's appeal to *offer your bodies*, and regards it as the only sensible, logical and appropriate response to God in view of His self-giving mercy. Stott (1999:321) remarks as follows:

If rational is correct, then it is the worship offered by mind and heart, spiritual as opposed to ceremonial, an act of intelligent worship, in which the mind is fully engaged.

2.9.3.3 The nature of the transformation

Hiebert (1994:321; cf. Mounce 1995:232) indicates that for the Christian to be **transformed** (Ro. 12:2), he should comply to the exhortation of Paul to *not conform any longer to the pattern of this world* (cf. 1 Pe. 1:14).

According to Stott (1994:322) the verb *conformed* is the first present active imperative that is expressed negatively. A believer's continued practice of world conformity is inconsistent with giving his body to the Lord. Stott (1994:322) maintains that:

In contrast to the negative duty not to conform to the world, the strong adversative particle (but on the contrary) marks the positive duty of Christian transformation: but be transformed by the renewing of your mind.

As a citizen of heaven (Ph. 3:20) the believer should set his *mind on things above*, rather than earthly things (Col. 3:2). The change which takes place in the believer's life, envisaged in Romans 12:2 and 2 Corinthians 5:18, is fundamental transformation of character and conduct into the image of Christ and away from the standards of the world (Stott, 1994:322).

Hiebert (1994:321; Fitzmeier, 1993:641; Mounce, 1995:232) maintains that the verb *transformed* denotes more inner, lasting and complete change than the preceding verb. Fitzmeier (1993:639) explains that the Greek term is embodied in the English word "metamorphosis", denoting change from a worm into a butterfly. According to Kruger (2000:217) this kind of change is not a superficial behavior change, but should be a committed life of devotion to God with essential change that is revealed

in a new life. Hiebert (1994:321) describes the process as follows: "The inward transformation of the believer's life is the only effective preservative against outward conformity".

The present passive verb, according to Peterson (1993:282), indicates that this *transformation* is not produced by the believer's own effort to change but can only be accomplished through the work of the indwelling Holy Spirit as Paul noted in 2 Corinthians 3:18. The present tense emphasizes that this *transformation* is not a single experience, but rather progressively realized. The second person plural imperative, *be transformed*, indicates that the believer has the volitional responsibility to maintain this condition under which God brings about the *transformation*. The individual is not a puppet in God's work of sanctification but desires and aims in complying with God's directives for Christian living.

Peterson (1993:282) maintains that when Paul (Ro. 12:2) warns the individual not to *conform to this world*, he recognizes the power of social groups, cultural norms and traditions that can influence the patterns of individual behavior. According to Peterson the passive used here indicates that these mentioned structures can have an effect on a person. Paul does not expect the believer to escape from the world and the pressures it presents, but rather calls for "*a life that is impelled and controlled by other factors*". The passive of the second verb suggests the *transforming* work of God through His Spirit in the life of the believer. The present imperatives of the verbs *be transformed* and *be conformed* points to the ongoing responsibility of the believer in the change process.

Duraisingh (1991:71; Mounce, 1995:232) emphasizes that the believer should be challenged to break with certain futile habits, attitudes, and priorities. This does not imply that the individual must withdraw from society, but rather that he will examine his behavior in the light, truth, and guidance of the Holy Spirit.

2.9.3.4 Renewing the mind

Fitzmeier (1993:641) explains that the word *mind* in Romans 12:2 denotes the seat of reflective consciousness, comprising the faculties of perception and understanding, and those of feeling, judging and determining. The *mind* of the

intellect of the believer should not be ruled by the passions of the body because according to 1 Corinthians 2:15-16 the Christian has the *mind of Christ*. The phrase "by the **renewing of your mind**" reveals that the believer's renewal works at the center of consciousness, and is a renewal that eventually makes the whole life new.

According to Stott (1994:324) the *renewed mind* is able to *test and approve* (that is, discern) appreciate and determine to obey God's will. Stott asserts that the apostle Paul does not indicate how the mind becomes renewed. It can, however, be deduced from other writings that it is by a combination of the work of the Holy Spirit and the teachings from the Word of God. The following stages of moral transformation is noted by Stott (1994:324):

- ✓ First the *mind is renewed* by the Word and the Spirit of God;
- ✓ Then the believer is able to discern and desire the will of God, and
- ✓ Then he is increasingly transformed by it.

For Peterson (1993:275) *renewal* is brought about by the indwelling Spirit of God who leads the believer through faith and baptism, making him a son of God (Ro. 8:12-14, cf. Col. 3:10; Ep. 4:23). Wedderburn (1991:75) explains that knowledge of what God desires then becomes the norm of Christian conduct. The believer no longer judges according to the *present world* but according to the changed mind that can understand and discern the good, pleasing, and perfect will of God is (Ep. 5:10). These three adjectives summarize the transformed life of the justified Christian who is living by faith in Christ Jesus. The *renewing of the mind* enables the believer to keep on presenting himself in obedience to God despite outside pressure to do otherwise.

Peterson (1993:275) contends that:

The mind is certainly central to Paul's perspective here, but the focus is not simply on rationality. The service he calls for is the obedience of faith expressed by those whose minds are being transformed and renewed by God, so that they may no longer be conformed in life-style to the values, attitudes, and behavior of 'this age' (Ro. 12:2; cf. Col. 3:9-10; Ep. 4:22-24).

If the believer's sacrifice is aimed at pleasing God in the ongoing pressures and demands of everyday living, then he needs to continually be transformed by the *renewal* of his *mind* (Peterson, 1993:275).

According to Kruger (2000:217), Paul's exhortation to *renew the mind* indicates that it is necessary for the believer to change. He emphasizes that the outward life of the believer can only become a reality if there is an inner change through the process of *renewing the mind*. Paul uses *mind* and *heart* (in other places) to indicate the inner motive center of the believer.

2.9.3.5 The work of the Holy Spirit in change

Tabor (1998:1) indicates that the believer, who is justified by faith, should not continue in sin, because he has become free from sin and death and has become a *slave of righteousness* (cf. Ro. 8:1ff). Romans 6 and 7 give an account of the believer's strength through the **Holy Spirit** to *put to death* his sinful *flesh* and to live *in the Spirit*. There is a constant struggle between the *flesh* and the *Spirit*. Kruger (2000:217) points out that it is the Holy Spirit who enables the believer to discern the will of God in his life and to do God's will.

Bruce (1983:226) states the following concerning the believer:

It is by the indwelling Holy Spirit, the pledge of their inheritance in the coming age, that they can resist the tendency to live on the level of this age.

According to Reasoner (1995:292) Romans 12:1 - 15:13 is a theology of obligation within the new covenant community and indicates how the Roman believer should live in the world. The believer's obligation to worship God and love others is based on God's covenant faithfulness, made available to him in Christ. Reasoner stresses that the new covenant community is to be lead by the *Spirit of God* in its exercise of gifts and in its unifying, upbuilding attitude. The *Holy Spirit* gives gifts to all and through the Christian community will guide each individual or group to live in obedience to Jesus Christ. The power of God that leads to salvation (Ro. 1:16-17) is

brought into the new covenant community through the transforming and hope-instilling work of the *Holy Spirit*.

Ridderbos (1979:214) explains that Paul relates the new life of the believer to the death and resurrection of Christ. Just as important as this truth is the relationship between the new life and the *Holy Spirit*. As the *Spirit of God* He makes alive and gives eternal life (1 Co. 15:45; 2 Co. 3:6; Ro. 8:11; Ga. 6:6). He is also the *Spirit* of regeneration, inner renewal, and sanctification (Tit. 3:5; Ro. 7:6; 2 Th. 2:13). All the expressions of the new life can thus be accredited to the *Holy Spirit*.

Youngblood (1995) points out, that the truth of Romans 1:17 and 3:24 caused Martin Luther in the 16th century to launch the greatest reform the church has ever known. More than any other book in the Bible, Romans has exerted a powerful influence on the history of Christianity.

2.9.3.6 Conclusion to the discussion of Romans 12:1-2

The overt behavior of the child of God can only become Biblical behavior if there is an inner change brought about by the process of renewing the mind through the work of the Holy Spirit. **Romans 12:1-2** contributes important guidelines for this kind of change. These principles can also be implemented in the proposed model (cf. 5.5.5).

2.10 PRELIMINARY CONCLUSION TO CHAPTER 2

It is evident from this chapter that the Christian life is a life of continual change. In order to propose a pastoral counseling model for change, it is important to have a Biblical understanding of anthropology and man's standing before God. Different terminology used in the Bible concerning man's being can be of assistance to better understand the many aspects of man. The concepts of systematic theology (conversion, regeneration, justification, sanctification) clarify whether an act is a process, the work of God or God enabling man.

The **Scriptures** in the New Testament relating to **change** that were expounded in this chapter included Ephesians 4:22-24, Colossians 3:8-10, and Romans 12:1-2. These Scriptures admonish the believer to put off the old man, not to be conformed to this world, to renew the mind and to put on the new man. It is evident from this that although the believer is set free from the law of sin and death through the atoning work of Jesus Christ, certain sinful behavior, habits, attitudes, and thoughts will not be given up easily and will continue to plague him. The believer should consciously endeavor to put off these sinful acts of the old man.

The admonition to renew the mind indicates that the believer must first have his **mindset changed** in accordance to Biblical perspectives before any significant and lasting behavior change can take place. It does not entail mere thinking, but rather thinking in a Biblical way about life, understanding and applying Christian doctrines (cf. 2.2–2.4). It can be said that Biblical thinking is the prerequisite for Biblical behavior.

After renewing the mind the process of change also requires the believer to put on the righteous habits and behavior of the new life in Christ Jesus that is in accordance with the teachings of His Word. The Holy Spirit will guide and enable the child of God to accomplish the necessary change in his life.

Biblical guidelines on change offer an important frame of reference for the pastoral counselor when considering lasting and effective Biblical inner change in the life of the counselee. This chapter has established that Scriptural (Ep. 4:22-24; Col. 3:8-10; Ro. 12:1-2) perspectives on change do exist.

In chapter 3 the emphasis will be on Biblical counseling and inner change. The uniqueness of Biblical counseling and different perspectives on Biblical counseling will be discussed in the context of the worldview, post-modernism, Biblical and unbiblical beliefs and various brain processes. Perspectives regarding inner change from a Scriptural perspective will be offered and the processes of Biblical inner change and inner change itself will be analyzed.

CHAPTER 3

BIBLICAL COUNSELING AND INNER CHANGE

3.1 INTRODUCTION

Before a meta-theoretical perspective can be discussed and a model for pastoral counseling be proposed, it is necessary to expound on **Biblical counseling** and **inner change**. According to Venter (1993:247) a basis-theory can be regarded as an exploitation of theological points of departure, primarily using Scripture. The basis-theoretical issues discussed in chapter 2 established that Scriptural perspectives do exist on change and could be used as a foundation and a frame of reference to propose a Biblical counseling model. Scriptural perspectives such as those in Ephesians 4:22-24, Colossians 3:8-10, and Romans 12:1-2 exhort the believer to put off the old man (do not conform), renew the mind, and put on the new man (present the body).

The **aim** of this study is to establish whether pastoral counseling can be used effectively to help the counselee change in his conscious direction to walk in holiness. It is therefore necessary to explore and understand the uniqueness and distinctive aspects of pastoral counseling pertaining to change. The different factors that influence the process and implementation of change should be taken into account before a model for change can be formulated. These relevant aspects will be discussed in this chapter under the following sub-divisions:

- The uniqueness of Biblical counseling (3.2);
- The pastoral counselor (3.3);
- Different perspectives in Biblical counseling (3.4);
- Different worldviews (3.5);
- Post-modernism (3.6);
- Biblical/unbiblical beliefs (3.7);
- Brain-mind issues, brain processes and Biblical counseling (3.8);
- Perspectives regarding inner change from a Scriptural perspective (3.9);
- Biblical inner change (3.10);
- The process of inner change (3.11);

For Ganz (1993:56, 57) a point of departure for pastoral counseling is when an individual becomes aware of his true nature. Only then he is able to acknowledge his sin-filled nature that needs a restored relationship with God through Christ. According to Coe (1999:112) there can be no Christian plan for change apart from submission to the Scripture, which regards man in an unbreakable relationship to God – either as covenant-keeper or covenant-breaker. **Biblical counseling** goes beyond the alleviation of problems and personality change. According to the Biblical reality of total depravity, every area of a new believer's life needs to be touched by the transforming power of Jesus Christ. All thoughts, attitudes and presuppositions need to be filtered through new eyes, ears and hearts. Included in the transformation of Romans 12:2 is a changed vision of who the believer is *in Christ* (cf. Col. 1:14; Eph. 1:3; 2:10).

According to Crabb (1988:32), most people cope with life by rearranging what they do, but the core problem involving who they really are, remains unchanged. If the believer ignores what is happening on the inside (inner man), he will be unable to effectively change what is happening to his overt behavior in any meaningful way. To focus only on measurable and outward behavior, distracts attention from problems experienced in the inner man. Christ wants the counselee to face and overcome his fears and hurts, and to emerge as a changed person.

According to Matthews 23:25-28 Jesus Christ rebuked the Pharisees for their show of outward righteousness when, in actual fact they were inwardly corrupted. The Lord Jesus Christ declared a principle that must guide all efforts to Biblical change – there is no place for pretence. The inner Biblical change and spiritual growth the believer strives for does not only come through abstaining from certain things (dehabituating), but also entails doing the correct thing (rehabituating) while focusing on what God demands in His Word (renew the mind, cf. Eph. 4:23). This can only be achieved and sustained through the work of the Holy Spirit (Adams, 1994:103).

3.2 THE UNIQUENESS OF BIBLICAL COUNSELING

Biblical counseling, in the sense in which it will be used in this chapter, refers to a process of encouraging growth and inner change, which is regarded as the ultimate true growth and change.

Meier et al. (1991:314; McMinn, 1996:33) list the following principles that make **Biblical counseling unique**:

- ❖ In Biblical counseling the **Bible** is the final standard of authority. The Christian can rely on the Holy Spirit to guide and enable him to understand the precepts of the Bible. Although problems do not disappear at regeneration, God through His Spirit equips the believer to handle them.
- ❖ The human being is **sinful** by nature, and inclined to ignore God (Ro. 1:28-32), but through faith he receives the Spirit who gives him victory in overcoming his sinful nature.
- ❖ Biblical counseling is **unique** because it helps the counselee to deal effectively with his past life through forgiveness, making him guilt-free (1 Jn. 1:9). It also looks forward to the future (Ph. 3:13-14). While dealing with resentment and bitterness, the believer has a secure position in Christ.
- ❖ Because counseling is based on **God's love** (1 Jn. 4:10), the counselor and the counselee are in a spiritual relationship. The counselee is directed towards spiritual growth as they work together to solve the problems.
- ❖ The Biblical counselor deals with the **whole person** because he is aware that the physical, psychological, and spiritual aspects of the person are intricately related.

Because God is a covenant-keeping God, He is dependable and instills **hope** to the counselee. God provides the believer with the necessary resources, directions and the power for the change He commands (2 Pe. 1:3). The Biblical counselor aspires for more than mere renewal or restoration; he expects what is written in Romans 8:20b. The effects of grace are far greater than the effects of sin on the human

person (Adams, 1979:177). Adams (1979:182) observes that: "Those who counsel in Christ's Name by grace, have a stance superior to all others."

3.3 THE PASTORAL COUNSELOR

A Biblical anthropology, a viewpoint of human nature, and worldview are of great importance to the **pastoral counselor**. According to Crabb (1987:71, 87), the counselor can only understand and communicate what he knows in a way that will change the life of the counselee, if he uses Scriptural concepts and categories as his frame of reference. The counselor's theory should consist of basic ideas about human nature. These ideas can be explicit or implicit and serve two functions:

- ✓ It represents boundaries within which a model of counseling can be developed;
- ✓ It acts as catalysts to guide thinking in certain directions.

The following views held by Collins (1995:172, 193; cf. MacArthur & Mack, 1994:150-153; Adams, 1973:15-18) are relevant to the **counselor**. The counselor should submit to the Holy Spirit to work through him to facilitate change in the life of the counselee. The counselor should be committed to be obedient to the Holy Spirit, continually strive to increase in personal knowledge of the Scripture, and grow in sanctification.

The Christian counselor should have a valid Biblical view of human nature. He should use Jesus Christ as the ultimate example of a Counselor. He should have compassion for his fellow human being who is in need, coming alongside him to help him. The counselor, primarily grounded in Biblical principles, should also be skilled in the use of techniques that can help the counselee move towards change, spiritual growth, and wholeness. His main objective should always be to direct the counselee's focus on Christ.

Prayer should always form an integral part of counseling. He should especially pray for the counselee before each counseling session and for guidance and wisdom for himself. The counselor's work does not depend upon his own abilities, training, and the counseling skills he uses. His abilities and skills should be exercised under the

direction and guidance of the Holy Spirit. He should use the Word of God as his frame of reference.

3.4 DIFFERENT PERSPECTIVES IN BIBLICAL COUNSELING

MacArthur and Mack (1994:44) are of the opinion that in the 19th and 20th centuries the Church lost its pastoral skill. In the 20th century the practice of counseling became infused with secular perspectives of understanding and helping people.

For Johnson and Jones (2000:12) the question of psychology and Christianity can be regarded as being on a continuum. The non-religious perspective at the one end of the continuum disregards Christianity as false and regards psychology as reliable. At the other end of the continuum are the “fundamentalistic Christians” that accept only Biblical perspectives.

According to Atkinson and Field (1995:82) the Christian response to this rise of secular psychology can be regarded in terms of **five positions** in pastoral counseling – assimilative, eclecticism, excluding, perspectivalistic, and integrational:

- **Assimilative** – in the early years of the 20th century, pastoral counselors increasingly relied on scientific psychology for insight. Academic psychology, influenced by William James, increasingly focused on Christianity. This gave rise to the discipline of the psychology of religion. Hiltner has been an important figure in this new psychologically based pastoral counseling (Atkinson & Field, 1995:82).
- **Eclectic** – eclecticism borrows from different sources, adopting the relevant approach to meet the counselee’s particular need. This is a widespread stance among counselors, e.g. Clinebell (Atkinson & Field, 1995:82). According to Bergin and Payne (1993:255) eclecticism can be of value if principles of relevant sources are not contrary to Scripture.
- **Excluding** – other Christian counselors have adopted a theological position, rejecting, ignoring and playing down the value of psychological insight (Worthington, 1993:32). The special revelation of God through the created order is emphasized, reacting to the rise of the secular psychologies. Examples include Jay Adams with his nouthetic counseling, stressing the

centrality of the Word of God. MacArthur and Mack (1994:3) as supporters of Adams, refer to the New Testament commanding believers to *admonish* (Ro. 15:14); *encourage* (He. 3:13); *comfort* (1 Th. 4:18); *build up* (1 Th. 5:11); *confess your sins, and pray* (Ja. 5:16). Thus, the Word of God is declared as all-sufficient.

- **Perspectivalist** – theology and psychology are regarded as two valid disciplines, which bring complementary understandings to human nature. While both disciplines are respected, any overlapping between them are rejected. Each stance is seen as mutually useful but disparate (Atkinson & Field, 1995:83; cf. Faw, 1995:15-16).
- **Integrational** – According to Faw (1995:15-16; cf. Johnson & Jones, 2000:22) there is a deliberate attempt to bring together psychology and theology into specifically Christian methodologies. The *integrationalists* regard “all truth (moral, propositional or ontological) as God’s truth. “The bridge-builders between psychology and theology include Gary Collins and Bruce Narramore. MacArthur and Mack (1994:48) are of the opinion that *integrationalists* quote Scripture and often blend theological ideas with that of secular psychology. This intergration has opened the door to a whole range of extra-Biblical theories and therapies, and could be interpreted that the Bible is insufficient and unable to help the counselee to deal with emotional and/or spiritual problems. For McMinn (1996:26, 258) it is necessary to understand the relationship between psychology and theology and how Christian faith in counseling can be used practically. Because change is a challenge, the Christian counselor faces several significant challenges in the counseling process. Knowledge of different disciplines such as philosophy, anthropology and psychology, theology and spirituality can only contribute to the effectiveness of the counseling process.

There are Christian ways of thinking, mirroring something of the emphasis of behaviorism and psychoanalysis. According to Faw (1995:14, 21-22) these trends can be examined under the following headings:

- **Behavioral/cognitive** – according to these perspectives wrong patterns of thinking and behavior can be replaced with Scriptural principles. Christian

integrational counselors using behavioral/cognitive methods are Gary Collins and Larry Crabb.

- **Analytic** – some Christian counselors integrate analytical theory with Christian theology, including aspects of prayer counseling, healing of memories and faith imagination. There is emphasis on certain gifts of the Holy Spirit as an aid to discernment and direction.
- **Christian personalist** and **transpersonalist** - the former focuses on the counseling relationship and Scriptural models of encounter between persons. The latter looks to an inner journey towards union with God fostering maturity in Christ (Atkinson & Field, 1995:84).

With regard to these different **perspectives**, Meier et al. (1991:313; cf. Collins, 1995:17) maintain that in spite of their oneness in Christ and their belief in the Bible, pastoral counselors still differ in their views of counseling. It seems unrealistic to expect counselors to agree on a single Biblical counseling approach because helping techniques depend on the personality, training, talents and theological beliefs of the counselor, and on the nature of the counselee's problems.

The following exponents, as examples of the main positions held in Biblical counseling and their perspectives on change will be discussed: nouthetic counseling (3.4.1), Theophostic ministry (3.4.2), Larry Crabb's integrative model (3.4.3) and Gary Collins (3.4.4).

3.4.1 NOUTHETIC COUNSELING

According to Adams (1986:ix; Adams, 1970:41) some changes in life needs the intervention of a counselor (Ga. 6:1). The word **nouthetic** is derived from the Greek noun and verb forms, *nouthesis* and *noutheteo*, as set out in Colossians 3:16. According to this Scripture all Christians must teach and confront one another in a nouthetic fashion.

For Adams (1995:17) nouthetic counseling is primarily concerned with behavior, value, motivation, and attitude change at the inner core of the counselee's being. Christian counseling should address the heart of human difficulty – man as a sinner looks to God to give him a new life, with new goals, and purposes. The Christian

counselor is not mainly concerned with *how* people can be changed, but rather asks the question, *into what?* The nouthetic counselor replies, *into the likeness of Jesus Christ*. Adams (1986:61) argues that the Word of God is the standard for *what* the counselee must become and also indicates *how* to become it. The Bible contains answers to the problems experienced in life, but is only available to the believer who is in the proper relationship with God. Adams (1986:18) regards the Bible as "the one inerrant, infallible rule of faith and practice". The Holy Spirit convicts and changes the counselee, He also enables him to understand and obey the Bible. There are four elements that are interrelated in the process of change: the Holy Spirit, the counselor, the counselee and the Bible.

Atkinson and Field (1995:192) indicate that Adams, as a nouthetic counselor, holds a unique and controversial position, producing a methodology with an assumptive basis that looks solely to the special revelation of the Bible. All that is needed to form values, beliefs, attitudes, and behavioral styles are in the Scriptures.

Criticisms of nouthetic counseling include comments on Adams' neglect of the wider use of the New Testament words *parakaleo* (to exhort, encourage, comfort) and *paraclesis* (encouragement, exhortation, consolation) (Atkinson & Field, 1995:192).

Lotter (2001:325) summarizes the criticism against Adams as "biblism, behaviourism and "nothing buttery" ". He argues that these points of criticism should be taken seriously as it indicates one-sidedness of Adams' nouthetic counseling as he ignores the findings of psychological research.

3.4.2 THEOPHOSTIC MINISTRY

Smith's (2000:5, 12) method of **Theophostic ministry** can be used when a counselee demonstrates the prevalence of lies from childhood wounds that are embedded in the memory. Through this ministry the counselee can receive truth from Jesus Christ, bringing healing to him. The two terms *Theos* (God) and *phos* (light) describe the way God brings forth illumination into a previously darkened area of the mind. *Theophostic ministry* is God's true Light, Jesus Christ through the Holy Spirit, bringing divine truth into the historical life experiences of the counselee. The

emotionally hurting counselee experiences healing as the truth replaces lies (misinterpretations, unbiblical beliefs) rooted in memory state, that may be right at the surface or buried so deep that it has been forgotten, freeing him from emotional/psychological pain.

Seamands (1991:7) asserts that there are certain areas (painful hurts and damaged emotions) in the life of the counselee that needs special healing. If these denied or repressed painful hurts are not dealt with it will only reappear and affect the counselee's concepts, feelings, and relationships. Pastoral counseling should include special ministry for damaged emotions and unhealed memories by the divine Counselor, the Holy Spirit. Zuehlke (2000:261) explains that thoughts, beliefs, and an understanding about life events create emotions and emotions trigger behaviors. Zuehlke explains that: "When the thoughts are based on lies that were believing during traumatic events, the feelings are heavy and the behavior maladaptive."

During the process of memory healing, according to Meier et al. (1991:319), God is asked to intervene directly in the counselor and counselee's thinking. God is asked to put it all together, revealing the problem and/or solution quite apart from rationality, research or prior experience. The Holy Spirit will guide the counselee into all truth which will set him free. This is not to be the predominant form of counseling, but it should be allowed to function as God directs.

This method of emotional healing can be regarded as *memory healing*, emphasizing healing at the depths of the individual's being. The counselee is encouraged to describe early problem experiences and as he attempts to relive those experiences, the counselor encourages him to ask God to forgive those who wronged him. God is then asked to erase the pain or "to speak truth" into the lie in the memory (Smith, 2000:12).

Britton (2002) has found that during these emotional hurt sessions the counselee and counselor often experience the Father's heart in a very special way. They delve deep to expose the roots, allowing the counselee to receive God's healing. Since his ungodly beliefs, it is easy to see how both give room to the enemy to deceive and lie to him. This ministry takes the legal ground away from the enemy to steal, kill, and destroy (Jh. 10:10).

The following is a simplistic overview of the Theophostic process (Smith, 2000:12):

- Prepare the counselee: The counselor will explain that the emotional pain the counselee is currently experiencing, is pain that is transferred (an "echo") from long-suppressed memories.
- Identify historical emotions: Once the emotional echo is identified, the counselee must find the historical memory that matches the emotion he is experiencing.
- Identify the matching memory picture: The experienced emotions will enable the counselee to discern the original lie in the memory picture.
- Rate the believability of the lie: The counselee is instructed to focus on what he "feels to be true" and then rate the believability of the lie.
- "Stirring up the darkness": This step is a form of revisiting the memory with its trauma in order to discern the lie that is producing the trauma. The pain is coming from the interpretation of the memory and not the memory itself.
- Receiving the truth: The truth, which affects change, will come when the memory picture, lie, and emotion are identified. The counselee is instructed to embrace the lies and receive God's illumination and healing. Only Jesus Christ can come into a memory and minister a present truth into the heart and mind of the wounded counselee, setting him free. Jesus Christ brings truth in different forms to each person.

According to Zuehlke (2000:266) the individual receives eternal life – past, present, and future - when he is regenerated. Jesus Christ was present within the individual at every event in the past. A theological basis for Theophostic ministry is found in John 16:13-15. Smith (2000:12) believes that "when you heal the past, you redeem the present".

The **critique** on Theophostic ministry in an article of the Community Church (2001) includes the following:

- It does ill justice to the sufficiency claimed by Scripture. Theophostic ministry does not give advice, not even advice from Scripture. That it offers new *methods* is indisputable.
- A superficial view of sin is displayed. In contrast to sin-based theology of traditional Christianity, Theophostic ministry promotes a lie-based theology.

- Theophosticism has a distorted understanding of the doctrine of man. The article of Community Church (2001) shows that Theophosticism has similarities with Roman Catholic theology concerning imputation and impartation.
- This ministry's focus on past traumatic events is absent in Scripture. The Biblical focus on remembering is used differently (Pss. 77:12, 119:55; Nu. 15:40).
- Theophostic materials pervasively misuse Scripture by violating fundamental principles of exegesis.
- Theophosticism presents an unscriptural view of effort in the Christian life. Dr. Smith creates the notion of no self-effort in the healing process. Yet there are multiple New Testament phrases about *effort* in the Christian life (1 Co. 9:26; He. 12:1; Ep. 6:12).
- According to Crabb (1987:144), some Christians affirm the importance of unconscious content. The counselee presents it to the Holy Spirit for treatment, avoiding responsibility for facing the painful reality of confusion and helplessness and actively countering defensive images and beliefs through choosing the path of dependence.

3.4.3 LARRY CRABB'S INTEGRATIVE MODEL

Larry Crabb (1987:21), as an **integrationist**, argues that psychological disorders are a product of sinful pursuit of life apart from God. The counselee needs to understand and be affected by the truth of the Bible. The following three assumptions govern Crabb's thinking:

- ✓ The Bible is sufficient to provide a framework for counselors;
- ✓ A relationship with Christ provide resources in resolving every psychological problem;
- ✓ The community of God's people functioning together in Biblical relationship is the intended context for understanding and implementing God's answers to life's problems.

The Bible, according to Crabb (1987:28), was never intended to serve as a counseling textbook. Principles and ideas that are derived from psychology must

remain consistent with Biblical teaching. Crabb (1987:28) maintains that “where the Bible speaks, it speaks with authority, where it does not speak, counselors must look to other sources of information to help”.

Concerning his perspective on change, Crabb (1987:124) is of the opinion that:

Image bearers must change in a way that enables a deeper, worshipful, intimate enjoyment of God and a compassionate penetrating rich involvement with others.

Crabb concludes that real change has occurred in the life of the counselee when he enjoys God and becomes involved with others in an improved relationship.

In his book **Inside out** Crabb (1988:42) stresses the fact that real change is only possible when the counselee faces the realities of his internal life, allowing God to mold him into a person who is free to be honest and loving. Sanctification is regarded as an inner work with outward consequences.

To effectively deal with deep-seated problems, Crabb (1988:48) uses the example of an iceberg, where the visible peak signifies the counselee’s conscious behavior, thoughts and feelings (life above the waterline). The mass of the iceberg beneath the waterline represents the unconscious motives, attitudes, impulses, painful memories and emotions. It is important for the counselor to deal with life below the waterline in order for life above the waterline to change.

In **Connecting** Crabb (1997:5, 10, 44) emphasizes the point that the fellowship into which the counselee has entered with Christ should be of such a nature that it will spill over to other people with the power to change their lives. In order for the counselee to change, the counselor must offer him a rich taste of God’s goodness in the New Covenant and emphasize that God sees the goodness beneath the mess – who the believer will become. Crabb’s definition of connecting is:

Something that occurs when the life of Christ in one person is poured into another and awakens in the emptiest recesses of that person’s soul the experience of life.

Connecting thus occurs when the life of Christ in one individual touches the life of Christ in another individual.

In an article, *Psychoheresy* (2001) Crabb's method is **critiqued** and described as "presenting a psychologized substitute for sanctification, sounding very Biblical". To add psychological theories and techniques to Biblical data reveals an insufficient confidence in Scripture. This implies that God gave commands without providing all the necessary means of obedience until the advent of psychology. The article of *Psychoheresy* labels integrationists such as Crabb as "defending their dual faith in Scripture and psychology".

3.4.4 GARY COLLINS

According to **Collins** (1993:38), a Christian counselor and integrationist, the Bible is not to be regarded as a textbook on counseling; it was not meant to be God's soul revelation about people helping. Collins holds the assumption that all truth, including truth about the people whom God created, is God's truth. Discovered truth must always be consistent with, and tested against, the norm of revealed Biblical truth.

Collins (1988:39) lists two goals for individuals which Jesus was concerned about:

- ❖ Jesus desired an abundant life on earth and eternal life in heaven for believers. The Christian counselor should have the same desires and goals for his counselee.
- ❖ The individual who is not experiencing this abundant life on earth needs counseling.

Specific counseling goals will depend largely on the counselee's problems, but any list is likely to include at least the following:

- Self-understanding – the first step in healing for the counselee to better understand himself;
- Communication – many people are unable or unwilling to communicate their own feelings, thoughts and attitudes;
- Learning and behavior change – counseling involves helping the counselee to unlearn ineffective behavior and learn more effective ways of doing things;

- Self-actualization – a term like *Christ-actualization* might be more appropriate to indicate that the goal in life should be to be complete in Christ, developing the greatest potential through the power of the Holy Spirit who brings the counselee to spiritual maturity;
- Support – sometimes individuals are able to cope, except for periods of unusual stress, needing support;
- Spiritual wholeness – when the counselee fails to see that there is a spiritual dimension to all spiritual problems, the counselor becomes a spiritual leader who guides spiritual growth and enables him to find meaningful beliefs and values.

An important aspect for Collins (1988:46) is that the counseling process must not be regarded as a step-by-step process, as each counselee is unique with his own unique problems, attitudes, values and expectations. The course of counseling therefore will vary from person to person. Jesus Christ set the correct approach for counselors to follow. Collins (1995:5) points out that the Lord Jesus Christ approached people in a variety of ways. At different times He instructed, listened, preached, argued, encouraged, condemned, and demonstrated what it was like to be a true child of God. The Lord Jesus recognized individuality and differences in personality, need, and level of understanding, treating people accordingly.

For Collins (1995:x) helping and counseling people suggests more than mere counseling, as it is more consistent with terms like *care-giving, encouragement, meeting needs, reaching out, giving support, or friend-to-friend helping*, without disregarding the techniques of psychology or other helping professions. Christian helping must also entail the Great Commission in which Jesus commanded His followers to make disciples of all nations.

MacArthur and Mack's (1994:67) **comment** on Collins is that he is one of the most significant and seminal individuals attempting to produce an integrative construct. He focuses on the worldview and presuppositions that prevail in secular psychology; he attempts to displace or amend those with elements of a thoroughly Christian worldview, thus redeeming the discipline from its own destructive foundation.

As has been explained above, different counselors hold different positions and perspectives of how change can be brought about in the life of their counselees. An

aspect that greatly influences counseling techniques is the worldview which the counselor holds, because his counseling perspective derives from that worldview. It is therefore important to know how a counselor regards man and his world, and this issue will be addressed below.

3.5 WORLDVIEW

Van der Walt (1994:39) describes a **worldview** as follows:

A worldview is an integrated, interpretive set of confessional perspectives on reality, which underlies, shapes, motivates and gives direction and meaning to human activity.

The term *worldview* encompasses the whole of man's life. It does not create the world of reality but gives direction to the individual in his understanding of the world and his life in it.

The following definition is given by Murphy (1996):

A worldview is a set of presuppositions (or assumptions), which is held (consciously or unconsciously) about the basic make up of the individual's world.

Although *worldview* and *religion* are closely related, they are not identical. The former provides the individual with his basic assumption about his reality and the latter provides him with the specific content of this reality (Murphy, 1996).

McMinn (1996:16) warns that the Christian counselor should not implement psychological aspects without reviewing the underlying worldview of theoretical techniques and the implication it brings into Biblical counseling.

For Blamires (1997:42, 67) there is neither a distinctly Christian frame of reference nor a uniquely Christian worldview to guide Christian thinking that is distinct from the thoughts of the secular world. He maintains that a Christian should have an eternal perspective of heaven or hell.

With regard to a worldview Schaeffer (cf. Boice, 1993:11) asserts:

As Christians we are not only to know the right worldview... but consciously to act upon that worldview so as to influence society in all its parts and facets across the whole spectrum of life, as much as we can to the extent of our individual and collective ability.

Too many people, according to Ganz (1993:44), do not realize that **counseling derives from a worldview**. The progressive loss of the Christian consciousness has brought them deeper into relativism and irrationalism (just not the upsurge and proliferation of occult and New Age philosophies and practices). Especially in the field of psychology there is a loss of a Christian consciousness.

Richards and Bergin (1998:50) stress that a worldview has a major impact on human relationships, societies, and cultures. Physical and mental health as well as interpersonal relationships are significantly influenced by the worldview a person holds. A metaphysical worldview (view of the universe, deity, human nature, purpose of life, spirituality) influences values and goals, which in turn influence lifestyles and behavior.

Boice (1993:73, 74) asserts that **secularism**, which covers humanism, relativism, pragmatism, pluralism, hedonism and materialism, most accurately describes the worldly view of thinking. The word *secular* comes closest to what Paul actually refers to as *the pattern (course) of this world* (Ep. 2.2). *Secularism* is a philosophy that operates as if this age is all there is and is bound by the limits of the material universe, by what can be seen, touched and measured. *Secularism* disregards the eternal and thinks only of the "now". This implies that there is no need to be concerned about God, righteousness, sin, judgment or salvation. Stott (1985:63) calls *secularism* "tragic" because it denies and dethrones God. The following "-isms" will be discussed:

- **Humanism** is defined by Deist (1984:117) as "a philosophy that tends to exalt human existence by focusing on cultural and practical matters with a disregard of God".

Boice (1993:81; Stott, 1985:63) asserts that *humanism* deifies nearly everything but God. The Christian mind is godly and humble because of the reality of God. Daniel 4:30 records an example of secular *humanism* –

Nebuchadnezzar, king of Babylon, claimed the power and the glory, instead of giving God the glory.

- Concerning **relativism** Deist (1984:216) makes the following statement:

Since everything in the universe exists in relation to something else (rather than existing in itself) and since everything is in a constant process of change (rather than being invariant), there is no such thing as truth (which operates with absolutes).

In this regard Boice (1993:79, cf. Johnson & Jones, 2000:256) explains that real education entails sifting through error to discover what is true, good, and beautiful. In contrast to this, the *relativist's* belief is that truth, goodness, and beauty does not exist.

- For Deist (1984:152) **materialism** is a philosophical position that regards matter as the only basic constituent of the universe. Everything including the human mind, emanates from matter.

Regarding the mentioned “-isms”, Boice (1993:81) asserts that **Jesus Christ** operated on the basis of values above and beyond this world. Jesus Christ replied before Pilate that His kingdom was not of this world (Jn 18:36). The Christian must endeavor to be transformed into the image of the Lord Jesus rather than be forced into the mould of this world’s sinful and destructive *secularism, humanism, relativism* or *materialism*.

Anderson et al. (2000:32) name **New Age** as the fastest growing philosophy/religion in America. Their goal is to achieve a higher consciousness. The *New Age* movement disregards the need for a Redeemer who gives life. Instead the individual only needs enlightenment. According to this movement God is impersonal and part of everything – for example, a rock is God, an ant, and a person. Resolving health problems is a question of mind over matter. *New Age* uses meditation to focus on the “god within”.

The view Richards and Bergin (1998:53) hold is that in spite of a great variety of philosophical religious belief systems in the world, there are only three major types of **metaphysical worldviews**:

- **Naturalism** (scientific) apprehends reality as a physical system accessible only to the senses. The *naturalist* regards the good life as the pursuit of happiness or power, and has a “mechanistic determinism that undercuts freedom of will”.
- **Idealism of freedom** (Western or monotheistic) has a subjective view of reality. Man has a will independent of nature and is grounded in a transcendental spiritual realm. The *subjective idealist* regards the good life as the pursuit of happiness or power, and upholds moral freedom.
- **Objective idealism** (Eastern) proclaims the unity and divinity of all beings. The *objective idealist* sees the good life as a midpoint between the two extremes, and unites *determinism* and *indeterminism*.

Richards and Bergin (1998:53) give the following examples of worldview subtypes that can be classified within the *naturalistic* worldview: rationalism, positivism, Marxism, existentialism, and secular humanism. There is much individual variation in specific worldviews.

An important aspect stressed by Heitink (1999:40) is that a **society** needs a worldview, because it is an integral and inspiring idea in which life and action are rooted. As a society develops, traditional religion gradually disappears and ceases to fulfill this role. Although science has replaced traditional religion, there remains a need for a worldview that will give meaning to life and answers to existential questions.

Stott (1992:57) refers to two key words in the first part of Romans 12:2. The first key word is *world* which, when translated, means *age* (*aiôn*, meaning *this present age*, in contrast to *the age to come*). The second word (do not) *conform*, is a compound, having at its root the word for *scheme*. In actual fact, this verse means *do not let the age in which you live force you into its scheme of thinking and behaving*. According to Boice (1993:72) the world is exerting pressure on the Christian to conform to a worldly way of thinking and doing. In the next phrase Paul urges the believer not to conform, but rather to be changed from within to be increasingly like Jesus Christ. Paul is more concerned about a correct way of thinking than appropriate behavior. The apostle holds that the correct behavior will follow naturally when thinking is set straight. The Christian should thus turn away from and

repudiate any worldliness, unbiblical worldviews and thinking. He should rather allow the Word of God to mould his mind.

Boyd (1991:687) stresses that the Bible, as the living oracle of God, is addressed to the sinner, and designed to make him wise unto salvation through faith in Jesus Christ. According to Boyd (1991:687) "the Word of God alone has revealed the self-existence, the universal providence, and the infinite perfections of the one only living and eternal God". The Bible reminds man of his fallen condition and brings to him God's provision of mercy and forgiveness. Christianity alone has elevated woman to her just equality with man, sanctifying her sexual relationship with her husband, and exemplified the expression of domestic harmony.

Until the mid 1990's, according to Powlison (1999:2, 3) **counseling problems** seemed to be caused by painful experiences of being used, misused or abused by others. Unhealthy relationships caused unpleasant emotions with a sense of woundedness and emptiness. The dysfunctional family is the reason for bad childhood experiences who needed healing and help. The hurting inner self, with its tragic experiences, faded and the focus shifted to the discovery that it is the genes, hormones and the brain that caused problems. The body, and not the family, was dysfunctional. The Human Genome Project blamed the genetic underpinnings for common sins. Brain chemistry and genetics became the significant cause of personality problems. The view was held that the appropriate drugs can be administered to solve the problems of the dysfunctional body. The concept of psychological needs and woundedness is here to stay and will not vanish soon. Views changed in the mid 1990's when the focus was moved to the body with the emphasis on brain functions. Powlison (1999:3) gives the following account of this situation:

Recently, biological psychology is the only plausible claimant (besides Biblical faith) to a Grand Unified Theory of human functioning. It was idiocy to say that everyone was a victim of abuse. It is too unpleasant to admit sin against the God and Father of Jesus Christ the only Redeemer.

Van der Walt (1994:100-106) expounds on 4 **Christian worldviews**:

- **Gratia contra naturam** (grace against nature): Because there is an antithesis between creation and redemption, the Christian should reject worldly aspect such as science, politics and philosophy.
- **Gratia supra naturam** (grace above nature): According to the Roman Catholics, grace (redemption) does not reject nature (creation) but perfects it. Because grace completes creation, it cannot inherently change nature.
- **Gratia juxta naturam** (grace alongside nature): This is a Lutheran and more recent Evangelical view of redemption that is situated alongside nature. Both are equally valid but without any connection.
- **Gratia in naturam** (grace penetrating into nature): According to this Reformationist worldview, grace (redemption) is able to change creation. Grace is not situated against, above or alongside nature, but penetrates into nature, renewing and transforming from the inside out. This approach aims to serve God in His world. The individual is regarded as *salt* and *light*. As a dynamic process this Reformational worldview is a process where the individual is striving to bring every thought and action in agreement with God's will.

3.6 POSTMODERNISM

Wilson (2001) argues that although the Christian is **in this world**, it is important to know that he is **not of this world**. The church is challenged to develop authentic Christian ways in a **postmodern world**. According to Newman (2002) the greatest cultural challenge that is facing Western Christianity is the growing acceptance of living in a *postmodern* and post-Christian world. Newman holds the following view to this:

At its heart, postmodernity is the removal of all foundations. Truth, morality, interpretive frameworks, all are removed in a postmodern context. The challenges this cultural shift poses for the Christian faith today are formidable indeed.

"Modernism" can be defined as the period from the fall of the French Bastille (1789) to the fall of the Berlin Wall (1989). Carlson (1994) is of the opinion that during the French Revolution struggle, the political movements that would define *modernity*,

socialism, liberalism, democratism, industrialism, and fascism were born (cf. 3.5). The *modern world* has now come to an end and the period of the *postmodern world* has begun.

According to Newman (2002) it is important to understand the dynamics of the *postmodern world*. Because the individual is a product of his culture, it is necessary to understand the times in which he now lives if the message of the Gospel is to have relevance in the world today. Modernity caused society to move away from the domination of religious institutions and symbols. The media is responsible for the breakdown of morality and truth. To the question, "How do we evangelize in a *postmodern world*?" (The Biblical counselor can ask the same question), Newman suggests that styles, approaches, and methods should be culturally relevant, following the example of Jesus. Jesus spoke to the woman at the well (John 4) of water; to the fisherman He spoke about fishing (Ma. 4:19). According to 1 Corinthians 9:22 Paul becomes all things to all men, that he might win some

A popular thought of *postmodernism* is that each person, living in his local community, interprets truth in the light of that particular community. Because of the diversity of local communities, with its many truths, it is possible that it can exist alongside one another. *Truth* is not regarded in the sense of true or false, but is understood to be whatever is individually relevant and depends on whether, that truth "works" for an individual or not. This is inconsistent with the Bible, according to John 14:6. The Christian should practice what he proclaims in such a way that a *postmodernist* will believe the message of truth, which the Church profess to possess. If this truth is realized, *postmoderns* can also be presented with the Trinitarian nature of God, because there is community between the Father, Son and the Holy Spirit (Worthington, 1993:269; cf. Spotlight ministries, 2002; Collins, 2000: 113, 122).

All the "*-isms*" endeavored to shatter the moral and social structure of Western Christian civilization, with devastating effect on the structure of the family. In this regard Carlson (1994) concludes that "in a way, the "*-isms*" described can never win, because God has planted the desire in the hearts of individuals the desire and need to marry, bear children, and build families". This desire is self-renewing, as part of God's plan, and the family can never be wholly defeated by the "modernist" world, any secular pressures or beliefs. Carlson (1994) observes that:

Each Christian marriage, the birth of each new child within a Christian home, is an act of rebellion against the darkness, a rejection of the counsel of Satan, and an affirmation of faith in the promises of God.

3.7 BIBLICAL/UNBIBLICAL (GODLY/UNGODLY) BELIEFS

Kylstra and Kylstra (2001:157) assert that the individual's belief system includes Biblical- and unbiblical beliefs. **Unbiblical beliefs** can be described as follows:

All beliefs, decisions, attitudes, agreements, judgments, expectations, vows, and oaths that *do not* agree with God (His Word, His nature, His character).

Biblical beliefs are:

All beliefs, decisions, attitudes, agreements, judgments, expectations, vows, and oaths that *do agree* with God (His Word, His nature, His character).

Counselors often encounter counselees with unbiblical beliefs that cause emotional and self-awareness problems. According to McMinn (1996:100), the only way to change unbiblical beliefs is to replace them with Biblical principles.

Hilton and Hilton (2002) indicate that the individual is prone to form ungodly beliefs as he experience life's circumstances. Along the same lines as Hilton, Britton (2002; cf. McGee, 1997:413) asserts that the hurts and lies the individual experienced during his formative years with his parents (grandparents, teachers, employers, and peers) will greatly influence his view of what the world is like. Some were taught worldly "truths" that were lies, often causing "blind spots" in the individual's belief system, giving the enemy legal ground to lie and to deceive the him. According to Astern (2002), the way to handle these ungodly beliefs is to renounce them and then to change them into Godly beliefs based on the Word of God.

According to Kylstra and Kylstra (2001:157) the major areas of the individual's belief system usually consists of ungodly beliefs, for example, his relationships with God

and with other people. As the Holy Spirit sanctifies his mind (2 Th. 2:13), his belief system begins to change from unbiblical beliefs to Biblical beliefs. The believer's goal should be to have Godly beliefs and to be transformed into the image of Christ (Rom. 8:29) through the work of the Holy Spirit. Ungodly beliefs most often originate from two sources (Kylstra & Kylstra, 2001:160):

- Experiences of **hurts** and **traumas** during childhood make strong impressions on the individual. The repetition of these negative experiences reinforce ungodly beliefs.
- Another source of ungodly beliefs comes from the natural, **unredeemed mind** of the individual. Worldly standards such as success and popularity are promoted as the ultimate goal and the individual is encouraged to "be in charge", to "do his own thing" and to "create his own reality". Amidst these lies Paul exhorts the believer to renew his mind (Ro. 12:2).

The results of unbiblical beliefs, according to Kylstra and Kylstra (2001:164), affect the way the individual perceives himself and how he relates to others and to God. Unbiblical beliefs determine the quality of the Christian life. Unbiblical beliefs are by definition, "unbelief" that the individual experiences that could hinder his faith in God and the truth of His promises. *For as he thinketh in his heart so is he ...* (Pr. 23:7).

Crabb (1977:91) stresses the role of the **unconscious mind** in forming ungodly beliefs. The Greek word *phronema*, found in the book of Romans 8:15, is sometimes translated *mind*. The central concept expressed by *phronema* is a part of the personality which develops and holds on to deep, reflective assumptions. Crabb gives the following definition of the unconscious part of mental functioning: "The reservoir of basic assumptions which people firmly and emotionally hold about how to meet their needs of significance and security."

Everybody develops some wrong assumption about how to get needs met, and is most often not aware of the basic wrong beliefs. Because ungodly beliefs determine how the individual evaluates the things happening to him, the evaluation in turn will control his feelings, behavior, and belief system (Crabb, 1977:91).

The consensus among writers are that unbiblical beliefs need to be **replaced** by Biblical beliefs that is in alignment with God's Word, His nature and His character.

3.8 THE BRAIN-MIND ISSUE, BRAIN PROCESSES AND BIBLICAL COUNSELING

Knowledge of the **brain-mind issue** and **brain processes** are important to this study because renewal of the mind is an aspect of inner change. In its widest sense, according to Ashbrook (1996:141), **Biblical counseling** is concerned with change in the counselee and his "whole-making" and the features of the *brain-mind* can contribute to Biblical counseling. The counseling process, whether broad or focused, is dependent upon adequate information processing in the brain. Knowledge of elementary brain functions adds to the counselor's understanding of religious resources in counseling. Ashbrook (1996:141) postulates that:

Knowledge of the brain contributes to counseling because it relates the objective knowledge of neuro-cognitive processes with the subjective knowledge of experiential awareness.

Experiential conviction includes religious or spiritual experience, while objective explanation takes in religious or theological beliefs.

Ashbrook (1984:331) maintains that:

Because the mind is the significance of the brain and God is the significance of the mind, the concept 'mind' bridges how the brain works in traditional patterns of belief.

The concept "*mind*" has linked the human significance of the brain and theological concepts which humans have developed in speaking about God.

Faw (1995:28; cf. Reber, 1995:460; Jones, 1981:272) contends that for centuries questions concerning the relationship between the *mind* and the *body* were raised. The *brain* has always been a focal point for psychologists because the brain exerts a strong influence on human behavior and mental life. Thinking and learning occurs in the *brain* as the seat of all thought processes, responsible for consciousness, self-examination and inquiry. The *brain* is able to respond to events in the environment on the basis of information stores it has built up over the individual's lifetime. The problem concerning the **mind-body** is how to hold together the obvious characteristics of the individual and his overt behavior and the characteristics of his

internal mental state. It is expressed as the tension between the material and the immaterial, between *brain* and *mind*, between body and soul.

According to the view held by Anderson et al. (2000:100) there should be an understanding of the part the physical body plays in the forming of the person's identity. God created the outer man to correlate with the inner man. Although there is a clear correlation between the **mind** and the **brain**, there is still a difference. The *brain* (the physical aspect of man) comes from and will return to the dust of the earth. At the moment of death the individual will be absent from his body and present with God (cf. Ph. 1:21-24) – the individual will thus not be mindless.

According to Jones (1981:272) the human *brain* should be viewed within the perspective of the human person and the perspective of God's purposes. Even though the Old and New Testaments use different terms to refer to body, soul, spirit, *mind* and heart, the unity of the person remains the underlying theme throughout the Bible – thus emphasizing wholeness. As a biological-spiritual being, as a body-soul, or as a material-immaterial entity, man is simultaneously and equally a person created by God; not one more than the other.

For Welch (1991:33) the word *mind* usually refers to the ego or self - the self-conscious, rational, emotional, goal-oriented individual - and cannot be captured by an understanding of brain anatomy or physiology. Although the Biblical perspective acknowledges the technical perspective, its view is unique and should be distinguished from secular views. The *mind* (from the Greek *dianoia*) refers to the intangible being that is motivated by his relationship with God – for or against. *Dianoia* means spiritual understanding (as in Romans 12:2) and does not refer to the modern understanding of *intellect*. Pfeiffer et al. (1999:1121) explains that the Bible has many words that overlap with **mind** (Greek: *phrenes*, *nous*, *dianoia*). These include terms such as heart (*kardia*), spirit (*pneuma*), soul (*psuche*; Hebrew: *nephesh*), conscience (*suneidesio*), inner self and inner man. All these terms refer to the moral center of the person – the moral initiative, moral judgment, and moral reasoning. The *nous* can be corrupted or renewed (Ro. 12:2).

According to Reber (1995:461), being a person means being identifiable to others as a tangible body with specific conscious experiences similar to other people. This description implies a **dualism** (interactionism). Reber (1995:461; cf. Faw, 1995:28)

describes dualism firstly as the *mind* and *body* being separate but distinct entities (one material, the other nonmaterial) with separate laws, interacting with and mutually influencing each other. **Parallelism** treats the *mind* and *body* as two distinct, independent, but perfectly correlated elements. Human beings are both biological and spiritual beings. At the whole-person level, the parallel of *brain-mind* dualism is body-soul dualism. In the place of that dualism, it must be content with the unity of the human person. Berkhof (cf. Jones, 1981:272) makes the following statement:

It is not the soul but man that sins; it is not the body but man that dies; and it is not merely the soul, but man, body and soul, that is redeemed in Christ.

According to Dell (1993:218) the **left and right hemispheres** process information differently with different functional specializations:

- The **left hemisphere** processes information in a sequential, analytic, logic, linear fashion and is efficient in processing language and symbolic information. It is the interpreter, the creator of consistency and coherence. By virtue of its capacity to abstract, it consists of two-dimensional reality (Joseph, 1992:33).
- The **right hemisphere**, explains Epstein (1994:724), processes information in a Gestaltic, holistic, parallel fashion and is efficient at processing visuospatial information.

Dell (1993:218) addresses the continuum from science to theological reflection, moving from physiology, psychology to the implication of contemplation for theology and faith formation. He explains further that "*mind*" and "*brain*" are two views of the same reality – *mind* is how *brain* experiences its own functioning, and brain provides the structure of *mind*.

Both **hemispheres** of the **brain** need to be considered in the process of **counseling** with regard to information processing. The right-brain is dominant in the expression and experience of emotions and is responsible for "remembering" and recalling these experiences (Neetling & Rutherford, 2001:55; Neetling, 1994:45; Lezac, 1995:58).

With regard to the **mind-body** perspective, Adams (1992) indicates that when God breathed into Adam's nostrils (Ge. 2:7), *mind* entered and began functioning and leaves when life leaves. Adams regards the spirit as the foundation or source of the *mind* and not the body. According to 1 Corinthians 4:4 man's *mind* is blinded by sin, keeping him from God until regeneration occurs. Because man's corrupt nature keeps him from finding God, reason cannot take him to God. Regeneration is absolutely essential to understand God's truth.

After discussing the brain-mind problem and establishing what is meant by words such as *mind*, *soul* and *body*, perspectives regarding inner change will be expounded in the next section.

3.9 PERSPECTIVES REGARDING INNER CHANGE FROM A SCRIPTURAL PERSPECTIVE

In chapter 2 the Scriptural perspectives on inner change were expounded. The topics discussed in this chapter aim to stress the uniqueness of Biblical counseling and the different counseling perspectives pertaining to inner change as the goal of all Biblical counselors. The following categories consist of topics derived from the Biblical perspectives as were expanded in Ephesians 4:22-24, Colossians 3:8-10 and Romans 12:1-2 regarding inner change.

3.9.1 SIN

Spykman (1992:312) explains that the fall of man into **sin** (Ge. 3) is commonly called "original sin". According to Romans 3:10, 23 man is sinful, and all pain in this world is caused by it in the life of the believer. The effect of sin must be dealt with in order for healing to occur (OAIM, 2001).

For Prutow (1997) it is important to realize that although sin remains, it does not have the mastery over the believer. It is one thing for sin to live in the believer (surviving sin), but it is quite another thing for the believer to live in sin (reigning sin). The believer must realize, according to Spykman (1992:314) that as he repents,

he is assured by Psalm 32:1 that his sin is covered. Spykman writes in this regard that: "This way of escape is securely anchored in God's original annunciation of the Good News (Ge.3:15)." Prutow (1997) reminds the Christian that the forces of redeeming, regenerative, and sanctifying grace have been brought to bear upon him. His body now is the temple of the Holy Spirit (1 Co. 6:19), and Christ is formed in him (Ga. 4:19). The believer is now dead to sin, but alive unto God through Jesus Christ his Lord (Ro.6:8).

Prutow (1997) stresses two significant points: "because sin remains, the Christian life is a real battle, and because sin no longer reigns, he is on the winning side". According to Romans 6:5-8 the Christian can now affirm that the old man is crucified with Christ. If the sinful disposition, the old man, is crucified, dead, the rule and reign of sin is broken, therefore sanctification and real change are possible in the life of the believer.

Anderson et al. (2000:91) argue in this regard that according to 1 John 7-8 there is a difference between *having sin* and *being sin*. God changed who the believer was, but he has to assume his responsibility to live as a child of God (Ep. 5:8). The believer/counselee should be regarded as a child of God who struggles with a problem.

3.9.2 THE DOCTRINE OF JUSTIFICATION AND SANCTIFICATION

(cf. 2.4.3. and 2.4.4)

McGee (1997:243) asserts that according to Romans 3:23-24 (cf. Ro. 4:4-5; 5:1-11) the believer is justified as a result of the death of Jesus Christ. **Justification** is an act of God, declaring the believer to be righteous and placed in right standing before God.

According to 1 Thessalonians 4:3 God's will for the believer is his **sanctification**. Harrison (1987:364) explains the important role of the Holy Spirit in this process, assisting the believer in his effort to grow into the knowledge of Christ and developing spiritually.

Atkinson and Field (1995:756) define sanctification as:

The process of setting apart as holy some thing or person; the process of making someone free from sin(s); the process of eliminating evil dispositions and practices (the works of the flesh or vices); and producing godly graces and actions (the fruit of the Spirit or virtues) in a person.

The **process of sanctification**, according to Adams (1979:234; cf. Landrum, 2002), is initiated by the grace of God using human agency. The Holy Spirit operates together with the believer's own moral striving, encouraging him to put to death selfish dispositions and practices (Ga. 5:16-21; Ep. 4:22-28; Col. 3:5-9); and to cultivate in him the graces of Jesus Christ (Ga. 5:22-26; Col. 1:10-14; Ro. 6:19-22). Spiritual change and growth in the life of the counselee should be a habitual endeavor that is brought about by the ministry of the Word of God (2 Ti. 3:15-17; 1 Pe. 2:2).

God, the Holy Spirit is the initiator of the sanctification activities. The believer must cooperate with what the Holy Spirit is doing in his life as indicated by Paul (Ep. 4:22-24) and James (Ja 1:21-22) (Landrum, 2002).

3.9.3 ESTABLISHING AND BREAKING HABITS

"A way or manner of life is a habitual way of living", is the definition which Adams (1979:241) offers of **habit**. Macquarrie and Childress (1986:258) indicate that;

The word 'habit' is used generally of well-defined patterns of behavior or modes of thought in which a person engages without having consciously to initiate the process on each occasion or to give assent to each step in the process.

A habitual action can take place without the individual even being aware of it. In this regard Landrum (2002, cf. Adams, 1994:101) names the following four characteristics of a habit:

- The individual reacts **automatically** to certain given situations;
- A person engages **unconsciously** in a practice;
- The habit is performed **skillfully**;

- The individual becomes **comfortable** with a habit.

Macquarrie and Childress (1986:258) stress the importance of habit in everyday life, where learning is made possible, reducing the time and effort necessary for repeated activities. Individuality is reflected by habits because it includes characteristic patterns of thinking, speaking and responses.

According to Adams (1994:101) habits can be regarded as a blessing from God. The opposite is also true: a habit can be turned into a curse where all sorts of sinful responses can become part of the individual.

The apostle Paul addresses the problem of **sinful habits** or **behavior patterns** formed in the old life of the unbeliever. Romans 12, Colossians 3 and Ephesians 4 pertain to these wrong habits that must be changed. Adams (1979:161) points out that wrong habits cause barriers to spiritual growth in the Christian's life, making change very difficult. According to Jeremiah 13:23 (cf. Je. 22:21) habits cannot be altered easily. According to Scripture (1 Co. 8:7; 1 Co. 15:33) habit has a very significant place in the Christian's thoughts and life.

For Ganz (1993:124), bad habits work negatively in the realm of values and morals. These habits are the *former way of life* that Paul insists must be put off and replaced with *the new self, created to be like God in true righteousness and holiness* (Ep. 4:22, 24). Sin is not only entered into habitually, but sin can also be regarded as habitual. Sin that is not repentant will not simply go away, it is either atoned for by the blood of Jesus Christ and put away day by day or it can be left to spread.

Richardson and Bowden (1984:246) indicate that because habits are ingrained in the character, it is largely shaped by habits producing effectiveness or ineffectiveness. According to Covey (1994:46) habits can be learnt or unlearned, involving a process and a commitment.

Moral virtues are acquired by **habituation**. According to Atkinson and Field (1995:425) the present circumstances of the individual can be transcended, through hope in God. The individual's moral and spiritual life is also part of habitual behavior. The ability to believe in God despite circumstances comes from repeatedly setting the mind on the things of the Spirit, thereby developing the habit of seeing the world

in terms of the kingdom when circumstances begin speaking the language of despair.

For Harrison (1987:173) habits may arise from the individual's family background, sometimes proving to have been inadequate. For the believer, his habits should be patterned on those of Christ (Jo. 13:15; Ph. 2:5; He. 3:1) and formed under the direction of the Holy Spirit to attain to the measure of Christ's fullness. The believer is to walk in Christ's steps (1 Pe. 2:21) and according to the Spirit (Ro. 8:4, 12:14).

Adams (1979:241; cf. Prutow, 1997) indicates that **habits** can be *actions, attitudes* or *patterns of thinking*. Bearing in mind that habits are unconscious responses that are difficult to change, the counselor needs to direct the counselee to become conscious of his unconscious responses. As the ruling power of sin is broken (Ro. 6:5-8) in the life of the believer, bad habits can now be left behind and new ones can be formed. Rehabilitation may be difficult, but it is possible, following the exhortation of Paul in Romans 6:19, Romans 12:1-2, Colossians 3:8-10 and Ephesians 4:22-24. This indicates disciplined living through the power of the Holy Spirit.

3.9.4 PUT OFF/ PUT ON (DEHABITUATION/REHABITUATION)

It is expected of the Christian to *continually* change. Ephesians 4:17 exhorts the believer not to *walk* as Gentiles walk. Guzik (2001) contends that the Christian cannot be comfortable in habitual sin. Paul challenges the believer to **put off the old man** in every area of his life, calling him to a deeper obedience (Ep. 4:22).

Cash (2002) explains that as a new creation in Christ, the believer is empowered by the Holy Spirit to make Biblical changes in his thoughts, words and behavior, dying to self and lovingly serve God and others. 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 something to fill that void. If the believer is not encouraged to fill that void, it will most often be filled with the old habit again. According to the Gospel of Luke 11:24-26 the unclean spirit that has been cast out will return with seven other spirits to dwell in the swept house again. Cash (2002) offers the following explanation:

To break a habit the spiritual opposite of that habit should be chosen to fill the hole. It is what spiritually should have been in the life of the believer in the first place.

According to Adams (1973:177) the two-factored process of change appears throughout the Scripture. These two factors must always be present in order to effect genuine change:

- **Dehabituating** cannot be permanent without **rehabituating**;
- Rehabituating will be **temporary**, unless it was preceded by dehabituating.

Landrum (2002) comments that breaking a habit requires regular, structured endurance in putting off the old man (Ep. 4:22; Col. 3:9), called dehabituating. The following elements are involved in the process of **dehabituating**:

- **Become aware** of the practice that must be put off. Unless the counselee is aware of what he is doing wrong, he will not know how to correct the wrong practice.
- **Discover the alternatives** given in the Word of God for wrong behavior or attitudes and focus on how to please God with the rehabilitated behavior.
- After discovering Biblical alternatives, **structure the situation** to make positive changes.
- **Break the links** in the chain of sin at the point of resistance and restraint – thus preventing sinful behavior before it happens and curtailing it once it has begun.
- **Seek help** from others. The believer needs reminders and encouragement in this process of breaking sinful habits and replacing it with Biblical ones;
- **Learn** to see how particular sinful habits affect a person's entire relationship with Jesus Christ.
- **Practice** the new pattern after rehabilitation.

McMinn (1996:142) reminds the believer that Christ calls him to exchange his old self for a new self (Ro. 12:2). The Counselor must guard against promoting mere behavioral change in the counselee without an inner conviction and transformation. Resorting to mere behavioral-management strategies assumes that the individual can

change from the outside in. God requires total surrender from the believer, not sin-management techniques.

Adams (1994:156) cautions the counselee to refrain from returning to his old ways whenever he is tempted and to keep Colossians 3 in mind, where he is reminded that *in Christ* he has died to the old self and should *no longer walk in it*. The old habitual patterns to which he was habituated must be put to death (Col. 3:5).

For Landrum (2002), **putting off** the old man entails knowing his identification with Christ in His death, burial, and resurrection, realizing he has been crucified with Christ (cf. Ga. 2:20; Ro. 6:2-8) and are dead to sin. Realizing this, the believer must present himself, mind and body, to Christ to be used for His glory.

Rehabilitation will prevent the counselee from reverting to his former manner of life when he experiences any pressure. Unless the old patterns have been replaced with new desired behavior he will remain vulnerable to sinful reversion (Adams, 1979:239).

When Paul teaches the Christian to put on the new man, he is in actual fact urging him to be in practice what the calling of God has made him. Because the child of God is holy by calling, he should be holy in life (cf. 1 Pe. 1:16). The old man is the sum total of his practices, propensities and attitudes. He is therefore prey to harmful desires, beguiling him into sin. God not only commands change, He also provides the ways and means to godliness. Godly life patterns are developed and acquired through the obedient practice of spiritual disciplines (cf. 3.11.3) (Bruce, 1984:357).

Between the concept of putting off and putting on (Ep. 4:22, 24), Ephesians 4:23 is exhorting the believer to be renewed in the spirit of his mind. This verse will be reviewed in the next section.

3.9.5 RENEWING THE MIND

The previous section indicated that according to Ephesians 4:22, 24 and Colossians 3:8-10 dehabitation must also involve rehabilitation. The process of inner change will not be complete without reacting on what has been written in Ephesians 4:23, Colossians 3:10 and Romans 12:2 – to renew or to be transform by the **renewing**

of the mind. This signifies that the counselee must be reprogrammed through the Word of God by the power of the Holy Spirit to prevent him from reverting to old habit patterns.

Renewing the mind does not only concern habit patterns of unbiblical behavior, but includes the spiritual battle for the mind. McGee (1997:405, 406; cf. Kylstra & Kylstra, 2001:70) maintains that Satan is determined to keep the believer's mind unrenewed so that he cannot be transformed. He does this through establishing a fortress of deception with negative thoughts contrary to the Bible. The individual's mind needs to be renewed so that Satan's lies can be replaced with God's truth. According to Anderson et al. (2000:107) the believer must be careful what he puts in his mind, hence the need to *take captive every thought to make it obedient to Christ* (2 Co. 10:3-5). If the individual's thoughts are contrary to Scripture, he should do what Paul teaches in Philippians 4:8.

God has provided means to promote Christian living – the Holy Spirit, the Word of God, the church, and the people of God (e.g. Pastors, counselors). It is the responsibility of every Christian to actively seek help from these agencies to become better equipped for his Christian walk (Crabb, 1987:135), as will be indicated in more detail below.

3.9.5.1 The Holy Spirit

According to Bruce (1984:357), the counselee can only change by the power of the **Holy Spirit** in him. Effort apart from the Holy Spirit cannot produce inner change. God not only commands change, He also provides the ways and means to godliness.

Unless the Holy Spirit is doing the work in the heart of the counselee, any apparent change will be superficial or temporary (Crabb, 1987:129). Collins (1993:153) comments on the importance of the Holy Spirit and expounds on His name as the *Paraclete*. The term has a rich meaning and if translated means *comforter, helper, advocate, or counselor*. The Spirit is the one Person in the Trinity who is the closest to the believer, working in the life of the individual. Because the Christian is the temple of the Holy Spirit (1 Co. 6:19), He guides and transforms the believer from the inside out (cf. 3:11.1).

According to Coe (1999:112, 113) the New Covenant promise of God was to send His Spirit to dwell in the Christian. Coe writes the following:

Because of the indwelling of God's Spirit, it is possible for obedience to no longer be a matter of human effort alone in response to external rules, but compliance can come from inside out, from the depths of the heart, whereby the Holy Spirit alters our internal dynamics according to God's will by the infusion of his own dynamics, resulting in the fruit of the Spirit ... The Holy Spirit penetrates to the very core of human personality ...

3.9.5.2 The counselee and the Word of God

Renewing the mind will ultimately bring about/cause change in the life of the counselee in proportion to his understanding of the Biblical truth that applies to his situation. A desire to renew the mind will not be a priority unless the counselee's motive is to please and glorify God. Kylstra and Kylstra (2001:75) argue as follows in this regard:

God has provided a written standard for us to judge truth versus error, authority versus usurped authority, our rights versus deception.

For Crabb (1987:129) a renewed mind involves both meditating on the **Word of God** and memorizing Scripture. Although these two aspects are important, it is not all that is needed for change. Biblical change means change in the inner man, in his heart, full of motives, hidden even to the counselee himself. A darkened mind must be exposed and confronted by the message of God's Word. Crabb (1987:130) gives the Bible *the* most prominent place in the process of renewing the mind. The Word of God should dominate the thinking processes of the counselee (Col. 3:16). Changing the thought processes in a Biblical way will lead to positive change in every aspect of life. The subconscious response must be renewed to the extent that the memory banks have filed programmed Biblical behavior. Acquiring knowledge alone does not automatically renew the mind. As the counselee constantly meditates on the truths found in the Word it will become a subconscious pattern that can become

a natural way of life. To renew the mind, saying and doing what God demands in the Scriptures must not become clichés or be looked at as a “works program”, but must be to please God the Father and glorify Him through Biblical living (Ps. 19:14).

3.9.5.3 The Church:

According to Roberts (1991:142) the inner renewal of a life that stems from a relationship with God is often missing among so many members. The crisis in the **church** is that it cannot say to those whose names are recorded in the church registers: “You have indeed come to know God, so relinquish the old way of life, live the new life by being renewed in your deepest spiritual being.” The church is largely to blame because it has accepted members as a mere fashion without truly instructing them about those things, which constitute the Christian faith. The mere fact that Paul finds it necessary to admonish the readers to make visible the new way of life in them shows that the church will always struggle with this problem.

3.9.5.4 The counselor (cf. 3.3)

The **counselor**, equipped with Biblical truth, can offer the counselee objective guidance and steps for renewing his mind and to facilitate change in him towards the likeness of Jesus Christ. The Christian counselor must help and instruct counselees to become aware of and be committed to Biblical norms. The counselor must believe and steadfastly maintain that change is possible in Christ (Crabb, 1987:129).

According to MacArthur and Mack (1994:144) the counselors must pray that his own life will be an example of obedience to Biblical principles and constant growth in the knowledge of the Word of God.

According to Crabb (1977:139) right behavior without right thinking will only produce labored, pressured, and effortful Christian obedience. The desired Biblical behavior will spring from Biblical thinking, yielding a joyful, natural, desired obedience to God who made human beings whole, secure and significant.

3.9.6 BEING IN CHRIST

According to Galatians 2:20 God inhabits the believer's spirit. The believer is in Christ, and Christ is in him by the Spirit of God. Coe (1999:117) illustrates this situation by means of the following questions and answers:

Who am I? I am now "Christ in me." There is still me, but in time and with growth, I can come to observe and experience another within who informs me of my real identity of being in the Beloved.

MacArthur and Mack (1994:119) maintain that to speak of change also involves speaking of **being in Christ**, which includes the past, present and future of a believer's transformation. According to MacArthur and Mack (1994:126) being in Christ includes the Christological blessings of:

- **Justification** – the individual is not made righteous, but declared to be justified because God imputes righteousness (Ro. 3:28; 4:11ff).
- **New life** – the believer has a new status before God. Because Christ is alive and the representative of the believer, the believer too, being in Christ by faith, has life (2 Co. 2:16).
- **Indwelling of the Holy Spirit** – new life is a gift of the Spirit. According to Galatians 5:25 if the believer lives by the Spirit (indicative) he will also walk by the Spirit (imperative).

According to MacArthur and Mack (1994:130): "Now, in Christ the regenerate person lives life with a Christocentric world- and life-view (Christ-centered)."

Anderson et al. (2000:89) argue in this regard that at regeneration the individual is born again spiritually, where the soul/spirit is in union with God (being in Christ, 1 Co. 4:17). Before the new life in Christ the person's identity was taken mainly from his culture, but from the moment he has put on the new man, which is renewed in knowledge after the image of Him that created him (Col. 3:10-11b), Christ is in him. It is important for the believer to know what it means to be in Christ and to be a child of the living God (cf. 1 Jo 3:1; Ro. 8:16). The Christian's position and identity in Christ is not just positional truth, but is the basis for living and growing in Christ.

3.9.7 PERSONALITY IN SCRIPTURE

The aspect of **personality** is very complex and knowledge thereof can only contribute to a better understanding of the human being and his behavior. Coe (1999:111) maintains that it is the theory of personality which informs the counselor of the ultimate nature of the individual and defines what a truly healthy person is.

For Adams (1979:251) it is important to note what the **Bible** says about **personality**. Everybody is born with a personality consisting of the basic nature (*phusis*). Because it is changeable, the counselor can assist a counselee in making a personality change. A positive way of change depends on faithful ministry of the Word and the counselee's submission to the precepts of the Bible. Adams regards the fruit of the Spirit as a comprehensive list of desirable personality traits. The goal of counseling therefore should be to help the counselee acquire and develop it in his life. The apostle Paul admonishes the believer to *put on the new man* (Ep. 4:24) as part of the sanctification process.

According to Louw (2000:166), *pneuma* (spirit) is used to imply human existence in terms of an inner dimension and awareness. It can be regarded as the center of a Christian's understanding or personality which labels the person as an individual and conscious being, who is dependent on God.

Concerning personality, Coe (1999:117) asserts that a Biblical view of the person depends on knowing who and what he is only in relationship to the indwelling of the Holy Spirit. Kierkegaard (cf. Coe, 1999:111) comes to the conclusion that:

True understanding of human personality and human happiness is realized only when the person is grounded in the Source of Being: that is, indwelt by, and in union with, God by the Holy Spirit.

For Coe (1999:112) the concept of the New Covenant is central to the Christian understanding and experience of self. He lists two fundamental and complementary aspects of self in relation to the New Covenant reality:

- **Being in Christ** – means to focus upon the New Covenant identification of the believer with the person of Christ, His death on the cross and His

resurrection. This work of Jesus Christ brings the Christian to a place of forgiveness of sins and justification.

- **Christ in the believer** – this aspect has to do with the New Covenant's promise of God sending His Spirit to dwell in the believer. The Holy Spirit alters his internal dynamics according to God's will, resulting in the fruit of the Spirit (Gal 5:22-25). This indwelling ministry of the Holy Spirit penetrates to the very core of the human personality.

With regard to personality, Atkinson and Field (1995:657) hold the view that:

The total configuration of motivated response tendencies of an individual – often called 'traits' – constitute that person's personality.

Crabb (1997:73) maintains that the center of a **Biblical theory of personality** is the view that there are two sets of urges within man:

- **Bad passions** – existing because of the fall;
- **Good passions** that are reliably present under the new Covenant.

According to Atkinson and Field (1995:756, 659) the indwelling Holy Spirit empowers and makes more sensitive and loving the existence of those distinctive qualities that constitute each unique personality. The Christian tradition contains rich articulations of the spiritual disciplines by which a mature personality is formed.

3.9.8 EMOTIONS AND THINKING

Emotions and **thinking**, as elements of the mind, are very important aspects in pastoral counseling. Counseling is concerned with healing hurting and damaged emotions. Because thought processes determine behavior, it should be considered in facilitating change.

The Bible portrays a full range of **emotions**, e.g. lament (Ps. 137), exultation (Ps. 47), despair (Ps. 88), longing (Ps. 42), anger at injustice (Am.), anger at God (Hab.), depression and anguish (Jb.), searching frustration (Ec.), to name but a few.

According to the four Gospels, Jesus Christ expressed a wide range of appropriate and responsive emotions.

Tice (1990:1) argues that the individual does not react in accordance to the truth, but rather to what he perceives to be the truth. The individual's potential is limited by the way he thinks. If the **thinking** process can be changed (renewed), behavior can also be changed.

According to Louw (2000:198) the human psyche is a dynamic totality consisting of emotions, thought, volition, conscience, and body. The physicality of the individual involves both emotions and thought, which play a role in communication. To better understand the dynamics of communication and counseling, thought should be given to the individual's affective and cognitive dimensions. The affective dimension plays an important role in personality. Emotions, according to Louw (2000:198) "can be described as the porthole, which gives insight into the inner experience of the human soul or I". Emotions are reflecting values that convey messages about the unconscious within the level of consciousness. For Meier et al. (1991:73; cf. Henry, 1973:203) emotions involve the affective part of experience and indicates the individual's attitude towards life. The affective dimension is closely related to cognitive processes because thinking certain thoughts can evoke pleasant or unpleasant emotions, which will then determine behavior. Affect is also related to motivation, which makes the individual more likely to act in certain ways. Pastoral counseling aspires to better understand the functions of thinking and problem-solving behavior. Counseling, according to Crabb (1977:89), can be thought of as "an effort to teach the counselee 'correct thinking', to choose 'correct behaviors' and then to experience 'right feelings'".

Atkinson and Field (1995:341) regard an **emotion** as an involuntary response of the personality to certain stimuli, either outside of or within him. Crabb (1977:108) asserts that the Holy Spirit provides the resources for transformation through the normal mechanisms of the human personality. The Holy Spirit brings to mind the truth of the Word particularly suited to the immediate circumstances. No event can rob a person of knowing that he is a whole person with personal worth, no matter what the circumstances. Personal events can be evaluated Biblically, allowing the Spirit to deepen the individual's appreciation of God's truth. His Christian beliefs will influence his assumption system, replacing wrong childhood beliefs. During this

process his inner man is changing and he regards himself as a whole person. This transformation depends on renewing the mind.

For Macquarrie and Childress (1986:190) an important aspect to consider is that when the individual's emotional level is too high, it may paralyze him, resulting in no action, while too low a level may fail to stimulate the needed response.

Crabb (1987:174) stresses that emotions should be felt and not avoided. The individual needs to understand his emotions, learning to use it to expose areas where improvement is needed or where deeper faith must be exercised. A distinction must be made between two categories of emotions:

- **Pleasant/unpleasant emotions:** a healthy person reacts to certain sorts of experiences with either pleasant or unpleasant feelings;
- **Constructive-Destructive emotions:** The individual is more concerned with whether he likes the way he feels than with the value of his feelings. A realistic perspective is that an unpleasant constructive emotion is better than pleasant destructive emotion. Destructive emotions can legitimately be labeled as sinful.

According to Crabb (1987:175) it is important that emotions must not control the believer, neither must it be denied in fear that some might be sinful; they must be felt and evaluated. Once a feeling is acknowledged, the question to ask is whether that emotion reflects movement away from God or whether it is consistent with movement toward Him. If the feeling is hindering the individual's relationship with God or others, then he must trace that emotion to its root.

3.9.9 CONSCIENCE

The **conscience**, as the inner witness of moral duty, could be weakened due to sin, a lack of knowledge, or force of habit. It is therefore necessary to assist the counselee to change his conscience to discern between right and wrong. According to Henry (1973:126; cf. Atkinson & Field, 1995:215) the conscience has been tainted by the sinfulness of human nature (Tit. 1:15). According to Hebrews 9:14 Jesus Christ cleanses the guilty conscience. Macquarrie and Childress (1986:117) maintain

that the environment in which the **conscience** can be educated is through the fellowship of the church, prayer, and Bible study. In the church the individual can receive corporate and personal counsel from fellow Christians in general and from pastors and counselors in particular.

Harrison (1987:85) maintains that the conscience is part of the *imago dei*, part of man's natural make-up. For Harrison this indicates that the conscience is not the product of circumstances such as strict upbringing during childhood or of some psychological deficiency.

For Macquarrie and Childress (1986:117) it is the duty of the Christian to educate his conscience and allow the mind of Christ to be formed in him (1 Co. 2:16) in order to grow in the art of moral discernment. According to Richardson and Bowden (1984:119), the New Testament regards the conscience as part of the personality, and violating it can cause harm to the individual's innermost being. For the Christian the conscience is (Richardson & Bowden, 1984:119):

Informed by Scripture, nurtured by grace, inspired by the Holy Spirit, and enacted in love for others, the conscience serves as a flexible and fallible evaluator of one's own actions in light of one's understanding of God's will.

3.9.10 WHOLE-BRAIN COUNSELING

The counselor needs to take note of the basic facts of the functioning of the brain as it impacts on learning and counseling. In order for the counselee to change, certain principles, Biblical truths and Scripture portions should be studied. In these tasks the Christian counselor should act as a facilitator.

The implementation of **whole-brain counseling** takes the dominant thinking preference of the counselee into consideration. Focusing on the approaches he favors in problem solving, coping with problems, and effecting change in his life can only result in more effective ways of facilitating change (Neetling, 2000:118).

Two modes of processing cognitive data: Hopper (1992) indicates that the hemispheric dominance can be determined through looking at different learning

styles. The cerebral cortex of the brain houses rational functions and is divided into two hemispheres, connected by the corpus callosum. The corpus callosum is responsible for sending messages back and forth between the two hemispheres. Both hemispheres are involved in almost every human activity. Most people seem to have a dominant side, giving preference to either the left-brain or the right-brain. When learning something the brain seems to automatically go to the preferred side. While nothing is entirely isolated on one side of the brain or the other, the characteristics commonly attributed to each side of the brain serve as an appropriate guide for ways of learning.

According to Stone (2002) most individuals give preference to the **left hemisphere**, which is then regarded as the dominant side, functioning logically in a sequential order and analytically. It compares, measures, analyzes, and judges. Language, both verbal and written, is a function of this hemisphere. Neetling (2000:57) contends that when concrete facts (left-brain) are taught it has a short-term impact.

Blakelee (1980:28) asserts that the **right hemisphere** is more visual and processes body images, the body's orientation in space, and recognition of people by their physical features. Information is processed holistically. Large masses of information, in a parallel way, can be received and considered without separately considering each individual factor. The right-brain can be regarded as the center of intuition, imagination and creativity. According to Neetling (2000:57) when facts are taught with rich associations the right-brain experiences it emotionally and the information can then easily be recalled with lasting effect.

Left-brain-right-brain learning styles: Hopper (1992) explains that because nobody processes information in exactly the same way, the individual should know how he processes information the best, in order to learn presented material more efficiently and in less time. The learning process is enhanced when all of the senses are used. The counselor should also take note of these facts to assist counselees in learning new behavior.

Whole-brain counseling: Clinebell (1987:27) suggests that right-brain methods should be used for healing and growth in counseling. Janse van Rensburg (1998:65) maintains that left-brain methods should be integrated to make pastoral counseling more effective in whole-person transformation. Pastoral counseling has primarily

made use of left-brain methods. There is a need to integrate right-brain methods with the left-brain analytical approaches. Spiritual disciplines such as prayer, meditation and imaging (right-brain) are experiential resources for spiritual growth. For many counselees, healing and wholeness entail discovering and developing their neglected right-brain capabilities.

According to Clinebell (1987:26) the spiritual attributes of the counselee should not be the only concern of the counselor, but the individual should be regarded as a whole – his **total being** must be involved, including spiritual and physical aspects. The physical aspect includes the total brain capacity, the logical and the creative aspects. The human person is both *homo ludens* and *homo creativus*.

Janse van Rensburg (1998:70) asserts that God created the creative abilities and appeals to it when communicating with His children. The covenant history of Israel is a narrative rich with metaphors, symbols and stories. In the New Testament Jesus Christ also appealed to the creative side of the individual. He spoke through parables and metaphors: He is the bread of life (Jo. 6:35, 48); He is the door (Jo. 10:7). It is the Holy Spirit, through the Word of God, appealing to and developing the potential of the right-brain.

Imaging as a right-brain strategy: Janse van Rensburg (1998:71) emphasizes that the role of the imagination is to incorporate the intellectual perception of the reality (left-brain) and the abstract experience of reality (right-brain) for a clearer impression. The imagination also possesses the ability to detect and to experience far more than what a person would expect. This functioning of the imagination brings to mind that faith's ability is to be convinced of the things not seen and to be assured of the things hoped for (He. 11:1). According to Kohn (1984:254) it is the ability of the right-brain hemisphere that enables the individual to enter into a personal relationship with God.

The following aspects are practical uses of **imagination** (right-brain) in Biblical counseling:

- The imagination can be used to **precipitate** positive emotions when counseling individuals going through divorce or losing a loved one (Janse van Rensburg, 1998:72).

- Van Heerden and Kotzé (1997:92) propose that **questioning strategies** stimulate the imagination (right-brain), allowing the counselee to come up with his own solutions. Metaphors are important in this process.
- For Janse van Rensburg (1998:72) imaging assists the counselee to **discover** and **expose** his own feelings in the pastoral context.
- According to Grove (1991:217) imaging can be used successfully in **marriage counseling** to put problems in the right perspective, accessing the importance of a problem.
- Weber (1982:217) indicates that imaging, as a right-brain strategy, can be used during **Bible study** to make the read contents more dynamic and permanent.
- Gerkin (1986:29) suggests that in using a **narrative**, the individual is allowed to identify, using his imagination, with the story of the other or the covenant people of Israel. This identification assists the counselee to identify with other individuals' cognitive, conative and affective responses.

The use of metaphors as a right-brain strategy: Williams (1983:58) describes metaphors as "the most powerful of the right-hemisphere techniques because it makes explicit the process by which learning occurs". Using metaphors enables the individual to connect to new concepts of prior knowledge and experiences, allowing him to internalize new knowledge.

3.10 BIBLICAL INNER CHANGE

According to Johnston (2001), the answer to the question "what is change?" is "becoming more like Christ". The Christian must present himself as an instrument of obedience to God and not to sin. It entails putting off sin and putting on righteousness in its place.

Adams (1986:6, 14) asserts that outward change is generally acceptable to most people. God requires **inner change** of the heart that will result in outward change. Adams is of the opinion that change is not restraining evil because it is not the same as promoting good. There must be a distinction between Godly righteous change and self-righteous change of the individual. The pastoral counselor should minister the

Word of God in a life-transforming way, trusting the Holy Spirit to change the counselee from the inside out. This is not an instant process, it is gradual, requiring the putting off of old habitual sin and putting on new, righteous acts according to Biblical standards. Growing through the different life-cycles requires constant change. It is therefore important for Christians to learn how to handle change.

The question, "*What are you trying to change?*", comes to mind. According to Proverbs 14:12 *there is a way that seemeth right unto man, but the end thereof are the ways of death*. Landrum (2002) indicates that any desirable **Biblical change** a person can make must primarily be grounded in his vertical relationship with Christ and his horizontal relationships with others and his environment. From this will flow the second part of Biblical change, which works concurrently with the first, namely, putting off the old man, renewing the mind, and putting on the new man (Ep. 4:22-24; Col. 3:8-10).

Benson (cf. Covey, 1994:309) writes that the Lord works from the inside out and the world works from the outside in. Christ changes man, who then changes his environment. The world would *shape* human *behavior*, but Christ *changes* human *nature*, leading to changed behavior.

Eyer (1999:5) explains that in the midst of all of life's changes God is present to meet the needs of His children. Times of change afford a special opportunity to experience God and grow in intimacy with Him.

The Christian needs not fear change. God is the ultimate source of change and gives the believer the needed hope, goals, and directions in the Bible. The Holy Spirit provides power and spiritual discipline is the way to change (Adams, 1986:6).

3.10.1 THE DYNAMICS OF CHANGE

Fowler (1988:99) expresses the following view on change: "Echoing Saint Paul we can say that we have been changed, we are being changed and will be changed." Fowler identifies three types of **change** with which the individual must deal. These types and sources of change interact with one another, so that change begun in one

area of experience, may precipitate change in another. Making distinctions between them can be helpful:

- **Developmental change:** it results from the maturation and formation of the self. Development is regarded as:

A process of alternation between times of provisional balance and coming unbalanced, then finding a recovered balance in a new place (Fowler, 1988:99).

Biological maturation, perceptual and cognitive development, emotional and affective maturation, and faith development are some of the main developmental levels. These developmental transitions require developing new skills, attitudes, and beliefs to guide the individual in his responses and behavior (Reber, 1995:203).

- **Reconstructive change:** According to Fowler (1988:103), the need for reconstructive change entails a response to some experience or failure in love or work. It can also involve spiritual struggle or illumination. The individual can bear within him the consequences of early experiences, finding in himself the need of help to do deconstructive or reconstructive work in his life.
- **Change as a response to intrusive marker events:** Marker events (such as separation, divorce, marriage, children, death, retirement, promotion, unemployment) are disruptive events, affecting life patterns pervasively. Sometimes the individual cannot handle the adjustments these marker events require. The emotions that are aroused are sometimes greater and more disruptive than what had been anticipated (Fowler, 1988:103).

According to Field (1996) there are two **basic kinds of change**:

- **Remedial change** (applying a remedy): The person learns useful skills. Salvation is an example of remedial change in Scripture. Man is broken in his sinfulness and Jesus Christ rescues him.
- **Generative change** (gives direction): The individual is set up in a new way for the future. An example is God making the individual His child, setting him on a new direction, changing him into Christlikeness.

3.10.2 HINDRANCES TO INNER CHANGE

MacArthur and Mack (1994:242, 243) address **hindrances to inner change** and list the following aspects:

- The first hindrance to inner change occurs when the believer **does not understand** the way Biblical change comes about. The believer might expect God to supernaturally take away his problems or eliminate his desire to submit to sin, not realizing that self-discipline plays a very important role in sanctification. The counselee needs to be taught concerning self-discipline for true change to take place.
- A second hindrance to effective and lasting inner change is when the counselee's **motive for change** is not directed towards pleasing and glorifying God with his life (2 Co. 5:9; 1 Co. 10:31).
- The lack of **commitment** is a third hindrance to change. Because inner change is a choice and does not come about by chance, the counselee needs to commit to accomplish change (Pr. 14:23). MacArthur and Mack (1994:268) describe the amount of change that occurs as "directly proportional to the level of the counselee's commitment".
- Listed in the last place is either the **unwillingness** to make a change or that the believer does **not know how** to make the changes God requires of him in order to meet the vicissitudes of life.

3.10.3 IMPLEMENTING BIBLICAL CHANGE

It has been indicated (cf. 3.9.3) how lifestyles and patterns set by habits may become a part of behavior to the extent that unbiblical acts are performed with ease, often unconsciously. After dehabitation, old patterns most often emerge again. Adams (1973:164, 174, 185; cf. MacArthur & Mack, 1994:294) suggests that **Biblical change** should be **implemented** in such a way that change will become permanent rather than temporary. New patterns of response must become dominant by habitually turning to them when experiencing life stress. The counselee needs encouragement to change, and to be reminded that with perseverance a desired activity will eventually become a part of him. It takes at least three weeks of

dedicated daily effort to feel comfortable in performing a new practice and another three weeks for the individual to make the practice part of himself.

Meier et al. (1991:317) maintain that Biblical change can be implemented by formulating a list of alternatives and a **plan of action** to problem areas in his life. In the course of reaching goals and solving problems, feelings will change. It has been indicated (cf. 3.9.8) that emotions and feelings could constitute a faulty belief system from the past on which the counselee may still be acting. As the believer meditates on the Word of God and applies it to his life, his belief systems and feelings will change (Ja. 1:22; Pr. 14:23).

For Adams (1973:186), **endurance** is the key to godliness through spiritual discipline. Endurance can only be achieved through the power of the Holy Spirit. This path to godliness requires regular study of the Bible, because disciplined Biblically structured living is necessary. As has been indicated, change can only occur in proportion to the understanding the counselee has of the Biblical principle that applies to his particular situation. This is where the counselor's role is very important in guidance through the Holy Spirit to communicate the Word accurately to the counselee.

Part of implementing Biblical change, according to Treat (1999:195; cf. MacArthur & Mack, 1994:272), is going beyond talk to action. **Inducement** is essential to help the counselee make Biblical decisions and commitments conducive to change. This should become a lifestyle of a lifetime decision. When discouraged, the counselee needs to be reminded again who he is in Christ and to look upon himself as God sees him: now perfect and risen in newness of life in Christ Jesus. Through Christ who strengthens him, he can do all things, realizing that God is able to do what He has promised in His Word.

After making a decision to change, the counselee should also have a strong **desire** and **determination** to change. The desire should be for the Biblical way of living, and not living by *do's* and *do not's* (Treat, 1999:195).

According to Treat (1999:200) the changed mind must be **defended** against the old thoughts, attitudes and behavior that once controlled the counselee. Desiring to put off the old and to put on the new man does not mean that the old ways will

automatically fall off. Although old habits and ways of thinking will resurface from time to time, it does not mean that the counselee has not changed. He must stand firm and not give in. Every time the counselee defends his mind against the old way of thinking, he strengthens the new way.

Implementing Biblical change sometimes calls for "**radical amputation**", a term used by Adams (1979:265), implying that the counselee must anticipate temptation, and then try to prevent it by avoidance. In some instances it will be necessary for the counselee to disassociate from every relationship that does not enhance his walk with the Lord Jesus Christ. Continuing in some of the same old relationships means continuing with the same old lifestyle.

Treat (1999:198) stresses the importance of a **support base**, and the church plays an important role as a support base. Every believer is part of the body of Christ (1 Co. 12:12-27) depending on it to have needs met. Just as in the physical body, one part can do little without the other parts.

The above are life-changing choices the counselee needs to make every day and these choices require action.

3.11 THE PROCESS OF INNER CHANGE

Buchanan (1966:3) explains that after the individual is born again, there is a necessity of a great spiritual **change** in him. After regeneration, this change is always followed by a progressive course of sanctification:

The soul is the *subject* of this change; it is not an external reform merely, but an internal and spiritual renovation, a change of mind and heart, taking effect on the understanding, when it is enlightened, on the conscience, when it is convinced, on the will when it is subdued, on the affections, when they are refined and purified, on the whole man, when 'he is transformed by the renewing of the mind' and 'created anew in Christ Jesus unto good works'; so he is said to be 'a new creature, in whom old things have passed away, all things have become new.'

Change is brought about by the Word of God, which is the instrument through which the Holy Spirit acts. The Spirit of God brings about continued cleansing through obedient practice of His Word, the sacraments and a committed prayer-life, (Möller, 1997:152).

Adams (1979:244) points out that the Christian life is referred to in the Bible as a *walk*. The believer needs not fear change, but he should direct his change toward godly living. It is not the work of the flesh, but reliance on the power of the Holy Spirit that the believer can change.

The **process of inner change** will be reviewed in the following sections.

3.11.1 THE HOLY SPIRIT AND CHANGE

(cf. 3.9.5.2)

Heim (1997:5; cf. McGrath, 1997:212) indicates that the **Holy Spirit** initiates regeneration in the life of the individual. The Spirit plays an all important role in relation to the Christian life, embarking on a process of transforming the Christian into somebody who thinks, feels and acts like Jesus Christ (2 Co. 3:18; Ro. 8:29).

According to Landrum (2002) the believer is called to three activities: put off, renew and put on (Ep. 4:22-24; Col. 3:8-10). The Holy Spirit will not only enable the believer in these activities but He will also produce a certain kind of fruit in the life of the believer, restraining the flesh, renewing the mind and revealing Christ through his example and ministry to others.

Adams (1986:44) contends that the Holy Spirit intended to use Scripture for the purposes for which He caused it to be written – to change the lives of the children of God. The Holy Spirit operates through the Bible, and the following functions of Scripture are said to be performed in conjunction with the Holy Spirit:

- **Teaching** the principles necessary for immediate and lasting change as set out in 1 John 2:27.
- **Conviction** of sin (Jn 16:7-11) makes the counselee aware of his inability to meet the standards of God's Word. Conviction follows an awareness of God's requirements.

- **Correction** (Ga. 6:1; 5:22-23): the Bible and the power of the Holy Spirit together supply the necessary help for change and to forsake any sinful attitude or behavior.
- Disciplined **training** in righteousness according to Galatians 5:16-18 (cf. Ro. 6-8; 2 Ti. 3:16) is God's righteousness, produced by God as the Holy Spirit works it in the life of the counselee through the Bible.

For Heim (1997:26) part of putting on the new man that Paul describes in Ephesians 4:24, is learning to live by the Holy Spirit (Ga. 5:13-25). Hammond (1990:134) regards the Spirit as the "divine Agent" in the process of regeneration and transformation of the whole man through sanctification. The Spirit of God enables the believer to enter into communion with God the Father.

Winslow (1972:100, 105) refers to the Spirit as the *Spirit of holiness*, because He is the efficient cause of all holiness in the life of the believer (2 Th. 2:13). After regeneration, the Christian is reminded of a daily growth in all holiness as an "active agent".

The **Holy Spirit** is given to the believer to set him apart, to empower his prayers, to enable him to worship, and to enliven the sacraments. The Spirit of God also reveals God the Father and Jesus His Son to the believer through the Scripture (Green, 1975:76).

According to Collins (1993:153), the Holy Spirit is of special significance to the Christian because of His constant presence. The Spirit of God guides the Christian, bringing about change in his life from the inside out.

3.11.2 CHRISTIAN SPIRITUALITY

With regard to pastoral counseling, it is important that the term **spirituality** should be understood by both the counselor and the counselee. According to Anderson et al. (2000:47) psychotherapy is a spiritual process, therefore psychotherapy and spiritual direction are related. Because spiritual issues most often arise in counseling, it cannot be separated from psychotherapy, either in theory or in practice.

Ferguson et al. (1988:657; cf. Atkinson & Field, 1995:807) are of the opinion that in Christian terms the word ***spirituality*** is best used to mean "living as a Christian". It describes the life of grace of living in fellowship with God. *Spirituality* is not just the "spiritual part" of man, but includes the life of the *whole person*. There are essentials in *spirituality*, which are the same for all Christians, both in the aim (being conformed to the likeness of Jesus Christ – Ro. 8:29) and in the means (the spiritual disciplines, cf. 3.11.3). *Spirituality* is not a mere technique to be mastered, but is a response of total dependence of the creature before his Creator – God Almighty.

Collins (1993:233) describes *Christian spirituality* as, "the movement of the Holy Spirit in the life of the believer". *Spiritual* formation is regarded as the dynamic process where the Bible is applied by the Spirit to the heart and mind of the child of God. Holy living is at the essence of *Christian spirituality*, imitating Christ and aspiring to become increasingly more like Jesus Christ (cf. 1 Co. 11:1; 1 Th. 1:6; Ro. 8:29). *Spirituality* does not involve spiritual growth techniques, it is a spiritual journey guided by the Holy Spirit and in some cases helped along by ministers or counselors in the life of the counselee.

According to Foshaugen (1999:14) to live a *spiritual* life does not entail doing a list of external things or refraining from doing it. True *spirituality* comprises of the practice of the Christian life, lived moment by moment. Justification indicates that *positionally* man *is saved* but *experientially* man is *being saved* (sanctification). This is the practical effect of true *Christian spirituality*. It is discovering and understanding the meaning of the work and the blood of Christ in the life of the new believer.

3.11.3 THE PRACTICE OF SPIRITUAL DISCIPLINES

This study is concerned with Biblical guidelines for inner change and the unique features of pastoral counseling regarding it. It has been indicated (cf. chapter 2) that Scriptural perspectives on change do exist. God not only commands change, He also provides the ways and means to Godly living through the **practice of spiritual disciplines**.

The Christian life entails change and should be oriented towards godliness and the way to achieve it is through discipline (1 Ti. 4:7). For Adams (1977:4) the believer's

whole life should be disciplined towards this goal. Although the believer's orientation is new, many of the old practices of the old man are still present and need to be done away with. Continued daily effort is therefore an essential element of Christian discipline. Foster and Yanni (1992:21) assert that the purpose of **spiritual disciplines** entail the total transformation of the person. They aim at replacing old destructive habits of thought with new life-giving habits.

Willard (1988:67) describes *spiritual disciplines* as follows:

The disciplines are activities of mind and body purposefully undertaken, to bring our personality and total being into effective co-operation with the divine order. They enable us more and more to live in a power that is, strictly speaking, beyond us, deriving from the spiritual realm itself, as we 'yielded ourselves to God, as instruments of righteousness unto God', as Romans 6:13 puts it.

According to Willard (1988:29) the habitual practices of the Lord Jesus form the core of those very activities that through the centuries have stood as *disciplines* of the *spiritual life*. It seems only right that the believer would imitate His daily actions, since He was the Master of the spiritual life.

The Christian, as a disciple of Christ, practices *spiritual disciplines* in order to offer his body as a living sacrifice according to Romans 12:1 (Macquarry & Childress, 1986:311).

Heim (1997:53) warns that there is a fine line between living by performance and living a disciplined life under grace. Even though transformation is the work of the Holy Spirit, the individual needs to practice *spiritual disciplines* in his faith. Heim defines discipline as "training that produces obedience, self-control, or a particular skill". Paul gives an explanation of the purpose of practicing *spiritual disciplines* in 1 Timothy 4:7-8. For Atkinson and Field (1995:310) *spiritual disciplines* are not acts of penance to pay for the soul's misdoings. It is the believer's desire or hungering after God (Ps. 42:1) to take him deeper into change. According to Collins (1993:241) there is no magical formula for spiritual formation. The Christian can only come to spiritual maturity through *spiritual discipline*.

Whitney (1991:15) lists three primary means of changing the believer to be more Christlike:

- **People:** God uses people to make a difference in the life of the believer, e.g. friends, pastors, family, counselors.
- **Circumstances:** The apostle Paul describes hardships in life as growth experiences (2 Co. 1) where the believer learns to depend on God.
- **Spiritual disciplines:** Change comes through the practice of *spiritual disciplines*. These spiritual exercises are conducive to spiritual growth. The disciplines take time, determination, and effort.

Whitney (1991:16) stresses that the *spiritual disciplines* are not effective in themselves but that they only put the believer in a place where God is best able to change willing human beings, from the inside out. The disciplines are God's means of grace where He can work in the believer to bring about change and maturation (Ph. 2:12-13).

According to Foster (1998:1), *spiritual disciplines* enable the believer to move beyond outward living and into the inner being. The primary requirement of the *disciplines* is a longing after God (Ps. 42:1, 2). Foster regards *spiritual disciplines* as "an inward and spiritual reality where the inner attitude of the heart is far more crucial than the mechanics for coming into the reality of the spiritual life".

Foster (1998:4) addresses the slavery of ingrained habits and is of the opinion that it will never be dealt with successfully with willpower and determination alone. It may produce temporary outward change but eventually the inner condition will be revealed. The Lord Jesus regards this as external righteousness, as seen displayed by the Pharisees. Willpower can only deal with externals it is incapable of bringing about change of the inner being.

God has given *spiritual disciplines* to the believer to place himself before God in order to be transformed by God and to be in a position where God can bless him. Foster (1998:6, 7) regards this as "the path of disciplined grace". He asserts that:

It is 'grace' because it is free; it is 'disciplined' because there is something for us to do ... Let us be among those who believe that

the inner transformation of our lives is a goal worthy of our best effort.

Foster (1998:xii) categorizes the *spiritual disciplines* as follows:

- The **inward disciplines**: meditation, prayer, fasting, and study;
- The **outward disciplines**: simplicity, solitude, submission, and service;
- The **corporate disciplines**: confession, worship, guidance, and celebration.

All the above *inward disciplines* will be expounded, as well as the *corporate disciplines* of confession and worship. There are more *spiritual disciplines*, but only the key Christian *disciplines* will be discussed below.

3.11.3.1 Practicing the spiritual discipline of **Bible study**

According to Ryan (1999:8) the **Word of God** is the most important resource for knowing Him and drawing a person close to Him. The Bible teaches about the work of God in creation and in the lives of men and women. It also cultivates growth into the likeness of Jesus Christ.

An article of Valley Bible (2001) stresses that the Bible is the primary tool for change for the believer, which God has chosen. According to 2 Timothy 3:16-17 the Word teaches the believer concerning learning to change, reproofing the Christian of his sin. Correction is the Lord's way of pointing out what needs to be done in place of sin, demanding a change in behavior on the part of the individual. Training in righteousness is the movement from the place of not being capable of rightly handling every issue the believer faces to being equipped for every good work. The very purpose for which God created the Word is to endorse growth and change.

3.11.3.2 Practicing the spiritual discipline of **meditation**

Landrum (2002) makes the following remarks about **meditation**:

Meditation is the activity of calling to mind, and thinking over, and dwelling on, and applying to our self, the various things that we

know about the works and ways and purposes and promises of God. It is an activity of holy thought, consciously performed in the presence of God, under the eye of God, by the help of God, as a means of communion with God. Its purpose is to clear one's mental and spiritual vision of God, and to let His truth make its full and proper impact on one's mind and heart ... Its effect is ever to humble us, as we contemplate God's greatness and glory, and our own littleness and sinfulness, and to encourage and reassure us – 'comfort' us, in the old, strong, Bible sense of the word ...

Hunter (1990:701) asserts that "in the Christian theology, meditation is understood to depend for its result on the action of God's grace".

When the believer meditates, he creates an emotional and spiritual space, allowing Jesus Christ to construct an inner sanctuary in the heart. According to Foster (1998:20), meditation, as an inward fellowship with the Lord Jesus Christ, transforms the inner personality and outward change happens.

3.11.3.3 Practicing the spiritual discipline of **prayer**

McGrath (1997:361) defines *prayer* as "a covenant relationship between God and humanity in Christ". Atkinson and Field (1995:653) regard prayer as "human conversation responding to God". Jesus prayed as true Man, demonstrating how Christian prayer is an attitude of filial dependence, as opposed to magic where the prayer aims to manipulate the deity.

According to Eyer (1999:32) the individual must take time to seek and draw close to God in prayer through his encounter with Scripture. During prayer the person can make his requests known and listen to the voice of God. Through Bible study the child of God learns what God has promised in His Word and through prayer he can ask God to do what He has promised. In an attitude of faith the Christian can ask God to keep His covenant promises to him.

According to Foster (1998:33):

Prayer is the most central because it ushers us into perpetual communion with the Father ... It is the discipline of prayer that brings us into the deepest and highest work of the human spirit.

Foster stresses that it is through prayer that God transforms the believer. If the individual resists change, he will also abandon his prayer-life. For Foster (1998:34) it is through sincere and active prayer that the believer is progressively taught to regard matters God's way.

For Willard (1988:191) prayer, as a way of communicating with God, almost always involves other disciplines such as Bible study, meditation, worship, and in some cases solitude and fasting.

3.11.3.4 Practicing the spiritual discipline of **fasting**

An article in Christian disciplines (1999) asserts that:

As a spiritual discipline, fasting is the act of abstaining from feeding the body in order to focus more and fully on seeking God's face and feeding the spirit. This is a powerful discipline where God's Spirit is poured out upon us as we earnestly seek Him.

The Christian **fasts** to draw near to God in order to become more like Christ. There is no merit or inherent power in fasting, it is an act of humility and dependence. It also gives the believer the opportunity to better understand his dependence upon God and to express his gratitude for Jesus Christ his Redeemer. Through fasting the believer places his relationship with God his Father above the satisfaction of his appetite, humbling himself under the mighty hand of God.

3.11.3.5 Practicing the spiritual discipline of **obedience**

With regard to this discipline, Eyer (1999:29) is of the opinion that according to Biblical teaching, the individual makes a commitment to change. During these times of change the soul needs food and it comes from opening the Bible and listening to the Holy Spirit. God has called the Christian to follow Him, but sometimes he turns

away from what God wants him to do. This act is a sin and causes the individual to move out of the presence of God. In contrast, **obedience** causes the individual to be close to God again (Is. 55).

According to Foster (1998:18) Jesus Christ established a living fellowship, enabling the believer to listen to Him, and to obey Him at all times. In His relationship with God the Father, Jesus was the perfect Model of listening and obeying (Jn. 5:19; 5:30; 14:10).

3.11.3.6 Practicing the spiritual discipline of **silence**

For Eyer (1999:24), this discipline again brings the counselee to Scripture, seeking not to analyze, but to hear God's voice and guidance. Ryan (1999:20) indicates that God sometimes wants His children to come before Him and wait to hear His voice (Ps. 32:8). Reflecting on the Word of God can best be done in **quietness**.

3.11.3.7 Practicing the spiritual discipline of **confession/repentance**

Eyer (1999:14) suggests that the counselee must look at himself in light of Scripture, taking time during Bible study for silent reflection and **repentance**. God calls the Christian to **confess** his sins and fears to Him. Although God is aware that change brings fear and anxiety, He still wrestles His child away from his familiar but confining past into freedom of a faithful future.

According to Ryan (1999:12) *the* most precious gift to man is that of a forgiving God, who offers wholeness and hope. This gift is indicative of the compassion and mercy of God towards the individual when he fails or falls. All the believer has to do is confess and turn to God who is waiting to give His mercy.

For Atkinson and Field (1995:245) confession involves acknowledgement of responsibility and an admission of guilt in relation to God and one another. Confession of faith in the death of Christ is the base upon which confession and reconciliation is built (Ro. 10:9-10).

says and does. Worship is the believer ascribing praise to God and proclaiming His acts of creation and salvation. Worship does not only constitute action – the Christian

is created to enjoy God's presence, having fellowship with Jesus Christ through faith. Adoration feeds and nurtures this relationship. The Church can be regarded as a worshipping community that was called into being by God. According to 1 Peter 2:5 the believer is a holy priesthood, who must offer spiritual sacrifices to God as a lifestyle of sacrifice. Worship also builds up the worshipper (1 Co. 10:23; 14:3, 12, 17, 26).

Turnbull (1980:364) defines **worship** as "an adoring mental attitude towards God and an outward expression in corporate speech and act". Worship gives recognition to God's holiness, goodness and love, and reverently tells God so. Worship is divinely commanded in Matthew 4:10 (cf. He. 9:14; Jo. 4:23).

Christian worship has a continuity and persistence, involving effort. In worship the believer needs to be alert and wakeful (Ep. 6:18). No special place is essential for spiritual worship – Paul and Silas worshipped in prison (Ac 16:25), and in Tyre the disciples, their wives and children knelt and worshipped on the shore (Ac. 21:5f). Worship must be regarded as valuable and must thus not be neglected (He. 10:25) (Turnbull, 1980:371).

Hunter (1990:1339) asserts that true worship seeks that which is truly holy, therefore acknowledging God as holy and righteous. The Christian manifests basic human attitudes and emotions such as awe, gratitude, humility, reverence, meekness and joy.

Ortberg (1998:35) is of the opinion that the practice of worship is instrumental in the transformation of the human mind and spirit. Worship, as a response to God, must be God-centered, God-shaped, and God-driven. Worship is not primarily the answer to emotional or spiritual needs, but rather the believer finding Someone infinitely bigger than himself or his own needs. When the believer approaches worship in a God-centered way, his soul is changed and healed (Ps. 73:26). Ortberg (1998:35) remarks that in worship the individual experiences the reality of the ultimate:

- In worship, the narcissist remembers that he is not God;
- In worship, the neurotic remembers that he is not alone;
- In worship, the depressed receives the assurance that there is joy and the promise that it will be his.

Although the adoration of God should occupy the heart of the believer in private moments, Biblical worship is primarily a corporate activity (Ps. 122:1; He. 10:25).

3.12 PRELIMINARY CONCLUSION TO CHAPTER 3

The basis theory (cf. chapter 2), lay a foundation of Biblical perspectives concerning inner change, suggesting that there are Scriptural perspectives on change that could be used effectively in pastoral counseling.

This chapter looked into the uniqueness of Biblical counseling and the pastoral counselor. It explored the different perspectives in Biblical counseling. Knowledge of different worldviews, postmodernism, the role of Biblical/unbiblical beliefs, and an understanding of the brain-mind issue will all contribute to the effort to propose a model that can be applied in pastoral counseling. Because **pastoral counseling** is concerned with **inner change** an exposition of perspectives regarding inner change from a Scriptural perspective and Biblical inner change in the life of the child of God rendered important information. The process of inner change explored aspects such as the Holy Spirit and change, Christian spirituality and the importance of the practice of spiritual disciplines.

The essence of this chapter is the important fact that the Christian life is not static, it is a life of change therefore the believer cannot continue in everyday life with his old ways of life. Because of inner renewal he should be leading a new life. Change is of the essence to the process of sanctification, entailing putting off sinful ways of life, renewing the mind, and putting on godly ones. This is a difficult process because it is not easy to say "no" to the self (put off) and "yes" to Jesus Christ (put on). The Christian must live a life consistent with that to which God has called him and that reflects a life modeled by Jesus Christ. He must become in his day-by-day living what he already is in Christ.

CHAPTER 4

A META-THEORETICAL PERSPECTIVE ON INNER CHANGE

4.1 INTRODUCTION

The meta-theoretical perspective on change, makes out an important part of this study. Spykman (1991:20) states that:

The creation order is the permanent and normative environment for man's life in the world. It is also the abiding foundation for all scholarship. For the various scholarly disciplines – physics, biology, psychology, sociology, economics, etc. – open the doors to theoretical inquiry into the various ordered facets of created reality.

The basis-theoretical perspective in **chapter 2** established a Biblical foundation for inner change and a godly life, by exhorting the believer to put off the old man, renew the mind, and put on the new man (Ep. 4:22-24; Col. 3:8-10; Ro. 12:1-2).

Chapter 3 expounded the uniqueness of Biblical counseling and Biblical inner change. It was suggested that the Biblical counselor should understand the concept of inner change and then explore ways to bring it about in the life of the believer. If the counselor ignores what is happening on the inside, he will be unable to help the counselee change what is happening with his overt behavior in any meaningful way.

Biblical counselors and **secular psychotherapists** alike disagree as to what might constitute change and how such change is to be achieved. The idea of positive behavioral, emotional, or attitudinal change brought about in the life of the counselee is a basic purpose of Biblical counselors (Adams, 1986:xi; Collins, 1995:27), as well as secular psychotherapists and counselors (Parrott, 1997:11; cf. Corey, 2001:17).

In this chapter an attempt will be made to go outside the boundaries of theology in order to draw upon other bodies of knowledge, notably **psychology** and **neuropsychology**. Venter (1993:247; cf. Heyns & Pieterse, 1998:50) describes a **meta-**

theory as a theory wherein scientific points of departure are expounded which is universally shared with other disciplines.

Meier et al. (1991:26) comment on the **conflict** that has always existed between psychology and theology. This conflict should not exist, according to McMinn (1996:17). Rather, the counselor should regard the counselee as a whole person, which includes his psychological, biological, and spiritual dimensions. McMinn explains that all counseling is spiritual in nature because the deepest longings are directed towards God. McMinn (1996:17) is of the opinion that even the unregenerated individual has spiritual longings. For this reason Biblical counselors should be intentional about religious issues. Although psychology alone is inadequate to understand religious experience, it is important to know about psychological techniques to effectively correct faulty thinking and learning patterns, or to help with interpersonal relationships. Anderson et al. (2000:219) identify secular techniques which have a Biblical basis for their effectiveness. Other methodologies such as humanism and New Age (cf. 3.5), to name but a few, should be discarded.

Johnson and Johnson (1997:15) explain that not all counselors are convinced that psychology and Biblical counseling can be successfully incorporated. Some secular psychotherapists claim that there is no place for religion in counseling. Biblical counselors either hold the view that the Bible alone is sufficient for addressing human disfunction, or that God is the Author of all truth. Psychological science and theology could be allies in helping counselees become whole and grow spiritually. The Lord Jesus Christ was **multifaceted** in his approach to those He counseled, setting the example for the Biblical counselor to be multifaceted to the changing needs of those he counsels. Johnson and Johnson (1997:53) maintain that:

We find no compelling evidence that Christian faith is incompatible with excellent counseling interventions or that sophisticated counseling skills need threaten the faith of the counselee or the function of the church.

Bergin and Payne (1993:244) conclude that both psychology and theology might benefit from increased interaction between these two disciplines.

As there are many models of psychotherapy and counseling, this chapter will concentrate only on a few schools of thought, considering distinctive factors to a strategy of personality and behavior change to assist in establishing a counseling model. In order for behavior and/or habit change to occur, the primary concern of this study is the important aspects of **inner change** and **mind renewal**. Therefore the story of the mind will be expounded in this chapter by giving an overview of the mind/body problem, as described by Descartes, the reductionists, and functionalists. The section on the mind (4.3) will endeavor to explain the importance of the mind in change. The mind, as pertaining to change, is also of great importance to the field of psychology and thus needs to be understood and explored. An explanation will be given of views on habit (4.2.4), modes of psychotherapy (4.2.5) and a focus on well-being rather than sickness and change (4.2.6).

Other aspects that will be looked into are: the question of what personality is (4.3), and the role of personality in psychology (4.4). Psychological explanation of behavior and change will include the three major paradigms – psychoanalysis, cognitive behavioral therapy and the humanistic paradigm. (Corey, 2001:4, cf. Jones & Butman, 1991:15). These will be discussed in brief in 4.5.

Psychoanalysis, cognitive behavioral therapy and the **person-centered approach** are appropriate to explore in this study because, according to Corey (2001:4-6), the psychoanalytic approach stresses insight obtained in therapy by taking the counselee back to childhood problems and then aims to restructure the personality. The person-centered approach of Carl Rogers stresses the relationship the counselor has with the counselee, accepting him unconditionally, and being genuine in his support. The cognitive behavioral approach emphasizes the role of cognitive processes on behavior in the life of the counselee. For the purpose of the proposed model (cf. 5. 5) the perspective of **rational emotive behavior therapy** (REBT) is the most appropriate. According to REBT wrong cognitions and perceptions are the cause of problems. The counselee must recognize and change self-defeating thinking that leads to wrong behavior. The concept of irrational thoughts will be explained in the light of unbiblical beliefs (cf. 3.7). Apart from the differences, each of these theoretical approaches focuses on a particular dimension of human experience as a method to change other facets of personality (Corey, 2001:18). Aspects such as insight (psychoanalysis), the role of cognitive processes on behavior

(cognitive behavioral) the way to change thought processes, and the relationship between the counselor and the counselee (person-centered therapy) are all important concerns in inner change and proposing a pastoral counseling model.

4.2 THE STORY OF THE MIND: A METAPHYSICAL CONTROVERSY

4.2.1 THE MIND MATTERS

Plug et al. (1997:129; cf. Reber, 1995:460; Engler, 1991:485) maintain that psychology represents one of the oldest human concerns. *Psyche*, an ancient Greek term, originally referred to "the self", later it came to mean "spirit" and currently it is regarded as "*mind*" - the study field of psychology. Mostly the **mind** is regarded as the totality of mental processes and behavior. For Kelly (1998:ix) "*mind*" can be defined as:

... the seat of consciousness or intellect, the thinking and perceiving part of consciousness or intellect, the unity of the conscious and unconscious or simply that which thinks, perceives, feels and wills.

According to the view held by Schechterman (1996:598) a person can be explained in terms of his beliefs, desires, plans, and goals that influence his behavior; but at the same time he is also a physical being, whose behavior must be understood in terms of physical laws.

Comparing the view of Schechterman (1996:598) with that of Welch (1998:33) *mind* represents the "ego", or "self". Knowledge of brain anatomy or physiology alone cannot capture the self-conscious, rational, emotional, goal-oriented individual. Arnold (1999) argues in this regard that the *mind* is a **complex holistic unity** that should be understood as a whole and not in terms of artificially demarcated parts. These parts or functions, on the other hand, can assist in understanding the various manifestations of the *mind*, such as will, reason, understanding, emotion, perception, etc. With these aspects in mind, Arnold (1999) defines *mind* as "... the totality of

hypothesized mental processes and acts that may serve as explanatory devices for psychological data”.

The mind, for Van Jaarsveld (2003:22-23), represents the totality of unconscious and conscious mental experiences. He compares the mind to an iceberg: the conscious is the smallest (observable) part, while the unconscious forms the biggest (unobservable) part (a metaphor coined by Crabb, 1987:129). The conscious aspect of the mind can discern between right and wrong and between true and false. The unconscious, on the other hand, cannot make these distinctions, and any information stored in the unconscious will remain there until it is consciously replaced with new information. The individual's mind is conditioned negatively during his formative years and when he is an adult his negative unconscious mind is the reason for not achieving his full potential.

4.2.2 THE MIND/BODY PROBLEM

It is important to understand the nature of the *mind* and its relation to the body. It is only recently, according to Fodor (1994:24), that philosophers have become seriously interested in the methodological tenets of psychology. Nearly every philosopher has assumed a viewpoint with regard to the existence of conscious activities, different states and processes of the *mind*, and their influence on human behavior. The philosophical issues revolving around the relationship between *body* and *mind* in general are referred to as the **mind/body problem**.

According to Little (1999) the mind/body problem is concerned with explaining how mental activities such as consciousness arise from and act upon neuro-biological (non-conscious) matter. Conscious mental activities are responsible for ethical and unethical behavior, social and political interaction, logical reasoning, religious beliefs, aesthetics, perception and scientific discoveries.

Fodor (1994:24) explains that traditional philosophies of mind can be divided into two broad categories: dualist theories and materialist theories. Descartes was a proponent of the dualist approach. Watson and Skinner can be classified as proponents of the materialistic approach, who argued that all mental states can be

eliminated from the language of psychology. More recently a philosophy of mind, called functionalism, has emerged in the field of cognitive science.

Flanagan (1999:1) contends that four centuries ago **René Descartes** (the father of modern philosophy) raised the significant issues related to the foundations of the science of the *mind*. According to Springer and Deutsch (1998:332; cf. Bishop, 1994:3; Gazzaniga, 1988:9), Descartes regarded the pineal gland (at the base of the brain) as the seat of consciousness where the mental and physical realm interacts. Descartes made a distinction between the mental and the physical, regarding *mind* and *body* as two separate entities with limited interaction. This doctrine came to be known as **Cartesian dualism**.

In contrast to dualism, Bishop (1994:xiii) remarks that a recent tendency is to regard the *brain/mind* distinction as artificial. The *mind* and the *body* profoundly influence each other.

For the **reductionists** the *mind/body* problem does not exist. According to Little (1999) the *reductionists* argue that the problem can be solved by understanding that *mind* is nothing more than neuro-biological processes in the brain. Arnold (1999) explains further that the brain can be regarded as a machine and that mental events have no influence on behavior.

Behaviorists such as Watson and Skinner regarded the *mind/body problem* as false, reasoning that only physical phenomena have real existence (Van Niekerk, 1996:5). Brook and Stainton (2000:64) assert that according to this **materialistic view**, "*mind*" is the activity of the brain, and reducible to and explainable in terms of the activity of the nervous system (*body*).

According to Van Niekerk (1996:5) **idealism** is an alternative materialistic position, held by proponents of existentialists and humanists. *Idealism* claims that only mental phenomena are real and that the body is entirely dependant upon the ideas generated by the *mind*.

The **mentalists** view the *mind*, spirit or consciousness as the primary substance of the universe (Springer & Deutsch, 1998:333).

Arnold (1999) asserts that according to the **functionalists'** theory of *mind*, mental events need not be identified exclusively with brain events. Blutner (2003) argues that mental processes are realized in material systems (brains). The functionalists use the computer metaphor and explain that "the mind bear a relation to its material embodiments analogous to the relation computer programs bear to devices on which they run". Brain processes are like hardware processes, realizing thoughts, feelings, and computations.

Meier et al. (1991:18) contend that since the 1970s the *mind*, as the field of study of cognitive psychologists, has become very popular. The **cognitive approach** focuses on memory, thought processes, problem solving, feelings, and other aspects that emphasize human freedom and a positive view of human nature.

4.2.3 MEMORY, EMOTIONS, CONSCIOUS AND UNCONSCIOUS ELEMENTS

Hunter (1990:727) stresses that the nature of the human mind, which includes **conscious** and **unconscious** elements, remains an important focus of philosophers and psychologists.

According to Faw (1995:12), some psychologists reject the dehumanizing scientific approach, emphasizing rather human qualities of choice, feelings and self-determination. Psychoanalysts stress the powerful role of the unconscious as the primary cause of behavior. The unconscious mind consists of hundreds of repressed impulses, memories, thoughts, feelings, and conflicts that are too painful to consider. Although the individual is not always aware of them, they do influence behavior and emotional health. Meier (1991:18) explains that the cognitive approach focuses on memory, thought processes, problem solving, feelings, and other aspects of consciousness, which are all aspects necessary to take into consideration to facilitate change in the life of the counselee.

For Faw (1995:99) **emotions** are a universal human occurrence where the individual experiences feelings ranging from ecstatic delight or serenity on the one end of the continuum and deep despair or terror on the other end. Izard (1991:30) regards emotions as "serving an energizing and motivating function". He states that:

Emotions are multi-dimensional, comprising physiological arousal, subjective feeling states, cognitive interpretation of events, and observable manifestations in behavior.

Mellman and Levy (2003) regard **emotions** as elements of the mind, and central in the field of the psychology. Many counselees in counseling experience extreme emotions such as fear, sadness or anxiety. Psychotherapy equips the client to regard his emotions by identify it, understand the triggers or origin of it, and to express emotion adaptively in order to live a productive and pleasurable life. Because some researchers regard the mind and the brain as indivisible, they continue to explore the functioning of the brain, which anatomical sites are affected by depression, and what causes feelings of panic. Researchers not only understand how pharmacological treatments affect the brain, but also recognize that early experience and psychotherapy also shape the brain.

4.2.4 HABIT

Schultz and Schultz (2001:249) refer to Allport's view that **habits** are capable of initiating and guiding behavior. Habits are inflexible and involve a specific response to a specific stimulus. Learning to do something repeatedly becomes automatic after a while, or habitual. Habits not only help the individual to be competent in his daily activities, it also plays an important role in change. Tice (1990:31) remarks in this regard that habits can sometimes inhibit change or adjustment to new situations and experiences. Old and inappropriate habits, attitudes and opinions are often the cause of failure to grow as people.

In Reber's (1995:327) view, habit comprises of learned acts of motor patterns, perceptual, cognitive, and affective aspects. Reber defines a habit as "a pattern of activity that has, through repetition, become automatized, fixed, and effortlessly carried out".

According to a view held by Covey (1994:46), the individual's character is basically a composite of his habits. Habits are regarded as powerful factors in the life of the individual because they are consistent, often unconscious patterns. Habits are a constant and daily expression of the person's character, producing his effectiveness

or ineffectiveness. Imbedded habitual tendencies that violate basic principles of human effectiveness, can be *learned* and *unlearned*. It involves a process, tremendous effort and a commitment to change.

Comparing the view of Covey (1994:46) with that of Clairborn and Pedrick (2001:6), **habits** not only constitute habitual behavior, but also includes the mind, where thinking is engaging in habits. It entails the development of automatic thoughts like dressing, driving a car, etc. Sometimes thinking habits get in the way of achieving goals and effective functioning. Automatic thoughts can become negative habits the same way overt behavior can become negative habits.

Learned behavior and thoughts play other important roles in habits. Clairborn and Pedrick (2001:75) maintain that much of an individual's activities involve recalling previously learned material. Childhood beliefs and behaviors can become automatic and in some instances be irrational, distorted, or inappropriate. These irrational and distorted thinking patterns must be replaced with more rational, mature ways of thinking. It is not necessary to change all automatic thought processes, but only the thoughts in those areas of the life of the individual that cause problems. Because ways of thinking are also connected to emotional upset, changing thought habits, can assist the person to change his behavior and habits. To merely change behavior without changing thinking patterns could cause the individual to relapse.

4.2.5 MODES OF PSYCHOTHERAPY

Corsini and Wedding (2000:5) explain that all **psychotherapies** are methods of learning, aiming to change the counselee in his thinking (cognition), and also to make him feel differently (affection). Some therapists regard emotions as a powerful agent leading to change, while others see emotions as evidence of change. Another method of learning entails making the individual act differently (behavior). The condition of the body is considered to have an effect on the mind (working from the outside in, will change the mind).

According to Hollender and Ford (1990:2) psychotherapy can be regarded as the systematic use of an interpersonal relationship to effect cognitive, affective, and behavioral change in the patient. Psychotherapy can also be regarded as similar to

education because change entails *unlearning* of old maladaptive patterns; *learning* to develop new and more effective coping mechanisms; and *relearning* by repetition.

4.2.5.1 Therapeutic goals and procedures

Corey (2001:17) explains that **therapeutic goals** and **procedures** are diverse. Approaches include aspects such as restructuring the personality, finding meaning in life, eliminating irrational beliefs, substituting more appropriate behavior for maladaptive behavior, and correcting mistaken beliefs and assumptions. Apart from these diversities the common therapeutic goal remains to facilitate change in the life of the counselee through modifying his thoughts, feelings, and behaviors.

4.2.6 FOCUS ON WELL-BEING RATHER THAN SICKNESS

Schechterman (1996:603) maintains that the **psychological model** has been challenged in favor of a **biological model**. According to the biological model, psychological symptoms could in some cases be the result of abnormal brain activity. He indicates that correlations do exist between specific brain abnormalities and particular psychological illnesses.

According to Andreasen (1985:viii) the biological explanation in psychiatry argues for a replacement of the psychological paradigm with a medical one. Psychiatry is moving the study of the "troubled mind" to the "broken brain". He concludes that psychiatric diseases are caused by biological factors, residing in the brain and that mental illness are not caused by bad parenting or bad spousing.

The effect of the drug Prozac convinced Kramer (1993:18) that pathological and ordinary behavior demand a biological explanation. Kramer holds the view that Prozac not only alleviated depression, but substantially alters personalities from shy, serious, sensitive, timid personalities into extraverted, self-assured, risk-taking, fun-loving people.

According to Welch (1998:2) the medical model holds the view that the emotional difficulties the individual experiences are due to physical causes and should be

treated the same way as any other disease. This implies curing of the disease and returning to health.

Woolfe (1996:7) argues in this regard that there has recently been a move away from the medical or biological model. Psychologists like Maslow and Rogers chose rather to believe in an interactive alternative, endeavoring to understand the client's **inner reality** and **life experiences**. *Being with* the client in a way that will facilitate his personal growth and potential takes the place of the idea of *doing something* to the client to cure sickness. Woolfe (1996:7) notes that:

The sharing of the client's inner reality helps to cement the relationship between client and helper. It is the need to understand the dynamics of this inner reality that underlies the demand for the counseling psychologist to have a considerable personal experience of being in therapy in the client role.

According to Welch (1998:20), the psychological model does not regard the individual as cured from a disease, but rather as one who has learned new strategies to cope with the struggles in his life.

4.2.7 CHANGE

Concerning **change**, questions such as the following need to be answered: Can people change? How do they change? Does something external cause them to change or does it come from within?

Welch (1998:27) postulates that psychotherapy is only a beginning in the change process and it does not always guarantee change. The individual should recognize and admit that there is a specific area in life that needs correction, adjustment, or alteration. Admission is important because it is the beginning of change, and acknowledgement means that change is possible. To only explore and understand what is wrong is not sufficient, because "change requires change". Change also requires accommodation. Welch argues in this regard that accommodation is a gradual process where old ways are given up and new ways are taken up. Habit, fear, and psychological defences are opponents to aspects that pertain to human

nature, personality, the formation of maladaptive behavior, goals in therapy and change. Welch (1998:31) concludes that:

Change leads to life involvement and possible fulfillment. Not to change leads to a life of denial, concealment, resistance, stagnation, retreat, and social disorganization.

According to the view held by McCormic (1996:vii, 15) psychotherapy as a preparation for changes that needs to be made. There are many reasons for change, such as a crisis that puts the individual into a new territory inside himself, forcing him to change, and the natural phases of life (e.g. change from boyhood to manhood, a child to adolescent, struggling with emotions, changes when he becomes a husband, parent, changing jobs, mid-life, growing old, death). Change can be effected by recognizing the difference between the old survival self, dominated by faulty thinking, and the real self that needs time, understanding and nourishment. Changing old assumptions and attitudes will result in a changed life. Change can only be achieved by using conscious will and effort to revise old patterns that are no longer working.

The following sections consist of an overview of personality and of the three major paradigms, psychoanalysis, behaviorism and humanism, and their view of personality as it relates to behavior and change.

4.3 WHAT IS PERSONALITY?

To this important question Schultz and Schultz (2001:4) explain that everything the individual has achieved in the past, his present circumstances, his future expectations, as well as his general health are influenced by his **personality** and the personalities of everybody with whom he interacts. Because of this important impact on the being of the person and the process of change, it is necessary to have knowledge and an understanding of what a personality is. Personality will determine the individual's limit of success, happiness, and fulfillment in his life. Because of this primary role of the personality in the understanding of behavior, it is necessary to study it carefully.

There is no single definition of **personality**, as personality theorists and the different paradigms in psychology disagree on this issue. According to Engler (1991:2), personality theories may function as philosophy (explores what it means to be a person), science (hypotheses are developed to help understand human behavior), or art (seeking to apply what is known about human behavior to create a better life). Allport, as far back as 1960 stated that "personality is something real within an individual that leads to characteristic behavior and thought" (Allport, 1960:303).

Engler (1991:197) refers to the matter of dichotomy between internal and external determinants of behavior. Three questions concerning personality remain: is behavior caused by inner predispositions or tendencies that lead to certain behavior? Is behavior the result of the situation in which the individual finds himself? or Is it a combination of all the above?

Concerning personality, McCormic (1996:124) maintains that there are many aspects and facets to the human personality; some of these aspects are dominant during different phases of life, while some seem to remain hidden, or just on the edge of the conscious personality. To know and understand these different aspects is an important part of helping the counselee to change.

Caprara and Cervone (2000:10) give the following description of this situation:

- From the **individual's own perspective**, his personality is the collection of his attributes and inclinations. Caprara and Cervone (2000:10) state that:

These enduring personal qualities convey a sense of identity (me), wholeness (thoughts, feelings, and behaviors are all part of me), and uniqueness (I am).

- From the **perspective of the observer**, personality signifies the unique psychological characteristics of every individual. Capara and Cervone (2000:11) maintain that personality is a "self-regulating system with the capacity to serve individual development and well-being".

Caprara and Cervone (2000:11) argue that both cultural factors and genetic endowment contribute to the development of the personality. In the course of life

the individual causally contributes to his own development through his choices and actions, determining the kind of person he will become.

4.4 THE PLACE OF PERSONALITY IN PSYCHOLOGY

Personality addresses the important question: **"Who am I?"** According to Schultz and Schultz (2001:6; Emmons, 1998:65) the study of personality plays a primary role in the understanding of human behavior and human nature. A deep and complete understanding of the individual is necessary because personality encompasses the whole person and his total functioning. Engler (1991:22) refers to psychotherapy as "the effort to apply the findings of personality theory in ways that will assist individuals and meet human goals". He is also of the opinion that psychotherapy and personality theory cannot be separated, because most theories of personality cannot be understood without understanding the theory of psychotherapy that led to them.

For Schultz and Schultz (2001:10) the human person is unique, and they explain personality as "an enduring and unique cluster of characteristics that may change in response to different situations". According to Reber (1995:557), "type, trait, and psychodynamic personality theories all represent a legitimate theoretical construct with a causal role in behavior with genuine explanatory power".

According to the view held by Caprara and Cervone (2000:3) personality psychology can serve as a forum within which to integrate knowledge of the psychological functioning of the individual. It is also concerned with individual differences – variations in styles of behavior, affect, and cognition. It is necessary to identify underlying causal processes. Individual changes can be regarded as internally driven rather than externally imposed. Personality psychology also includes the study of habitual dispositions.

Pervin and John (2001:4) argue that psychologists not only differ concerning the attention they give to each of the areas of functioning (cognition, affect, and behavior) but also in their views of the causal relations among these areas of functioning. In order to account for various aspects of human behavior and consequently behavior change, a theory of personality is necessary to analyze why

some individuals manage to cope with problems and others fail to cope, resulting in abnormal behavior.

4.4.1 THE STRUCTURE OF PERSONALITY

Pervin and John (2001:5) regard the **structure of personality** as the more stable and lasting aspects, for the following:

- **Response.**
- **Habit** – largely composed of learned behavior. Groups of habits tend to occur together to form traits.
- **Trait** – a fundamental building block of personality. The consistency of individual responses to a variety of situations.
- **Type** – the cluster of many different traits. Usually belonging to a specific type.

The structure of personality represents the building blocks of personality theory. Theories of personality differ in the structural concepts they use and in the way they conceptualize the organization of traits and types (Pervin & John, 2001:5).

4.5 PSYCHOLOGICAL EXPLANATIONS OF BEHAVIOR AND CHANGE

It is impossible to capture the diversity of **psychological explanations of behavior change** in the concise sections below. Three main branches of psychotherapy have provided the foundation for the myriad of contemporary psychotherapeutic techniques, theories, and assumptions: psychoanalysis, behavior therapy and humanistic paradigm. The main focus will be on these three approaches as the main groupings in psychology which are involved in change processes.

The three major **goals** in psychotherapy, according to Engler (1991:23), are:

- The **scholarly goal** entails understanding the self and human nature. **Psychoanalysis** in particular is an example of discovering truth about human nature.

- The **ethical goal** regards therapy as a means to help the client change, improve, grow, and have a better quality of life. Rogers' **person-centered therapy** emphasizes an attitude created by the therapist to facilitate change in the client.
- The **curative goal** is directed to replace troublesome symptoms with more appropriate behavior. An example of the curative goal of therapy is the **behavior therapist** who regards himself as responsible for creating changes and controlling the behavior of the client.

4.5.1 PSYCHOANALYSIS: THE FREUDIAN APPROACH

Psychotherapy had its beginnings with **Sigmund Freud** (1856-1939), who developed **psychoanalysis** as a therapeutic application of the science of the human mind. As a neurologist-turned-psychiatrist, Freud was interested in the biological basis of the mental life of the human person (Smith, 1996:19). Psychoanalysis will be discussed below.

4.5.1.1 View of human nature

According to Corey (2001:96; cf. Okun, 1997:113), Freud had a **deterministic view of human nature**. For Freud, irrational forces, unconscious motivations, biological and instinctual drives, and certain psychosexual events during the first six years are deterministic of human behavior. These unconscious conditions and events dominate and determine the human personality. Freud, as a pessimist, regarded the human person as a "savage beast", with his unconscious at war with the controlling rules and values of civilization, forever trying to relieve the tension.

4.5.1.2 Topographic model of the mind

For Arlow (2000:19) the **psychoanalytic view of the mind** is an expression of conflicting forces, emphasizing the importance of unconscious forces in mental life.

According to Smith (1996:20), **Freud** regarded the human mind as a function of the human brain and constituted part of the natural world. The individual is unaware of his highly complex internal processes and only aware of the *output*. This implies that a great deal of mental activity is unconscious and inaccessible to conscious awareness.

4.5.1.3 The structure of the personality according to Freud

Pervin and John (2001:71) explain that through the **structure of personality**, Freud endeavored to account for human behavior. Initially Freud regarded the structure of the personality according to the following three regions (Kaplan and Sadock, 1998:211; cf. Corey, 1996:93; Sharf, 1996:28; Meyer et al., 1993:45):

- **The conscious:** this system encompasses all that the individual is aware of and accounts for only a small part of the mental life. The therapeutic task is to bring unconscious material into conscious awareness. Because consciousness is a subjective phenomenon, its content can only be communicated by means of language or behavior.
- **The preconscious:** it refers to knowledge, emotions, images, and memories of events and experiences which are not conscious and cannot easily be accessed. It maintains the repressive barrier and censors unacceptable wishes and desires.
- **The unconscious:** it plays an important role in the functioning of the individual, encompassing the repressed id functions, instinctual impulses and desires and is kept from conscious awareness through censorship or repression. Primary process thinking aims to facilitate wish fulfillment and instinctual discharge, governed by the pleasure principle.

Corey (2001:97; cf. Van Niekerk, 1996:47) explains that, later, Freud developed a more formal structural tripartite model of the mind, contained within the structure of personality. These components are not three separate entities with boundaries, but represent a variety of different processes, functions, and dynamics within the individual. The dynamics of personality consists of the ways in which psychic energy is distributed to these components, which refer to different aspects of the individual's

functioning. Knowing what determines behavior can assist the counselor in the change process of the counselee. Freud's **structural theory of personality** comprises of the following three major subdivisions (Arlow, 2000:26; cf. Sharf, 1996:29; Jones & Butman, 1991:68; Corey, 1996:93):

- The **id** is the **biological component** of personality, operating according to the pleasure principle. It is present at birth, entirely unconscious and includes instincts and drives that motivate the individual.
- The **ego**, the **rational component** and the executor of the personality, emerges in order to realistically meet the wishes and demands of the id in accordance with the outside world. Mental health is dependent on how well the ego can protect the mind from internal dangers, threatening to break through into consciousness.
- The **superego** is the innermost core within the ego. As the **moral side** of personality, it represents parental views and the society's moral standards. The superego can be regarded as the last function of the personality to develop as an outcome of the interaction between the young dependent child and the parents.

According to Okun (1997:113) behavior is considered to be the product of conflictual interaction among the id, ego, and superego. For Freud, all psychological distress stems from the unconscious.

4.5.1.4 The motivation for behavior

The **motivation for behavior** is found in the **Eros** and **Thanatos** drives. Schultz and Schultz (2001:4; cf. Meyer et al., 1993:52; Corey, 1996:93) explain that the sexual and aggressive drives emerge respectively from the life (Eros) and death (Thanatos) instincts, urging the individual toward selfish gratification. These instincts are basic elements of the personality. The individual constantly finds himself in conflict between the expression of these drives and the moral restraints imposed by society. Survival is only possible in a society that either inhibits or redirects these energies.

4.5.1.5 Psychosexual stages of personality

According to Nye (1992:131; cf. Schultz & Schultz, 2001:59), Freud's theory referred to the vital interaction between the individual's inherent nature (sexual and aggressive impulses) and factors involved in nurture (toilet-training, strength of parental love). The growing years up to 5 are of lasting importance in the determination of the personality's structure and dynamics, defining each individual as unique

Corey (2001:97; cf. Parrott, 1997:112) explains that according to the psychoanalytic view, the human personality follows a set course through a series of **psychosexual stages**. In each developmental stage a conflict exists that must be resolved before the child can progress to the next stage. In some cases the individual is unable to move from one stage to the next because the conflict has not been resolved. The *oral* (biologically determined), *anal* (conflicts about toilet training predominate), *phallic* (the focus of pleasure shifts from the anus to the genitals), and *genital* (most important source of organ pleasure) stages are very important and have a crucial effect on personality development, in that a healthy personality cannot develop without successful resolution of the previous stage. Bertram and Widener (1995:31) assert that although all the zones of the body are active in all the psychosexual stages, some zones are more important at each developmental stage.

4.5.1.6 Views of health and maladjustment

Concerning **maladjustment**, Nye (1992:132) explains that neurosis is regarded as "an internal problem, which manifests primarily when unconscious desires conflicts with the demands of the society". Behavioral manifestation is the cause of emotional conflicts and tensions. Psychoanalysts stress the importance of instinctive impulses as it causes inner dynamics, which is also affected by the outer world.

With regard to the **well-adjusted** adult personality, Freud's view entailed a balance between the three components of the mind: the id, ego and superego. The ego would be dominant in relation to the id and the superego, mediating between their demands and the external world (Van Niekerk, 1996:60)

4.5.1.7 Goals of psychoanalytic therapy

Parrott (1997:112; cf. Auld and Hyman, 1991:33) maintains that the overall aim of Freudian therapy is the structural change in the personality. The maladjusted person is unable to manage his inner turmoil, and then to ignore its existence. Because of the unconscious nature of inner concerns, the **goal of psychoanalysis** is to make the unconscious known. Freud (1950:216) stated that:

This therapy, then, is based on the recognition that unconscious ideas – or better, the unconsciousness of certain mental processes – constitutes the direct cause of the morbid symptoms.

The individual's ego is to be strengthened, enabling him to bring his aggressive and sexual impulses under control and finding appropriate outlets for them. Corey (2001:114; cf. Nye, 1992:132) explains that behavior can then be based more on reality and less on instinctual cravings. Success in psychoanalysis is thus achieved when the individual can significantly modify his personality, character structure, and habits.

4.5.1.8 Strategies and techniques

According to Smith (1996:31), Freudian therapy makes use of free-association, which is described as the **"fundamental rule of psychoanalysis"**. Thoughts are allowed to emerge into the mind without censoring them, describing them out loud. Resistance occurs when the person "get stuck" – indicating that he is too ashamed or guilty to admit certain things to the therapist. It is a sign that something is unconsciously causing him anguish.

Kaplan and Sadock (1998:206) contend that psychoanalysis involves the principles of **transference** and **resistance**. In the process of transference, early wishes and feelings towards other people are displaced onto the analyst, because the patient experiences the analyst as a significant figure from the past. The therapist must interpret the client's resistance and defensive maneuvers at an appropriate time and in a sensitive manner.

4.5.1.9 Change

Wolitzky (1995:38) finds that there is no single factor in Freud's approach that can be regarded as the major element in **change**. For Freud the relationship and insight based on interpretation (leading to an emotional insight) are the two main categories in the curative factor in treatment.

Smith (1996:26) argues in this regard that, according to the Freudian theory, anything that upsets the intrapsychic balance of the personality could contribute to the process of change. According to Bertram and Widener (1995:41) the fundamental theory of change is that the unconscious cannot be changed, while that what is conscious can be changed. Symptoms can be modified through lessening the intensity of unconscious urges wanting to come to consciousness. The lessening of unconscious urges pressing towards consciousness can be warded off through strengthening the defenses against them. Unconscious urges can also be sublimated through channels by expressing them symbolically in more adaptive ways.

Auld and Hyman (1991:37) postulate that:

Structural change brings with it the capacity of the person to deal with new increases in tension and to find ways of either gratifying the drives or renouncing their gratification.

4.5.1.10 Relevance of Freud's theory to inner and behavioral change

According to Arlow (2000:20), this theory of Freud encompasses the individual's inner experiences, overt behavior, biological nature and social roles, individually and in groups.

The relevance of personality to **change** can be attributed to the fact that Freud made his understanding of personality the backdrop for the understanding of all existence (Jones and Butman, 1991:80). In the explanation of the structure of personality it is evident that behavioral manifestation is the cause of inner, unconscious emotional conflicts and tensions (Nye, 1992:132). In order to make sense of the individual's behavior patterns, the therapist must understand these unconscious determinants. Unhealthy personality development, which includes

current behavior and experience, can be regarded as a product of unresolved issues of past events (unresolved issues in the psychosexual stages of personality development).

Parrot (1997:112) has indicated that the goal of psychoanalysis is the **structural change in the personality** to make the unconscious known, and “working through” issues. Through this process the healthy individual then has enough conscious awareness of his basic issues to have self-control, moving on toward greater maturity.

According to Wolitzky (1995:38), **therapeutic change** will occur when:

- The counselee with a history of disturbed mother-child relationship has a **positive relationship** with the therapist;
- When **insight** of current and past experiences is emotionally meaningful. Such insight presupposes a degree of change and points the way to further changes.

Freud’s psychoanalytic theory can be of significance for **habit change** or **behavior change** where personality did not develop normally through the normal course and where fixation took place at a particular stage of growth, resulting in repeated negative habits or behavior patterns. To break a negative cycle, insight into the unconscious and making it conscious can assist in the process of change. After repressed memories have been recovered, the counselee must gain emotional insight into the wishes and conflicts that had remained hidden. The counselee must be assisted to come to grips with his emotions and wishes that were previously unconscious. The therapist must provide a safe environment as the counselee struggles with his painful experiences, becoming free to resume his normal psychological development (Pervin & John, 2001:124).

Freud’s psychoanalytic theory is regarded as the most extensive, inclusive and comprehensive system in psychology. Almost every form of psychotherapy is based on some element of psychoanalytic theory or technique (Arlow, 2000:20; cf. Okun, 1997:112).

4.5.2 BEHAVIOR AND COGNITIVE THERAPIES IN HISTORICAL PERSPECTIVE

BEHAVIOR THERAPY: Behavior therapy originated with the work of **Watson**, originally with emphasis on the application of findings from basic experimental psychology (Craighead et al., 1995:79). Early behavioral interventions were derived directly from the developing behavioral model of human behavior, with its emphasis on learning. A major focus was methodological behaviorism, stressing objective assessment and empirical evaluation of the effectiveness of therapeutic interventions. The most important proponents of behavior therapy include Mowrer, Eysenck, Yates and Lazarus. Skinner, Bandura, and Wolpe were the three psychologists responsible for the growth of the behavioral approach (Parrott, 1997:279).

According to Sechrest and Smith (1994:13) the behaviorist's view (based on naturalism) is that human qualities such as the mind, unconscious, soul, or will do not exist, and should be regarded by the same physical laws that explain the rest of existence. This implies that behavior is not caused by inherent factors, but rather by environmental events (Catania, 1988:5; cf. Skinner, 1974:10; Skinner, 1963:505).

COGNITIVE-BEHAVIORAL THERAPY: Craighead et al. (1995:72) asserts that in the late 1960s interest shifted to the role of cognitive processes and the subjective reactions of the individual as a means of achieving behavioral change of which **Beck**, **Ellis** and **Kelly** are exponents. Scott and Dryden (1996:156) maintain that the cognitive-behavioral perspective views human experience as a product of four interacting elements – physiology, cognition, behavior and emotion. Dobson and Dozois (2001:4) explain that there are three **fundamental propositions** concerning the philosophic assumption of all cognitive-behavioral therapies:

- Cognitive activity affects behavior;
- Cognitive activity may be monitored;
- Desired behavior change may be affected through cognitive change.

Dobson (2001:xi; cf. Okun, 1997:129) explains further that the cognitive-behavioral approaches focus on the counselee's appraisals, attributions, belief systems, and expectancies, and on the effects cognitive processes have on his emotions and

behavior. The **cognitive-behavioral** therapist is instructive, directive, and verbally oriented.

Ellis formulated the first comprehensive theoretical model of cognitive therapy, originally known as rational emotive therapy (RET) and later as rational emotive-behavior therapy (REBT) (Craighead et al., 1995:75).

4.5.2.1 Motivation for using the rational emotive-behavior approach

The **REBT** approach maintains that problems are caused by irrational beliefs (cf. 4.5.3). The counselee needs firstly to change his belief system by learning how to refute his irrational beliefs or thinking before he can change his behavior. The proposed model of pastoral counseling (cf. 5.5.5) will incorporate techniques of REBT, especially in instances where faulty (unbiblical) behavior is caused by irrational thoughts (unbiblical beliefs, cf. 3.7). Thus, through **cognitive restructuring**, faulty thinking can be replaced by more rational, appropriate thinking, resulting in appropriate behavior. In order to achieve this, REBT makes use of homework assignments to facilitate the transformation of thinking into correct behavior. In therapy the counselee is *confronted* with his faulty thinking, *encouraged* to change, and *taught* how to do it. This approach is very much in accordance with Biblical teaching (2 Ti. 3:16).

4.5.3 RATIONAL-EMOTIVE BEHAVIOR THERAPY

REBT, described by Dryden (1995:3) as one of the cognitive-behavioral approaches to psychotherapy, focuses particularly on the role of cognitions and behavior in the development and maintenance of the individual's emotional problems. Macaskill (1990:43) explains that emotional disturbance is determined by the person's irrational beliefs concerning the self, others and the world. Clearing up these irrational beliefs, and replacing them by adaptive beliefs, will significantly reduce or eliminate problematic emotions and behaviors.

Ellis (1995:2) is of the opinion that although the individual is influenced by environmental and biological factors, he is not controlled by these factors. The

person is responsible and able to learn to control what he feels and does in most cases. As a teaching approach, the counselor helps the counselee achieve personality change through changing his irrational belief system.

4.5.3.1 View of human nature

Parrott (1997:345; cf. Dryden & DiGuiseppe, 1990:11) reports that according to REBT, the human psyche is entangled with thoughts and feelings. This **view of human nature** can be explained in an A-B-C theory. The individual is regarded as the basic creator of his own emotional problems, capable of minimizing these problems.

Dryden (1995:7, 15; cf. Ellis, 1995:2) explains the **A-B-C theory** according to the REBT approach:

- **A** represents the **activating events** or adversities which, at that moment, activate the beliefs the individual holds (at B), leading to his emotional and behavioral response (at C);
- **B** emphasizes **beliefs** because it is fully and explicitly evaluative and are at the core of the person's emotions and significant behaviors;
- **C** represents the emotional and behavioral **consequences** of holding a set of beliefs at B about the critical A. The individual experiences healthy negative emotions when his preference is not met. This is healthy because it encourages the person to change what can be changed or make a constructive adjustment if the situation cannot be changed. Unhealthy negative emotions are experienced when the individual does not get what he demanded – this situation tends to discourage the person to change what can be changed.

4.5.3.2 Goals of therapy

For Meichenbaum (1995:151) the primary **goal** is to make the individual aware of the "A-B-C" features of his behavior. Dryden (1995:29) explains that the therapist will assist the counselee to address his life dissatisfactions. The therapist will also

assist him to become more psychologically and emotionally healthy by monitoring and challenging his basic belief systems and steer him towards self-actualization.

Ellis (1962:13) stresses the importance of identifying and challenging the irrational beliefs that are at the root of emotional disturbances. Significant and durable changes require forceful methods of intervention.

4.5.3.3 Development of maladaptive behavior

According to Ellis (1995:1; cf. Meichenbaum, 1995:151) causes of emotional disturbance and **maladaptive behavior** consist of several important cognitive, emotive, and behavioral sources, influenced heavily by cognition. The REBT theory maintains that at the heart of disturbances lies the inclination to make devout, absolutistic evaluations of the perceived events in his life. These evaluations are embedded in the form of absolutistic cognitions of "*musts*", "*shoulds*", "*have to's*", "*got to's*", and "*oughts*" and are the central feature of human emotional and behavioral disturbance, obstructing the individual in the pursuit of his basic goals and purposes.

4.5.3.4 Change

Macaskill (1990:47) maintains that it is not easy to **change** beliefs: it is hard work which requires sustained practice. The counselee sometimes has unrealistic expectations about changing his irrational beliefs. By virtue of changing the relevant belief, change in the emotional reaction should follow.

Philosophic change: According to Ellis (1990:137), minor personality changes come about when the counselee is **intellectually aware** of his problems and understands the source thereof. When the individual, on the other hand, has **emotional insight** into the same problem, he will be able to make much more major changes. With intellectual awareness and emotional insight the counselee takes responsibility for his dysfunctional behavior. According to the A-B-C model of REBT the individual realizes that A (activating event) does not directly cause C (emotional or behavioral consequence). The direct cause of feeling and behavioral

consequences is B (belief system), for which the individual himself is responsible for having and carrying on this belief system. When the counselee acknowledges that he can do something to **change** his irrational beliefs, he can change the habitual disturbed feelings and behaviors (Ellis, 1990:137).

In conclusion, Dryden (1995:29) regards that reaching philosophic change as a main concern for REBT, where the counselee relinquishes his irrational beliefs and adopts rational beliefs. Being psychologically healthy means that counselee progressively acquires and implements a general rational philosophy. When the individual achieves a philosophic change, his inferences tend to be an accurate representation of reality, and he behaves more constructively.

The **counselor** makes use of directive and confrontational questioning of irrational beliefs. He will explain the relationship between behavior, thought processes and emotions as put forth in the A-B-C model of REBT (cf. 4.5.3). Teaching methods can be used to help the counselee recognize inappropriate emotions (like anger and fear). The counselee can be instructed to imagine a very bad situation and then to experience the intense emotion coupled with the specific situation. He is then asked to replace it with a more appropriate emotion. Through homework assignments the counselee can apply these principles in other situations in his life.

4.5.4 THE HUMANISTIC PARADIGM

According to McLeod (1996:133), a number of psychologists became convinced that behaviorism and psychoanalysis failed to address important aspects of human experience. From this developed the **humanistic paradigm**. The central themes of this paradigm can be summarized as follows:

- This approach incorporates psychology and other fields (literature, philosophy) of humanism;
- The emphasis is away from pathology and concentrates on optimal functioning instead;
- The humanistic paradigm conceptualizes the person as an individual "self";
- It relies on a loosely connected network of ideas as opposed to a single theoretical focus.

The **humanistic paradigm** consists of various approaches to psychology, each with a distinct domain of theory, sharing the mentioned central themes, as a core set of philosophical and psychological assumptions. One of the most important approaches that will be expounded is Rogers' person-centered psychotherapy. Other humanistic approaches include Gestalt therapy, existential therapy and other transpersonal theories (McLeod, 1996:133).

Woolfolk (1998:63; cf. Schultz & Schultz, 2001:297) points out that Allport and Murray, the initial proponents of the humanistic approach to personality, regarded human interests and values as of primary importance. Human strength and aspirations, conscious free will, and the individual's fulfillment of his potential are important aspects. The individual is regarded in an active, creative, concerned with growth and self-actualizing light.

4.5.4.1 Person-centered therapy Carl Rogers

According to Rennie (1998:iv), **Carl Rogers** is widely recognized for his humanism and for the approach to counseling that bears his name. Rogers had a deep respect for the individual and as a therapist he did everything in his power to be empathetic and supportive to the client.

4.5.4.1.1 View of human nature

Rogers (1961:27) had a very optimistic **view of human nature**, believing in the goodness and trustworthiness of the human condition. Parrott (1997:187) argues that, by controlling his own behavior, the individual can determine his own destiny. According to Rogers' "actualizing tendency" the individual has an inherent tendency to grow and develop in a positive and constructive way in a climate of respect and trust. This actualizing tendency creates an inner urge for fulfillment and is the primary motivating force of every human being. Person-centered therapy is more interested in the inner experience of the client than on his overt behavior. Behavior change develops from within the person rather than through the manipulation of the environment.

No aspect of personality is predetermined because the individual is regarded as having a free choice in "creating him selves". **Person-centered therapy** focus more on experiences in later life as an influence on personality than childhood experiences. Present feelings are vital to personality (Schultz & Schultz, 2001:333).

4.5.4.1.2 Theory and structure of personality

McLeod (1996:136) explains that the individual has a basic need for fulfillment and actualization can be accomplished through the search for meaning in life. Actualization is a continual challenge and is not an end-state to be attained. The person-centered therapist does not use psychiatric diagnosis or personality tests, reasoning that it will label the client.

According to Van Niekerk (1996:189), Rogers did not advocate a formal structure of personality. He used the following **structural components** of the **personality**:

- **Organism** is the individual in his totality (his physical and psychological functions);
- **Phenomenal field** is the world of experience around the individual and represents the totality of the individual's conscious and unconscious experiences;
- The **Self** is a portion of the phenomenal field, referring to the individual's self-perceptions.

4.5.4.1.3 Goals of therapy

Sharf (1996:222) mentions that it was important for Rogers to facilitate change and growth in the life of the individual. He believed that the **goals of therapy** should be to assist the client to become a congruent, self-accepting person by being more aware of his own experiences and his own growth. Psychological change occurs when the client experiences a genuine, accepting, and empathetic relationship with his therapist.

For Parrott (1997:190), the **goal** lies in the facilitating the process “to be that self which he truly is”. The therapist aims to create a safe environment for the client to eliminate the need to impress others, to lie to self, and distorted perceptions.

According to Rogers (1980:117) therapy’s primary aim is to equip the client to effectively cope with current and future problems rather than problem-solving. It also challenges the client to make changes towards living life to the full, and to develop his full potential as a human person. According to Corey (2001:207), when the above is achieved, the client is better able to experience, in acceptance of his feelings, free to make choices and act spontaneously on them, and capable of expressing affection and aggression. The goals can be summarized as moving away from the self that he is not and moving towards the true self.

4.5.4.1.4 Views of personality development

According to Nye (1992:132), the mentioned attributes of the therapist are conducive to the individual’s tendency towards actualization, with an upward spiraling in his development.

For **person-centered therapy** there is not a formal stage approach of **personality development**. Rogers, however, did stress how evaluations of the individual by significant others may lead to discrepancies between what he actually experiences and the distortions of those experiences (Van Niekerk, 1996:191).

4.5.4.1.5 Development of maladaptive behavior

Parrott (1997:188) explains that the individual has an inherent tendency not only to make choices that will lead to the enhancement of the self, rejecting that which is not (organismic valuing process), but also toward actualization. Acceptance and positive regard from others is of great value to every person. Distortion of the self-concept warps the organismic valuing process, leading

to **maladaptive behavior**. Well-being, on the other hand, is seen as congruence between what he wants to become, what he perceives his self to be, and what he actually is. The freedom the individual has to develop, results in positive and constructive behaviors.

4.5.4.1.6 Change

Change and the improvement of the personality, McLeod (1996:136) explains, are inherent in human experience, therefore the therapist will not initiate or engineer change, but is only the facilitator of change in the life of the client. The therapist will concentrate on the client's inner or external resources that prevent change in his life.

According to Thorne (1996:129), a negative self-concept is not conducive for positive change. Positive change will be initiated by both the therapist and the nature of the relationship he offers the client. When therapy goes well, the client will move from a position of poor self-concept, finding expression in behavior, to a position where it reflects the essential worth of the self. As the client develops a more positive self-concept, so too his behavior begins to reflect the improvement.

The above sections explored some of the contributions of psychology and physiology to facilitate change in the individual's cognitions, feelings and behavior. The next section will put forth views concerning the integration of theology and psychology in the process of inner change. Chapter 5 will propose a pastoral counseling model, based on the integration of theological and psychological perspectives. Therefore it is necessary to consider different views of integration.

4.6 INTEGRATION

Joubert (1999:35; cf. Bergin & Payne, 1993:249; Carter & Narramore, 1979:35; Benner, 1988:47; Meier et al., 1991:28) suggests four possible ways of relating psychology and theology:

- **Theology against psychology:** Prominent Biblical counselors, such as Jay Adams, Ganz, Bobgan and Bobgan have opposed psychology. These exponents of theology against psychology reduce all problems to spiritual problems, and believe that theology and psychology are in opposition and incompatible.
- **Psychology against theology:** According to this view, theology is regarded as either unimportant or detrimental to healthy living, while psychology is regarded as having the answers to all problems. Freud regarded theology as pathological. Watson can also be classed among this category.
- **The theology and psychology (parallelism):** Parallelism regards these two disciplines as independent but equal ways of finding truth concerning human nature. The dualistic nature of this separation is contrary to the Biblical view of holism.
- **Psychology integrates theology:** The integration model regards the individual as a unity who can be explained from several perspectives. Those in favor of integration are of the opinion that it is not only possible, but also imperative, allowing for cross-fertilization of ideas, and enhancing creativity and intellectual productivity. Gary Collins and Larry Crabb are integrationists.

Collins (2000:106; cf. Joubert, 1999:44; Bouma-Prediger: 1990:21) distinguishes four different kinds of **integration models**:

- **Interdisciplinary integration** compares and combines two unique disciplines (theology and psychology) in a meaningful way. This critical investigation is an important type of integration, because it allows the Christian to practically apply his faith to his profession.
- **Intradisciplinary integration** attempts to align theoretical perspective and professional practice within a discipline. The theory and the therapy of a psychotherapist must be congruent, as must the Christian counselor's theory and practice be in accordance to his Christian belief system.
- **Faith-praxis integration** aims to bring consistency between the person's faith and his way of life. This integration is practically orientated and encompass every aspect of life.

- **Experiential integration** refers to an inner harmony within the individual or between the self and God as a result of a personal experience of healing. It includes the experience of wholeness and spiritual wellness.

Johnson (1993:299) defines **integration** as:

The process of discovering God's truth through theology and psychology, verifying the accuracy of the findings, relating them, and applying them in one's life.

Collins (2000:109) views psychology as the study of human behavior and human nature. He indicates that the many facets of the individual include his overt and covert behavior. These less observable or unobservable variables include motivations, inner conflicts, mental processes, perceptions, personal struggles, spirituality, and basic genetic and biological make-up.

The Bible emphasizes the **wholeness** and **unity** of human nature. According to Faw (1995:29) the individual is a single reality who can be examined from many different perspectives. Meier et al. (1991:33) asserts that human behavior might be described differently by different disciplines, but each accounts essentially for the same behavior. To regard either a theological, psychological or physiological explanation of behavior as most correct, would be naïve. Because of the concept of holism, the Christian will view all valid descriptions as bringing credit to God as the Creator. If different disciplines give different descriptions of the same event, it does not necessarily mean that they are in conflict, but rather complementary to or completing each other.

The view Harrison (1987:317) holds is that much of what is involved in psychotherapy is similar to the practices that are intrinsic to religious purgation. Although psychotherapy is not necessarily equated to the process of sanctification, it can be regarded as compatible with it, in some cases even contributing to it by exposing attitudes and personal difficulties that the individual does not want to face. Harrison (1987:317) argues as follows:

But the larger task, the perfecting of the entire person, necessitates a larger process – one which is supernatural as well as

human and more intimate and more pervasive than any earthly method could be.

The supernatural nature of the process that Harrison refers to is also addressed by Collins (2000:110). He indicates that the **Christian psychologist** has more to offer than his secular colleagues. The Christian counselor can rely on the inner witness of the Holy Spirit, and regards it as having “inside information” about human life, and his purpose of living.

McMinn (1996:16) cautions Christian counselors to take the theoretical and worldviews of psychological techniques into consideration. McMinn stresses that all mental health perspectives must not be regarded as *all wrong* – but not as *all right* either. After critically evaluating the underlying worldview, the counselor can then decide *which technique* is appropriate to use at *what time*, because specific techniques should be applied to specific problems.

McMinn (1996:26) does deem it necessary to understand the relationship between psychology and theology. Rather it is more important to practically use theology and psychology. Counseling must be true to the Bible and theologically sound, but at the same time also relevant to the various mental health practices.

4.7 EMPIRICAL STUDY

In order to identify what unique features pastoral counseling portrays regarding inner change, the researcher endeavored to include an evaluation of various pastoral counselors’ methods of counseling. Their counselees were also included in this evaluation.

The **empirical study** will be described in the following sections. Firstly, the data gathering will be discussed (4.7.1), followed by an evaluation of counseling methods (4.7.2). Thereafter types of counseling situations (4.7.3) and responses to counseling (4.7.4) will be addressed.

4.7.1 DATA GATHERING METHODOLOGY

PASTORAL COUNSELOR – first questionnaire: Explanatory letters (Appendix 1) and questionnaires (Appendix 2) were given to 7 pastoral counselors. They were asked to indicate what counseling methods they use and explain how they came to use that particular method. They were required to say whether they regarded the Bible as sufficient for counseling, whether their counseling is directive or non-directive, and whether they give homework assignments.

PASTORAL COUNSELOR – second questionnaire: The second questionnaire (Appendix 3) had to be completed after the final counseling session for 5 of the relevant counselees, indicating what they perceived as being the decisive factor that brought about change in the life of the counselee.

COUNSELEE – the counselees each had to complete a questionnaire (Appendix 4) indicating the number of sessions, and whether their problems were the result of childhood trauma or of something that happened recently. They were also asked whether their problems were solved and to explain what, during counseling helped solve their problem. They had to indicate what inner and outer change took place and to give an explanation why they thought the change took place.

QUESTIONNAIRES - Seven questionnaires were distributed to two Dutch Reformed clergymen, one Apostolic Faith Mission pastor, one Agapé minister, a psychiatrist, and two fulltime pastoral counselors. Of these seven questionnaires only four were completed and returned (AFM pastor, psychiatrist, and one Dutch Reformed clergyman did not return). A total of 17 counselees completed and returned the questionnaires.

4.7.2 EVALUATION OF COUNSELING METHODS

As three of the four counselors mentioned **Egan's systematic approach** to effective helping as influential in shaping their counseling model, the three stages of this model, with the sub-steps, will briefly be highlighted

GERARD EGAN (1986:vii, 31-36.) maintains that he tried to further an interdisciplinary approach (behavioral and humanistic) to helping. He developed the three-stage helping model:

Stage 1: **Problem definition** – it entails clarifying problem situations and unused opportunities through the following steps: helping the counselee tell his story; focusing; blind spots and new perspectives.

Stage 2: **Goal development** – goals based on an action-oriented understanding of the problem situation are set. This stage includes the following steps: constructing a new scenario; evaluating new-scenario goals; choice and commitment.

Stage 3: **Action** – strategies for reaching goals are devised and implemented through the following steps: discovering strategies for action; choosing strategies and developing a plan of action; action – implementing plans and achieving goals.

Egan (1986:35) calls his model **developmental** because it is systematic and cumulative. For Egan the relationship between the counselor and counselee is extremely important. Establishing an empathetic relationship is of the essence for good communication. He stresses that the relationship is one of service and not an end in itself. He views the nine steps of the helping model as offering "ways in which helpers can 'be with' their clients humanly and productively."

Three of the four pastoral counselors make use of **Gerard Egan's** systematic approach to effective helping:

- One of these counselors uses only Egan's model.
- The other counselor uses Egan in conjunction with Gary Collins' Christian counseling techniques and Steven Covey's Seven habits for highly effective people. She sometimes makes use of a narrative model where the counselee is required to write his own life story. The counselor stressed the importance of the presence of the Holy Spirit during the counseling session.
- The third counselor utilizes techniques from Egan, REBT, and/or Stone's crisis management in developing his own method of counseling: A – achieve a relationship; B – boil the problem; C – challenge the problem; D - develop methods; E – evaluate process.
- The fourth counselor indicated that the body, soul, and spirit of the counselee should be ministered to. The counselee is regarded as a product of the influence of his ancestors, situations in his life, and decisions he made in his life. The counselee cannot reach his God-given potential when one or more of the following is present in his life: sin, judgment, bloodline curses, curses, inner vows, soul ties, and spiritual bondage. Sin needs to be repented; judgments need to be forgiven; bloodline curses, inner vows, and/or soul ties need to be broken.

All the above counselors indicated that the **Bible** is their **foundation** from which all counseling is derived. Two counselors indicated that they are non-directive in their counseling while the other two counselors use both directive and non-directive methods. The four counselors indicated that they give their counselees homework assignments.

4.7.3 TYPES OF COUNSELING SITUATIONS

The types of situations in which the counselors ministered included the following:

GENDER: Five male and 12 female counselees completed the questionnaires after they completed the counseling sessions.

AGE: Ages ranged from 21 to 54 years, with an average age of 35.3.

PRESENTED PROBLEMS: Molestation and rape which affected the marriage relationship. Two of the counselees are divorced as a result of the rape or molestation that negatively affected their marriage relationships. One of the counselees wanted to file for divorce but counseling contributed to changing her mind.

One counselee indicated that she experienced problems working through her upcoming divorce. A male counselee's wife left him and filed for divorce. Another counselee experienced rejection because her husband had an affair with another woman.

Four counselees indicated that they had bad relationships with their fathers and experienced rejection as children. This rejection had an effect on their lives.

Other problems that were presented are problems from childhood that caused a poor self-image and negative thoughts and emotions (2). An elderly counselee indicated that her parents divorced when she was in grade 12 and her husband had an extramarital relationship that ended the marriage.

A young adopted male counselee experienced problems working through the idea of meeting his biological parents. One couple had problems because the wife did not submit to her husband as she was the main breadwinner. Another counselee indicated that she had childhood problems but did not elaborate.

4.7.4 RESPONSES TO COUNSELING

The counselees indicated that their **problems** were either solved or that they found solutions to their situations. They all had a very high regard for the counselors and indicated that the non-judgmental positive regard, empathetic listening of the counselor, and "being there for them" contributed to the counseling outcome.

Counselees reported **inner change** as they came to an understanding of Scriptural perspectives that addressed their specific situations. In most instances the inner change resulted in outer change. All the counselees commented on the positive

effect of either the use of Scripture, the guidance of the Holy Spirit or the assurance that God was in control of their lives.

Another aspect that was regarded as most helpful was doing their **homework assignments**. This task gave them a sense of achievement.

4.7.5 CONCLUSION OF EVALUATIONS

As so many **counselees** (with the exception of 5) reported that their problems stem from early childhood trauma, it is a field requiring understanding and attention on the part of counselors.

It appears that **pastoral counselors** use either Scriptural perspectives or an integration of secular and Biblical counseling methods. There is, however, a very strong emphasis on the Biblical perspective and values (e.g., the use of the Bible, prayer, meditation, and Scriptural study). It is also evident that the counselor and the counselee both rely on the power and the ministry of the Holy Spirit. Utilizing all the above makes a unique contribution to Biblical counseling and the effectiveness of helping counselees change. These findings are in accordance with those of a study done by Tan (1993:233-235).

4.8 **PRELIMINARY CONCLUSION TO CHAPTER 4**

The mind-body problem is not only concerned with states of consciousness on the one hand and states of behavior on the other, but also with the interaction between thoughts, feelings, and the organ responsible for their expression – the brain. Different philosophers and psychologists pursue divergent views on the nature of the mind and its relation to the body. Regardless their different points of view, most psychologists and counselors are in agreement that the mind is important because it represents that which needs to be changed. Other aspects of the mind to consider in the process of change are emotions, memories, the conscious and the unconscious. It has been indicated that habits are capable of initiating and guiding behavior and should also be taken into account to facilitate change in the life of the counselee.

The section on modes of therapy, explains that the common goal of all psychotherapies is to change undesirable cognitions, affect, and behavior of the counselee through methods of learning. "Change needs change" and psychotherapy is only the beginning of and a preparation for the process of change.

Personality is concerned with the total functioning of the individual and needs to be understood in order to help the counselee make changes. There are a myriad different perspectives and theories on human personality and how change can be brought about. These diversities and lack of consensus could be because of the uniqueness and complexity of the human being. Because of this distinctiveness of each individual with his unique circumstances, counselors and psychologists should not limit their views on human nature and change to a single preconceived idea. What works for a specific individual in a specific circumstance, might not work for another in a different circumstance. For one counselee change might involve changing bad habits or distorted thoughts (cognitive therapy); and another might need to handle childhood trauma, in which case taking the psychoanalytic route would be more effective. The psychotherapist should consider the most appropriate perspective to bring about the necessary change for the counselee in order for him to grow and live a meaningful life. The discussed therapies included the psychoanalytic, cognitive-behavior, and person-centered approaches.

The integration of psychology and theology were expounded. Secular and Christian psychologists alike mostly agree on the basics of psychology, namely brain structure, physiology of the brain, or visual perception. But when it concerns more complex aspects such as human nature, motivation, personality, psychopathology, and psychotherapy there seems to be a greater degree of disagreement. Among others psychology is concerned with the biological basis of depression, the effects of emotional and physical abuse, stress, the developmental stages of life with its distinctive crises, and the development of personality. Among the main themes taught in the Bible are God the Father, Jesus Christ His Son, the Holy Spirit, total depravation, salvation for the sinner, God's amazing grace, sanctification, love, and the fruit of the Spirit. In most circumstances these spiritual issues are not addressed by the secular psychologist. When these two aspects are taken into consideration, it is clear that the two disciplines can only complement each other, each contributing to a better understanding of the complexities of human nature.

An exposition of the research project for this study indicated that a Biblical approach and an integration of a secular and Biblical counseling approach can make positive contributions to bring about change in the counselee.

Taking the meta-theoretical perspective on change into consideration, it is evident that **other disciplines** such as psychology and neuro-psychology **make a contribution** to the issue of change. Both the meta-theoretical and basis-theoretical perspectives will be utilized next in a hermeneutical interaction to formulate a proposed Christ-centered model that can be applied in pastoral counseling in chapter 5.

CHAPTER 5

PRACTICE-THEORETICAL MODEL

5.1 REVIEW OF PREVIOUS CHAPTERS

The theoretical argument in **chapter 1** poses that pastoral counseling portrays certain unique features that can be used to bring about inner change in the life of the counselee through renewing his mind sufficiently to walk in holiness. Chapter 2 and 4 respectively presented basis-theoretical and meta-theoretical perspectives regarding inner change. These variable views pose a challenge to the counseling practice that needs to be elucidated theoretically and practically to ultimately propose a Biblical counseling model for inner change.

The three main sections in **chapter 2** concerning change in the New Testament included an introduction to the Scriptural perspective on change according to Ephesians 4:22-24; Colossians 3:8-10 and Romans 12:1-2. These sections explained Paul's exhortations to put off the old man (dehabituate), renew the mind, and put on the new man (rehabituate).

Knowledge of Biblical counseling and inner change (**chapter 3**) contribute to establishing a proposed model. Other aspects considered were: the uniqueness of Biblical counseling and the correct worldview, the role of Biblical/unbiblical (Godly/ungodly) beliefs, the brain-mind issue and brain processes. Additional Scriptural perspectives that can illuminate the concept of inner change included the aspect of sin, sanctification, habits, dehabituating/rehabituating, and renewing the mind. Chapter 3 concluded with the process of inner change.

Aspects considered in **chapter 4** included a metaphysical controversy of the mind, and the place of personality in change. The psychoanalytic, the behavioral-cognitive, and person-centered approaches' view regarding change were presented. The aspect of integration was described. It lays an important foundation for Christian counseling. This chapter included the empirical study.

5.2 AIM OF THIS CHAPTER

The **aim** of this chapter is to propose a model of change (and ultimately spiritual growth and holiness) derived from the integration of and the interplay between the basis-theoretical (cf. chapter 2) and meta-theoretical (cf. chapter 3 and 4) premise in a hermeneutical interaction that can be proposed for pastoral counseling. Section 5.5 is an exposition of such a proposed pastoral counseling model that can be applied in the process of inner change.

This chapter offers an introduction to the proposed model, followed by a discussion of presuppositions. A Christ-centered counseling model for inner change will be developed in 5.5.

5.3 INTRODUCTION TO THE PROPOSED MODEL

The counseling model that will be proposed in this chapter will be called "Christ-centered counseling". This **proposed model** will attempt to portray the unique features of pastoral counseling that can be used to bring about change in the core of the counselee's being. The Biblical guidelines of Ephesians 4:22-23; Colossians 3:8-10 and Romans 12:1-2 will be implemented to show that inner change can be brought about in the life of the counselee.

The **preliminary aim** of this proposed Christ-centered counseling model is to provide the counselee with a tool to covert and overt *change* (put off/put on, cf. 3.9.4 and renew the mind, cf. 3.9.5) which may ultimately result in spiritual growth and holiness if applied. The **secondary aim** is to develop and show *preventative strategies* for problems concerning personality, development, spiritual, and interpersonal issues, addiction, bad habits, and mood disorders.

Christ-centered counseling is unique because the Bible, as the primary Source and final authority, is used in the counseling process. The Word of God was written for His creatures as image bearers. The individual cannot be fully understood apart from Scripture. In order to develop a model for counseling, the Bible should provide the framework and control the counselor's thinking more than any other (additional) source. The content of the Scripture as well as its implication is sufficient to answer

questions asked by the counselor. When resorting to secondary sources, such as psychology, the Bible remains the criteria by which all methods are measured.

Counseling, in the sense in which it will be used throughout this chapter, refers to a process of encouraging change through spiritual growth from *within* working to the *outside*. Christian counseling is regarded as the wisdom of God presented in the context of friendship (Prov. 20:5). When both the counselor and the counselee come to rely on the wisdom of God's Word and the power and the guidance of the Holy Spirit, they become aware of God's standard for living. Then God can enable the counselee to measure up to the Biblical standard through change where God restores His image in the life of the counselee.

5.3.1 THE RELEVANCE OF SOME CONCEPTS ON COUNSELING

In order to develop a strategy for pastoral counseling, a basic knowledge of the following concepts are important to the counselor in the counseling process:

BIBLICAL ANTHROPOLOGY (cf. 2.2): Knowledge of the doctrine of man, total depravity, and redemption refer to the human condition and are essential in pastoral counseling. It is because of sin and its consequences in the life of the counselee that he needs counseling. With the assistance of the counselor he must come to rely on the power of the Holy Spirit and acknowledge that his help comes from the Lord Jesus Christ.

WHAT IS MAN? (cf. 2.3): The creation and fall of man are not the end. The individual is totally dependent on the grace of God that He bestows on him as an image bearer through Jesus Christ. The way in which man is described in this section is part of the anthropological concepts and ideas that Paul employed in his Epistles, which is also inherent in this study. The understanding of the terminology mentioned in 2.3.13 has implications on the inner change process in counseling:

- **Inner man** – Refers to the invisible spiritual side of man and the core of existence which must be changed and renewed by the Holy Spirit. Because the required change must work from the inside out, the counselor will be focusing on the inner man.

- **Mind** – Counseling is more about the mind than it is about the brain. It is about mental, attitudinal, and behavioral difficulties. Because the mind involves the reason and intellect, it is through the mind that the counselor can communicate with the counselee. It is also with the mind that the counselee approves the law of God. The change that God brings about in Christian existence comes through the renewing of the mind (Ro. 12:2).
- **Heart** – It is the seat of mental, emotional and spiritual life. Sin comes from the heart (Mk 7:21-23), man speaks and acts from the heart, and God writes his law in the heart of man (cf. Je. 31:33). The counselor is mainly concerned with the above spheres of the counselee.
- **Spirit** – The spirit is the immaterial part of the personality that refers to the true self. It governs the attitude of the mind and is that which is made alive to God and sensitive to the Holy Spirit. The Biblical counselor works through the Spirit of God because it is the motivating and guiding power of existence.
- **Conscience** – It is where the counselee is conscious of sin and guilt. Through the working of the Holy Spirit the conscience is able to divert the counselee from evil and direct him towards God's ultimate meaning (Jn 16:7-11).
- **Flesh** – This is the aspect of the counselee that represents earthly desires and stands in contrast to God. Even after regeneration the flesh lusts against the Spirit (Ga. 5:17). The believer is exhorted not to walk in the flesh (Ep. 4:17). The counselor must address the sins of the flesh and inner change must take place, resulting in outer change.

CONCEPTS FROM SYSTEMATIC THEOLOGY (cf. 2.4): In order to Biblically counsel a person, the counselee must be a believer. The counselor and counselee's values, beliefs, and practices work together to create motivations that steers the individual into behavior. It is necessary that the counselor and the counselee both have the same understanding of the concepts *conversion*, *regeneration*, *justification* and *sanctification*.

CHANGE AS DESCRIBED IN THE NEW TESTAMENT (cf. 2.9): The process of inner change is implemented according to the Biblical perspective of dehabituating the old man, renewing the mind, and rehabilitating the new man (Ep. 4:22-24; Col. 3:8-10).

WORLDVIEW (cf. 3.5): The counselor's worldview is important because it not only gives direction to the understanding of his world, but also influences the way he regards man. The counseling process is derived from the counselor's worldview.

BIBLICAL AND UNBIBLICAL BELIEFS (cf. 3.7): Both these beliefs are included in the counselee's belief system and have an effect on his emotions and behavior. As the Holy Spirit works the change in the counselee, unbiblical beliefs are replaced by Biblical beliefs. It is the task of the counselor to identify unbiblical beliefs and to focus the attention on Biblical alternatives (Pr. 23:7).

HABITS (cf. 3.9.3): The counselor must direct the counselee to abandon sinful habits of the old man and to put on new habits that are patterned on those of Jesus Christ (Jn. 13:15).

PERSONALITY (cf. 4.3, 4.4): The study of the personality plays a primary role in the understanding of human behavior. Because the personality has such an impact on the being of the person, the counselor should be knowledgeable about it and how to bring about change.

5.4 PRESUPPOSITIONS OF THE PROPOSED CHRIST-CENTERED COUNSELING MODEL

Five **presuppositions** of the proposed model may be identified from the previous research, namely those concerning God and His Word, the Holy Spirit, the counselor, the counselee, and the counseling model that need to be considered. Each of these presuppositions will be discussed below, as they have certain implications for the proposed model.

5.4.1 GOD AND HIS WORD

The first presupposition is that **God as a triune God**, exists in three Persons, God the Father, Jesus Christ His Son and the Holy Spirit. God is sovereign, almighty, and the Creator of heaven and earth. This implies the following:

- **General revelation:** The God of the Bible revealed Himself through His creation (Ps. 19:1), working dynamically in it and among people. He gives the order and consistency to the world, and created natural laws. God is the ultimate source of truth (Is. 65:16; Jn. 14:6), and there is truth to be found in His creation, reflecting the appreciation of the complexity of His master plan. When a secular scientist studies truth in creation, making discoveries, it still represents the grace, mercy and truth of God towards mankind, even if he does not acknowledge God. Father God, in His grace, revealed Himself through the Lord Jesus Christ coming to earth as the Redeemer. Man can only personally know God through Christ Jesus.

Special revelation: The revelation of God in Scripture is that of the written Word. God preserves His Word and it remains the infallible standard by which all things are judged. The Bible has the truth to guide the believer in the study of God's creation (Ro. 1:19-20). When the Christian counselor studies any other discipline it is imperative to be rooted in the Word, because it has supremacy over every scientific study and finding.

The Scripture is clear concerning the human condition in terms of sinfulness, repentance, justification, and sanctification. With regard to psychology, the Bible does not completely explain everything about the person (e.g. personality, mental disorders). The human person can be understood more completely and comprehensively through truth-gathering activities such as observation, evaluation, and assessment. All of these activities must be tested by and conform to the Bible, because it remains the basis for the Christian counselor (2 Ti. 2:15).

5.4.2 THE HOLY SPIRIT

The second presupposition regards the work of the **Spirit of God** in counseling, the counselor and the counselee. As the third Person in the Trinity, the Holy Spirit dwells in the believer (1 Co. 6:19; Ro. 8:9), enabling him to live life. The Holy Spirit can never be separated from God's Word. This implies the following:

- Apart from the Holy Spirit it is impossible for the individual to understand any spiritual truth. The Spirit, however, will **guide** the believer into all truth (Jn. 14:17).

Behavior modification cannot take the place of sanctification and Biblical counseling cannot be done apart from the Holy Spirit. The Spirit of God is the Source of change, which involves the process of sanctification. Only the Holy Spirit can meet inner needs, work fundamental change in the heart, and prompt spiritual growth in the life of the individual (Jn. 16:7-15). Unless the Spirit is working in the heart of the counselee, any apparent change will be superficial behavior modification and at the most only temporary. The Holy Spirit can only empower the counselee's *effort*; he must be willing to *walk* in the Spirit (Ga. 5:16, 25).

Spirit-filled counseling refers to a counselor who is Christ-centered, Biblically based and filled with the Spirit of God. This counseling can involve both implicit (a covert approach) and explicit (an overt approach) integration as two ends on a continuum.

5.4.3 THE COUNSELOR

(cf. 3.3; 5.4.3)

The third presupposition is that Jesus Christ is the divine Counselor (Is. 9.6), with the **counselor** as His representing agent in counseling. This implies the following:

- The counselor should be totally **submissive** to the Holy Spirit. As an available instrument the counselor must himself have a growing relationship with God the Father, Jesus Christ and the Spirit of God. He should show evidence of the fruit of the Holy Spirit (Ga. 5:22-23), and rely on God to love people through him (1 Jn. 3:7).

Prayer should always form an integral part of counseling. It is important that the counselor pray before he counsels the individual, seeking guidance and wisdom from the Holy Spirit. During the counseling session the counselor

should be sensitive to adhere to the prompting of the Holy Spirit *when* to pray. There should not be a hard and fast rule concerning *when* to pray.

The counselor is totally **dependent** on the work of the Holy Spirit and should therefore not rely on his own abilities.

5.4.4 THE COUNSELEE

The fourth presupposition is that the **counselee** is unique with specific and unique needs and so precious in the sight of God that He gave the individual salvation and forgiveness through His Son, Jesus Christ (cf. Jn. 3:16). This implies the following:

- To implement the Christ-centered counseling model, the counselee must be a **believer**. If he has not come to the saving grace of Jesus Christ, the counselor should share with him the good news of the Gospel. The counselor will pray with him if he desires to be regenerated (born again). It is necessary that the counselee and the counselor understand the different terms concerning salvation/regeneration, justification and sanctification. The counselee must also understand and accept the counselor's views, counseling perspectives, and presuppositions (cf. 5.4). He should be committed to be an active participant of the sessions and to do homework assignments.

In His ministry on earth, **Jesus Christ** used a variety of approaches to meet the needs of those He counseled: He **confronted** Nicodemus (Jn. 3:1-21) and the woman at the well (Jn. 4:1-26); He **cast out** devils (Ma. 12:22-32); **comforted** Mary and Martha (Jn. 11:17-37), and **taught** about marriage and divorce (Ma. 19:1-12). Therefore specific counseling goals and techniques should depend on the specific problem encountered by the counselee and shall be explained to him. It is necessary that the counselee understand Biblical principles pertaining to his needs in order to bring about change in his life.

5.4.5 THE COUNSELING MODEL

The last presupposition is that there can be no definite approach based on a single **Biblical counseling model** or secular theoretical construct. This relates to the fact that the counselee is a unique individual with unique needs. This implies the following:

- The proposed model, an integrative approach, utilizes a **variety of viewpoints** concerning counseling techniques and skills. The main focus remains on Scriptural principles in the Bible. The counselor should appreciate the fact that every model has limitations as well as something of value regarding the understanding of inner change, behavior, habits, irrational, and unbiblical beliefs. A careful selection of **different approaches** appropriate for helping the counselee should thus be made.
- The above integrative approach can be regarded as a continuum with the secular psychotherapeutic perspectives at the one end and Scriptural perspectives at the opposite end. The proposed model is more inclined towards the **Scriptural perspective**.

5.5 **A PROPOSED CHRIST-CENTERED COUNSELING MODEL FOR INNER CHANGE**

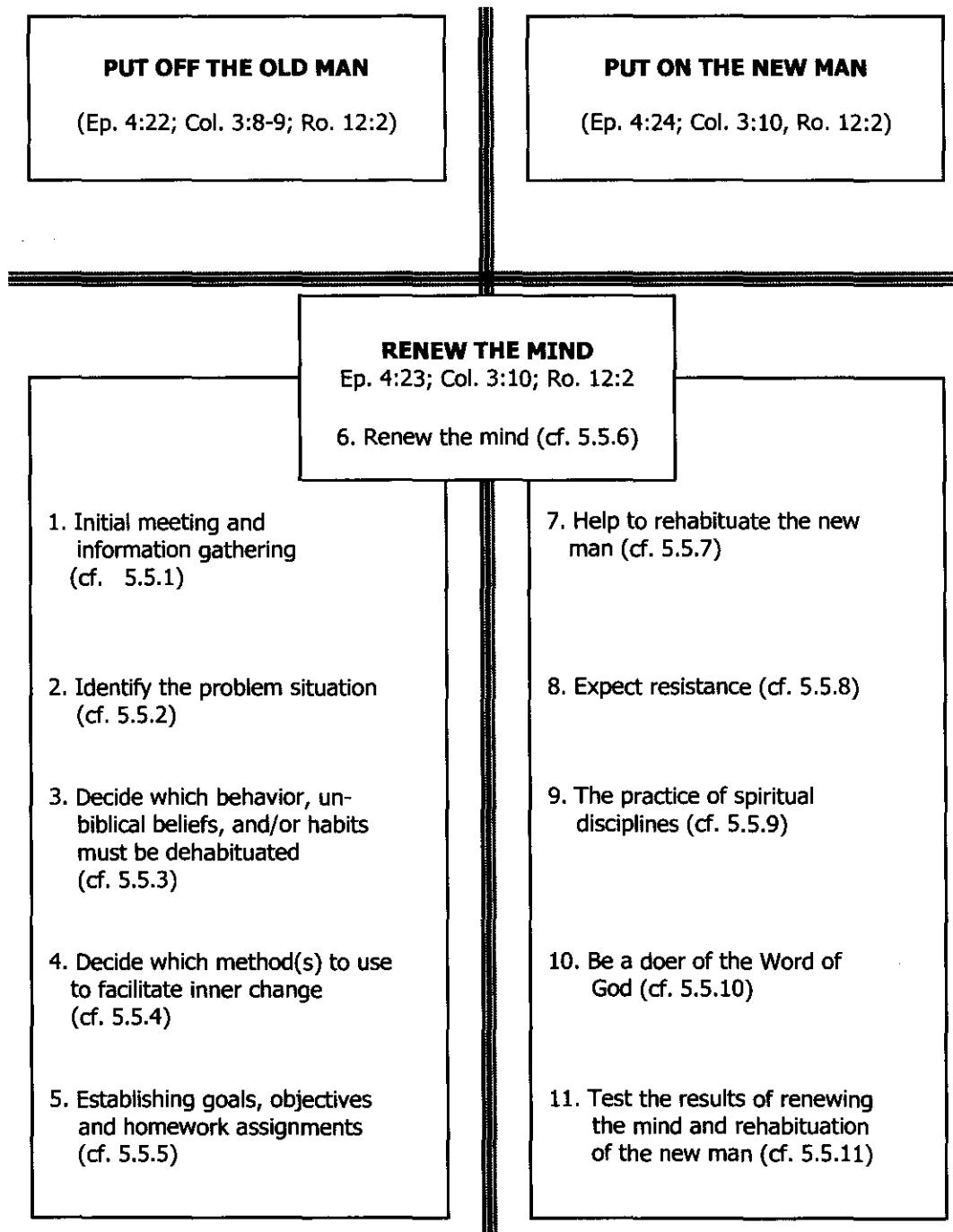
The point of departure for this model concerns the dehabituating of the old man with his sinful deeds, renewing his mind, and then rehabilitating the new man after the image of Christ (Col. 3:8-10; Ep. 4:22-24; Ro. 12:1-2). The ultimate goal of this model is **Biblical inner change** as a lifestyle where the counselee can be transformed to become Christ-centered and Christ-like in his thoughts, feelings and behavior in daily living. A secondary goal is for the counselee to be free of mental and emotional distress and hurts, living a "happy" fulfilled life (Ps. 1:1-2 calls this blessed – spiritually prosperous).

Table 1 is a **schematic representation** of the proposed counseling model as expounded in section 5.5. Points 1-5 correspond with sections 5.5.1 through to 5.5.5 (on the negative side) and explain the New Testament perspective on change (cf. 2.9) within the practical perspective of the proposed model. It explains the process

of determining what constitutes the old man that must be put off (Col. 3:8; Ep. 4:22). Point 6 corresponds with section 5.5.6 (as an overarching process) which explains the renewing of the mind (Col. 3:23; Ep. 4:23; Ro. 12:2). Points 7-11 (on the positive side) coincide with sections 5.5.7 to 5.5.11, which expound on the practical aspect of putting on the new man after the image of Christ (Ep. 4:24; Col. 3:10).

A schematic representation (Table 1) of the proposed model is on the following page.

SCHEMATIC REPRESENTATION OF PROPOSED CHRIST-CENTERED COUNSELING MODEL



5.5.1 INITIAL MEETING AND INFORMATION GATHERING

During the **initial meeting** with the counselee, the counselor will explain his Christ-centered, Biblically-based and Spirit-filled perspective of counseling. The counselor will ascertain from the counselee if he believes in, and has embraced Jesus Christ as his Savior. The counselee must also indicate whether he is comfortable with the proposed model of counseling and the presuppositions (cf. 5.4) the counselor holds. The counselor can then formulate a contract where he discusses his main responsibilities and functions in an active directional way in the counseling process. The counselee must indicate whether he is prepared to take responsibility for his life and if he has the desire to commit to the process of change. He must also indicate whether he will undertake to be an active participant, doing homework and other assignments that will facilitate change. This initial process will involve a questionnaire and the identification of irrational, unbiblical beliefs, emotions and behavior.

5.5.1.1 The questionnaire

The counselor should endeavor to create a climate in which the counselee can feel “safe” to tell his story, knowing that the counselor will listen with compassion, seek to understand, suspend judgment, be sensitive, and be there to encourage him to change. All counseling begins with intellectual and emotional empathy, meaning that the counselor will not only *understand* what is said, but will *grasp* the personal meaning attached to spoken words.

The counselee is required to answer a **questionnaire** (cf. Appendix E), pertaining to his personal life-history and current data, administered by the counselor. The last part of the questionnaire requires exploring **what** is troublesome in the counselee’s life and **why** it is troublesome. The counselee is encouraged to explain his problem(s) verbally and in detail, expressing thoughts and feelings in a way he chooses without any interruption from the counselor, who is taking notes. The response to the counselee’s description of his problem will depend on the counselor’s ability to hear and understand what is being said and to uncover any existing underlying messages. Often what is related as the presenting problem may be an expression of an unconscious deep-seated problem.

5.5.1.2 Identify irrational, unbiblical beliefs, emotions, and behavior

Sin is dynamic and can affect the individual's thought life. While gathering the personal information, careful attention must be paid not only to the verbalized information, but also to emotional drifts and attitudes which are not verbalized. Throughout this exploration period the counselor learns about the counselee's feelings, values, attitudes, defences and coping strategies, relationships with significant others and God, hopes, ambitions, aspirations, fears, concerns and support systems. Attention should be paid to unbiblical beliefs (cf. 3.7), faulty interpretations and irrational thought processes, keeping the following questions and aspects in mind:

- Which **irrational thoughts** are prevalent? (I am ... : if I ... then);
- Which **emotions** are experienced? (I feel);
- What **unbiblical beliefs** are prevalent? (I must be ... before God will ...; I am what I am, I cannot change);
- **Absolutistic evaluations** of perceived events (musts, shoulds, have to's, got to's, and oughts);
- Listen attentively to the **verbal communication** (cognitive and affective content), trying to understand the underlying affective content of verbal messages. The cognitive content comprises of the actual facts and words of the message;
- It is equally important to perceive the **non-verbal messages** (affective and behavioral content). The affective content comprises of feelings, attitudes, and behaviors and can also be verbal. The counselor should develop a conscious awareness of non-verbal manifestations (body language) and their meanings.

The counselor can use the chart in **Table 2** to determine if a particular thought is based on a lie or on God's truth. If the thought is based on a lie, the counselee can be taught how to confront it and overcome it with Biblical truth, as illustrated in Table 2:

TABLE 2:

False belief: (Performance trap) I must meet certain standards in order to feel good about myself.

- Consequence of false belief: the fear of failure; perfectionism; being driven to succeed; manipulating others to achieve success; withdrawing from healthy risks.
- God's solution: because of **justification**, I bear Christ's righteousness, I am completely forgiven and fully pleasing to God. I no longer have to fear failure (Ro. 5:1).
- Results of God's solution: increasing freedom from the fear of failure; desire to pursue the right things: Christ and His kingdom; love for Christ.

False Belief: (Approval addict) I must have the approval of certain others to feel good about myself.

- Consequence of false belief: the fear of rejection; attempting to please others at any cost; being overly sensitive to criticism; withdrawing from others to avoid disapproval.
- God's solution: because of **reconciliation**, I am totally accepted by God. I no longer have to fear rejection (Col. 1:21-22).
- Results of God's solution: increasing freedom from the fear of rejection; willingness to be open and vulnerable; able to relax around others; willingness to take criticism; desire to please God no matter what others think.

False Belief: (Blame game) Those who fail (including myself) are unworthy of love and deserve to be punished.

- Consequences of false belief: the fear of punishment; propensity to punish others; blaming self and others for personal failure; withdrawing from God and fellow- believers; being driven to avoid punishment.
- God's solution: because of **propitiation**, I am deeply loved by God. I no longer have to fear punishment or punish others (1 Jn. 4:9-11).
- Results of God's solution: increasing freedom from the fear of punishment; patience and kindness toward others; being quick to apply forgiveness; deep love for Christ.

False Belief: (Shame) I am what I am. I cannot change. I am hopeless.

- Consequences of false belief: feelings of shame, hopelessness, inferiority, passivity, loss of creativity, isolation, withdrawing from others.
- God's solution: because of **regeneration**, I have been made brand new, complete in Christ. I no longer need to experience the pain of shame (Jn. 3:3-6).
- Results of God's solution: Christ-centered self-confidence, joy, courage, peace, desire to know Christ.

(adapted from McGee, 1997:39-40, 122-123).

Most behavior is influenced by **patterns of thinking** or **unbiblical beliefs** formed over a long period of time. Unbiblical behavior cannot be excused or justified. In order for behavioral change to take place the inner thought processes needs to be changed in accordance with Scripture. If ungodly beliefs remain unchallenged and are not rejected in the mind of the counselee, they retain an unconscious influence on his emotions and behavior. Every disturbing situation provides the individual with an opportunity to **discover** his irrational thinking and/or ungodly beliefs, to **reject** them, and to **replace** them with Biblical truth. Only the Word of God by the work of the Holy Spirit can reverse years of wrong thinking and habitual wrong behavior.

5.5.2 IDENTIFY THE PROBLEM SITUATION

As the **relevant problem is uncovered**, the counselor can give a summary of what he perceives the problem to be, enquiring if his perception is correct. The problem must be well explored and understood before looking for solutions. If the presenting problem is the cause of a more complex, underlying problem, it must first be addressed before the underlying problem can be handled.

If it is suspected that a **medical problem** (e.g. organic disorder) might contribute to a counselee's distress, it is advisable to make a referral to a physician before the next counseling session.

At this point in time the counselee has opened his heart, sharing his most intimate thoughts and laying bare his hurts. Unless the Holy Spirit has moved differently, this

could be an appropriate time to **pray** for the counselee for peace and for wisdom for the counselor to be a channel through which the Spirit can work in the healing process.

Inner, spiritual healing requires giving attention to the **whole person**, to his *cognitive, affective, behavioral, relational, physical, and spiritual* needs. Problems usually fall into cognitive, affective or behavioral areas. These problem areas are not always discrete, but may overlap or coincide. Even though it is necessary to ascertain in which area(s) the problem is most prevalent, it cannot be isolated from the other areas. Although the believer is held responsible for his own behavior, it is never to the exclusion or denial of his feelings and thought processes. According to Scripture cognitive, affective, and behavior aspects are equally important. Paul gives practical advice for daily living – dealing first with **emotion** – “Rejoice in the Lord always” (Ph. 4.4). By presenting requests to God by prayer and petition, the individual need not be anxious and experience “the peace of God, which transcends all understanding” (Ph. 4:7). Philippians 4:8 emphasizes **thinking**, while Philippians 4:9-13 emphasizes **behavior**. All three these aspects are important in counseling because emotional problems can affect cognition and behavior. Most often when a counselee comes for counseling, he starts with a description of his feelings.

The counseling methods used in cognitive, affective, and behavioral problems will be discussed in the sections which will follow (5.5.4.3, 5.5.4.4, 5.5.4.5). After establishing in which area(s) the problem lies, the counselor should also keep in mind that problems that are experienced could also be a struggle with sin, unbreakable habits, irresistible temptations, or some indwelling sin.

5.5.2.1 Cognitive

Cognitive processes (irrational and unbiblical beliefs) are not only the direct cause of emotional turmoil, and mental illness, but also affect relational and spiritual development. In most cases it is also the cause of the destructive habitual behavior in which people persist to engage like overeating, smoking, lying, and drunkenness, to name but a few. Different individuals will experience different consequences from negative thoughts, unbiblical beliefs, and resulting behavior, because their backgrounds, personalities, and relationships are different.

When the individual becomes a believer and accepts God's reign in his life, Jesus Christ transforms his values, attitudes, and behavior to glorify Him more and more. When the Christian, however, does not recognize who he is *in* Christ (cf. 3.9.6), and fails to exercise his new power and authority imparted to him through Christ, Satan's lies will distort his perspective, warp his thoughts, producing painful emotions, and keep him from experiencing Biblical truths. Overcoming Satan and his lies through Biblical truth will set the individual free from unbiblical beliefs and will result in Biblical behavior.

The counselee should not only have cognitive knowledge of unbiblical beliefs; he should also have emotional insight (in his inner being) before he can replace it with Biblical truths, living it with practical responses in his daily life.

5.4.2.2 Affective

Feelings affect thought processes and behavior, which in turn can affect feelings and thinking. Thoughts, emotions, and behaviors are dependent on each other and changing them is a process that involves the supernatural work of the Holy Spirit.

Emotions can protect the individual by helping him choose appropriate behavior. The individual can help himself by fully experiencing both positive and negative feelings. Emotions help the person to determine what is happening in his inner being. Expressing it honestly will help to avoid repression and denial, and encourage an appropriate expression of emotions – within the individual, others, and with God. The inability to express feelings is harmful to the person's well-being. It is necessary to expose root emotions and false beliefs that trigger them.

5.4.2.3 Behavior

When the counselee acknowledges that he can do something to change his irrational and/or unbiblical beliefs, he can change his habitual wrong **behavior**. In the process of achieving Scriptural knowledge, the counselee's inferences tend to be an accurate representation of reality, allowing him to behave in a more constructive and Biblical way. Counseling must focus on the counselee's inner beliefs and Scriptural

knowledge with less emphasis on overt behavior. Successful and lasting behavioral change develops from within the person.

5.5.3 DECIDE WHICH BEHAVIOR, UNBIBLICAL BELIEFS, AND/OR HABITS MUST BE DEHABITUATED

Once the problem has been clarified and acknowledged, the counselor can decide which approach to follow to provide help in the process of dehabituating (cf. 3.9.4).

The apostle Paul (Ep. 4:17) addressed the aspect of change by exhorting the believer to **walk differently** (2.9.1.3) to the way he walked as the old man. The counselor needs to identify and consider the frequency, nature and occasion of sinful habits (cf. 3.9.3), and unbiblical beliefs (cf. 3.7), and then confront the counselee with it. The New Testament is replete with specific behaviors and attitudes God wants the follower of Christ to **put off**:

- Ephesians 4:25-32 lists behavior such as lying, not handling anger, stealing, corrupt and evil communication, grieving the Holy Spirit, unkindness, unforgiving, bitterness, wrath, and clamor;
- The following works of the flesh are found in Ephesians 5: fornication, uncleanness, covetousness, filthiness, foolish talking, and idolatry;
- Another list of things to put off is found in Colossians 3:5, 8 and Galatians 5:19-21.

Most often the counselee is unaware of what needs to be put off, because the particular wrong practice has become unconscious and needs to be made conscious. The counselee should be informed that certain aspects or situations could also precipitate wrong behavior. Such precipitating situations should be identified and then either be avoided or dealt with.

In order to decide which unbiblical beliefs are at the root of emotional disturbances and which behavior needs to be put off, the counselor must **challenge** the beliefs and behavior of the counselee by asking the following questions, testing it against Scriptural principles:

- Is it according to Biblical truth?
- Is it positive and goal orientated?
- Will it stimulate and reflect love towards God and others?

If these questions are answered negatively, the relevant unbiblical beliefs and/or behavior must be relinquished, adopting appropriate Biblical beliefs and/or behavior.

The following worksheets in **Table 3** can be used practically by the counselor and the counselee to identify feelings, thoughts and unbiblical beliefs experienced during a past event (A) and behavior to dehabituate and behavior to rehabilitate (B), as illustrated in Table 3:

Table 3:

A: Emotional worksheet

Past event:

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Past feelings:

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Current feelings:

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Thoughts about events and people involved:

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Unbiblical belief(s):

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.....

Biblical belief(s) (Scripture passage):

.....

.....

.....

B: Worksheet for behavior to dehabituate and behavior to rehabilitate:

Situation:

.....
.....
.....

Unbiblical behavior(s):

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.....
.....

God's truth (Scripture passages):

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.....
.....

Biblical behavior(s):

.....
.....
.....

(Adapted from McGee, 1997:70.)

5.5.3.1 Explain the consequences of unbiblical beliefs, self-talk and emotions

When the unbiblical belief(s), self-talk, habits and/or unbiblical behavior have been identified as described in 5.5.1.2, the **consequences** of the unbiblical beliefs and emotions (cf. 3.9.7) should be explained to the counselee.

EMOTIONS: In order to determine if a response to a situation is based on the truth or a lie (from Satan), the feelings the counselee experience can be gauged. **Emotions** serve to protect him, and can be used as a checkpoint in assisting him to choose appropriate behavior and must therefore not be suppressed. Because emotions (negative or positive) are a product of family background, past experiences, relationships, and patterns of response, the individual needs to be honest about them because it is an indication of his perceptions. In the case of distressing or painful emotions, it is necessary to determine why such emotions are experienced. In most instances it can be traced back to an unbiblical belief.

UNBIBLICAL BELIEFS: The counselee must realize that deeply held **unbiblical beliefs** are rooted in deception. The key to behavior lies in interpreting a situation according to the counselee's beliefs, and not according to the actual situation. Thoughts are also a product of beliefs, and identifying an ungodly belief is a step towards change. If the counselee can change his ungodly beliefs, he can also change his behavior. The focus must thus be on inner change in order to change outwardly.

SELF-TALK: Negative attitudes and opinions of the **self** and abilities, likewise come from the heart (Ma. 12:34b) and lead to behavior or responses that match distorted thoughts and beliefs. The individual is stuck with these negative perceptions until he consciously decides to change them.

The consequences of **ungodly beliefs** can be summarized as follow:

Situation > ungodly belief > ungodly thoughts > painful emotions > ungodly behavior.

5.5.4 DECIDE WHICH METHOD(S) TO USE TO FACILITATE INNER CHANGE

Once the counselor has gathered adequate information and has given careful consideration to the underlying beliefs, emotions and behavior of the presenting problem, he can proceed to **determine which method(s)** will be most effective to use in the change process.

The different methods that will be discussed do not imply that there are clear-cut boundaries or that one specific model alone will be used for a specific problem. The counselor can **integrate** different perspectives to optimize the effectiveness of the counseling process.

- The following sections that relate to **personal sin** (cf. 3.4.1; 2.2) and **REBT** (cf. 4.5.3) both concern behavioral change through changing irrational and unbiblical beliefs.

With regard to REBT, behavior is not based exclusively on mental activities. The influence of habits, emotions, and hormones cannot be ignored.

- **Theophostic ministry** (cf. 3.4.2) and **psychoanalysis** (cf. 4.5.1.10) both explore and address negative past childhood events that cause unpleasant feelings, emotional hurts, and/or maladaptive behavior in adults. Both approaches emphasize healing at the depth of the individual's being.
- **Person-centered therapy** (cf. 4.5.5) will not be used as a therapeutic method, but important principles derived from this model is necessary to implement throughout all counseling activities. The emphasis person-centered therapy places on the quality of the relationship between the counselor and counselee is not something to be overlooked. The Christian counselor should be an empathetic listener accepting the counselee with genuine unconditional positive regard and understanding. Although the Christian counselor warmly accepts the counselee as a person in a non-judgmental way, his unbiblical behavior and/or beliefs are not taken lightly or accepted unconditionally.

The focus on change that works from within, as opposed to the manipulation of the environment, and the facilitation of change and growth are aspects that are in accordance with this proposed model of inner change. The view that the individual is responsible for his choices and that he has the capacity to change is acceptable to the Christian's view of change.

Although there are many assumptions that can be appreciated, all the humanistic assumptions must be disregarded.

Counseling must not be limited to one preconceived idea of change. Using principles of the **different approaches** can only contribute to a better understanding of the complexities of change. Within the parameters of a Biblical perspective and by "testing the spirits", each of the above psychological approaches has a useful contribution to make.

5.5.4.1 Regeneration

The first step in God's plan for change (put off the old man) is always for the person to be **regenerated** and justified (cf. 2.4.2, 2.4.3). Until the counselee is regenerated (complete change of direction – Ma. 7:13-14) by the Blood of the Lamb, there can be

no counseling, only evangelizing. Regeneration must not be regarded as the end of something; it is designed to initiate the process of sanctification (put on the new man, cf. 2.4.4) which is God's plan for change. Paul described the **beginning** of this process in **2 Corinthians 5:17** and referred to the **process** in **1 Thessalonians 4:1**. This kind of ongoing change (more and more) is to take place for the rest of the individual's life on earth. The purpose of change is to accomplish God's purpose – to bring glory to Him (cf. Ps. 19:1; Is. 43:7; 1 Co. 10:31).

5.5.4.2 When personal sin is the problem

Psychological problems can be the product of the **sinful** pursuit of life apart from God. Because of the Fall, man is sinful by nature (Ro. 5:12), and sins because he is a sinner (Ro. 5:12) (2.2.2). There are sins of **omission** or **commission** – thus being disobedient to God (1 Jn. 3:4). Responding sinfully is not always the problem, because in certain instances the individual is being sinned against (e.g. molestation, abuse or rape).

Romans 12, Galatians 5, Colossians 3, and Ephesians 4 pertain to aspects of the flesh and sinful habits. Sinful habits are mostly the result of learned behaviors of the old man (Je. 22:21). According to the passage in Jeremiah 13:23 it is difficult to change these habits. If the counselee is committed to change, he can rely on the work of the Holy Spirit in the process of change (cf. 3.11.1). The counselor can assist the counselee through the following steps:

- **Confrontation:** Jesus Christ set examples of confrontation in John 3 (Nicodemus), John 4:16-18 (Samaritan woman), John 9 (confronted the blind man after he healed him), and Luke 24:13-35 (the two on the way to Emmaus). Although His confrontation was firm, it stimulated the process of change in their thinking and behavior.

When the problem is the direct result of sin, the pastoral counselor will confront the counselee, pointing out sinful attitudes, behaviors, or inconsistencies of the old man that need to be put off and encourage him to replace those behaviors or attitudes with Biblical ones.

- **Teaching:** Confrontation usually includes teaching. An example is Jesus Christ on the road to Emmaus (Lu. 24:13-35) where He *asked* them questions and *listened* as they spoke. He then *confronted* the two travelers with their failure to understand the Scriptures, and began to *teach* them, explaining aspects from the Bible that concerned their problem.

Teaching must endeavor to bring across Biblical truth into the value system, expectations, thoughts, emotional assumptions, and words the counselee tells himself (self-talk). Relevant Bible passages can be shared with the counselee for a better understanding of his situation and healing process.

- **Confession:** Confession is agreeing with God concerning a specific sin the counselee is convicted of. As the counselee understands and acknowledges that a specific act and/or ungodly belief in his life is sinful and that it grieves God, he should confess (1 Jn. 1:9) it as sin with an attitude of sincere repentance.
- **Repentance:** This is a step towards change (on the inside, changing the mind) and lasting transformation. This requires turning away from sin and turning to God, experiencing His forgiveness. Repentance is experiencing sorrow and the changing of an attitude or behavior after the realization of its sinful nature that dishonors God (2 Co. 7:9-10).
- **Forgiveness:** Confession does not *make* the counselee forgiven, he *has* forgiveness because Christ died to pay for his sin and it allows for the counselee to enjoy fellowship with God. Because God forgives and forgets (He. 10:17), the counselee must accept his forgiveness.
- **Responsibility:** The counselee must face the effects of sin and take responsibility for it. Taking responsibility involves breaking sinful habits and patterns, replacing the sinful behavior with Biblical responses, by the power of the Holy Spirit.

5.5.4.3 Cognitive restructuring

If the counselee's problem is the result of wrong/negative cognitions, he needs **cognitive restructuring**. If this is the case, the counselor can make use of rational emotive-behavior therapy (REBT) (cf. 4.5.3). This strong cognitive and emotive approach endeavors to ascertain the role of cognitions and behavior in the development and maintenance of emotional problems. Beliefs as mental habits can be influenced in the same way behavior habits can be changed. REBT enables the counselor to detect and examine the practical emotional impact of irrational and/or unbiblical beliefs. Most of the unbiblical beliefs are rooted in deception. Painful emotions, such as fear, anger, and tension are often the product of believing Satan's lies and deception. As the counselee understands that his unbiblical beliefs are rooted in deception, he can start to identify them and to use Scriptural references to dispute these lies.

5.5.4.4 Psychoanalysis (cf. 4.5.1.10)

The process of **psychoanalysis** consists of the exploration of mental causes of problems. Often negative thoughts and beliefs that cause current unpleasant emotions and maladaptive behavior in the life of the adult were acquired in negative or traumatic childhood experiences. Psychoanalysis is applicable for restructuring the basic personality by assisting the counselee to "re-live" certain painful childhood experiences and then to work through them. By making the unconscious conscious, the counselee can thus work at changing his present thoughts, attitudes, and/or behavior. The counselee's ego can also be strengthened to facilitate a greater capacity for the management of the demands of the instinctual urges within the constraints of reality.

The psychoanalytic therapist will endeavor to expand the self-awareness of the individual. In contrast to this practice, the Biblical counselor will focus the counselee's attention on Jesus Christ in him, the hope of glory (Col. 1:27). Specific psychoanalytic techniques could be used successfully for specific problems (e.g., reliving a traumatic childhood experience and then working it through). It should, however, not be the *only* helping technique the Biblical counselor will revert to. The

counselor should always keep in mind that Freud had a humanistic view of the individual.

5.5.4.5 Theophostic ministry (cf. 3.4.2)

Theophostic ministry is a God-directed process by means of which the emotionally hurting counselee can experience healing. Theophostic regards the emotional pain a person experiences as a consequence of believing lies that are rooted in his memory state. The counselee with emotional hurt can experience healing as truth (revealed to him by the Holy Spirit) replaces memory lies. Emotional woundedness comes from *believing lies* associated with past painful experiences.

Theophostic ministry is not a method to be used with all counselees. It is a healing process for the hurting, emotionally wounded person (especially for individuals who were physically and emotionally abused, neglected and/or rejected). Jesus Christ is regarded as the only One to set the captives free and binding up the broken hearted (Is. 61:1; Lk. 4:18).

The counselee cannot believe that the past determines the present. Although the counselee with devastating early life experiences struggles to overcome his hardship, he can survive, endure and overcome these hardships to live a good life. Although the counselee's life may have been influenced and impacted in some way by previous negative or traumatic events, it is not always determined by these past events. This is not only relevant for Theophostic ministry, but also for psychoanalysis. God can heal all wounds and provide the counselee with the means to change.

5.5.5 ESTABLISHING GOALS AND OBJECTIVES AND GIVING HOMEWORK ASSIGNMENTS

The counselee is required to indicate what his expectations are and what he hopes for during the counseling process.

Together the counselor and the counselee can formulate an **objective** and stipulate the specific **goals** to reach the desired objective for change. It is important to establish an immediate, significant, and easily reachable goal, to be reached before the next appointment. Especially in instances of depression, and feelings of despair, this can give the counselee hope and a sense of achievement.

Homework assignments form a very important part of achieving goals: it gives the counselee the responsibility to participate actively in the counseling process, and it challenges him to react to the Word of God (practice for godliness, 1 Ti. 4:7). Through homework assignments the counselee can make a commitment that will give him opportunity to live it, making concrete changes in his life. As he does this over time, new habit patterns will form, and old sinful ones will disappear. Homework assignments and goals enable the counselor and the counselee to evaluate progress. The counselee must understand that he should do his homework assignments before coming to the next counseling session.

Homework should be assigned weekly to meet specific goals and to address current difficulties and needs. The counselor uses a **weekly counseling record**, given in **Table 4**, with an explanation of the categories on page 210.

Table 4

WEEKLY COUNSELING RECORD

NAME: **DATE:**

SESSION NO.

EVALUATION OF PREVIOUS HOMEWORK

AGENDA

..... +

 +

 +

DRIFT OF THE SESSION

EMOTIONS

..... +

 +

 +
 +
 +
 +
 +
 +

**IRRATIONAL
UNBIBLICAL
BELIEFS**

**WHAT DO YOU BELIEVE THE HOLY SPIRIT HAS REVEALED
TO YOU?**

.....
 +

 +

 +

 +

HOMEWORK

(Adapted from Adams (1973:444.)

Explanation of the different categories of the **weekly counseling record**:

- **Evaluation of the previous homework:** As the counselor evaluates and discusses the homework assignments, he does not only check the counselee's commitment to work at changing, but also assesses his emotional and spiritual state. Certain matters may arise from the assignments and should then be attended to before progressing to the next issue.
- As the counseling session continues, the counselor can take notes under the heading **drift of the session**.
- Under the heading **agenda**, the counselor can make a check list of aspects that arise from the homework assignments that need to be addressed at a later stage.
- The heading '**homework**' is for writing down the following week's assignments.
- The category '**irrational and unbiblical beliefs**' is used to write down any negative beliefs that need to be addressed and replaced with Biblical beliefs.
- In the case of Theophostic ministry, prevalent emotions that need to be addressed come under the heading '**emotions**'.
- As the counselee experiences healing from the Lord Jesus Christ and gains a sense of receiving a vision, a Scripture, or has "truth spoken" into the hurting emotion, it is written down under the heading '**what did the Holy Spirit reveal to you?**'

Most often the counselee comes to counseling very despondent, negative, and usually with limited knowledge of the Bible and understanding of God's love for him. Therefore homework assignments can be used to bring the individual to the understanding of who Christ is, **who he is in Christ** (cf. 3.9.6), and what life is all about. If he can grasp his new identity in Christ it can have profound implications in his life. He must realize that who he is, is not determined by what he does, but it is because of the grace of God. By influencing the mind of the counselee concerning these aspects, he has the formulation necessary for any sustained change in his life style. A CD containing Scriptural promises and passages of who the individual is **in Christ** can be given to him to listen to in addition to his first homework assignment.

(Appendix F contains the Scripture verses that appear on the CD with the title "It is written"). Later, homework assignments will require the counselee to do his own study of relevant Scripture passages.

Homework assignments must be regarded as sustained daily practice and discipline to godliness (1 Ti. 4:7), to put off the old man with his ungodly beliefs and old habit patterns.

Although the aspects of renewing the mind and rehabilitation are discussed separately, in practice these processes do not take place in clear defined categories. To be able to put on the new man, the mind must first be renewed. To accomplish this, the practice of spiritual disciplines (cf. 3.11.3) must become part of daily living and a continued process towards change. Although an important aim of counseling is to influence the counselee's mind to the extent that his beliefs, thoughts, and behavior will change, neither the counselor nor the counselee can bring about change or spiritual growth. These practices are permanently linked to the work of the Holy Spirit, *the* Helper and *the* Counselor.

5.5.6 RENEWING THE MIND

(cf. 2.9.1.8; 2.9.2.4; 2.9.2.4; 3.9.5)

Sections 5.5.3-5.5.5 dealt with aspects of dehabituating the old man. According to Ephesians 4:22-24 (cf. Col. 3:8-10; Ro. 12:1-2), before the new man can be rehabilitated the mind must be renewed.

Renewing the mind is a lifelong process, encompassing diligent study of God's Word, trusting in the power of the Spirit of God to change the mind and produce a life that is fruitful to the Kingdom of God. The continued practice of spiritual disciplines is necessary to the renewing process.

As the counselee studies, memorizes and meditates on the truth of God's Word, he will replace ungodly beliefs and start to respond with Godly beliefs and thoughts, and ultimately Biblical behavior that are pleasing to God.

5.5.6.1 Storing God's Word in the mind

Memorizing Scripture should be a priority with the believer because he is frequently urged to meditate on the Word (De. 6:6-9; Pss. 1:2; 119:15). Memorizing is not an end in itself, it is rather a means to an end. The process of memorizing enables the Christian to become familiar with Scripture passages and narratives that he can identify with and apply in his own life. It is preferable to memorize whole sections of Scripture rather than isolated verses in order not to misinterpret the Bible. The counselee must understand and focus on the meaning and the personal relevance of passages, making sure it can be applied to the relevant life situation.

5.5.6.2 Whole-brain counseling (cf. 3.9.9)

To make pastoral counseling more effective in the transformation of the whole person, **right-brain** (intuitive, imaging, metaphoric) and **left-brain** methods (analytical, rational) should be used. Most counseling methods concentrate on left-brain methods, neglecting right-brain methods. The intellectual perception of reality of the left brain should be incorporated with the abstract experience of reality of the right brain.

It is through the right brain that the individual is able to enter into a personal relationship with the Lord Jesus Christ. Biblical narratives, metaphors, and imagery work through the creative right-brain. Integrating right-brain and left-brain methods can be successful for growth and healing in the life of the counselee.

5.5.7 REHABITUATE THE NEW MAN (cf. 2.9.2.3; 3.9.4; Eph. 4:24; Col. 3:10)

The sections 5.5.7 to 5.5.11, on the positive side of the schematic representation of the proposed counseling model, represent the **process of rehabilitation**.

The "new self" is a reality for every individual born of the Spirit of God. Through faith in Jesus Christ the counselee is able to put on the new self and bear the image of

God. God requires change and though it is hard, through Christ it is possible to achieve it. The counselee can be encouraged according to Philippians 2:13, because it assures him that it is God who works in him to do His good pleasure.

The counselee has now identified and dehabituated sinful habits, irrational and unbiblical beliefs and behavior of the old man. Through the work of the Spirit of God, he has renewed his mind. He must now start the process of rehabilitating his thoughts, emotions and behavior. If the counselee can take time to learn and then grasp who he is in Christ and what it means to be a child of the living God, it will make an incredible difference in his life when faced with adverse circumstances.

The following are important aspects in the **process of rehabilitation**:

- Only through diligent **Bible study** can the counselee become capable of affirming Biblical truths, allowing the acquired truth to lodge in the inner man. The Holy Spirit can only quicken the Biblical truths already in the inner man to change beliefs, thoughts, emotions and behavior. David explained the importance and power of applying the Word of God (cf. Pss. 119:11; 92-93, 105).
- Next, **Biblical alternatives** must be found for the old practices. Together with the counselee, the counselor must translate the principles of the Scripture into concrete application to specific life situations. There is a proper Biblical practice/habit/belief to replace every improper thought or action.
- Rehabilitation requires **discipline** and is a daily, conscious truth-applying effort that can reverse years of habitual wrong thinking and doing. To continually affirm God's truth to life situations is of great spiritual value because it will gradually produce Biblical beliefs, which will result in Biblical responses. Luke 9:23 instructs the Christian to deny his old desires (behavior, thoughts and habits) and to take up his cross daily. The believer is to identify with Christ every day until one by one each of the old habitual ways are replaced by new Biblical practices.

The process of having the truth **modeled** and **taught to** the counselee, **affirmed in** him, and **applied by** him over time, will enable him to increasingly experience freedom in different areas of his life.

In addition to the specific aspects the counselee needs to put on, he can also be instructed to study the following aspects that need to be **put on**:

- The **armor of God** (Ep. 6:13-17): A study, concerning the armor of God (cf. Appendix H) can be given to the counselee to study as a homework assignment. He could be encouraged to "put on the armor of God" every day.
- When the counselee understands **who he is in Christ**, he has the formulation necessary for any sustained change in life (cf. 5.5.5, homework assignment with CD written out in Appendix F).
- A Biblical study of what to **put off** and what to **put on** (cf. Appendix G) can be given to the counselee.

5.5.8 EXPECT RESISTANCE

The counselor should warn the counselee to **expect resistance** (cognitive dissonance – conflict between beliefs and overt behavior) to change. The natural mind will clash with the truths of Scripture. In this spiritual battle the counselee must persevere and be patient (1 Pe. 5:8-10; 2 Co. 10:3-5). There are three deadly enemies the counselee should constantly take note of (cf. Ro. 7:23; Ga. 5:17): worldliness, the flesh and Satan.

Because of the influence of the old nature, the new self will continually **war against** the old self. Ungodly belief systems have been established over a period of many years and cannot be changed easily or instantaneously. The counselee must be prepared to defend his mind against the old thoughts, habits, and/or behavior. The desire to change, does not mean that the old ways will automatically stop to occur. Old habits, attitudes and thinking will resurface at times. The counselee must not get despondent when this happens, because it is not an indication that he is not making progress. He must be encouraged to keep on *dehabituating* and *rehabituating*. Every time he overcomes the old way, he is actually strengthening the new way. If, however he succumbs, he will weaken the new way. Stress the fact to the counselee that he must be diligent to change, diligent to think new thoughts, diligent to seek new ways, and diligent to apply himself to grow as a lifestyle. Change is a choice he must make and then be committed to pursue it.

5.5.9 THE PRACTICE OF SPIRITUAL DISCIPLINES

(cf. 3.11.3)

Spiritual disciplines have a central and essential role in the change process in this proposed Christ-centered model because they facilitate growth and maturity in Jesus Christ. **Spiritual disciplines** must be included in the counseling process because:

- The counselor needs to use the disciplines in his own life to **draw near** to God and in the process of his sanctification.
- The counselor should use spiritual disciplines in the **counseling process**, such as prayer and Scriptural teaching. The Holy Spirit can be asked through the disciplines for wisdom and to do in the sessions what the counselor cannot do on his own.
- The counselee must be encouraged to **engage in** spiritual disciplines in his own life. This will enable him to grow spiritually, drawing closer to God, independently from the counselor.
- Spiritual disciplines, especially prayer, are used for the **healing** of hurting and damaged memories (cf. 3.4.2).

Spiritual disciplines enable the counselor and the counselee to move beyond outward living and to live and move from their inner renewed being. The counselee should also be made aware of the importance of belonging to and being active in a **local church**.

5.5.10 BE A DOER OF THE WORD OF GOD

The counselee must not be a mere **hearer** of the Word. The counselor must earnestly encourage him to be an obedient and diligent **doer** of the Word of God. He should do something to confirm the Word he has been taught and is still learning (Ja. 1:22, 25; Jos. 1:8). He should aspire to reach the Biblical goals and objectives that were established at the onset of the counseling process.

5.5.11 TEST THE RESULTS OF RENEWING THE MIND AND REHABITUATION OF THE NEW MAN

In section 5.5.3 the counselor challenged the unbiblical beliefs and unbiblical behavior of the counselee. After the counselee has begun with the process of renewing the mind (cf. 5.5.6) and rehabilitating the new man after the image of God (cf. 5.5.7), the counselor and the counselee can now **test** and establish if relevant unbiblical beliefs/behavior have been relinquished. He must also ascertain whether appropriate Biblical beliefs/behavior have successfully been rehabilitated by **asking the following questions:**

- Are the new behavior/beliefs according to Biblical truths?
- Is it positive and goal orientated?
- Does it stimulate and reflect love towards God and others?

If the answers to these questions are affirmative, then the counselee has reached his goals. The counselor must encourage him to ask these three questions whenever he encounters problems. If the **answers are negative**, he should use the worksheet (cf. Table 3) to:

- Identify feelings, thoughts and unbiblical beliefs experienced during the past event (A);
- Identify the unbiblical behavior (cf. 5.5.1.2) that needs to be dehabituated;
- Find the relevant Scripture to replace the unbiblical belief (renewing the mind, cf. 5.5.6);
- Rehabilitate the appropriate Biblical behavior, beliefs or emotions (cf. 5.5.7);
- Regularly practice the spiritual disciplines as part of the sanctification process.

By encouraging the counselee to follow these five steps, he can **take responsibility** for his own spiritual, mental and physical well-being and wholeness.

If both the counselor and the counselee are satisfied that all the goals and objective have been accomplished, they can decide to terminate counseling.

The counselor should remind the counselee that, in his **Christian walk**, the whole process of Biblical change (sanctification) is not instantaneous, nor does it come

easily. It is a life long process that needs **commitment, obedience** and **diligence**. God commands His followers to be holy because He is holy (1 Pe. 1:16) and states in Hebrews 12:14 that without holiness no man shall see Him.

5.6. PRELIMINARY CONCLUSION TO CHAPTER 5

The central theoretical argument of this study holds that pastoral counseling portrays certain unique features that can be used to bring about inner change in the counselee, renewing the mind sufficiently to walk in holiness. The Biblical guidelines (chapter 2) and the contributions of psychology and neuro-psychology (chapter 4) to the issue of inner change have been integrated to propose a model that can be applied in pastoral counseling. Chapter 3 endeavored to highlight unique features of pastoral counseling with regard to inner change. In chapter 5 a counseling model for change has been proposed that can be applied in pastoral counseling.

CHAPTER 6

CONCLUSION

6.1 CONCLUSIONS FROM EACH CHAPTER

The **central theoretical argument** of this study is that pastoral counseling portrays certain unique features that can be used to bring about change in the core of the counselee's being, renewing the mind sufficiently to walk in holiness.

The **aim** of this study was to establish whether pastoral counseling can be used effectively to help the counselee in his conscious direction to walk in holiness.

The **objectives** of this study were to determine:

- What Scriptural perspectives exist on change;
- What other relevant disciplines contribute on the issue of change;
- To propose a model that can be applied in pastoral counseling.

These objectives were accomplished and the following **conclusions** were reached:

CHAPTER 2:

It is evident from this chapter that the Christian life is a life of continual change. In order to propose a pastoral counseling model for change, it is important to have a Biblical understanding of anthropology and man's standing before God. Different terminology used in the Bible concerning man's being can be of assistance to better understand the many aspects of man. The concepts of systematic theology (conversion, regeneration, justification, sanctification) clarify whether an act is a process, the work of God or God enabling man.

The Scriptures in the New Testament relating to change that were expounded in this chapter included Ephesians 4:22-24, Colossians 3:8-10, and Romans 12:1-2. These Scriptures admonish the believer to put off the old man, not to be conformed to this

world, to renew the mind and to put on the new man. It is evident from this that although the believer is set free from the law of sin and death through the atoning work of Jesus Christ, certain sinful behavior, habits, attitudes, and thoughts will not be given up easily and will continue to plague him. The believer should consciously endeavor to put off these sinful acts of the old man.

The admonition to renew the mind indicates that the believer must first have his mindset changed in accordance to Biblical perspectives before any significant and lasting behavior change can take place. It does not entail mere thinking, but rather thinking in a Biblical way about life, understanding and applying Christian doctrines (cf. 2.2–2.4). It can be said that Biblical thinking is the prerequisite for Biblical behavior.

After renewing the mind the process of change also requires the believer to put on the righteous habits and behavior of the new life in Christ Jesus that is in accordance with the teachings of His Word. The Holy Spirit will guide and enable the child of God to accomplish the necessary change in his life.

Biblical guidelines on change offer an important frame of reference for the pastoral counselor when considering lasting and effective Biblical inner change in the life of the counselee. This chapter has established that Scriptural perspectives on change do exist, as were explicated in Ephesians 4:22-24, Colossians 3:8-10 and Romans 12:1-2.

CHAPTER 3:

This chapter looked into the **uniqueness of Biblical counseling** and the pastoral counselor. It explored the different perspectives in Biblical counseling. Knowledge of different worldviews, postmodernism, the role of Biblical/unbiblical beliefs, and an understanding of the brain-mind issue will all contribute to the effort to propose a model that can be applied in pastoral counseling. Because pastoral counseling is concerned with inner change an exposition of perspectives regarding inner change from a Scriptural perspective and Biblical inner change in the life of the child of God rendered important information. The process of **inner change** explored aspects

such as the Holy Spirit and change, Christian spirituality and the importance of the practice of spiritual disciplines.

The essence of this chapter is the important fact that the Christian life is not static: it is a life of change therefore the believer cannot continue in everyday life with his old ways of life. Because of inner renewal he should be leading a new life. Change is of the essence to the process of sanctification, entailing putting off sinful ways of life, renewing the mind, and putting on godly ones. This is a difficult process because it is not easy to say "no" to the self (put off) and "yes" to Jesus Christ (put on). The Christian must live a life consistent with that to which God has called him and that reflects a life modeled by Jesus Christ. He must become in his day-by-day living what he already is in Christ.

CHAPTER 4:

This **meta-theoretical perspective** considered the contributions of **other disciplines** such as psychology and neuro-psychology to the issue of **inner change** in the life of the counselee.

The mind-body problem is not only concerned with states of consciousness on the one hand and states of behavior on the other, but also with the interaction between thoughts, feelings, and the organ responsible for their expression – the brain. Different philosophers and psychologists pursue divergent views on the nature of the mind and its relation to the body. Regardless their different points of view, most psychologists and counselors are in agreement that the mind is important because it represents that which needs to be changed. Other aspects of the mind to consider in the process of change are emotions, memories, the conscious and the unconscious. It has been indicated that habits are capable of initiating and guiding behavior and should also be taken into account to facilitate change in the life of the counselee.

The section on modes of therapy, explains that the common goal of all psychotherapies is to change undesirable cognitions, affect, and behavior of the counselee through methods of learning. "Change needs change" and psychotherapy is only the beginning of and a preparation for the process of change.

Personality is concerned with the total functioning of the individual and needs to be understood in order to help the counselee make changes. There are a myriad different perspectives and theories on human personality and how change can be brought about. These diversities and lack of consensus could be because of the uniqueness and complexity of the human being. Because of this distinctiveness of each individual with his unique circumstances, counselors and psychologists should not limit their views on human nature and change to a single preconceived idea. What works for a specific individual in a specific circumstance, might not work for another in a different circumstance. For one counselee change might involve changing bad habits or distorted thoughts (cognitive therapy); and another might need to handle childhood trauma, in which case taking the psychoanalytic route would be more effective. The psychotherapist should consider *the* most appropriate perspective to bring about the necessary change for the counselee in order for him to grow and live a meaningful life. The discussed therapies included the psychoanalytic, cognitive-behavior, and person-centered approaches.

The integration of psychology and theology were expounded. Secular and Christian psychologists alike mostly agree on the basics of psychology, namely brain structure, physiology of the brain, or visual perception. But when it concerns more complex aspects such as human nature, motivation, personality, psychopathology, and psychotherapy there seems to be a greater degree of disagreement. Among others psychology is concerned with the biological basis of depression, the effects of emotional and physical abuse, stress, the developmental stages of life with its distinctive crises, and the development of personality. Among the main themes taught in the Bible are God the Father, Jesus Christ His Son, the Holy Spirit, total depravation, salvation for the sinner, God's amazing grace, sanctification, love, and the fruit of the Spirit. In most circumstances these spiritual issues are not addressed by the secular psychologist. When these two aspects are taken into consideration, it is clear that the two disciplines can only complement each other, each contributing to a better understanding of the complexities of human nature.

An exposition of the research project for this study indicated that a Biblical approach and an integration of a secular and Biblical counseling approach can make positive contributions to bring about change in the counselee.

Taking this **meta-theoretical perspective on change** into consideration, it is evident that **other disciplines** such as psychology and neuro-psychology **make a contribution to the issue of change**.

CHAPTER 5:

The Biblical guidelines (chapter 2) and the contributions of psychology and neuro-psychology (chapter 4) to the issue of **inner change** have been utilized in a hermeneutical interaction to formulate a **model of change** that has been **proposed for pastoral counseling**.

6.2 FINAL CONCLUSION

For the pastoral counselor change entails spiritual direction and Scriptural perspectives which require the counselee to change his inner man and grow into the likeness of Jesus Christ. To ignore sin will limit the counselor's effectiveness in facilitating lasting change in the life of the counselee. Although the believer has a new identity in Christ, he still suffers from the effect of sin. Most often the believer has not been instructed about changing the irrational and unbiblical beliefs, behavior and habits of the old man, bringing it into his new life. The pastoral counselor then needs to teach the counselee that God has made provision for him to change. Principles of lasting Biblical change can be found in Ephesians 4:22-24, Colossians 3:8-10, and Romans 12:1-2.

Paul challenges the believer to put off the old man in every area of his life. Unless the old patterns are replaced with new ones, the counselee can revert to sinful habits and unbiblical beliefs and behavior. To complete the process of inner change, rehabilitation must be preceded by renewing the mind. The counselee must be "reprogrammed" through the Word of God by the power of the Holy Spirit. This Biblical teaching is a process of sanctification throughout the Christian's life on earth.

After the exhortation of the apostle Paul not to be conformed to this world, but to be transformed by the renewing of his mind (Ro.12:1-2), Paul ultimately exhorts the child of God to put on the Lord Jesus Christ (Ro. 13:14).

The conclusion can thus be made that **pastoral counseling does portray certain unique features that can be used effectively to bring about change in the core of the counselee's being, renewing the mind sufficiently to walk in holiness.**

6.3 PROPOSED RELEVANT AREAS OF RESEARCH

The following relevant areas could not be researched within the scope of this study, but would shed invaluable light on the topic if researched in more detail at a later stage:

- ✓ A theological-pastoral evaluation of Theophostic ministry;
- ✓ The healing of damaged memories;
- ✓ The mind as it pertains to Christian spirituality.

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APPENDIX A: Explanatory Letter to pastoral counselors

118 Wilcocks Road,
Bayswater,
BLOEMFONTEIN
9301.

RE: RESEARCH ON COUNSLING METHODS FOR PhD STUDENT
YVONNE CAMPBELL-LANE

Dear Counselor,

I am currently a student at the Potchefstroom University in Pastorate. The title of my thesis is "Inner change – a pastoral-theological study". I need to do some research on counseling methods and would very much appreciate it if you could assist me in completing this task.

I need a minimum of 5 counselees who would be willing to complete the counselee's questionnaire. This will be done anonymous, only with a case number allocated to him or her. Confidentiality will be maintained.

What I would require of you is the following:

1. The first questionnaire must be completed once by you, the counselor to indicate what counseling method you use;
2. The second questionnaire must be completed by each of 5 of your counselees, after the final counseling session or after your decision to terminate counseling;
3. The last questionnaire must again be completed by you, the counselor, for each of the 5 relevant counselees, indicating what you perceived as being the decisive factor that brought healing and/or change in the life of the counselee;
4. When you have 5 completed questionnaires I would appreciate a phone call, indicating that it is ready for collection;

Thanking you for your assistance, Yvonne Campbell-Lane (Cell. No. 082 829 7482).

APPENDIX B: First questionnaire to be completed by Pastoral Counselor

CHURCH DENOMINATION:

DO YOU THINK THE BIBLE IS SUFFICIENT FOR COUNSELING?
.....

WHAT APPROACHES OR METHODS BESIDES THE BIBLE, DO YOU USE?
.....
.....

WOULD YOU RATE YOUR COUNSELING AS DIRECTIVE OR NON-DIRECTIVE?
.....

DO YOU GIVE HOMEWORK ASSIGNMENTS?

WHAT METHOD (MODEL) DO YOU USE?
.....
.....
.....

HOW DID YOU COME TO USE THIS PARTICULAR METHOD:
.....
.....
.....

ANY OTHER COMMENTS REGARDING YOUR COUNSELING?
.....
.....
.....

SIGNED: DATE:

**APPENDIX C: Second questionnaire to be completed by
Pastoral counselor**

NAME OF COUNSELOR:

CASE NUMBER:

COUNSELOR: ACCORDING TO YOUR OPINION, WHAT WAS THE DECISIVE FACTOR THAT
HELPED THE COUNSELEE WITH HIS/HER PROBLEM?

.....

.....

.....

.....

.....

.....

.....

SIGNED: DATE:

APPENDIX D: Questionnaire to be completed by Counselee

- ◆ THIS QUESTIONNAIRE IS COMPLETELY ANONYMOUS;
- ◆ THE EFFECTIVENESS OF THE COUNSELING METHOD WILL BE EXAMINED;
- ◆ YOUR PARTICIPATION IS COMPLETELY VOLUNTARY.

CASE NUMBER:

NAME OF COUNSELOR:

CHURCH DENOMINATION:

SEX: AGE:

WHAT IS YOUR CURRENT OCCUPATION?

HOW MANY COUNSELING SESSIONS HAVE YOU HAD?

OVER WHAT PERIOD OF TIME?

WAS YOUR PROBLEM THE RESULT OF A CHILDHOOD TRAUMA?

EXPLAIN BRIEFLY

.....

.....

WAS YOUR PROBLEM THE RESULT OF SOMETHING THAT HAPPENED RECENTLY?

.....

.....

EXPLAIN BRIEFLY

.....

.....

WAS YOUR PROBLEM SOLVED?

WHAT, DURING YOUR COUNSELING SESSIONS, HELPED YOU SOLVE YOUR

PROBLEMS (e.g. method, scripture, tasks, approach, love, empathy of the counselor
etc?)

.....

.....

.....

.....

.....

.....

WHAT INNER AND OUTER CHANGE DO YOU THINK HAVE OCCURRED?

.....

.....

.....

.....

.....

CAN YOU EXPLAIN WHY YOU THINK THIS INNER CHANGE TOOK PLACE?

.....

.....

.....

.....

.....

Thank you very much for sharing this information. It will be used confidentially.

PLEASE RETURN THIS QUESTIONNAIRE TO YOUR COUNSELOR.

Yvonne Campbell-Lane, Cell No. 0828297482.

APPENDIX E: Questionnaire for personal information of counselee

DATE:

SURNAME:

FULL NAME:

DATE OF BIRTH:

QUALIFICATION AND OCCUPATION:

.....

ADDRESS:

.....

..... POSTAL CODE:

TELEPHONE (HOME): WORK:

CELLPHONE:

CHURCH DENOMINATION:

INVOLVEMENT: not active / active sometimes / active / very active

ARE YOU BORN AGAIN? DATE:

HEALTH: very bad / bad / so-so / very good

ARE YOU CURRENTLY USING MEDICATION? NAME THEM:

.....

.....

MARITAL STATUS:

WEDDING DATE:

NAME OF SPOUSE:

OCCUPATION:

IF DIVORCED, NAME OF EX-SPOUSE:

OCCUPATION:

HOW LONG WERE YOU MARRIED?

HOW LONG HAVE YOU BEEN DIVORCED?

EXPLAIN BRIEFLY THE REASON FOR YOUR DIVORCE:

.....

HOW WOULD YOU DESCRIBE YOUR RELATIONSHIP WITH YOUR EX-SPOUSE:

.....

.....

HAVE YOU EVER BEEN FOR COUNSELING/PSYCHOTHERAPY?

IF SO, EXPLAIN:

.....

.....

IF YOUR CHILDREN ARE INVOLVED, NAME THEM:

NAME: AGE:

NAME: AGE:

NAME: AGE:

NAME: AGE:

HOW MANY BROTHERS DO YOU HAVE?

HOW MANY SISTERS DO YOU HAVE?

WHERE DOES IT PLACE YOU?

IS YOUR FATHER STILL ALIVE?

IS YOUR MOTHER STILL ALIVE?

ARE YOUR PARENTS STILL MARRIED?

IF NOT, IS YOUR FATHER MARRIED AGAIN?

IF NOT, IS YOUR MOTHER MARRIED AGAIN?

WHICH WORDS WOULD YOU USE TO DESCRIBE YOUR FATHER?

.....

.....

.....

HOW WOULD YOU DESCRIBE YOUR RELATIONSHIP WITH YOUR FATHER?

.....
.....

DESCRIBE YOUR RELATIONSHIP WITH YOUR MOTHER:

.....
.....

HOW WOULD YOU DESCRIBE YOUR CHILDHOOD?

.....
.....

WHICH WORDS WOULD YOU USE TO DESCRIBE GOD?

.....
.....

HOW WOULD YOU DESCRIBE YOUR RELATIONSHIP WITH GOD?

.....
.....

WHAT DO YOU EXPECT FROM THE COUNSELOR AND THE COUNSELING?

.....
.....
.....

IN ONE OR TWO SENTENCES EXPLAIN YOUR PROBLEM:

.....
.....

WHAT LEAD UP TO THE PROBLEM (ANY INCIDENT OR TRAUMA)?

.....
.....
.....

EXPLAIN YOUR PROBLEM IN DETAIL:

.....
.....
.....

APPENDIX F: A STUDY OF WHAT TO PUT OFF AND WHAT TO PUT ON

Put Off	Topic	Put On
Ephesians 4:22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.	Old Life	Romans 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.
2 Timothy 3:14-17 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.	Neglect of Bible Study	Psalms 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.
Luke 18:1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint.	Prayerlessness	Matthew 26:41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
Proverbs 16:5 Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.	Pride	James 4:10 Humble yourselves in the sight of the Lord, and he shall lift you up.
Mark 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.	Unforgiving	Colossians 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.
1 Corinthians 10:24 Let no man seek his own, but every man another's wealth.	Selfishness	Philippians 2:3-4 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.
Proverbs 20:4 The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing.	Laziness	Proverbs 6:6-11 Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man.
1 Peter 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings.	Hypocrisy	1 Thessalonians 2:3 For our exhortation was not of deceit, nor of uncleanness, nor in guile.

1 Peter 2:1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings.	Hypocrisy	1 Thessalonians 2:3 For our exhortation was not of deceit, nor of uncleanness, nor in guile.
Luke 16:12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?	Irresponsibility	Luke 16:10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
Proverbs 10:5 He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.	Procrastination	Colossians 3:23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men.
Proverbs 27:1 Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.	Boasting	Philippians 2:3 Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.
1 Samuel 15:23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.	Stubbornness	Romans 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.
Numbers 14:9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.	Rebellion	Hebrews 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.
1 Samuel 12:15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.	Disobedience	Deuteronomy 11:27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day.
Hebrews 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.	Discontent	1 Tim.6:8 And having food and raiment let us be therewith content.
Philippians 2:14 Do all things without murmurings and disputings.	Murmurings	Hebrews 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.
Proverbs 13:10 Only by pride cometh contention: but with the well advised is wisdom.	Strife	Ephesians 4:1-3 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another on love; Endeavouring to keep the unity of the Spirit in the bond of peace.

Proverbs 24:29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.	Retaliation	Romans 12:19-20 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
Proverbs 25:28 He that hath no rule over his own spirit is like a city that is broken down, and without walls.	Temper	Proverbs 16:32 He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.
Proverbs 29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression.	Anger	Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.
James 1:19-20 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God.	Wrath	Proverbs 15:1 A soft answer turneth away wrath: but grievous words stir up anger.
Psalms 101:3 I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.	Hatred	Psalms 119:163 I hate and abhor lying: but thy law do I love.
Exodus 20:13 Thou shalt not kill.	Murder	Romans 13:10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
1 Timothy 5:13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.	Gossip	Ephesians 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
James 4:11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.	Evil Speaking	Colossians 4:6 Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.
Galatians 5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.	Critical spirit	Ephesians 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.
Ephesians 4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.	Lying	Zechariah 8:16 These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates.
Proverbs 4:24 Put away from thee a froward mouth, and perverse lips put far from thee.	Profanity	Ephesians 4:29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
Matthew 12:36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.	Idle Words	Proverbs 21:23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

Matthew 15:19-20 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man.	Evil Thoughts	Philippians 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.
Deuteronomy 5:7-9 Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.	Idolatry	Exodus 20:3 Thou shalt have no other gods before me.
Revelation 2:4 Nevertheless I have somewhat against thee, because thou hast left thy first love.	Left your first love	Revelation 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.
Hebrews 3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.	Unbelief	Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
Psalms 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.	Wrong Friends	Proverbs 13:20 He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.
1 Timothy 6:9-10 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.	Love of Money	Matthew 6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
1 Thessalonians 4:7 For God hath not called us unto uncleanness, but unto holiness.	Moral Impurity	1 Thessalonians 4:4 That every one of you should know how to possess his vessel in sanctification and honor.
1 Corinthians 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.	Fornication	1 Thessalonians 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication.

1 Peter 2:11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.	Lust	Titus 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.
Leviticus 18:22 Thou shalt not lie with mankind, as with womankind: it is abomination.	Homo-sexuality	1 Thessalonians 4:4-5 That every one of you should know how to possess his vessel in sanctification and honor; Not in the lust of concupiscence, even as the Gentiles which know not God.
Matthew 5:27-28 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.	Adultery	Proverbs 5:14-19 I was almost in all evil in the midst of the congregation and assembly. Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.
Matthew 6:25-32 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.	Worry/Fear	1 Peter 5:7 Casting all your care upon him; for he careth for you.
Proverbs 25:19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.	Unfaithfulness	Luke 16:10-12 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

APPENDIX G: H: A study of the armor of God

Ephesians 6:10-18

10 Last of all I want to remind you that your strength must come from the Lord's mighty power within you. 11 Put on all of God's armor so that you will be able to stand safe against all strategies and tricks of Satan. 12 For we are not fighting against people made of flesh and blood, but against persons without bodies—the evil rulers of the unseen world, those mighty satanic beings and great evil princes of darkness who rule this world; and against huge numbers of wicked spirits in the spirit world. 13 So use every piece of God's armor to resist the enemy whenever he attacks, and when it is all over, you will still be standing up. 14 But to do this, you will need the strong belt of truth and the breastplate of God's approval. 15 Wear shoes that are able to speed you on as you preach the Good News of peace with God. 16 In every battle you will need faith as your shield to stop the fiery arrows aimed at you by Satan. 17 And you will need the helmet of salvation and the sword of the Spirit—which is the Word of God. 18 Pray all the time. Ask God for anything in line with the Holy Spirit's wishes. Plead with him, reminding him of your needs, and keep praying earnestly for all Christians everywhere.

<u>PIECE OF ARMOR</u>	<u>USE</u>	<u>APPLICATION</u>
Belt	Truth	Satan fights with lies and sometimes his lies lie sound like truth; but only believers have God's truth, which can defeat Satan's lies.
Breastplate	Righteousness	Satan often attacks our hearts – the seat of our emotions, self-worth and trust. God's righteousness is the breastplate that protects our hearts and ensures His approval. He approves of us because He loves us and sent His Son to die for us.
Foot gear	Readiness to spread the Good News	Satan wants us to think that telling others the Good News is a worthless and hopeless task - the size of the task is too big and the negative responses are too much to handle. But the foot-gear God gives us is the motivation to continue to proclaim the true peace that is available in God – news every one needs to hear.

Shield	Faith	What we see are Satan's attacks in the form of of insults, setbacks and temptations. But the shield of faith protects us from Satan's flaming arrows. With God's perspective we can see beyond our circumstances and know that ultimate victory is ours.
Helmet	Salvation	Satan wants to make us doubt God, Jesus and our salvation. The helmet protects our minds from doubting God's saving work for us.
Sword	The Spirit, the Word of God	The sword is the only weapon of offence in this list of armor. There are times when we need to take the offensive against Satan. When we are tempted, we need to trust in the truth of God's Word.

Commentary taken from the Life Application Bible (1991:2142).

APPENDIX H: It is written

DEUTERONOMY 6:4-9

HEAR, O ISRAEL: THE LORD OUR GOD *IS* ONE LORD: AND THOU SHALT LOVE THE LORD THY GOD WITH ALL THINE HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIGHT. AND THESE WORDS, WHICH I COMMAND THEE THIS DAY, SHALL BE IN THINE HEART: AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN, AND SHALT TALK OF THEM WHEN THOU SITTEST IN THINE HOUSE, AND WHEN THOU WALKEST BY THE WAY, AND WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP. AND THOU SHALT BIND THEM FOR A SIGN UPON THINE HAND, AND THEY SHALL BE AS FRONTLETS BETWEEN THINE EYES. AND THOU SHALT WRITE THEM UPON THE POSTS OF THY HOUSE, AND ON THY GATES.

WHO I AM IN CHRIST

I AM ...

"SAVED" FOR BY GRACE ARE YE SAVED THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD, EP. 2:8

"CRUCIFIED WITH CHRIST" NEVERTHELESS I LIVE: YET NOT I BUT CHRIST LIVETH IN ME, GA. 2:20

"FREE" FOR IF THE SON THEREFORE SHALL MAKE YOU FREE, YE SHALL BE FREE INDEED, JN. 8:36

"REDEEMED" FOR IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF SINS, ACCORDING TO THE RICHES OF HIS GRACE, EP. 1:7

"RIGHTEOUS" FOR HE HATH MADE HIM TO BE SIN FOR US, WHO KNEW NO SIN: THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM, 2 CO. 5:21

"DELIVERED FROM DARKNESS" FOR GOD HATH DELIVERED US FROM THE POWER OF DARKNESS, AND HATH TRANSLATED US INTO THE KINGDOM OF HIS DEAR SON, COL. 1:13

"FORGIVEN" FOR IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, EVEN THE FORGIVENESS OF SINS, COL 1:14

I AM ...

"NOT ALONE" FOR LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD,
MA. 28:20b

"CRAFTY" FOR SEE, I HAVE...FILLED HIM WITH THE SPIRIT OF GOD, WITH SKILL, ABILITY
AND KNOWLEDGE IN ALL KINDS OF CRAFTS – TO MAKE ARTISTIC DESIGNS FOR WORK IN
GOLD, SILVER AND BRONZE, TO CUT AND SET STONES, TO WORK IN WOOD, AND TO
ENGAGE IN ALL KINDS OF CRAFTSMANSHIP, EX. 31:2-5 NIV

"LOVED" FOR THE LORD HATH APPEARED OF OLD UNTO ME, SAYING, YEA, I HAVE LOVED
THEE WITH AN EVERLASTING LOVE: THEREFORE WITH LOVINGKINDNESS I HAVE DRAWN
THEE, JE. 31:3

"CONFIDENT" FOR IN THE FEAR OF THE LORD IS STRONG CONFIDENCE: AND HIS
CHILDREN SHALL HAVE A PLACE OF REFUGE, PR. 14:26

"WISE" FOR ...JESUS WHO OF GOD IS MADE UNTO US WISDOM, AND RIGHTEOUSNESS,
AND SANCTIFICATION, AND REDEMPTION, I CO. 1:30b

"LIGHT" FOR YE ARE THE LIGHT OF THE WORLD, MATT 5:14; ...BUT NOW ARE YE LIGHT
IN THE LORD: WALK AS CHILDREN OF LIGHT, EP. 5:8b

"SALT" FOR YE ARE THE SALT OF THE EARTH, MA. 5:13

"PARTAKER OF DIVINE NATURE" WHEREBY ARE GIVEN UNTO US EXCEEDING GREAT
AND PRECIOUS PROMISES: THAT BY THESE YE MIGHT BE PARTAKERS OF THE DIVINE
NATURE, HAVING ESCAPED THE CORRUPTION THAT IS IN THE WORLD THROUGH LUST, 2
PE. 1:4

"CALLED BY GOD" FOR WHO HAS SAVED US, AND CALLED US WITH AN HOLY CALLING,
NOT ACCORDING TO OUR WORKS, BUT ACCORDING TO HIS OWN PURPOSE AND GRACE
WHICH WAS GIVEN US IN CHRIST JESUS BEFORE THE WORLD BEGAN, 2 TI. 1:9

"CHOSEN" FOR ACCORDINGLY AS HE HATH CHOSEN US IN HIM BEFORE THE
FOUNDATION OF THE WORLD, THAT WE SHOULD BE HOLY AND WITHOUT BLAME BEFORE
HIM IN LOVE, EP. 1:4

I AM ...

"BLESSED" FOR BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST, WHO HATH BLESSED US WITH ALL SPIRITUAL BLESSINGS IN HEAVENLY PLACES IN CHRIST, EP. 1:3

"AN AMBASSADOR" FOR NOW THEN WE ARE AMBASSADORS FOR CHRIST, AS THOUGH GOD DID BESEECH YOU BY US: WE PRAY YOU IN CHRIST'S STEAD, BE YE RECONCILED TO GOD, 2 CO. 5:20

"CREATED IN CHRIST" FOR I AM HIS WORKMANSHIP, CREATED IN CHRIST JESUS UNTO GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM, EP. 2:10

"THE APPLE OF HIS EYE" FOR HE KEPT HIM AS THE APPLE OF HIS EYE, DE. 32:10

"HEALED" FOR ...BY WHOSE STRIPES YE WERE HEALED, I PE. 2:24b

"CHANGED INTO HIS IMAGE" BUT WE ALL, WITH OPEN FACE BEHOLDING AS INTO A GLASS THE GLORY OF THE LORD, ARE CHANGED INTO THE SAME IMAGE FROM GLORY TO GLORY, EVEN AS BY THE SPIRIT OF THE LORD, 2 CO. 3:18

"RISEN WITH CHRIST" FOR BURIED WITH HIM IN BAPTISM, WHEREIN ALSO YE ARE RISEN WITH HIM THROUGH THE FAITH OF THE OPERATION OF GOD, WHO HATH RAISED HIM FROM THE DEAD, COL. 2:12

"SEATED IN HEAVENLY PLACES" AND HATH RAISED US UP TOGETHER, AND MADE US TO SIT TOGETHER IN HEAVENLY PLACES IN CHRIST JESUS, EP. 2:6

"A CONQUEROR" NAY, IN ALL THESE THINGS WE ARE MORE THAN CONQUERORS THROUGH HIM THAT LOVED US, RO. 8:37

"FREE FROM THE LAW OF SIN AND DEATH" FOR THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS HATH MADE ME FREE FROM THE LAW OF SIN AND DEATH, RO. 8:2

I AM ...

"NOT UNDER CONDEMNATION" THERE IS THEREFORE NOW NO CONDEMNATION TO THEM WHICH ARE IN CHRIST JESUS, WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT, RO. 8:1

"A CHOSEN GENERATION, ROYAL PRIESTHOOD" BUT YE ARE A CHOSEN GENERATION, A ROYAL PRIESTHOOD, AN HOLY NATION, A PECULIAR PEOPLE; THAT YE SHOULD SHOW FORTH THE PRAISES OF HIM WHO HATH CALLED YOU OUT OF DARKNESS INTO HIS MARVELLOUS LIGHT, I PE. 2:9

"AN HEIR" AND IF CHILDREN, THEN HEIRS; HEIRS OF GOD, AND JOINT-HEIR WITH CHRIST, RO. 8:17

"CALLED" FOR ...I HAVE CALLED THEE BY THY NAME; THOU ART MINE, IS. 43:1b

"PRECIOUS" SINCE THOU WAST PRECIOUS IN MY SIGHT, THOU HAST BEEN HONORABLE, AND I HAVE LOVED THEE..., IS. 43:4a

"AN OVERCOMER" FOR WHATSOEVER IS BORN OF GOD, OVERCOMETH THE WORLD: AND THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH, I JN. 5:4b; BECAUSE NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGEMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD, IS. 54:17

"AS JESUS" ...BECAUSE AS HE IS, SO ARE WE IN THIS WORLD, I JN. 4:17

"A FRIEND OF GOD" ...BUT I HAVE CALLED YOU FRIENDS: FOR ALL THINGS THAT I HAVE HEARD OF MY FATHER, I HAVE MADE KNOWN UNTO YOU, JN. 15:15b

"A TEMPLE" FOR KNOW YE NOT THAT YE ARE THE TEMPLE OF GOD, AND THAT THE SPIRIT OF GOD DWELLETH IN YOU? I CO. 3:16a

"A NEW CREATURE" THEREFOR IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE: OLD THINGS ARE PASSED AWAY: BEHOLD, ALL THINGS ARE BECOME NEW, 2 CO. 5:17

I AM ...

"THE BODY OF CHRIST" NOW YE ARE THE BODY OF CHRIST, AND MEMBERS IN PARTICULAR, I CO. 12:27

"BOUGHT" FOR YE ARE BOUGHT WITH A PRICE: THEREFORE GLORIFY GOD IN YOUR BODY, AND IN YOUR SPIRIT, WHICH ARE GOD'S, I CO. 6:20

"A HOLY PARTAKER OF A HEAVENLY CALLING" WHEREFORE HOLY BRETHERN, PARTAKERS OF THE HEAVENLY CALLING, CONSIDER THE APOSTLE AND HIGH PRIEST OF OUR PROFESSION, CHRIST JESUS, HE. 3:1

"LIVING STONE" YE ALSO AS LIVING STONES, ARE BUILT UP A SPIRITUAL HOUSE, AN HOLY PRIESTHOOD, TO OFFER UP SPIRITUAL SACRIFICES, ACCEPTABLE TO GOD BY JESUS CHRIST, 1 PE. 2:5

"A CHILD OF GOD" BEHOLD WHAT MANNER OF LOVE THE FATHER HATH BESTOWED UPON US, THAT WE SHOULD BE CALLED THE SONS OF GOD: THEREFORE THE WORLD KNOWETH US NOT, BECAUSE IT KNEW HIM NOT. BELOVED NOW ARE WE THE SONS OF GOD, AND IT DOTH NOT YET APPEAR WHAT WE SHALL BE: BUT WE KNOW THAT, WHEN HE SHALL APPEAR, WE SHALL BE LIKE HIM AS HE IS, I JN. 3:1-2; BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME, JN. 1:12; FOR YE ARE ALL THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS, GA. 3:26

"RAISED UP" AND HATH RAISED US UP TOGETHER, AND MADE US SIT TOGETHER IN HEAVENLY PLACES IN CHRIST JESUS, EP. 2:6

"THE HEAD" AND THE LORD SHALL MAKE THEE THE HEAD AND NOT THE TAIL; AND THOU SHALT BE ABOVE ONLY AND NOT BENEATH, DE. 28:13

"COMPLETE" AND YE ARE COMPLETE IN HIM, WHICH IS THE HEAD OF ALL PRINCIPALITY AND POWER, COL. 2:10

"COMPETENT" FOR I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENS ME, PH. 4:13

I AM ...

"NEAR" BUT NOW IN CHRIST JESUS YE WHO SOMETIMES WERE FAR OFF ARE MADE NIGH BY THE BLOOD OF CHRIST, EP. 2:13

"GOING TO LIVE FOREVER" AND THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON, 1 JN. 5:11

"STABLISHED AND ANOINTED" NOW HE WHICH STABLISHETH US WITH YOU IN CHRIST, AND HATH ANOINTED US, *IS* GOD, 2 CO. 1:21

"PERSUADED THAT" NEITHER DEATH, NOR LIFE, NOR ANGELS, NOR PRINCIPALITIES, NOR POWERS, NOR THINGS PRESENT, NOR THINGS TO COME, NOR HEIGHT, NOR DEPTH, NOR ANY OTHER CREATURE, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD, WHICH IS IN CHRIST JESUS OUR LORD, RO. 8:38, 39

"SEALED" IN WHOM YE ALSO *TRUSTED*, AFTER THAT YE HEARD THE WORD OF TRUTH, THE GOSPEL OF YOUR SALVATION: IN WHOM ALSO AFTER THAT YE BELIEVED, YE WERE SEALED WITH THAT HOLY SPIRIT OF PROMISE, EP. 1:13

"GLAD" FOR THE RIGHTEOUS SHALL BE GLAD IN THE LORD, AND SHALL TRUST IN HIM; AND ALL THE UPRIGHT IN HEART SHALL GLORY, PS. 64:10

"VICTORIOUS" FOR THANKS *BE* TO GOD, WHICH GIVETH US THE VICTORY THROUGH OUR LORD JESUS CHRIST, 1 CO. 15:57

"NOT UNDER CONDEMNATION" FOR THERE IS THEREFORE NOW NO CONDEMNATION TO THEM WHICH ARE IN CHRIST JESUS, WHO WALK NOT AFTER THE FLESH, BUT AFTER THE SPIRIT, RO. 8:1