



Deciphering the Discipline of Clinical Psychology through the Eyes of Faith: An Integrational Approach

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ABSTRACT

Being a Christian and clinical psychologist our worldview must be determined by Scripture because all truth is God's truth. Our understanding of mental illness and disorder should also be based upon a biblical worldview. Our therapeutic practice will utilize Scripture to heal our clients for the glory of God. Psychology, then, in the Christian framework, is not an independent activity that operates apart from God; it is dependent upon God's mercy to illuminate human understanding on therapeutic intervention and research. Human spirituality is a source of great strength. Christians recognize that psychological observations illuminate our understanding of human cognition, emotionality and experience. The Bible gives some very specific instructions on how one might become more emotionally and spiritually healthy, psychology gives us insight into the emotional and mental dynamic of our experience and provides us with tools to enact the Bible's instructions. This article will therefore focus on Deciphering the Discipline of Clinical Psychology through the Eyes of Faith.

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Introduction

Sdorow, (1993) defines psychology as the science of human behavior and mental processes or the study of human behavior and mental processes. On the other hand Clinical psychology is the branch of psychology that specializes in research, assessment, diagnosis, evaluation, prevention and treatment of emotional and behavioral disorders (Vandenbos, 2007, p. 180). As Christian psychologists we are the instrument through whom the Holy Spirit may work to comfort, help, teach, convict or guide another human being and bring others to spiritual maturity.

Faith on the other hand according to Vandenbos (2007), is the unwavering loyalty, belief and trust. We grow in faith as we grow in our knowledge of God. We grow in faith by trusting in His faithfulness and not in ourselves. Henning, (2011) in his work of psychological development and meaningful faith says that "When outward strength is broken, faith rests on the promises. In the midst of sorrow, faith draws the sting out of trouble, and takes out the bitterness from affliction (Cecil, 1955)". Richard Cecil asserted that faith establishes a context through which we understand and deal with the troubling and traumatic situations that arise in the course of life's journey. Faith plays an important role in establishing a sense of meaning necessary for coping with life's stressors and traumas. This is especially true for many events that lie beyond our expectation and normal experiences.

Based on the two premises, psychology and faith have to find a common ground for a pietistic wholistic healing to take place. Integration, blending that brings the two, faith and clinical psychology into a whole, for a complete society (Harris, 2004). According to Johnson and Jones (2000), Søren Kierkegaard is Christian psychologist who used the word psychology to describe some of his works, and who wrote some profound psychological works.

Over the course of a decade, he brilliantly described the nature of personhood, sin, anxiety and despair, the unconscious, subjectivity, human and spiritual development from a deeply Christian perspective. Christians have been thinking and practicing psychology for centuries.

Believing that God had revealed the most important truths about human beings in the Bible, they learned there that God created the world and that human beings were specially created in his image. But they also learned that something was terribly wrong with human beings. They were sinners and needed to be rescued from their plight, for which they bore responsibility. Because humans were created in God's image, they were endowed with reason, so they could apprehend truth in the Bible and in the created order. In the Bible, they found God's norms for human beings and his design for the flourishing of human life through the salvation obtained through faith in Christ on the basis of his life, death and resurrection.

Reactions towards psychology and Christianity

Psychology and Christianity most of the time find themselves in a clash some have promoted psychology as a complete answer to the human condition and the key to living a better life. Some psychologists consider faith in God as an illusion created as a sort of coping mechanism. In reaction to these unbiblical ideas, some Christians discount all psychology. Some fear using a soft science to help people with emotional or psychological disturbances, believing psychology to be too subjective and that man's problems are better addressed spiritually.

Some Christians, especially those involved in biblical counseling, believe the Bible contains all that is necessary to overcome any issue, psychological or otherwise; psychology is unnecessary because the Bible alone is our life manual.

On the one hand, we have Christians believing that a person's struggles are primarily spiritual and that God alone can heal, and on the other hand, secular psychologists claiming biological or developmental disruptions that man can fix himself.

Integration of psychology and Christianity

In his work, Harris (2004) asks a very important question 'is integration really necessary?' Indeed in all ways, it is. And this is supported with the view that "all truth is God's truth" hence there is no need to integrate anything; one cannot integrate something that is already a whole or a unity! We feel this is the best way to take, so that faith should be the lens through which one should look at other sources of knowledge including psychology.

Many different models for the integration of psychology and theology /Bible have been proposed. Each model however approaches the integration process with different assumptions and goes about the process differently, naturally with different end results. In model one; psychology and theology reject each other, making integration impossible. In the second model, psychology and theology reconstruct each other, rejecting either the supernatural or the natural scientific in the process. In model three; psychology and theology see each other, consider the other legitimate, but relate to each other through transformation, correlation, or unification, depending on the model. As a clinical psychologist who is also a Christian one would apply the integration model in their practice: Thus tempering psychology with faith. The 'integrates' model can be summed up in the following way:

- a. There is no necessary dichotomy between the sacred and the secular. We can use the truths of psychology if they do not contradict Christian belief.
- b. Knowledge of human functioning can be gained from both science and scripture though by use of different methodologies.
- c. Psychology can have a part to play in showing us how our fallenness is expressed in thinking, relationships and behaviour. The basic assumption of the 'integration' model can be summed up in the statement 'All truth is God's truth' and this is a common justification for integration that one can give.

God as creator is the author of all truth in world and the unity of God means we would not expect to find contradiction in God: "... and this establishes a basic unity of all truth, whether found in scriptural revelation or scientific experimentation. Given this unity of truth, it is possible to integrate truth arrived at from different sources and with different methodologies." Reason, revelation and scientific method are all valid ways of searching for truth in the world God has created. Integration then becomes about discovering the already existing "fundamental unity of the world God created". Ultimately we should expect to find congruence and no conflict between all the sources of knowledge.

The above is especially true in the case of theology, whose epistemology is revelational, and psychology, whose epistemology is empirical. Entwistle states it well: "Where psychology and theology are concerned, this a matter of recognising that the two disciplines are allies simply by virtue of the fact that they derive from a common sovereign. God gave birth to the subject of psychology (human behaviour) when he created human beings. God granted us the foundations of theology when He gave us his word. Since both psychology and theology are his subjects, the book of his works and the book of his words respectively, they reflect larger truths that are held in his hand. While our perception of

those truths is imperfect, the truths themselves are ultimately unified.

Furthermore, Tarakeshwar, Stanton, and Pargament (2003) argued that religion should be fully integrated into psychological research since religious belief holds a large role in people's lives regardless of their culture. In addition, religion has been found to be a strong forecaster of important life areas and influences beliefs and religious practice. It also has cross-cultural influence (Tarakeshwar, 2003).

McCarron, (2004) came up with an interesting quote that says, "*Certainly the divine has a special nature, but it is not cut off from the rest of life. On the contrary, it should permeate the rest of life*" and finishes by saying that although psychology is not synonymous with theology, it also cannot be separated from it. This means that the clinical psychologists need to demonstrate a philosophy of life faithful to Christian conviction instead of seeing psychology separate from Christianity instead they must live it altogether.

Assumptions of Psychology

Psychology makes the following assumptions;

- That empiricism is the only valid means for arriving at scientific knowledge
- Free will v's determinism: Humans have free will; not all behavior is determined; Humanistic psychology begins with the existential assumptions that phenomenology is central and that people have free will. Personal agency is the humanistic term for the exercise of free will. Personal agency refers to the choices we make in life, the paths we go down and their consequences.
- Another further assumption is then added - people are basically good, and have an innate need to make themselves and the world better. The humanistic approach emphasizes the personal worth of the individual, the centrality of human values, and the creative, active nature of human beings
- All behavior is determined; Behaviorist perspective focuses on reinforcement of stimulus-response behavior and heavily dependent on animal research (operant conditioning) human behavior is determined by the environment and that the psychological control of human is the only hope for the immense problem facing humankind). Behaviorist also assert that we are not persons, minds or spiritual beings with minds and bodies we are merely brains in bodies the mind is merely electrical functioning.
- Psychodynamic approach assumes that unconscious irrational and instinctive forces determine human thought and behavior, it also places a much more responsibility on the therapist and that the client is a victim of early trauma who cannot rise above it on his own, the client is almost at the mercy of the therapist (Bob & passantino). Based on these assumptions then, one wonder *where the place of faith is within the realm of clinical psychology. However, what these assumptions do not seem to recognize is that the mind too is a creation of God and that emotions are as well within the bounds of faith.*

Role of faith in clinical psychology

Faith teaches us to focus on God in Christ instead of around the self with its feelings and desires. Thus faith enriches our lives with social support, meaning, ultimate acceptance, a focus beyond self and a hope filled enlarged perspective in this world full of despair/ frustrations/ disappointment and discouragements. Faith teaches us to make a searching criticism of psychological theories and psychotherapeutic activities. Faith plays an important role in establishing a sense of meaning necessary for coping with life's stressors and traumas.

It has also been argued that faith plays an important role in a psychologist's ability to use the information found in the code of ethics and psychological practices that are present every day, and this is based on the belief that people who possess strong faith are better able to understand the science of psychology because they can use the two together to come up with answers that are suited to each set of circumstances. A strong value and belief system can help a psychologist working as a professional in the field deal with situations where the traditional psychological theories aren't showing a definite answer.

Faith critiques the working of the various forces; personal, social, professional, political, cultural, and economic that creates and sustains such structures. Faith intends to exercise authority and oversight in the counseling field, both over the faith and practice of personal ministry, and over the institutional arrangements that deliver care. Faith has as much to say about normative institutional structures and professional roles as it does about theory of personality and counseling methodology. In Ephesians 3:14–5:2, the people of God are called to mobilize as a transformative countercultural community. When the church falls short of God's will, the solution is not to change the goal and take recourse in autonomous mental health professionalism. The church itself is called to counsel as an instrument of Christ's grace and wisdom.

Clinical Psychology through the Eye of Faith

Powlison, (2009) notes that as Christians we should look at clinical psychology through the lens of Scripture, when problems of person and situation are conceived in relation to God, the only sufficient and logical solution is Christ. Furthermore when confronted with information, we should bring on all sorts of information that need interpretation through faith's eyes: Many things whose epistemological status is the same as modern psychologies, with a well trained ability to think from faith's point of view (Heb. 5:14), we can learn from, and interact with, anything in the world. This brings a relief for psychologists as they interact with people with diverse issues, because looking at every aspect of the problems in relation to faith they can get the correct result.

Therefore, Psychology is a field of study that could actually lead to a deeper understanding of humanity and, God as Creator, Savior, and Healer (Garry, 1988). From our point of view as a Christian psychologist, Psychologists should use psychology as a tool, and not view it as absolute truth even as we help people who were created in the image of God. In the book of Hebrews a question is posed, 'Won't our lives and counseling be different if we believe God has spoken to the human race, created the universe through his son, provided forgiveness of sins and now holds everything together?' (Garry, 1988).

Blass (2013) says that Faith is a grace, a mystery, an act coming from God. But at the same time we are invited to be attentive to God's presence, to open ourselves to it, through prayer, through living the sacraments, through reflection and especially through love. As stated in the first letter of John: 'God is love and anyone who lives in love lives in God and God lives in him' (1 Jn 4:16).

From this scriptures psychologist are called upon to have faith, apply it in their daily life, live as an example and to act as stewards of Jesus Christ, this will help even as we counsel people by giving them hope. Through this, many people can come to know and believe in Christ. Myers (1996) says that faith is a source of action as demonstrated in many biblical examples of people being transformed by a reformed faith,

faith according to him follows and this is really true in the Christians life's where Christians take a step of faith in all their activities and services, Christians believe in God through Jesus Christ yet they have not seen him.

As Christian psychologists in our works of psychology we must articulate a Christian worldview with all of its accompanying challenges and changes, and to show how such Christian thinking is applicable across all areas of life (applicable to all spheres of life). Dockery (2013) says that at the heart of these challenges and changes we see that truth, morality, and interpretive frameworks are being ignored if not rejected. Such challenges are formidable indeed. For Christians to respond to these challenges, we must hear afresh the words of Jesus from what is called the great Commandment (Matt. 22:36–40). Here we are told to love God not only with our hearts and souls but also with our minds. Jesus' words refer to a wholehearted devotion to God with every aspect of our being, from whatever angle we choose to consider it emotionally, volitionally, or cognitively.

Stokley (2007) refers to Col. 2:8 which tells us not to build our lives around philosophies which are not centered on Christ. This means that at the center of our worldview should always be God and his perspectives on life. Psychology should always be looked at and examined through the lens of this Christian worldview. As psychologists, when our foundations and worldview are biblical, we will have right beliefs, which will produce right values, which like the obedience of faith will result in doing His words and works; we will be like good trees that are "planted by the streams of water, that yield its fruit in its seasons, and their leaves do not wither. Prov. 1:7 also tells us that the "fear of the Lord is the beginning of knowledge". This means that at the centre of our worldview should always be God and his perspectives on life.

In the book of Proverbs 11: 14 counseling is sanctioned and even advised in the Bible, it says, "in the multitude of counselors there is safety." Many of the theories that exist in psychology do not address the root issues in a man's heart-sin and our need for forgiveness and repentance (McCarron, 2004). We are called to be a light to him that is in the darkness, once a counselor can bring a person face to face with the Lord in all His glory, that person will be confronted with the sin in his own life as well. God should be the final standard and psychologists should realize that other psychological techniques in counseling should be used as complimentary to help people get out of their issues.

Psychology, then, in the Christian framework, is not an independent activity that operates apart from God; it is dependent upon God's mercy to illuminate human understanding and reveal things about human nature through human reflection, research, and creative insight (Johnson, 1997). According to Johnson the Christian psychologist submits to God's lordship in his or her thoughts and beliefs. The assumption that God's mind is the epistemological goal has value for four reasons; it directs people to God at the heart of their knowing, their knowledge of things is not done in a vacuum; it is relational, it gives individuals something to work towards by providing an ideal for human knowledge, people have limited access to information about what human nature should be like.

McCarron, (2004) writes that we have no excuse when the Lord has put psychology at our disposal.

It is laziness to avoid it altogether simply because it takes work to evaluate what aspects of psychology are useful and what are not. Psychology from this point is seen as one of the general revelation and He had a reason for making part of His

work so our role as Christian psychologists need to put more effort and time in order to come out with what pleases God.

Psychology expounds on those things to develop how we can apply them to people in a counseling setting. As we look through this discipline most of the foundational aspects of psychology are found in the Bible. However, it does not contain all the truth that is in the world, (McCarron, 2004), John 21:25 says that Jesus did more while He was on earth that was not recorded because books could not contain all of the information, therefore as we go through our work we must recognize that the Bible stands alone as God's only perfect guide to life.

According to Johnson (1997) empirical methods can reveal the consequences of certain conditions or behaviors, but they cannot clearly tell people how to evaluate those consequences and because God's mind includes what people should be, science and therapy should be informed by God's understanding of the human and not simply human nature as it is. Lastly the value of taking God's mind as one's knowledge ideal is that people need to know the significance of a thing and its relation to other things and to God ultimately, in addition to knowing the thing itself this means a wholistic view without breaking aspects or people into parts.

Furthermore, according to Scipione, Crab and Payne (1986) the bible should be the authoritative source of knowledge for psychology and counseling as in all other areas of life, Christians deny that any other source of knowledge is equally authoritative with the Bible for psychology and counseling. This means that the bible should be the basic principle hence should inform and give direction, not at any time should one counsel people with information that is not informed or spoken on in the bible this helps give a sense of accountability to the counselor who believes in God because it is not one's own knowledge but God's.

Together with that, Psychology is the study of man's thought, behavior, and emotions, and of how they interrelate (Sdorow, 1993) therefore counseling is the direct application of Biblical direction to man's thoughts, behavior, and emotions. From this explanation as a Christian psychologist, psychology cannot be separated from spirituality, from a Christian's perspective, man's thoughts, behavior, and emotions cannot be understood or directed righteously without Biblical knowledge. This is true because all behaviours that are addressed by psychologists are also addressed in the bible, so it's not that psychology is dealing with very unique behaviours or emotions that have never been mentioned in the bible, it also deals with the mind, body and soul!

Psychology as the subject matter of counseling is precisely the same as that of the Bible. Therefore, the Bible completely equips us with the theory and principles of counseling. According to our faith in Christ the Bible can never be inadequate for the theory and practice of counseling (Scipione, Crab, & Payne, 1986). The bible was written to the people just as counseling is meant for human beings; in this case the subject matter is the same hence the bible should inform the psychologist which theories they should apply.

From Johnson's, (1997) argument therefore for psychologist to leave God out of one's understanding of something is to miss what is most important:

This is especially relevant in psychology where the subject matter is so clearly and directly related to God. In this sense the psychologist should take principles and theories that are consistent with the biblical principles and reject those that are on the contrary.

The Bible is absolutely complete and dependable but it only means that psychological theories should not be thrown out altogether, they do hold value in the specific application of principles that are found in the Word of God, psychology provides years of experience and research that can be filtered through Scripture and applied in practice. What truth is found there at the end can and should be used, McCarron, (2004) the danger of this is how to know what is true.

To answer our, question theologians Fee and Stuart (1982) note that "Wisdom is the discipline of applying truth to one's life in the light of experience" applying psychological truth to the foundation of Biblical truth wisely meets the needs of man. So our mandate as a clinical psychologist should apply theories, principles or approaches learned as long as it is informed by faith.

According to Powlison, (2009) For example, Alfred Adler is a humanistic theorist, his theory is widely liked by most counselors because most of the concepts he brought up are easily understood and can be applied to diverse issues, from this theory Adler realized that love "social feeling" is better than hate, isolation, manipulation, and fear. Adler's relative goodness unwittingly points to something better, his best insights and most pressing concerns come within the fuller model of faith; God shouts clearly what others mumble.

Adler's relative goodness rebukes us who profess the faith and are ignorant about people, remote from human need, and slow when it comes to helping others, God uses Adler's example to reprove us so we would grow more faithful to faith. This is a good theory; despite the fact that he did not mention God directly in his theory the psychologist needs to seek God's guidance and wisdom to apply it appropriately.

In 1st Corinthians 9: 19-22, Paul talked about the importance of understanding the background of a person, his heritage, and how he thinks and this helped him reach that person for Christ in the most effective way. Cognitive therapy is especially beneficial in counseling a client with depression; it focuses on developing a detailed case conceptualization as a way to understand how clients view their world (Corey, 2001, p. 328). He goes on to say that it brings the client's personal experience back into the realm of legitimate scientific inquiry. It is obvious that the client's background and personal insight into his situation and feelings about it are taken into account likewise.

Cognitive therapy is useful in challenging a client's beliefs in order to change his behavior (Corey, 2001). This directly agrees with many passages of Scripture that address changing one's thinking about things in order to change mood and behavior. Philippians 4: 6-7 says that if a person is anxious he should respond instead by praying and changing his thought process to one of thanksgiving about the things that he is petitioning the Lord about, most of these theories though they do not have a direct link to Faith their concepts are a reflection, therefore psychologists should know that it's God who informs them. It does not matter which theory they use.

God created us in His own image and put in us creativity and knowledge which comes from his divine and general revelation therefore the Bible is God's revelation to man in written form, and is reliable as long as it is interpreted and applied properly.

God has also given man truth which is outside of, and consistent with, His written revelation. According to (McCarron, (2004), this truth is found through observing creation and through scientific experimentation.

It is through this general revelation that the social sciences have discovered truths about man which have enabled man to better understand himself and his relationships with others including God the creator. This brings the point that psychology is one of the general revelation and can still reveal God's truth.

According to determinism view, all events, physical or mental including human behavior result from specific efficient causal antecedents, such as biological structures or processes, environments conditions of past experience; determinism requires that both the past and the future are fixed. On the other hand free will implies that individuals can choose to act in some ways independent of antecedent events and conditions (Vandenbos, 2007). Jones and Butman (1991) discuss what "the Christian Scriptures assert about human beings" and mention that human beings have at least a degree of free will with the corresponding responsibility. This means that behaviorists reject any idea of God hence we are not responsible to him.

From this perspective on the free-will side, are those that believe that each individual is responsible for their choices, actions, and destiny and this can be reason to reject Christianity. After all, if a person has control over their actions and destiny, they do not need to lean on some religious system in order to be a moral person, and they certainly don't need a savior to redeem them. They are capable redeeming themselves, assuming they even believe they need redemption. If a person believes that they define their own destiny, and then they also define their own moral code, they can choose to set a goal for themselves that they need to work towards so as to achieve, or they can simply define how they are already living to be good enough. In this case then, they do not need the bible, faith or even God.

Catter and Narramore argues that the assumptions that the root cause of our problems are rooted in the past is an attempt to set people free of their inhibitions, turning them into impulsive, irresponsible sinners and gets rid of the concept of personal responsibility. This concept of personal responsibility is supported by the scripture Proverbs 23:7 says, "For as he thinketh in his heart, so is he." We are not doomed to be victims because of past experiences; we can be born again and become brand-new people through the power of Christ.

This means that Christians do not agree with the fact that in psychoanalysis, people look for avenues to shift their blame and forget that they have a role to play and choices to make. Finally Deuteronomy 30:19 says, "I call heaven and earth to record this day against you, that I have set before you, life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

As psychologists we might want to ask how much does past experience account for present behavior? Explaining the meaning of a psychological event can place strong emphasis on what a person has learned and how he or she was conditioned, or on a historical insight as an avenue to understanding the event. It seems to us that the Bible supports the present oriented view more than the past oriented one (Isa 1:18; Acts 17:30).

Grace can wipe out all the evil of the past and give the person a new beginning without the tendencies of the past, although the scars of past experiences may remain. God looks at the person as he is now, not as he was in the past (Acts 3:17-20; Rom 5:9; 1 Cor 12:27).

Although we have a past God, He wipes away that past "neither do I condemn you" go and sin no more" (John 8:11) this means that God is concerned with our future.

From the above assumptions, most psychological assumptions, religion is irrelevant, man can be equated to animals, the truth is relative or comes from evolution and spiritual dynamics are irrelevant, sin is a harmful concept, their goal revolves around self-satisfaction and ability to cope with life and finally any technique is applicable provided it works (eclecticism).

Scipione, Crab, and Payne (1986) denotes that scientific method is useful in carrying out the creation mandate of Genesis 1:28 to subdue and have dominion over creation. When the investigators have Biblical presuppositions and when the Bible does not directly give us the answers we seek; that the use of the scientific method is entirely controlled by the presuppositions of the investigators and therefore the results are a pronouncement of faith rather than of scientific fact; and that the faith nature of the results of scientific investigation is evidenced by the investigators' proselytizing intent, that is, their attempt to transform man into their idea of what man should be. For Christian therefore, scientific method can never be applied in psychology without it being thoroughly determined by the pre-suppositions of the investigators who is God.

Furthermore, carter and Narramore continue by saying that secular scientist who observe truth in creation do make important discoveries, such discoveries of truth, although not contained in the bible are still representative of the grace of God towards humanity. John Wesley also says that "all truth is Gods truth" it provides a basis for saying that learning the laws of human behavior, determined by psychology would be both useful and God given and can be used for the benefit of persons. This is very important because as other professional or scientists come up with new inventions they should not forget that all that can be traced to maker who is God and should not take credit to themselves.

Myers and Jeeves (2008) in their book *Psychology through the Eyes of Faith* titled. Old Testament messages include recognizing the place of humanity as the majestic summit of God's creative activity. The New Testament messages also convey a unity in the word *psyche*, a self, a person. In this sense according to my view Christianity teaches not the immortality of the soul but resurrection to eternal life as an embodied spirit. Both Christianity and psychology emphasizes the complexity of human nature, the need to understand and study it from many diverse aspects or perspectives, and the need to recognize that human nature is a unity.

Finally, Myers and Jeeves in their article "Evolutionary Psychology and Human Uniqueness", say that the study of animal behavior and cognition has a long history in psychology and poses no troubling issues for Christians... but a pale reminder of the infinite intelligence and love of God and acknowledging the long emergence of life on earth need not diminish by one iota our sense of awe at our own mysterious workings and spiritual significance, this passage reminds us that the fact that psychology uses animals to carry out their experiments it has nothing wrong or it causes no harm to Christianity.

As psychologists, we should acknowledge that without knowledge and acknowledging the existence of God in our work as we deal with people our efforts will be in vain, in addition as Christian psychologists,

God can give us wisdom to evaluate which theoretical models we can use for the glory of his work.

Conclusion

We agree with the statement that psychology needs to be examined through the eyes of the whole sweep of the Biblical narrative: Creation, the Fall, Redemption, the End. All of these can provide important correctives and insights to psychology. Doctrine was always meant to be intensely practical and have important implications for life and living. Weerstra, (1997) concludes that "questions of ultimate reality" which provide the most important answers to life, must be answered for Christians by God's revelation, i.e., by the Scriptures. We cannot leave secular humanistic systems and the currents of our times answer the great questions of life. God wants our lives to be thoroughly Christian, He wants our foundations to be based squarely on His words, because He knows that out of this fundamental reality, i.e., our worldview, flow all the issue of life.

Christians in psychology should do more than simply contribute to the field of psychology as it is them who have an obligation to God and his people to work towards a psychology that is thoroughly consistent with a Christian framework, regardless of its acceptability by secularists. This should be a real challenge to psychologists because there is so much that we need to do as we pursue this profession. In our daily living we need to take faith in Christ as a compass to direct and correct us so that we might be able to demonstrate in action faith in Jesus Christ. It takes discernment to know what things can be taken from psychology and used in practice; the bible says "Blessed is the man that walketh not in the counsel of the ungodly" (Psalm 1: 1). There are too many teachings in the world, and without the guidance of the Holy Spirit and the Word of God, the clinical psychologist should not be trusted when dealing with the nature of man, how he should live, and how he can change.

Finally, the responsibility of the clinical psychologist is to acquire a biblical view of the nature of human beings and how God intervenes to help people in trouble. Look at issues like personality, health, abnormality, and psychotherapy with the Christian presuppositions and God's total view of human beings. What students of psychology need to know is that faith and life should be part and parcel of life that should be seen or demonstrated in their daily living, it should not be looked at as an integral part where aspects of faith and life are seen as totally different.

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