



Inner change in the *Corpus Paulinum*: pointers for pastoral counselling

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Abstract

Inner change in the *Corpus Paulinum*: pointers for pastoral counselling

The aim of this article is to establish what perspectives exist on inner change within the “Corpus Paulinum” and how it should be applied in pastoral counselling. The Scriptural guidelines of change that will be examined for the purposes of this article, are found in the following references: Ephesians 4:22-24, Colossians 3:8-10, and Romans 12:1-2. The work of the Holy Spirit as “Agent of change” will also be discussed and finally some pointers on inner change and the implications for pastoral counselling will be proposed.

Opsomming

Innerlike verandering in die *Corpus Paulinum*: merkers vir pastorale berading

Die doel van hierdie artikel is om vas te stel watter perspektiewe daar bestaan in die “Corpus Paulinum” ten opsigte van innerlike verandering en hoe dit toegepas kan word in pastorale berading. Die Skriftuurlike riglyne betreffend innerlike verandering wat vir die doeleindes van die artikel ondersoek is, word in die volgende gedeeltes gevind: Efesiërs 4:22-24, Kolossense 3:8-10, en Romeine 12:1-2. Die werk van die Heilige Gees as “Agent van verandering” sal ook bespreek word en ten slotte word sekere merkers rakende innerlike genesing en die belang daarvan vir pastorale berading voorgestel.

1. Introduction

The objective of this article is to investigate what perspectives exist on inner change in the *Corpus Paulinum* and what the consequences are for the pastoral practice. These perspectives, found in Ephesians 4:22-24, Colossians 3:8-10 and Romans 12:1-2 concerning *putting off* the old person, *putting on* the new person and *renewing the mind* as a way of bringing about inner change, will be taken into consideration. The work of the Holy Spirit as "Agent of renewal" will also be discussed. Finally, some pointers for pastoral counselling flowing from these Scriptural perspectives will be proposed.

2. The use of relevant Scriptures with regards to inner change

For the Christian, growth is the goal and change is the mode of life God intends for him/her. Romans 6:10-14 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. 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, 1999:39).

According to Hawkins (2001:30) 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 behavioural change. Romans 12:2 indicate that the Word must be firmly planted in the mind by the Holy Spirit. Only when the Holy Spirit redirects and renews the mind, the individual is truly transformed.

Because Paul fulfilled such a significant role in teaching the Christian in his new life, it is imperative to take note of what he wrote about change in his epistles. This will be done in the next section, after which Scriptural perspectives of Ephesians 4:17-25, Colos-

sians 3:8-10 and Romans 12:1-2 will be analysed to expand on inner change from the *old man* to the *new man in Christ*.

3. The significance of the apostle Paul and his epistles

Apart from the Lord Jesus Christ, Paul is *the* most significant figure in the development of early Christianity (Watson, 2000). For Paul, according to Cousar (1996:112), Christ was not only a means for salvation for himself and the gentiles, but also the beginning and the end in everything. His understanding of the humanity of Christ paved the way for his understanding of what humanity could and should be like.

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 (Rom. 6:3). By participating in the death of Jesus Christ, the believer also participates in his resurrection and receives new life (Rom. 6:3; Ropp, 1997).

According to Mileant (2001:1, 13) the fourteen epistles of Paul 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 (Rom. 3:28; 10:4). This realisation will stimulate the believer towards righteous living. Lotter (2005:488) also points out how important the description of the work of the Holy Spirit is with regards to change in the *Corpus Paulinum*.

4. Paul's instructions on Christian living and inner change

Paul's instructions on Christian living and inner change in particular, will be discussed in the subsections below as indicated in Ephesians 4:22-24, Colossians 3:8-10 and Romans 12:1-2.

4.1 Scriptural perspective of change in Ephesians 4:22-24

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 their lives worthy of the calling to which God had called them. According to Hyde (1992:406) the application of Ephesians 4:17-24 to the life of the believer confronts him with his own ignorance and *hardness of heart*.

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 (Eph. 4:24), and on the other hand is the manner of the imperative, which seems to make the first categorical redemptive pronouncement conditional (Eph. 4:21 ff.; Col. 3:9 ff.). 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.

4.1.1 The worthy walk (Eph. 4:17)

According to Roark (1996:32), Paul expounds on the implications of his exalted view of the church in practical terms of a *worthy walk* (Eph. 4:1), referring in the modern sense to *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.

4.1.2 Walk differently (Eph. 4:17)

Ephesians 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 (Eph. 4-6) to *walk worthily of the calling*. This *walk* should be appropriate to the plan of the believer's new life in Christ.

According to Kitchen (1994:83), the *walk* of the gentiles endure lives characterised by futile thinking, darkened understandings, separation from God, ignorance, the hardening of their hearts, lack of spiritual sensitivity, sensuality, and unrestrained impurity (Eph. 4:17-19). This is the antithesis of the *worthy walk* (Eph. 4:1) of those who are called to faith in Christ. The writer of Ephesians exhorts those who are *alienated* to renew their minds and change their conduct.

4.1.3 Imagery of change

MacDonald (2000:305) explains that *garment imagery* is used quite often in the Pauline corpus and is of prime importance. The act of "clothing" in the Old Testament is explained by O'Brien (1999:327)

as being clothed with moral and religious qualities, examples being: *strength* (Isiah. 51:9; 52:1), *righteousness* (Ps. 132:9; Job 29:14), *majesty* (Ps. 93:1), *honour* (Ps. 104:1) and *salvation* (2 Chron. 6:41).

In this article reference to the phrase *old man*, is not necessarily biased or gender un-sensitive, it merely refers to the standard phrase of an ungodly and un-regenerated person, who has not experienced nor live the new life of a believer (cf. Eph. 4:17 ff.) or as it is captioned in the NIV: living as children of light. Stott (1998:42) shows how the *difference* in lifestyle, to be expected of the readers, is expressed in the image of the act of changing clothes and 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, Eph. 4:22, 25), which belonged to the gentiles' former life (Eph. 2:11-22). This *old* manner of life is in the process of decay (Eph. 2:1-10). The second lifestyle is portrayed as *putting on the new* (like clean clothing; Eph. 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* (Eph. 4:23).

4.1.4 The state of the *old man*

For Bruce (1984:358) the old man is “the sum-total of former practices, propensities, and attitudes”, that must be bid a final farewell. Adams (1994:99) indicates that the lifestyle of the unbeliever is dark and corrupted (Col. 3:5-11). Schnackenburg (1991:192) sums up this lifestyle as *alienation*. Kitchen (1994:85) refers to the gentiles' living in *vanity of mind, or spirit*. The gentiles' darkened understanding fails to comprehend the truth and their state of alienation from *the life of God* is evidenced in their behaviour (Eph. 4:18). 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.

4.1.5 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 centre on three verbs, all in the aorist tense, meaning to *learn*, to *hear*, and to be *taught*: Ephesians 4:20 – *you learned about Christ*; Ephesians 4:21a – *you heard Him*; Ephesians 4:21b – *you were taught in Him*.

4.1.6 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 sets forth the kind of lifestyle expected of those who have *learnt about Christ*. He is the pattern of the new creation. 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 (Stott, 1999:174).

4.1.7 Renewing the mind

According to Vine (1996) *renewal* in Ephesians 4:23 is in the *spirit of the mind*, which is under the controlling power of the indwelling Holy Spirit, and directed towards God. For Roberts (1991:141) the real thrust that must be dealt with is in the innermost being, in the deepest part of the being. 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 Col. 3:18).

Gnilke *et al.* (1978:313) stress that the believer needs to become familiar with the Word of God, constantly living in a spiritual atmosphere. 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) contends that the Christian's *walk* depends on his mind, and his conduct depends on his outlook (Prov. 23:7). Because it is the believer's thoughts which governs his behaviour, Philippians 4:8 calls the believer to mental discipline, thus to be renewed in the spirit of the mind.

4.1.8 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* his new humanness.

5. The Scriptural perspective on change in Colossians 3:8-10

Pastoral counselling is primarily concerned with *change*. Both Colossians 3:8-10 and Ephesians 4:22-24 provide the counsellor and counsellee 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).

According to Bruce (1984:358) the epistle of Colossians 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*.

5.1 A semantic analysis of Colossians 3:8-10

According to Vine (1996) *renew* is 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 Strongs (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; 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.

5.2 Vices to be put off

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

The sins that are described in Colossians 3:8-9, according to Harris (2000), 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.

McGee (1997:188) shows how far-reaching it is when someone becomes a believer: "God," he writes, "transforms his values, attitudes, and behaviour so that we are able to glorify Him more and more."

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

It is not only imperative to *put off* in the changing process but also to *put on* certain graces. 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 behaviour, 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). Hess (1998) contends that putting off sins and putting on righteousness, prepares the individual for the great *putting on* at the resurrection (1 Col. 15:53-54).

5.4 Renewal knowledge

Zodhiates (1993) stresses that as the *renewed mind* of the new man is focused on the things above, the earth will lose its attraction and 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), *to renew (anakainoumenon)* is written in the present passive participle and indicates that renewal is continuous and that there is an outside force. Harris (2000) explains that the grace of God works upon the will and affections of the believer by renewing his understanding.

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 (Pett, 2000).

5.5 Paul's description of the new man in Christ

According to Gnille *et al.* (1978:149), the salvation that Christ brings does not come easy. 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. 3.9 ff.). 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. 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 (Gen. 1:26-27).

6. Scriptural perspective on change in Romans 12:1-2

The believer's life – his thinking, behaviour or attitude – is signified by change. 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 behaviour change.

Deffinbaugh (1998) writes that Romans 12:2 is an instruction that the Christian experience is the result of a transformed mind, a thought-process moulded by the Word and will of God. The word *mind* in Romans 12:2 refers to man in terms of “the inner direction of his thought and will and the orientation of his moral consciousness” (Campbell-Lane, 2003:73). To be spiritually dedicated does not only comprise of mental apprehension of doctrine (cf. Rom. 1-11) or disregarding the values of the world, but it is a lifelong process of change the believer must adhere to. Youngblood (1995) writes that the gospel presented by Paul is power – the *power of God to salvation for everyone* (Rom. 1:16). Both Jews and gentiles can come to God through the saving grace of God to everyone who accepts it in faith.

6.1 Exhortation to practical living

According to Hiebert (1994:309, 312) the first eleven chapters of Romans are doctrinal in nature. 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. Hiebert states that 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. Romans 12:1-2 is a call for an act of presentation and the resultant duty of transformation.

6.2 An appeal for presentation

Kruger (2000:216) explains that according to Romans 12:1-2 Paul appeals to the believer 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. Mounce (1995:231) explains that 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. 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*. Paul's exhortation encompasses an initial commitment and subsequent follow-up. Deffinbaugh (1998) asserts that Romans 12:1 stresses a lifelong commitment and verse 2 emphasises the continuing obligation of the Christian in the service of worship to God.

6.3 The nature of the transformation

Mounce (1995:232) indicates that for the Christian to be *transformed* (Rom. 12:2), he/she should comply too the exhortation of Paul to *not conform any longer to the pattern of this world* (cf. 1 Peter 1:14). According to Stott (1994:322) the verb *conformed* is the first present active imperative that is expressed negatively. The change, which takes place in the believer's life envisaged in Romans 12:2, is fundamental transformation of character and conduct into the image of Christ and away from the standards of the world.

Hiebert (1994:321) maintains that the verb *transformed* denotes more inner, lasting and complete change than the preceding verb. According to Kruger (2000:217) this kind of change is not a superficial behaviour change, but should be a committed life of devotion to God with essential change that is revealed in a new life.

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. The present tense emphasised that this

transformation is not a single experience, but rather progressively realised. 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 (Rom. 12:2) warns the individual not to *conform to this world*, he recognises the power of social groups, cultural norms and traditions that can influence the patterns of individual behaviour. 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 changing process.

6.4 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 centre of consciousness, and is a renewal that eventually makes the whole life new. It is clear that people cannot properly renew their minds apart from God. He only asks them to be what they truly are: righteous (cf. Campbell-Lane & Lotter, 2005: 113).

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 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. Paul's exhortation to *renew the mind* indicates that it is necessary for the believer to change. He emphasises 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* (Kruger, 2000:217).

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

The overt behaviour of the child of God can only become Biblical behaviour 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.

7. The work of the Holy Spirit in change

Trites (1996:46) draws the attention to the prominent place of the Holy Spirit in the epistles of Paul. A very important role of the Holy Spirit is to empower the believer for life and service. The Holy Spirit is the explicit "Agent of renewal" (cf. Titus 3:5) and the sphere of the renewing work is in the believer's inner being, with the implication that the pattern, motivation and direction of thinking will be changed (O'Brien, 1999:329).

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. Ridderbos (1979:214) explains that Paul relates the new life of the believer to the death and resurrection of Christ. Campbell-Lane and Lotter (2005:493) indicate that "[t]he counsellee (*believer* – authors) can only change by the power of the Holy Spirit in him. Effort apart from the Holy Spirit cannot produce inner change, any apparent change will be superficial or temporary". Just as important as this truth is the relationship between the new life and the Holy Spirit. As the Spirit of God, He is the One who makes alive and gives eternal life (Rom. 8:11; Gal. 6:6). He is also the Spirit of regeneration, inner renewal, and sanctification (Tit. 3:5; Rom. 7:6). All the expressions of the new life can thus be accredited to the Holy Spirit. Lotter (2005:487) shows that the Holy Spirit is responsible for the confirming, anointing, sealing and change of the believer, but also for the fellowship between the believers and God (2 Cor. 13:14). The Holy Spirit is of course also the "down payment", or as Murphy-O'Connor (1991:24) calls it: "... the earnest of future fulfilment", indicating what lays ahead for the believer: the Holy Spirit will be given in full (cf. Lotter, 2005:498)

8. Pointers on inner change for pastoral counselling according to the *Corpus Paulinum*

Concluding from the above-mentioned discussion of the inner change according to the *Corpus Paulinum*, some pointers are proposed. These pointers are not necessarily extensive, but are suggestions that may be used in pastoral counselling when inner

change has to be dealt with, or explained to counselees. No outside change is possible without *inner change*, otherwise it is a “sugar-coated” behaviourism, with no depth.

- All inner change starts and is founded on the sacrificial and redeeming work of Jesus Christ on the cross.
- Inner change is initiated and continued by the confirming, applying and progressional activity of the Holy Spirit in the believer.
- Inner change is founded on the indicative of what *God* has done and the imperative indicates what the *believer* should do out of gratitude.
- Although inner change begins in the mind (Rom. 12:2), it spreads out to all areas of life and changes also everything on the outside of the believer.
- Believers should be encouraged consistently to live accordingly to this changed status.
- Inner change starts with the renewed mind of the believer and permeates from there to all spheres of his/her life.
- Inner change is portrayed in the cognitive, behavioural and volitional areas of the believer’s life.
- *Putting off* and *putting on* should be and become life-long “habits” of believers.
- Pastoral counselling is made possible and easier when inner change has taken place in people’s lives.
- Inner change that has been initiated and completed by the work of the Triune God, deals a death blow to any works-righteousness, but starts with the grace of God.

Pastoral counsellors can therefore be confident that the Holy Spirit does not only work in the believer with regards to inner change, but also in themselves, leading and guiding them in “all truth” to do the work God has called them to do.

9. Conclusion

In this article it was shown that the apostle Paul discussed change in the following parts in his writings: 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 behaviour, habits, attitudes, and thoughts will not be given up easily and will continue to plague him/her. The Holy Spirit is the Agent of change in the believer and therefore he/she should consciously and continuously work toward *putting off* these sinful acts of the sinful past.

The admonition to renew the mind indicates that the believer must first have his/her mindset changed in accordance to Scriptural perspectives before any significant and lasting behavioural change can take place. It does not entail mere thinking, but rather thinking in a Biblical way about life, understanding and start doing what God expects of believers.

After renewing the mind the process of change also requires the believer to *put on* the righteous habits and behaviour 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 believer to accomplish the necessary change in his/her life.

Scriptural guidelines on change offer an important frame of reference for the pastoral counsellor when considering lasting and effective inner change in the life of the counsellee. This article has established that Scriptural (Eph. 4:22-24; Col. 3:8-10; Rom. 12:1-2) perspectives on change do exist and also that it can and should be applied in the life of the believer. Finally, some pointers are given which may be used in the pastoral counselling relating to inner change.

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Key concepts:

Corpus Paulinum

inner change

pastoral counselling

Kernbegrippe:

Corpus Paulinum

innerlike verandering

pastorale berading