

INTEGRATION: ONE OF THE WAYS IN WHICH CHRISTIANS GROW SPIRITUALLY.

INTRODUCTION.

Growth is an inevitable will of God in the Christian life. Indeed, the Bible indicates that God understands and even deals with us according to our level of maturity. In his letter to the Corinthians, Paul writes *“when I was a child, I talked like a child, I thought like a child, I reasoned like a child”* (I Cor. 13:11). One does not feel guilty to think, feel, and act like a child when in fact he or she is still a child with many weaknesses. For Paul, God is *“faithful, He will not let us be tempted beyond what we can bear”* (I Cor. 10: 13). Lord Jesus Himself mentioned that *“from anyone who has been given much, much more will be asked”* (Luk. 12:48). In another words, Jesus wanted us to know that God is just; He will not treat all of us with principal of equality. However, while He is just and faithful, He is also the God of purpose. The author of the epistle to Hebrews strongly emphasized that *“spiritual growth”* is a must, and they were reminded that *“by this time, you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food. Anyone who lives on milk, being still an infant, is not acquainted with the teaching about righteousness”* (Heb. 5:13).

To every believer, St. Augustine said that God prepared four different kinds of grace: prevenient grace, cooperating grace, sufficient grace and efficient grace.¹ With prevenient grace, God Himself will initiate the first step of His saving grace, and that is also referred to us as *“a good work in us.”* Paul, also indicates that God *“will carry it on to completion until the day of Christ Jesus”* (Phil 1:6). Spiritual growth is indeed a must for every individual Christian, and for that purpose, God provides the Holy Spirit who dwells in us and works through us. He is the *Parakletos* because He is the Spirit who is willing to walk along with us in every step of life, and He will never take over our responsibility. On one hand, the Spirit *“will lead us into all truths.... He will teach us all things, and will remind us of everything”* (John 16:13, 14:26), and yet the Spirit wants us to take the increasingly adept in our responsiveness as the integral part of the process of our progressive sanctification. It is our responsibility, then, that we all have to grow spiritually to be more like Jesus Christ (Romans 8:29).

SPIRITUAL GROWTH: GOD’S GRACE AND HUMAN’S RESPONSE.

Spiritual growth, however, is never be a single occurrence in human life. It is an ongoing process² in which several different aspects of man’s psychology and *“God’s revealed truth,”* meet and interact through principles of association, disequilibrium and accommodation. Psychologically speaking, born again Christians should, in their awareness, learn to walk in Spirit, choose to renew their mind and then learn to be obedient to what they have learned from God’s word.³ While the growth itself comes by

¹ Alan F. Johnson & Robert E. Webber, *What Christians Believe*, Grand Rapids, Mich.: Zondervan, 1989, p.218.

² Apostle Paul said that *“not that I have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me....I do not consider myself yet to have taken hold of it. But one thing I do, forgetting what is behind and straining toward what is ahead. I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus* (Phil 3:12-14).

³ Gal 5:16, 25; Romans 12:1-2; II Timothy 2:15, 3:16-17.

grace, human spiritual and psychological responses amazingly can be part of that grace.⁴ It is indeed in the context of our total responsibility that, each of us has to know God personally and to know our own selves objectively. This is the basic essence of Christian life. No wonder in the first part of his Institutes, Calvin argued that “*without knowledge of self, there is no knowledge of God... without knowledge of God there is no knowledge of self.*”⁵ This mutual dependency, between “knowledge of God and knowledge of self,” actually is a basic premise of integration between theology and psychology.

When one is thinking about the purpose of integration, then he or she should understand that what a Christian needs for their life is not the theories of integration. While the theories of integration themselves provide extensive knowledge for cognitive thinking and understanding,⁶ Christians should be aware that what they need for their real and personal living is “*experientia*” or how do they experience the presence and power of “*the truth that set them free*” (John 8:32). For that reason, Les Parrott and Les Steele correctly said that what we need is to “*focus more clearly on the ways in which people actually practice integration...on how do individuals function as integrators.*”⁷ They argued that “*for too long the question has been how do we integrate theology and psychology. In other words, integration has been primarily a theoretical pursuit.*”⁸ Our primary need actually is not on theoretical pursuits.

“*Experientia*” or how do we experience theological truth in our psychological realities is related to the ways in which individuals construct their comprehension of self and faith. In order to understand the relationship between individuals’ faith and their psychological realities, James Fowler (1981, 1984)⁹ seeks to bring the insight of developmental psychology theory to bear on the ways people construct their world views or faith. Fowler utilizes both structural cognitive and psychosocial developmental theories in order to describe the ways people construct faith over the life cycle. He developed his theory under the influence of the work of Erik Erikson and Lawrence Kohlberg. While he is holding on the psychosocial insights of Erikson, Fowler’s theory is predominated by a structural-cognitive approach. He is most interested in how people structure their understanding of faith with less intention paid to the immeasurable content of their faith. This emphasis is what makes the theory useful for the purpose of

⁴ *His divine power has given us everything we need for life and godliness through our knowledge of Him who called us by His own glory and goodness. Through these He has given us His very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. For this very reason, make every effort to add to your faith goodness, and to goodness, knowledge, and to knowledge, self-control, and to self-control perseverance, and to perseverance, godliness, and to godliness brotherly kindness, and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins (I Pet 1:3-9). For it is by grace you have been saved, through faith (Eph. 2:8).*

⁵ John Calvin, “*Institutes of The Christian Religion.*” 1.1.1 and 1.1.2, Phil,: Westminster Press, 1960.

⁶ Evangelical theologians would agree that everything in the Word of God is truth, but not all truth is found in the Bible. Historically psychology as a social science has been seen as having an anti-biblical worldview and theorists such as Freud, Jung, Adler, Maslow and Albert Ellis were hostile to Christian faith, but their theories significantly improved our understanding of the human condition, emotion, motivation and behavior.

⁷ Les Parrott and Les Steele, “*Integrating Psychology and Theology at Undergraduate Colleges: A Developmental Perspective,*” *Journal of Psychology and Theology*, 1995, vol.23, no.4, p.261.

⁸ *ibid*

⁹ James Fowler, “*Stages of Faith: The Psychology of Human Development and The Quest for Meaning,*” New York: Harper & Row, 1981.

James Fowler, “*Becoming Adult, Becoming Christian,*” New York: Harper & Row, 1984.

this presentation in that we are focusing on how Christians experience as integrators more than what they think about integration.

Individuals construct their faith based on their psychological life structure. While the content of faith itself is immeasurable, individuals may observe their actual faith experiences in reality. One may claim and even demonstrate through their successful ministries that their faith is genuine, but this can occur even when their stage of faith is relatively low.¹⁰ The interaction between one's personal theology (what one thinks and says that he or she believes) and psychology (what is in reality his or her life structure) can be understood better through Fowler's stages of faith.¹¹ A brief description of these stages is in order:

Stage 0: Primal or Undifferentiated Faith.

Fowler calls this a pre-stage and locates it in pre-birth and infancy. This stage revolves around the infant's development of trust in the environment. Here, the earliest concept of God is forming. But while this stage is that of pre-birth and infancy, it is in reality can be the stage of many adults' spiritual life. They probably are loyal church service attendants, but they have no spiritual needs at all. They don't know their own motive and purpose for their presence in the service, since their mind is almost always focused on something different from spirituality. There is no integration between theology and psychology in this stage.

Stage 1: Intuitive- Projective Faith.

This stage includes the age of about four to seven. Children in this stage construct their understanding of faith in magical and fantasy filled ways. When this character presents in adult Christian life, their stage of faith manifests itself in intuitive and feeling oriented behavior. They claim that they like to attend church services, but their reasons are completely unspiritual. They probably like the service because of the church building atmosphere, the musicians, the social acceptance, and snacks provided after the service. In this stage, there is no real integration since theology and psychology meet or integrate only in one's subjective intuition or non-spiritual symbols.

Stage 2: Mythical-Literal Faith.

Children seven to eleven tend to think concretely. This leads to an expression of faith in very literalistic ways. So that when it presents in the adult life, then it will manifest itself in one's subjective literal needs fulfillment oriented. They will claim that they believe in God, but the reason is completely to fulfill their physical and emotional needs. Their prayers are centripetal oriented type of prayers. Mythically they believe that fasting is needed if they want to make God answer their prayers. A genuine integration is not occurring in this stage, since theology and psychology meet only in a mythical experience.

Stage 3: Synthetic-Conventional Faith.

With possible beginnings in the early adolescence this stage is one in which they begin to pull together various threads of a faith. They do so in conventional ways conforming to the majority. This stage of faith's characters will manifest in adult Christians in a new attitude "as if" they are genuine believers, since they can demonstrate their ability to adopt so many theological terms and synthesize them with their own self-identity. They will claim their belief in the apostle creeds and know how to say it

¹⁰ The letter to Ephesians in Revelation 2:1-7.

¹¹ Les Parrott and Les Steele, *ibid*, p.263.

correctly, but they themselves have never thought seriously about what that means. A genuine integration is not yet occurring in this stage, since theology and psychology meet in the moral-ethical realms only. Their need for a sense of belonging to a Christian community is stronger than their spiritual needs for God and spirituality.

Stage 4: Individuative-Reflective Faith.

Possibly in young adulthood, individuals begin to construct a faith that is uniquely their own. They are questioning the faith given and critically reflecting on their faith. This stage of faith's uniqueness, then will manifest itself in the Christian's life who take personally and seriously their faith in the Living God. They believe that God is the only living God who exists and has a plan and special purpose in their life. A genuine integration is occurring in this stage, since theology and psychology meet in one's personal experience with God. He or she will have a new self-awareness and self-discovery. While this stage provides Christians with new self-awareness and self-discovery, the individuals are still not able to invite the unknown. They are not ready for a paradoxical experience with God.

Stage 5: Conjunctive Faith.

Possibly by middle adulthood, individuals recognize the paradox of faith and begin to live comfortably with their faith and their "unanswered" questions. There is a rediscovery of the richness of symbol and mystery. When it presents in the Christian's life, then it will manifest itself in an openness to God's new illuminations. A genuine and rich integration is occurring since theology meet with psychology in an openness to new experiences with God. The individual is entering into the process of becoming a new and different person.

Stage 6: Universalizing Faith.

If this stage is to develop, it will not do so before middle-age. Persons of this stage are rare as they find themselves feeling at one with God. It is the peak of faith in which God's presence makes one's life completely changed. Apostle Paul mentioned about "a mysterious experience with the presence of Christ that he himself no longer lives, but Christ." (Gal 2:20). The peak of integration is in this stage, since theology and psychology meet "in a new life structure." Universalizing faith is a integrative condition in which one becomes an integrated self and a new creation, indeed, since the old self has gone, and the new has come (II Cor. 5:17).

SPIRITUAL GROWTH: THE ALREADY BUT NOT YET.

Spiritual growth is a result of integration between theology and psychology in the higher stages. Beginning with the Individuative-Reflective stage of faith and then above, Christians are ready to be in the process of real and genuine spiritual growth. Individuals in these stages are aware that psychologically speaking, their body and soul are always geared toward subjective fulfilling their physical and emotional needs. But, spiritually, they know what God wants from them, even they can feel the presence of an urge and drive to obedience, and that is behind the effort to integrate between "God's mysterious revealed truth"¹² and one's own life structure. That is, the integration between theology and psychology in the life of the integrator.

¹² No eye has seen, no ear has heard, no mind has conceived...is what God has prepared for those who love Him (I Cor. 2:9). Who God is, is always "beyond and different from "human mind has ever conceived. God is the Wholly Other, the *Mysterium Tremendum et Fascinans* (Rodolf Otto). He makes Himself known as the Triune God

Integration is a manifestation of faith. While a genuine living faith should be an inevitable phenomenon of growth, especially for those who take personally and seriously their spiritual life, many are stuck in their religiosity only.¹³ Allport (1967) argued that there are in general two different kinds of religiosity: intrinsic religiosity and extrinsic religiosity. While extrinsic religiosity will hinder believers from growth, many believe that intrinsic religiosity will eventually lead to spiritual growth. However, when we evaluate the life of believers in the Bible, we discover that in reality the real process that will lead believers into a “healthier” spiritual growth is only possible when one is more aware of every aspect of his own life and how it should be integrated with theology or their concepts of God’s truth. Abraham was a true believer, but lacked of awareness of his weak sexual aspect led him to an incomplete spiritual growth (Gen 17 compared to Gen 25). Moses was a true believer, but unawareness of his untamable anger led him to an incomplete spiritual growth (Num. 12 compared to Num. 20). Peter was also a true believer, but carelessness to his unresolved impulsivity led him into an incomplete spiritual growth (Luke 22, Joh 21). All these subtle problems in the unresolved aspects of their psychological realities ultimately hindered them from their spiritual growth.

Many believers relate God’s revealed truth only to “formal worship,” “immediate obedience” and “religiosity.”¹⁴ In the midst of their hectic and complex human ever unfinished spiritual need fulfillment, the existence of their psychological realities are mostly ignored, and those become the hiding places of their sinful nature. Apparently Paul knows about this negligent aspect of Christian spirituality when he wrote his epistle to the Ephesians. Ephesus is probably one of the best congregation but failed to keep their first love to the Lord Jesus Christ (Rev 2).¹⁵ For that reason he wrote about the difference between “grace” and “faith” (Eph. 2:8).

St. Augustine said that God’s grace is implanted to the body and soul of believers. However, Martin Luther had different perception. For Luther, if it was implanted then it will work independently to free believers from their sinful natures in which sins are progressively defeated in their lives. In fact, Luther found that each individual believer is both “justified and sinner” and the condition is always on “the already but not yet.” Luther then, argued that God’s grace is not implanted but imputed, for God’s grace is always ready to be related to one’s sinful nature. It is perhaps what Paul refers to in his saying about “working out salvation” (Phil 2:12).

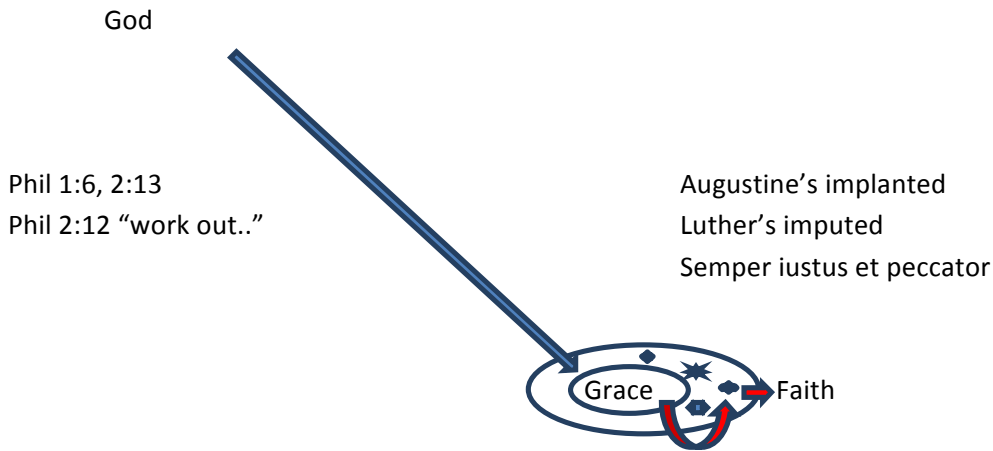
and calls the second person of God, The Son, but in fact He is the Logos, the First born out of God, the Incarnated Word of God (John 1:1-2,14), the Son of Man whom God made human substitute because He is the one who had no sin to be made sin for us (II Cor 5:21).

¹³ Allport, G.W & Ross, J.M “ Personal Religious Orientation and Prejudice,” *Journal of Personality and Social Psychology*, 5, 1967.

¹⁴ Anthropologist Tanya Luhrmann suggests that “*Evangelicals train their brains reality-sensing mechanism to project some of their internal life onto an external source...the rituals and cultural of many churches teach Christians to experience God personally by paying special attention to certain thoughts and feelings only*” (Mike McHargue, “ *Finding God in the Waves,*” Ny.: Convergent, 2016, p. 120).

¹⁵ They know how to demonstrate and put their theology into practice, but they lost their “feeling of total dependency” to the Lord Jesus Christ (Karl Barth, “*The Theology of Schleiermacher,*” trans. Geoffrey Bromeley, Grand Rapids.Mich.: Eerdmans, 1982).

DIAGRAM I



Each individual believer has several different inevitable sins¹⁶, and Paul believes that God's grace should be related intentionally to each individual sin in order to defeat it permanently (Rom 8:1-2). The action of relating God's grace to each individual sin for the purpose of defeating it, is "faith." God has begun a good work, and even gave "will and work" to believers, but they have to work it out with fear and trembling (Phil 1:6, 12-13). Grace itself should not be accepted passively. Paul wrote that "*for by grace you are saved through faith*" (Eph. 2:8). The presence of God's grace itself no one really knows.¹⁷ Even the elect one should be aware of his real condition, because the Lord Jesus questioned him or her rhetorically when He asked: "*When the Son of man comes shall He find faith on the earth?*" (Luke 18:7-8). Integration is indeed one of the ways in which Christians grow spiritually. But how the growth itself can be experienced is a matter of "experiencia" in which "the knowing about God "should be transformed into "the knowing of God."

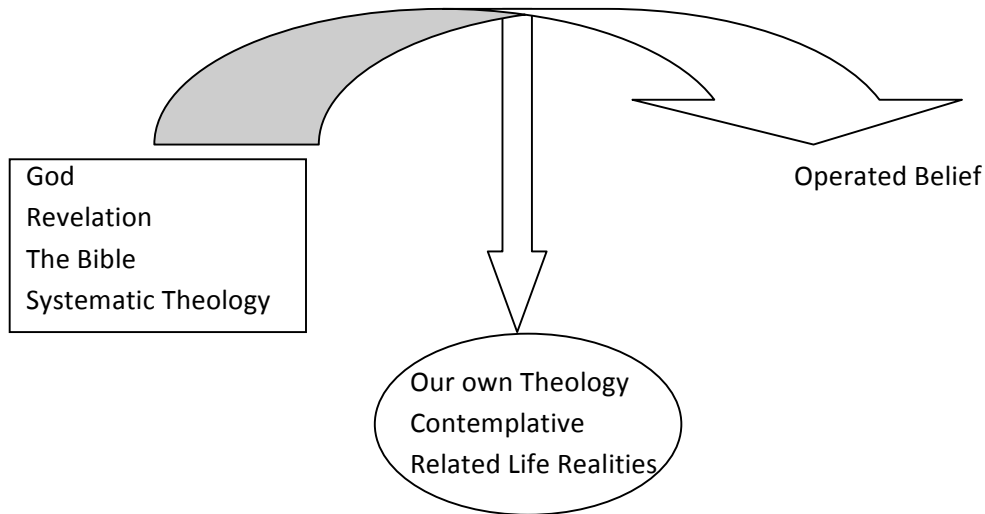
SPIRITUAL GROWTH: A PERSONAL APPLIED THEOLOGY.

Theology then has to be one's own theology or a personal applied theology first, before he or she can integrate it with his or her own psychological realities. When one studies theology he or she knows that the cognitive knowledge of theology can't automatically develop into "an operated belief." That is the reason why one has to transform "theology which he or she has known cognitively into his or her own theology in his or her own language," and then integrate it with his or her own psychological realities, by using "means of" contemplative thinking and relating it to life's realities.

¹⁶ Sins that was formed and developed through negative early life experiences.

¹⁷ Prevenient grace itself is always a mystery. Paul himself was aware that he has to discipline his whole body and bring it into subjection, and for that he said that "lest that by any means. When I have preach to others, I myself should be a castaway" (1 Cor. 9:27).

DIAGRAM II.



When one contemplates and relates “cognitive knowledge of theology” to life’s realities he or she will begin to understand the meaning of “the truth that set one free” (John 8:32).¹⁸This is the integration in the life of the integrator, and it will stimulate one’s spiritual growth.

The Diagram II will be easier to be understood when it is applied to the real counseling problem, where either the counselor or client experiences the truth that sets them free after they make the truth real to themselves.

The first example, is a counseling session about a client who has divorced and remarried. As a pastoral counselor whose main role is to help the client to become the integrator, I find most of my clients are in Fowler’s synthetic conventional stage of faith or lower. They are struggling with the unfamiliarization of the Biblical truth and unreadiness of his or her own soul to accept an inevitable reality of life. The case is about a client who is a woman whose husband is committing adultery. In her anger she believes that divorce is a way-out and it is acceptable since it is supported by the sayings of Jesus in Matthew 5 and 19.

It was written in the Bible that : *“It has been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, caused her to commit adultery; and whosoever shall marry her that is divorced committed adultery” (5:31-32). “The Pharisees also came unto Him, tempting Him, and saying unto Him, is it lawful for a man to put away his wife for every cause? And He answered and said unto them, have ye not read, that He which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother, and shall cleave to his wife , and they two shall be one flesh? Wherefore they are no more two, but one flesh. What therefore God had joined together, let no man put asunder. They say unto Him, why did Moses then command to give a writing of divorcement, and to put her away? He said unto them, Moses because of the hardness of your hearts suffered you to put*

¹⁸ It is a freedom from his or her insensitivity and blindness of God’s revealed truth to him or her according to his or her level of readiness (Luke 12:48).

away your wives, but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, commit adultery, and whoso married her which is put away doth commit adultery. His disciples say unto Him, if the case of the man be so with his wife, it is not good to marry. But He said unto them, all men cannot receive this saying, save they to whom it is given" (19:3-11).

It was clear that the sayings in the Sermons on the Mount are repeated in chapter 19 when the Pharisees tempt the Lord on the subject of fornication and divorce. These verses have caused a lot of problems in the life of so many Christians, "as if " divorce is permitted under one condition that is fornication or adultery. Psychologically speaking, I could understand my client's misusing Matthew 5:32 and 19:9, but theologically speaking, I was doubting if that was the message that Jesus meant. I believe that "μι επι πορνεα" should not be translated "except it be for fornication." Because the reaction of the disciples is so shocking. Historically speaking, for more than a hundred years the Jews lived in a condition in which several different "mazhab (way to act)" of Rabbinic schools like Hillel, Akiba, etc have presented an easier condition for divorce.¹⁹ The disciples lived in those conditions since their childhood, and they were completely ready when they heard the Lord say that the reason for divorce is fornication or adultery. I believe that the translation of "μι επι πορνεα" should not be " except it be for fornication," but it should be " even if for fornication." The conclusion is that, for whatever reason, there should not be any divorce. This is then will be more congruent with God's purpose in marriage.

SPIRITUAL GROWTH: TWO DIFFERENT KINDS OF GOD'S REVELATION.

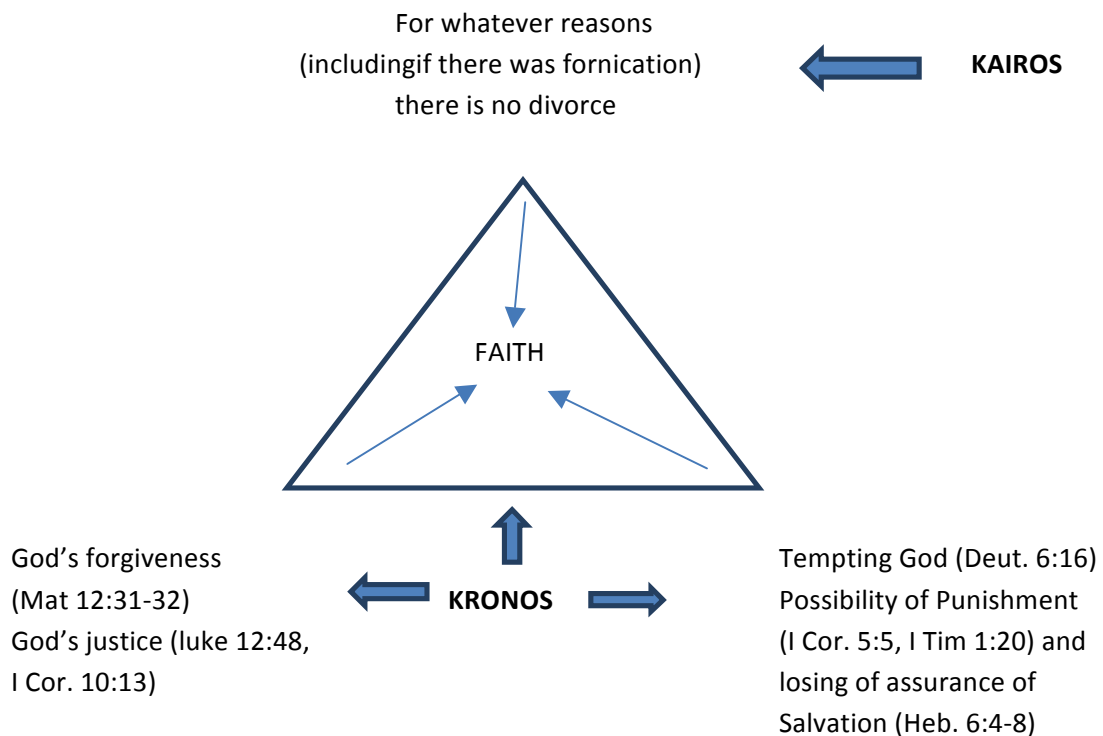
When we think about integration between theology and psychology, we are suddenly aware that the Scriptures reveal two different kinds of God's revelation. The first one is God's revelation in the context of "Kairos" (God's time) and the second one is His revelation in the context of "Kronos" (creature's time). If we know only God's revelation in the context of Kairos, then there is no hope for people who commit adultery and divorce, because they will be trapped in a vicious cycle of sinning (whosoever marry the divorcee are committing adultery). Fortunately the Scriptures reveal two different kinds of God's revelation. In the context of Kronos (that is the good news of salvation), the perfect and immutable God was willing to empty Himself and He was made in the likeness of man (Phil 2:7). He sympathized with our weaknesses and was tempted in every way just as we are (Heb 4:15). The Holy God was willing to accept sinners and forgive their immeasurable sins (Matt 12:31-32). As the result, then, the position of the client with her adulterous husband and divorce is in the midst of a triangle of God's truth, in which "only those who has received God's grace can perform or demonstrate faith." Faith only that will enable the client as a believer to receive forgiveness from God and at the same time not tempting the Merciful God regardless of what life's condition will be. That is the integration between theology and psychological realities of the client.

In her case, there is a possibility that she is unable to forgive her husband and divorce him. Then, after several years she may find another man and marry him. This condition will be a helpless and hopeless condition before God, if the Bible reveals only God's will in the context of Kairos. For in the context of Kairos, God is the immutable God and what has been said is unchangeable. But fortunately

¹⁹ According to their tradition, acceptable grounds for divorce included being a bore, an inability to be a good housekeeper, even an inability to cook.

the Bible also reveals His will in the context of Kronos, in which the immutable God is willing to empty Himself to become a mutable God (Phil 2:6-7), and is willing to forgive and give opportunity regardless of what kind of sin one has committed (Matt 12:31-32). In the midst of these conditions, as a true believer, she will be a genuine integrator who was able to integrate nicely her theology and her “broken” psychological realities. She will not manipulate God’s forgiveness in order to fulfill her own subjective and lustful will, because in faith she will try to adjust her personal life to God’s immutable will. Her sins of her past marriage failure will not be repeated.

DIAGRAM III



Second, as one of the leaders of a theological seminary who’s main role is to create a system that can help the student be the integrator,²⁰ I find that integration is one of the greatest and the most difficult challenges to every individual teacher and student in a theological seminary. Diagram II (p.7) demonstrates a way in which a Christian may experience the basic need of integration through contemplating and relating /applying “theological truth” to one’s personal life realities which brings us to the real challenge of integration. When one does contemplation and relating / applying theological

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Integrator of one’s theology and psychological realities of life and ministry.

truths to his or her personal life's realities he or she will face the thick wall of traditional systematic theology.²¹

To make it clear, then the case will be related to the almost unsolvable conflict between Calvinism and Arminianism, which is one of the oldest theological schisms in history of Christianity since the time of Augustine and Pelagius²² that reemerge in the form of internal conflict in the body of Reformed churches.²³

As a Calvinist who believes in God's written words on predestination and election, I always find that my psychological life structure has no room for Calvin's statements on predestination and election. The more I contemplate the truth behind those doctrines and try to relate them to my personal life's realities, the more restless and confused I became. I am finally aware of my position as the integrator, that my psychological realities cannot be integrated with Calvin's theology on those two aspects,²⁴ until I realized that there are two different kinds of God's revelation which are God given way-out for me. God's revelations in the context of Kairos (God's time) and His revelations in the context of Kronos (creature's time) can be integrated. I believe that one of the real experiences of integration actually is the integration between these two different revelations in the life of the integrator.

Predestination and election are revealed in God's revelations in the context of Kairos. It is indeed written in the scriptures and those are what God has revealed, although the revelations themselves are not completely communicable.²⁵ God's mind actually is different from human mind (Is 55:8, I Cor 2: 9). Even the difference between God's mind and the human's mind is like that of heaven and earth (Is 55:9). His revelations on predestination and election are not the communicable revelations. They are parts of the "*secret things belong to the Lord our God*" (Deut 29:29), and most of us agree that "*we should not investigate what the Lord has left hidden in secret, but should not neglect*

²¹ Most of the church denominations build their theology based on a certain selected systematic theology or church confession of faith related to their historical background. For Reformed church denominations, on Calvin's *Institutes of the Christian Religion* (1559), Charles Hodge, "*Systematic Theology*" 3 vols (1871-3), A.A. Hodge "*Outlines of Theology*" (1860), Herman Bavinck "*Reformed Dogmatics*," vols 4 (1906-11), Louis Berkhof "*Systematic Theology*" (1938), Westminster Confessions of Faith, Heidelberg Catechism, etc.

²² In 410 Pelagius (and Celestius) encountered the hostile criticism of Augustine, who published several denunciatory letters concerning their doctrine, particularly Pelagius' insistence on man's basically good moral nature and on man's responsibility for voluntarily choosing Christian asceticism for his spiritual advancement. Pelagius left for Palestine in 412. There although accused of heresy at the synod of Jerusalem in 415, he succeeded in clearing himself and avoiding censure. But in response to further attacks from Augustine and Jerome, Pelagius wrote *De Libero arbitrio* (on Free Will) in 416, which resulted in the condemnations and excommunication of his teaching by two African Councils (Britannica.Com).

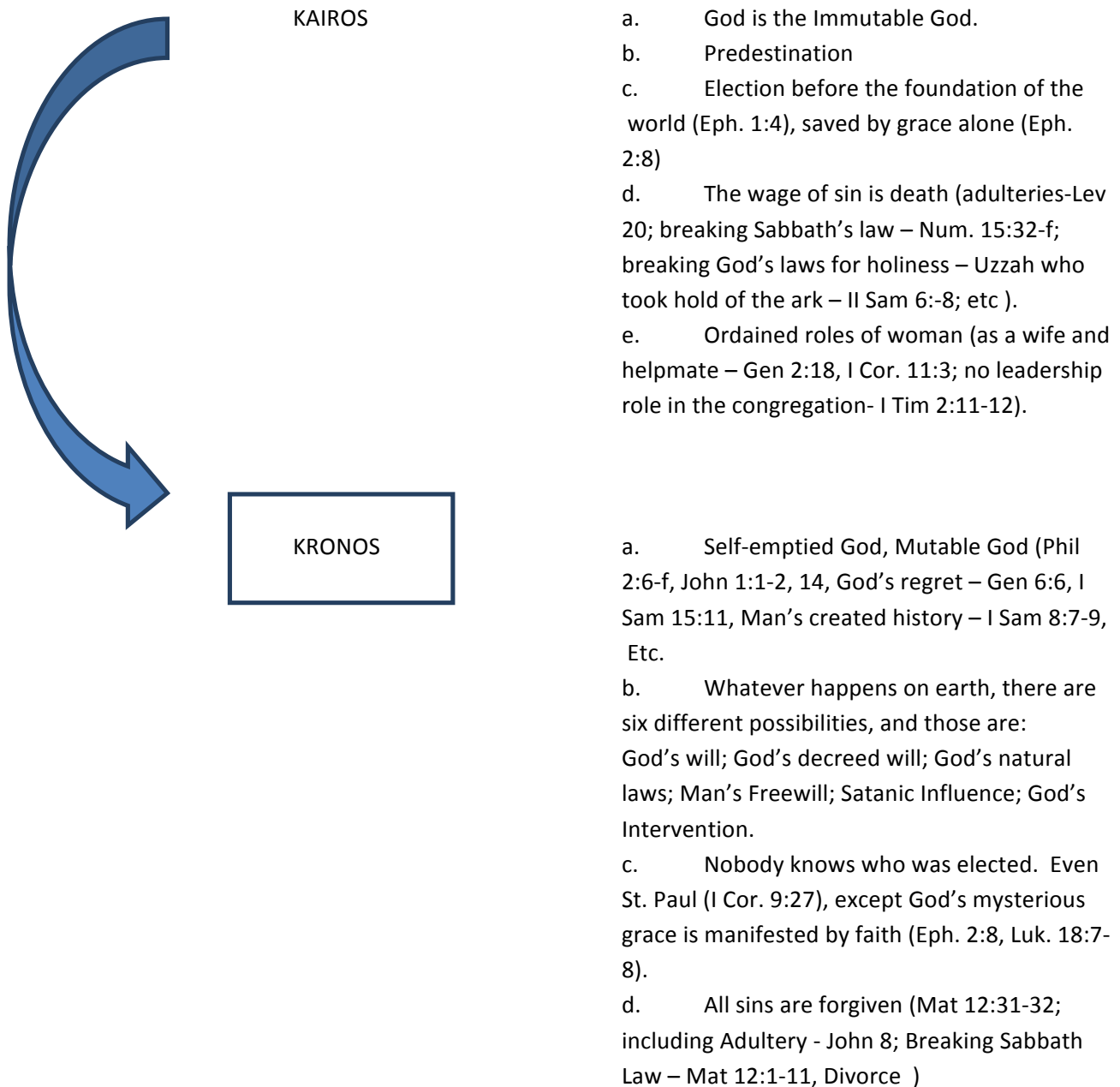
²³ Jacob Arminius (1560-1609) a Dutch Reformed theologian with supporters known as Remonstrants, had different views from Calvinism over the doctrines of divine predestination and election. The difference can be seen ultimately by whether God allows His desire to save all to be resisted by an individual's will (in the Armenian doctrine) or if God's grace is irresistible and limited to only some (in Calvinism). The roots of the problems can be found in the similar conflict between Augustine and Pelagius.

²⁴ John Calvin argued that "God does not indiscriminately adopt all into the hope of salvation but gives to some what he denies to others. God has also predestinated the fall into sin" ("*Institutes of the Christian Religion*," ed. John T. McNeill. Phil.:The Westminster Press, 1973, pp.921-955).

²⁵ In which Paul said that "*now we see but a poor reflection as in the mirror (darkly) then we shall see face to face. Now I know in part, then I shall know fully, even as I am fully known*" (I Cor 13:12).

what He has brought into open." ²⁶However, what *"those left hidden in secret"* and those which *"has been brought into open"* are inseparable. Integration is connecting the two different revelations of God. Therefore, we have to know the difference between both revelations before we can find the points of integration in the life of the integrator.

DIAGRAM IV.



- e. Practically can take the leadership:
 Prov. 31, II Kings 4:8-f ; Priscilla in Acts 18:24-f ;
 etc.

When Calvinists talk about the immutability of God, and Arminianists talk about the mutability of God, both are actually talking about the same God who revealed Himself in the Bible in two different kinds of revelations. Surprisingly, each individual author of the books of the Bible never ever received Divine inspiration that contradicted these two different revelations. Integration is possible, then, since God in His sovereignty, perfection and holiness is the same God who emptied Himself and became man who had no sin but was made sin for us (Phil 2:6-7, II Cor 5:21). God is Spirit, but the incarnated Logos (His only begotten Son) became man like us and is able to sympathize with our weaknesses because He has been tempted in every way just as we are - yet without sin (John 4:24, Heb 4:15). What we know, feel and experience psychologically is integrated in the life of the incarnated God. God is no more “ the *Mysterium Tremendum* “ who is always beyond our understanding in His sovereignty that predestinate all things according to His decreed will, but He is also the self-emptied God who is with us. While in the Kairos, God is the single cause of everything, in the context of kronos, there are six possibilities behind everything that happens.²⁷ Calvinist’s doctrines on predestination and election and the Arminianist’s doctrine of Freewill are not enough for our faith, since both are inseparable and should be combined into one whole unity. Integration between those two different doctrines will be one of the way in which Christians grow spiritually.

Integration happens in the life of the integrator, when psychologically speaking one is experiencing the presence of God’s grace which is ready to be worked-out (Phil 2:12). It is indeed mysterious, since in the lower stages of faith the experience itself is not different from the common experience in believers of other religions. For the genuine grace of God, however, the Holy Spirit will lead all into a deeper truth (John 16:13) in which psychologically speaking, the believer feels the internal impulse of seeking God.²⁸ What Calvinists think about predestination and election, then become the real experience of the integrator in the “as if experience” of the freewill of man. We can call it “as if” because it is indeed the freewill of man, but at the same time it is the prevenient grace of God behind it.²⁹ Paul argued that it should be done with “fear and trembling” since it is an experience of encountering between “God’s revelations in the Kairos and God’s revelations in the Kronos,” or between what is “spiritual” and what is “psychological.” That is a genuine integration between theology and psychology in the life the integrator in which one is experiencing the truth of predestination and election without losing his or her own freewill.

The Bible showed many verses concerning predestination and election,³⁰ and Christians should not neglect them. While no one knows who was predestinated or elected,³¹ one should take

²⁷ God’s will, God’s decreed will, God’s natural laws, man’s freewill, Satanic influence, and God’s intervention. In the context of kronos or in the sinful world, most of God’s will are not fulfilled.

²⁸ Soren Kierkegaard calls it as “angst” or an inevitable restlessness of seeking God.

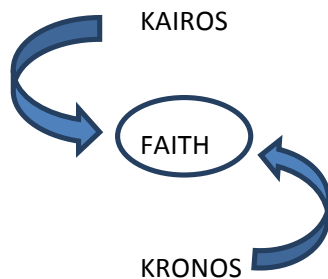
²⁹ Phil 1:6, 2:13 the grace that has to be “work-out” with fear and trembling (Phil 2:12).

³⁰ Rom 8:29-30, Eph. 1:11, Deut. 4:37, 7:7, 14:2, Acts 13:17, 15:7, I Thes. 1:4, etc.

seriously what was written in the Bible. Integration is one of the ways in which Christians find the unity and wholeness of all God's revelations in the Bible. We need all in its completeness. Unfortunately, for so many years many Christians' lives were built on misunderstandings and misinterpretations of Biblical verses. In Diagram IV we can find some other examples of the differences between God's revelations in the context of Kairos and God's revelations in the context of Kronos that cause problems in the life of Christians. The basic premise of integration³² will be a great help to solve most of these problems. One of them is related to woman's role in the church and in the family.

Most of the reformed churches didn't ordain women based on misinterpretation on several biblical verses like I Tim 2:11-12, and I Cor. 11:2-16 without an awareness of integration. Those verses should be integrated with God's revelation in the context of Kronos in which many women are in the position of leadership either in the family and in the church (Prov. 31, II Kings 4:8-f ; Priscilla in Acts 18:24-f, Deborah in Judges 4, etc). They are probably unaware that what God revealed in the context of Kairos will never be neglected by the phenomenon of the roles of women in other parts of the Bible. The Bible also revealed the demonstration of faith in the life of a woman who fears God (Prov 31:30) that resulting in the fulfillment of God's revealed truth in the context of Kairos, in which her husband is "finally" respected at the city gate (Prov 31:23). The genuine faith of a woman who fears God will enable her, phenomenologically lead the whole family but at the same time, create a conducive atmosphere for her "dysfunctional husband" to learn to be the head of the family. Those two different revelations of God, then was integrated nicely in the genuine faith of a woman who fears God.

DIAGRAM V.



Integration between theology and psychology is indeed one of the ways in which believers can grow spiritually.

May the Lord our God be glorified in all of our trials and responses to what He Himself has revealed to us.

Jakarta, Indonesia. October 2017
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³¹ Luk. 18:7-8, I Cor. 9:27.

³² Basic premise of integration is "all truth is God's truth," and that is also be the basic premise behind two different God's revelations in the Bible.