

Autumn Nash

Dr Stephen Maret

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1. The experiences of the worshipers at Spirit Filled Church of Our Lord Jesus in Columbus, Ohio have left me with so many thoughts. I have seen so many different beliefs and perceptions of Christianity, the attacks of the devil, and human nature. I think from a psychological perspective, this was not the work of the devil, this was human nature just being ignorant and everyone going along with the leaders that were there that day- and this is often the flaw in society. We go along with the person in charge, the person with the most followers, or the person who tells us what we want to hear. So instead of using their brains to recognize the smell of carbon monoxide, they all began to pray. Yes, there are times where you pray and can feel the sickness of another, but I think for someone to not pause and walk around and make sure everything was okay just because they thought they were covered in the church was truly an act of ignorance and conformity. The church is still a normal building, there is no magic in it; the power of the Holy Spirit is just in the people. The theology in the church may help us understand if they have strong roots in deliverance and healing that they would think this was a normal occurrence, and the name hints that they are people after the work of the Holy Spirit who does in fact do crazy things, but that was not included in the article. I do not think that these factors explain away faith but instead help us understand its complexities. There is a wide variety of beliefs, theology and experiences amongst those who believe in Jesus, so I think this shows the beliefs of this place and they probably received a huge wake up call that night. As much as this

could have been an attack of the enemy that needed to be prayed through, they also should have treated it like their own home and checked all the appliances to ensure it was not another issue. I'm sure this caused a lot of gossip about Christians— some believers may say they did not pray enough and some believers probably thought they prayed too much; nonbelievers probably were gloating at how stupid religious people can be; and denominational affiliations probably wanted to revamp their beliefs, theology, and appliances to make sure they did not have something like this happen and they had an answer for those that would come asking questions in regards to this.

6. When the author quoted the pastor who defined psychology as “sinful human beings sinfully thinking about sinful human beings”, I understood where he was coming from because I have heard similar comments before, but I disagreed. I agree with “simple humans thinking about sinful human beings” because we're all sinful and psychology is trying to understand the human mind, thinking, perception, self-deception and so on. But “sinfully thinking” I do not agree with because I don't see psychology and studying humans as sinful. God has given us the ability to learn and create things, like we have new cures for diseases, new medicines, new ways to build houses more sustainably, new technology and so on. There is so much exploration and God placed that in the hearts of humans so why would we not try to explore the human mind. Obviously, we are not God and we will never have all the answers but to try to lend a helping hand to others to better understand themselves and grow is an amazing tool especially if Christian believers were the ones behind it and were able to provide this by integrating the gospel. It can abolish the validity of psychology as the pastor is insinuating that it's pointless for a sinner to judge a sinner. And it places constraints on psychology because it hints that humans don't have the capacity to judge other humans. But I think to react to such a critique in the way that the author suggested is the best. He explains the different ways that humans have learned

and explored things like plumbing or going into outer space and so on. God created the desire to search in the human hearts in hopes that we will find him and I believe that psychology is a great way for people to find God as they begin to search for the purpose of life or for ways to deal with the health of their souls.

7. The final section of the chapter, the author addresses integration. There are several ways that Christianity and psychology are disintegrated. First, there is often a stigma about psychology in terms of people needing therapy or medicine for mental health as some Christians have the belief that mental health is not real. Second, the church doesn't preach on mental health, and in many psychology settings, psychologists don't give advice on the Word of God. This has led them to be disintegrated and looked at as two different things in the church, in academics, and in society. Therefore people no longer think of the two as working together but as opposites. I do believe they can be reintegrated and that they should be. If God created humans and created us with minds, souls, emotions, and the ability to choose, he obviously has a purpose in all of this. And when sin entered the world, He created ways for us to fight back the temptations and the attacks of the enemy. I believe that in order for Christianity and psychology to be re-integrated, we first have to acknowledge the condition of our souls and that we do need Jesus before we can begin to work on the health of our souls. The Bible talks about how to pursue happiness and contentment and we see through the life of Paul, even though he was in prison, that he was still content because he was serving God, serving others, and serving the lost that did not know God yet. I think this is a powerful tool in reintegrating Christianity and psychology as people are looking to be healthy, as a Christian we should be finding ways for them to practice spiritual disciplines and also ways to remind them of their purpose and their mission and their gifts so that they can pursue that mission and feel fulfilled in serving God. And I think reintegrating Christianity and

psychology in the workplace would require accountability and a unified staff that shared similar theology therefore there was no false doctrine being brought into the psychology and into working with clients.

9. Defining Christian psychology is really difficult as they are often seen as opposing factors, not two things that work together, especially in our secular world. I think it is a useful term for Christian believers, but it is not a useful term for secular people looking for answers from a psychologist because they don't understand the Christian faith, therefore they will not relate or resonate with any Christian perspective. I do believe that Jesus uses the church to reach those who do not know God yet and this can be through psychology. There are more mental health issues since the COVID-19 pandemic and people are truly looking for hope at this time and it would be so powerful to see the church rise and be God's ambassadors in mental health. I think when I use the phrase Christian psychology I am referring to the gospel and the word of God as a lifeline and as a guide for all of the problems in life. Every answer is found in the Bible so I think Christian psychology would really be backed by the word of God and dealing with things from a Godly perspective, not from just solely a medical perspective. I think that the importance of the medical perspective is that theology can really vary from person to person so it is crucial that there is a scientific backing to the words of a psychologist, therapist, or counselor along with theology and spiritual formation to help a client but also see them as a sister or brother in Christ.