

## **BIBLICAL PSYCHOLOGY**

“Psychology” – the study of the soul. This word comes from two words, “psyche” meaning “spirit or soul”<sup>1</sup> and “logy” or “-ology” which refers to a “science, theory, study.”<sup>2</sup> Many today undertake this study, to know what man is made of from within, in his immaterial part. We have so many questions: What makes man<sup>3</sup> tick? What makes men fulfilled and unfulfilled? Why does man do the things that he does? Why are some men worse than others are? What is the possibility of reforming men in their behavior? What is the chief end of man? What does history teach us about men? Where can we expect history to be headed for man?

These are questions as old as time. The answers would be the keys to unlock the understanding that all of us need to deal with life in such a broken world. One could say with some certainty, if only man could be figured out and these questions answered, dealing with man and his problems would be easy. Prisons would be empty, crime would disappear, men would live in harmony, life would be fulfilling, and hope would abound.

However, a cursory glance at a daily newspaper or a few moments of CNN demonstrates that such lofty hopes of an ideal world are being dashed away. We are nowhere near the ideal, even with advances in technology, medicine, science, etc. The culture in which we live is dissatisfied with our ability to find meaning and answers to life’s complexities so far, and the prevailing attitude is to give up altogether and abandon or redefine morality to accommodate the relativistic standards of each individual.

We are at a crossroads, and must recover from the tailspin we are in before all hope is lost. The solution seems the same – discover what is inside of man, deal with him on that level, and eliminate the disastrous symptoms. The bigger question then seems to be how do we properly understand man so as to deal with who he is, and then why he responds to the issues he faces the way he does. Once that is known, we can then properly diagnose his problem, and provide an application to his inner man that will effect permanent change from within.

Clearly the only change that will occur within the life of a person is internal. External behavior modification cannot produce any lasting change because the person is the same on the inside. He can be motivated to modify his outward actions by many means, but his inward thoughts, motives, and purposes remain the same. Changing a person from the outside in is not tenable as an option. A pig can be taken from the mud, cleaned, groomed, brought into the home as a pet, and wear a pretty ribbon on his head,

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<sup>1</sup> By the soul I mean that internal and immaterial part of man which is the seat of his thoughts, emotions, and actions. The goal of this paper is not to debate the dichotomy (soul/spirit and body = 2 parts) vs. trichotomy (soul and spirit and body = 3 parts) division of the whole person, but rather assumes an examination of man from within his soul and without in his actions. I would like to place the mind of a person as distinct from the brain of a person. The former more explicitly refers to the internal and immaterial part of the person; the latter refers to the actual cerebral and cerebellum tissue beneath the skull, which the mind uses to function in the body of a person.

<sup>2</sup> [www.dictionary.com](http://www.dictionary.com)

<sup>3</sup> By “men” or “man” I mean mankind, not men as over against women.

but he is still a pig who craves the mire, and when given the chance will return to it. So man will act according to his nature, unless his nature be changed.

We need to breakthrough in our understanding of man and lead him to the place of true change. But where do we start? Whose philosophy and methodology do we use? What has worked so far? Is the answer in chemicals? Laboratories? Studies on animals? Who is qualified and capable of bringing a definitive and authoritative solution for man in the real issues of life which he faces? We will examine the attempts that have been made and decide whether they are valid to pursue further as a legitimate discipline, or whether they should be jettisoned in favor of a new discipline.

## SECULAR PSYCHOLOGY

The field of Psychology began as a secular one. Man attempting to help fellow man make sense of life and pursue fulfillment, apart from a look at the supernatural or spiritual elements within the universe. We will examine Secular Psychology's meaning, its origin and history, its major tenants, and its scientific claims pragmatically and Biblically to discern whether it has the answers to life's issues for man.

### *ITS MEANING*

Robert Feldman defines psychology as “the scientific study of behavior and mental processes...‘behavior’ encompasses not just what people do, but their thoughts feelings perceptions reasoning, memory, and biological activities.”<sup>4</sup> Therefore, Psychology *does* claim to be able to deal with the internal faculties of man as well as his behavior.

Do all Psychologists agree on this definition and are they consistent in their application of those principles that they hope will produce real and lasting change in the life of their clients? John Street observes, “Psychology includes a number of major specialties and approaches. There are over 230-300 distinct schools of [thought in] psychotherapy and counseling in the United States alone.” Finding secular Psychologists who agree on principle and methodology alone will be difficult. Why the diversity? The origins and history of secular Psychology will perhaps clarify this.

### *ITS ORIGINS AND HISTORY*

Tracing the roots of Psychology is challenging because many have contributed to what is still evolving. Beginning with the “Egyptian Physician Imhotep (525 BC)”, traced through the history of the “Ancient Mesopotamians [who] used incantations as psychosomatic medicine” to the religious roots of “Animism - objects or trees have an indwelling principle or ‘soul,’ and in ‘hylozoism’ the belief that matter has life or sensation,” to China’s “Buddhism and Chinese humanism” and to “Japanese

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<sup>4</sup> Taken from the most helpful research of John Street, “Psychological Trends and People” (Grace Community Church: Shepherd’s Conference, 2002), p. 1.

Psychotherapy in Zen Buddhism” numerous contributors have shaped and formed what is the current Psychological trend.<sup>5</sup>

It has classical roots from “Aristotle (384-322 BC), Heracleitus of Ephesus (540-480 BC), and Socrates” followed by its medieval roots through “Augustine of Hippo, and Thomas Aquinas,<sup>6</sup>” and its renaissance roots via “Rene Descartes.” One can see the reason for differences within the psychological movement due to the scattered roots from which it has formed.

Concerning its biological and physiological roots, the contributors who examined man from a more “scientific” perspective include “The Pythagorean physician Alemaeon of Croton (6th century BC) [who] identified thinking or consciousness as the distinguishing feature of man and localized these functions in the brain. He is accredited with tracing perception to the sensory organs of the body and emotions to the heart.”

He is joined by Charles Darwin (1809-1882) who “held that emotions in man were inherited in an evolutionary sense, reflecting emotional behavior that served the survival of lower animal species. [It is notable that] Sigmund Freud formulated his theories about the unconscious from presuppositions of Darwinian evolution.”

All of these people who contributed to the work of understanding man had their findings formulated into theorems by three main Psychologists, whose work finds itself in nearly all of the secular psychological practices today. They are Sigmund Freud, Carl Gustav Jung, B.F. Skinner, and Carl Rogers.

“Sigmund Freud (1856-1939) was the founder of psychoanalysis. [He] developed “free association” to allow material repressed in the unconscious to emerge to conscious recognition.” He contended that the problems in our lives were due largely to the trauma faced in life, which is suppressed in another state of consciousness. If our lives are to be normal we must release that material and deal with it in the realm of the conscious. As Street observes, “Freud believed the goal of therapy was to make the unconscious conscious.” As an atheist, he “believed all religion to be a neurosis.” Note the following statements by Freud on religion:<sup>7</sup>

"Religion is comparable to a childhood neurosis." [Sigmund Freud, "Future of an Illusion". 1927]

"Religion is an illusion and it derives its strength from the fact that it falls in with our instinctual desires." [Sigmund Freud, "New Introductory Lectures on Psychoanalysis"]

"Religious ideas have sprung from the same need as all the other achievements of culture: from the necessity for defending itself against the crushing supremacy of nature." [Sigmund Freud, "The Future of an Illusion" 1927, p.34]

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<sup>5</sup> Ibid, p. 2. The portions in quotations are all from the Street study unless otherwise noted in this historical section.

<sup>6</sup> Aquinas believed that man was an animal. See Johnson and Jones, *Psychology and Christianity*, p. 26.

<sup>7</sup> <http://home5.inet.tele.dk/kimbeck/freud.html>

"While the different religions wrangle with one another as to which of them is in possession of the truth, in our view the truth of religion may be altogether disregarded. Religion is an attempt to get control over the sensory world, in which we are placed, by means of the wish-world, which we have developed inside us as a result of biological and psychological necessities. But it cannot achieve its end. Its doctrines carry with them the stamp of the times in which they originated, the ignorant childhood days of the human race. Its consolations deserve no trust. Experience teaches us that the world is not a nursery. The ethical commands, to which religion seeks to lend its weight, require some other foundations instead, for human society cannot do without them, and it is dangerous to link up obedience to them with religious belief. If one attempts to assign to religion its place in man's evolution, it seems not so much to be a lasting acquisition, as a parallel to the neurosis which the civilized individual must pass through on his way from childhood to maturity." [Sigmund Freud, "Moses and Monotheism", 1932]

Carl Gustav Jung (1875-1961) is the "founder of analytical psychology who said 'Religious mythology can be a solution for mental problems.'" He also believed that the "unconscious mind shares a collective unconsciousness of wisdom and ancestral experience passed down from prior generations."

He differed with Freud who "believed the goal of therapy was to make the unconscious conscious. In doing so Freud made the unconscious an unpleasant place of seething desires, a bottomless pit of perverse and incestuous cravings, a burial ground for frightening experiences that come back to haunt the counselee. Jung was never entirely convinced of Freud's theory of the unconscious. Therefore, through a series of dreams and analysis Jung developed a three-fold theory of the psyche."<sup>8</sup> Religious beliefs undergirded Jung's psychological theories as well. For example, "Jung claimed to have a personal spirit guide named Philemon. Jung thought he could talk to the dead, and the dead could talk back (Carl Jung, *Memories, Dreams, Reflections*, p. 18, 70-199)."

B.F. Skinner viewed man in his mind from the perspective of a circuit box which contains the collection of stimulus-response connections, believing that man has no purpose or significance, denying the existence of the soul, like Freud.<sup>9</sup> He established the current behavior modification theory that suggests if you change the environments of a person, you can change his behavior. Thus controlling a person's behavior results in deciding his destiny and the goal becomes to manipulate the circumstances of a person to maximize personal pleasure (humanistic hedonism).<sup>10</sup>

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<sup>8</sup> These are unfolded in detail in *The Portable Jung*. Joseph Campbell, ed. R.F.C. Hull translator. Middlesex: Penguin Books, 1976. pp. 519-650. Jung's views of Christianity reveal his disbelief in every tenant of such Biblical teachings as God, Christ, Satan, Man, Salvation, the Bible, and the End times, etc.

<sup>9</sup> Richard Ganz, *Psychobabble* (Wheaton: Crossway, 1993), p. 36.

<sup>10</sup> *Ibid*, p. 36-37.

Carl Rogers (1902-1987) is best known for his contribution to “client-centered therapy. He believed man had everything within himself to deal with life.” Rogers “doubted the presence of a universal truth “out there,” and was even more skeptical that we could know at all if it does exist.”<sup>11</sup> Moreover, he was a secular humanist who later became involved in the occult. It is noted that “he later embraced the occult by engaging in necromancy” which is the practice of supposedly communicating with the spirits of the dead in order to predict the future; a sort of black magic and sorcery (William Kirk Kilpatrick, *The Emperor's New Clothes*, p. 177).<sup>12</sup>

It is clear that the foundation builders of psychology had a worldview that colored the way in which they approached human life and behavior – through the eyes of their religious conviction, from which they were unable to divorce their psychological methodologies.

The rise of psychology as we know it today, having been recognized as a scientific discipline, came at a very interesting time in the history of the world. In the mid to late 1800's, a movement arose known as “modernism.”<sup>13</sup> This term is used to describe the western development of thought and technology. Simply, man is able to find answers to life in his higher learning. Rationalism reborn as man again attempted to find answers in himself, from within.

Featured in modernism is the departure from that which is supernatural and the pervasion of secularism.<sup>14</sup> The thinkers of the day were not pastors or theologians, but scientists (until the 1800's known as “natural philosophers”<sup>15</sup>) and influential people like Marx, Nietzsche, Freud, etc. This led to the inevitable take over of universities and colleges by secularism, moving the religious discussions to the dining room table and the churches. As Johnson and Jones note, “with few exceptions religious considerations were dropped from public discourse.”<sup>16</sup> So all that was discussed in the realm of education and learning was secular – no God.

At the same exact time, another significant and influential development occurred in the history of the west – the application of the sciences once applied to biology, astronomy, physics, and chemistry to the study of human behavior and consciousness. They, whose secular presuppositions guided their study, turned to examine humans and “other animals” and that without reference to anything spiritual or supernatural. It is believed that this gave rise to modern psychology.

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<sup>11</sup> The Existential Theory of Carl Rogers (From the First Edition of *A First Look at Communication Theory* by Em Griffin, 1991, McGraw-Hill, Inc. This text-only version of the article appears on the World Wide Web site [www.afirstlook.com](http://www.afirstlook.com).) <http://www.afirstlook.com/archive/existential.cfm?source=archther>

<sup>12</sup> Taken from “Psycho-Quackery: A Trojan Horse - Part II” by Lindell Mitchell [http://www.bible-infonet.org/ff/articles/psychology/107\\_10\\_07.htm](http://www.bible-infonet.org/ff/articles/psychology/107_10_07.htm)

<sup>13</sup> A more complete analysis of the history of psychology can be found in Johnson and Jones' work, *Psychology and Christianity* (Downers Grove: InterVarsity Press, 2000), 11-53.

<sup>14</sup> Ibid, 13-14.

<sup>15</sup> Ibid, 21.

<sup>16</sup> Ibid, 14.

Four underlying assumptions pervaded this thinking. First, they assumed that religion and science and mutually exclusive and theology and belief systems do not operate in the realm of the objective. In other words, God and the Bible can be left out of the discussion because religion is separable from science. Second, the immaterial part of man can be examined with the same laws that govern the rest of the world. The subjective can be measured by objective criteria. Third, The answers to man, his reasonings, the in-workings of his soul are not sufficiently given in the Bible or in religion. If man is to understand himself and how he relates to the world around him, he must look beyond God to himself. Fourth, man is another animal. Studies on monkeys, birds, rats, and other species who do not have souls can render conclusions about man, who is more sophisticated.

With the rise of modernism came the birth of evolution. A human being was examined as a “thing to observe” to which the scientific method could be applied and yield deductions about him. As Darwin ascended with his antisupernatural theories about the origin of the universe and its species, he attempted to evaluate man while stripping him of his soul. He and those after him sought to dissect subjective components of man such as his personality, his motives, his ambitions, his perception of events in history, his values and morality (all things that were not actually found in the rest of the natural world) with objective methods devoid of theology. His underlying assumption was that we must understand life in a world where there is no God.

Freud’s hero was Darwin. He applied Darwin’s theories about man to the realm of behavior. His answers to why man behaves the way he does rested in findings that excluded God and the Bible.<sup>17</sup> Modern psychology is the worldview and birth child of evolution.

Darwin opened the door, and in 1879, Wilhelm Wundt opened the first laboratory for the purpose of studying human behavior, whose work is commonly landmarked as the beginning of modern-day psychology from that year forward.<sup>18</sup>

From that point in history, because the church was largely out of the conversation, universities were proliferated with psychology and evolutionary theories. The more widespread the influence, the more psychology and natural science became the authority, not the Bible. Psychologists sat in judgment upon the Bible and spirituality. Religion was studied under the watchful eye of objectivity, as a branch of psychology. In other words, religion became a subcategory of greater psychological study, and religious experiences were examined “empirically.”<sup>19</sup>

As psychology took over colleges and universities, the church was relatively passive. Liberal churches and denominations absorbed this “new psychology” while the conservatives remained quiet. Many embraced it because of its apparent benefit to the study of theology. In addition, the Roman Catholic Church led the way in embracing psychology because of their heritage from Thomas Aquinas.

On other hand, instead of engaging and confronting the movement, the evangelical conservatives dismissed it and were more concerned with evangelistic

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<sup>17</sup> Reference the quotes above.

<sup>18</sup> Johnson and Jones, 27.

<sup>19</sup> Ibid, 29-30.

preaching, crusades, and missions. Coming to Christ was a preoccupation, to the exclusion of matters of sanctification and the health of the soul. The only ones addressing such matters were the psychologists and liberals, for the most part. There the movement gained a stronghold, and was allowed to spread with free reign.

Fundamentalism took a separatist approach against psychology, turned away from it, and in the 1920's and 30's began to establish Bible Colleges. Eventually, after WWII the conservatives began to readdress the issues of the well being of the soul, which led to the acceptance of psychology once again into the conservative Christian thinking, because the only authoritative voice in the culture was that of psychologists.<sup>20</sup>

Conferences were designed to give a platform for dialogue in the matter of psychology with those who held a high view of Scripture. Psychologists converted to Christ and retained their practices, but peppered them with the Word of God. For many, it was the best of both worlds. Seminaries like Fuller Theological Seminary and graduate programs such as Rosemead School of Psychology were born in part because of the desire to provide advanced training in this newly married, "Christian Psychology." Journals and magazines were published to advance psychology, all with the majority of the church on board.

Today, there are variances in the field of psychology. There are those who maintain secular psychology should refrain from religious studies, except as a psychological phenomenon. Others hold that Christians should distinguish between what is psychological and what is spiritual, so that they are not confused and co-mingled, yet both valued respectively. Still some believe that the commonality between Christianity and Psychology should be emphasized in order to show how they could work together for the health of the soul. Yet others, a small percentage believe that Psychology has no place in the thinking of a Christian because it makes no real lasting contribution and the Bible is sufficient to deal with the matters that Psychology attempts to address.

### *ITS MAJOR TENETS*

Identifying the major tenets of Psychology is general is an almost impossible task because of the enormity of differences in opinion. In the course of my research, every attempt to uncover resource material that identified a basic or sum teaching or "key principles commonly held by most everyone" proved futile. This is largely due to one of many reasons, such as the reality that psychologists write to address the issues confronting society and how to deal with them, not a systematic defense of their movement. Therefore, to discover what a given psychologist believes, you must evaluate him in light of the subject matter about which he writes. Additionally, because the founders of Psychology did not totally agree with one another, those who build on their respective foundations vary as well, most of the time with a greater diversity – and so the gap widens. Psychology textbooks are arranged in a way that allows the student to see the various opinions and "schools of thought" but there is no one manual on psychology as a whole.

In general, secular psychology teaches that man is an evolved animal of the highest form, is born with a neutral or sometimes good disposition, is influenced to

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<sup>20</sup> Ibid, 35.

become the person he or she is because of the environmental factors in life (or past life, depending on who you ask), can find answers to life’s questions in himself and surroundings, and is accountable to no one except the culture in which he lives.

The following chart is borrowed from Stuart Scott in comparing the main theories of psychological thought.<sup>21</sup>

	<b>Depth Psychology</b>	<b>Neo-Freudians</b>	<b>Behaviorism</b>	<b>Rational-Emotive Theory</b>
<b>LEADER</b>	Freud	Adler (Horney)	Skinner	Ellis
<b>MAN</b>	-Instinctual animal -Id -Superego -Ego	-Socially governed animal	-Conditioned animal -Blank tablet	-Basically good -Potential within
<b>PROBLEM</b>	-Conflict between Id and Superego	-Born weak & small -Feel inferior because of our limitations determined by age 5-6 years	-Environmental failure	-Victim of flawed irrational beliefs about themselves -Rooted in childhood -Man’s belief system is the cause
<b>RESPONSIBILITY</b>	-Not man’s	-Not man’s but society’s	-Not man’s (non-moral)	-Not man’s
<b>VIEW OF MAN’S GUILT</b>	-Result of imposed standards from others	-Mistakes in thinking and valuing -Lack of confidence	-Not important (no evils)	-Crooked thinking: results in neurotic thinking and behaving
<b>TREATMENT</b>	-Actualize potential -Strengthen the Ego -Make the unconscious conscious -Find source in insight & awareness	-Strive for superiority -Control own fate -Emphasize emotional health and importance of birth order	-Restructure environment -Client – determines what they want -Therapists – determines how it will be changed	-Eliminate self-defeating outlook on life -Acquire a rational view of life -Process of re-education -Practice actively changing self-defeating behaviors
<b>RESOLUTION OF MAN’S GUILT</b>	-Cultural societal values and parents to blame	-Change thinking to feel better and behave better	-Change standard according to client’s “needs”	-Reorienting one’s thinking, judging, analyzing, doing, and re-deciding
<b>COUNSELOR</b>	-Expert	-Encourager -Adapt to client’s “needs”	-Technician	-Teacher and educator -Insight emphasized
<b>PROBLEMS</b>	-Unbiblical anthropology -Promotes self-absorption, narcissism -Victim mentality	-Unbiblical anthropology -Victim mentality -Pride	-Unbiblical anthropology -Manipulates through rewards & punishments -Ignores man as spiritual being -Victim mentality	-Unbiblical identification of beliefs -Substitution of therapist’s beliefs system rather than God’s Word for counselee’s belief system.

<sup>21</sup> Stuart Scott, “The Failing Attempt of Integration Psychology” (Grace Community Church: Shepherd’s Conference, 2002) p. 11-12.

	<b>Third Force</b>	<b>Family Systems</b>	<b>Biblical</b>
<b>LEADER</b>	Rogers	Ackerman	GOD
<b>MAN</b>	-Basically good -Potential within -Mature like a flower	-Product of flawed relationships in the family	-Created by God to glorify God
<b>PROBLEM</b>	-Environment hinders	-System is faulty; causality circular and multi-directional -Individual is simply fulfilling a function within the system	-Fallen sinner by choice
<b>RESPONSIBILITY</b>	-Not man's	-Not man's	-Man's
<b>VIEW OF MAN'S GUILT</b>	-Not important	-Non-pathological; simply problems in living	-Result of sin -Real
<b>TREATMENT</b>	-Help him realize potential -Solution within -Focus on feeling	-System as a whole (key principle) -Focus is on the function the believer serves and removing the need in order to allow the behavior to be unnecessary -Alter how the various relationships are carried out	-Justification by faith -Progressive sanctification -Spirit and Word -Focus on objective data
<b>RESOLUTION OF MAN'S GUILT</b>	-Take whatever steps necessary to achieve the goal of being comfortable with oneself	-Change family relationships by differentiation of individual selves; the more "differentiated" the better adjusted -Reconstructive family organization -Change dysfunctional transactional patterns	-Deal with sin -Deal with response
<b>COUNSELOR</b>	-Mirror	-Mental health expert and cultural healer -Alters how the various relationships are carried out	-Biblical Discippler/Counselor
<b>PROBLEMS</b>	-Unbiblical anthropology -Solution is within rather than in Christ -Victim mentality	-Unbiblical anthropology -Promotes irresponsibility and self-focus -Victim mentality	-NONE that can't be overcome by God, His Word, and His obedient children

**Table 2: Comparison of Counseling Methods**

### ITS SCIENTIFIC CLAIMS

A science is defined as: the systematically arranged knowledge of the material world<sup>22</sup> which has been gathered in a four-step process: 1) observation of phenomena; 2) collection of data; 3) creation of a hypothesis or theory by inductive reasoning; and 4) testing of the hypothesis by repeated observation and controlled experiments.<sup>23</sup>

Another definition reads, “knowledge or a system of knowledge covering general truths or the operation of general laws especially as obtained and tested through scientific method.”<sup>24</sup>

Yet another, “Science is 1. the systematic observation of natural events and conditions in order to discover facts about them and to formulate laws and principles based on these facts. 2. the organized body of knowledge that is derived from such observations and that can be verified or tested by further investigation.”<sup>25</sup>

Psychology has been given the credibility of scientific validity. Does psychology offer verifiable proof that it is indeed scientific, legitimizing its right to speak authoritatively on matters of man, his internal workings, and his behavior? Can the therapist assert with confidence that his conclusions about man are based on objective facts?

The following statements are taken from material gathered by John Street, and allowing Psychologists and Psychiatrists themselves as well as others to comment on the validity of *their own movement* as it relates to science:

Psychologist Roger Mills: “The field of psychology today is literally a mess. There are as many techniques, methods and theories around as there are researchers and therapists. I have personally seen therapists convince their clients that all their problems come from their mothers, the stars, their biochemical make-up, their diet, their life-style and even the ‘kharma’ from their past lives.” (“Psychology Goes Insane, Botches Role as Science,” *The Natural Educator*, July 1980, p. 14)

Sigmund Kock: “The hope of psychological science became indistinguishable from the fact of psychological science. The entire subsequent history of psychology can be seen as a ritualistic endeavor to emulate the forms of science in order to sustain the delusion that it is already a science.” (“The Image of Man in Encounter Groups,” *The American Scholar*, 1973, p. 636)

<sup>22</sup> Remember that psychology claims to deal with the immaterial part of man as well.

<sup>23</sup> Ed Bulkley, *Why Christians Can't Trust Psychology* (Eugene: Harvest House, 1993), p.49-50.

<sup>24</sup>Merriam-Webster, I. 1996, c1993. Merriam-Webster's collegiate dictionary. Includes index. (10th ed.). Merriam-Webster: Springfield, Mass., U.S.A.

<sup>25</sup> The Academic Press Dictionary of Science Technology.

“Throughout psychology’s history as ‘science’ the HARD knowledge it has deposited has been uniformly negative.” (Kock, “Psychology Cannot be a Coherent Science,” *Psychology Today*, September 1969, p. 66).

Jonas Robitscher: “His advice is followed because he is a psychiatrist, even though the scientific validity of his advice and recommendations has never been firmly established...their insistence that they are scientific and correct and that their detractors, therefore, must be wrong.” (*The Powers of Psychiatry*, Boston: Houghton Mifflin Company, 1980, p. 8, 183)

E. Fuller Torry: “The techniques used by Western psychiatrists are, with few exceptions, on exactly the same scientific plane as the techniques used by witch doctors.” (*The Mind Game*, New York:Emerson Hall Publishers, Inc., 1972, p. 8)

Karl Popper: “Psychological theories of human behavior ‘though posing as sciences,’ had in fact more in common with primitive myths than with science, that they resemble astrology rather than astronomy myths. They contain most interesting psychological suggestions, but not in testable form.” (“Science Theory and Falsifiability,” *Perspectives in Philosophy*, Robert N. Beck, ed., New York: Holt, Richart, Winston, 1975, pp. 343, 346)

“Psychotherapy is today in a state of disarray almost exactly as it was 200 years ago.” (Gregory Zilbroorg, *Progress in Psychotherapy*, p. 108)

*They Say You’re Crazy*, this book deals with how decisions are made by a “small clique in the psychiatric establishment as to what is mental illness and who shall be hospitalized against their will and judged competent or incompetent.” (Paula J. Caplan, research psychologist at Ontario Institute for Studies in Education)

The U.S. Congress, Office of Technology Assessment of the United States Congress (1992) published a report titled *The Biology of Mental Disorders*. The report concludes: "Research has yet to identify specific biological causes for any of these disorders" (p. 14).

In a psychopathology textbook used for second-year medical students, the authors state, "psychiatry is the only medical specialty that...treats disorders without clearly known causes" (Maxmen & Ward, 1995, p. 57).

Colin Ross, discussing the chemical imbalance model for schizophrenia, claims that the "dopamine theory of schizophrenia is a political strategy" with the goal of obtaining additional research grants (Ross, 1995, p.108).

In a recent consensus conference sponsored by the National Institutes of Health (NIH) in November of 1998, the panel of experts concluded: "There are no data to indicate that ADHD is due to a brain malfunction" (p.2). In their report they went on to state that the same can be said for "most psychiatric disorders, including disabling diseases such as schizophrenia" (p.2).

Peter Breggin, M.D. (1997), was formerly a teaching fellow at Harvard Medical School and full-time consultant with the National Institute of Mental Health. As author of Brain Disabling Treatments In Psychiatry, he declares that "there are no known biochemical imbalances in the brain of typical psychiatric patients" (p. 5b).

Dr. William Wirshing (1999), a researcher and professor of psychiatry at UCLA, stated to a room full of psychiatrists that "we have been lying to everyone for years concerning the chemical imbalance model." No one in the audience challenged him. In an article approved for continuing education by the American Psychiatric Association, the author states, "We don't know how psychotropic medications really work" (Khan, 1999).

Dr. Ty Colbert, President of the Center for Psychological Alternatives to Biopsychiatry: "Believe it or not, it is freely admitted even within the ranks of psychiatry that no conclusive evidence exists to show that any form of mental illness is biologically caused..."

The reason that Psychology fails to be a science is that behavior and the interpretation of that behavior is not objective, but subjective. Bulkley notes, "human thinking and behavior *cannot* be categorized scientifically because each human in unique and one's reaction to events, circumstances, and other stimuli cannot be predicted or tested using the scientific method. Most psychotherapeutic theories cannot be empirically tested and verified... Science cannot be applied to prove the existence of unconscious motivations... It is misleading for psychologists to claim that they scientifically examine minds, emotions, beliefs, values, and behaviors."<sup>26</sup>

He goes on to say, "Psychology rarely deals with established facts or truths but with subjective opinions and interpretations of uncontrolled observations. Psychology is not dealing with the consistent interactions between chemicals that can be carefully controlled in the laboratory, but with analyses that are tainted by the unique free wills of the subjects and the mindset of the researchers."<sup>27</sup>

Bulkley attributes the success of Psychology to five myths that pervade our thinking: statistical illusions in which a small sampling of case studies are generalized as normative; the limitations of science in which conclusions are considered authoritative

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<sup>26</sup> Bulkley, p. 50-51.

<sup>27</sup> Ibid., p. 52.

and unapproachable, even though the laws of science are contradicted in the study; scientific and medical rhetoric in which psychologists use lofty and technical terminology to appear intelligent and astute; the perceived need for experts in which our culture, who is wrapped up in specialized help and professional everything, sees the only solution to the difficult issues they face available from professionals; and the belief in universal madness in which virtually everyone alive is considered to be affected by mental disorder.

John Street's conclusion is "Whether psychotherapy or psychology is a science or not is at best debatable. It would be better viewed as a philosophical system of thought disseminated as a world view – behaviorism, humanism, determinism, existentialism and simple pragmatic utilitarianism."<sup>28</sup>

### *A Pragmatic Evaluation*

While the motives of Secular Psychologists might be genuine in helping their fellow man to deal with the issues he faces in his struggle through life, the above information does not speak well to the internal consistency of Secular Psychology. Its ability to uncover the problems of man or provide the solutions to his problems, at every point, from a pragmatic point of view, has been found wanting.

Its origins and history demonstrate no consistency or authority, because Psychologists do not even agree on the source of the problems or the solutions in dealing with man in life's issues. With such a diversity of opinions, who is said to be correct? Which methodology is proven? One is just as valid as the other, and depending on the issue, and how the one whom you are seeing interprets what he finds, you are left with the strong possibility of misdiagnosis and thus no real solutions to your problems.

I think it is safe to say that I would not drive on a freeway wherein 230-300 different schools of thought in driving and traffic laws are accepted. I will drive on the freeway in which most everyone on the road has a common understanding of the rules and regulations required of anyone who possesses a license. It is safe and trustworthy because the perimeters have been set, and when tragedy occurs, it is because someone drove outside the boundaries.

There is no clear authority or decisive direction in Secular Psychology, from a pragmatic point of view. Is anyone right? Has anyone found the answer? The statistics and admissions by psychologists of their own movement would seem to indicate otherwise. The old proverb rings true, "A house divided against itself cannot stand!"

Perhaps most obvious about the internal inconsistency of psychology is its self-contradiction. The candid claims about its own impotence and unreliability make it hardly believable or trustworthy. The candor of the honest admissions are not well known however. The psychological movement communicates its credibility with confidence, while having nothing more than speculation with which to commend itself. The chemical imbalance model is a perfect example. Millions of people are receiving medication to deal with chemical problems, when the top researchers and scholars quoted

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<sup>28</sup> Street, p. 3.

above freely admit they are simply making guess work out in attempting to provide solutions.

One such embarrassment to the psychiatric community is the dispensing of the chemical Lithium to its patients in order to resolve a chemical imbalance, usually attributed to “manic depression” or “bi-polar disorder.” Patients are told that the reason they are suffering from one or more of these potential disorders is that they have a low Lithium count. They are handed a prescription for this element to stabilize their Lithium levels, so that their brains can function properly, and in many cases the person “feels” better. What is not mentioned to the patient however, is what is agreed upon by any honest medical doctor – the normal amount of Lithium in the human body is zero!!!<sup>29</sup> Of course he has low Lithium – everyone does! The chemical is not the problem, something else is! What really happens is that a psychologist with a pharmaceutical degree (a psychiatrist) represses his patients behavior with a substance that brings about a change in emotions and feelings, temporarily altering the problem behavior. When the perceived problem has been corrected, and the patient feels better, and therefore thinks “it works.”

The problem however has not really been resolved, because the behavior has only been suppressed. Furthermore, the feelings and emotions of the patient become the person’s health thermometer and guide for life. Simply, they are taught to live by their feelings and emotions, and that their behavior changes when their feelings do.

Another troubling feature of Secular Psychology, from a pragmatic standpoint is the absence of a clear, moral standard. With such divergent opinions about how to deal with man come the same assorted differences about what standard men should comply with. Why is it wrong for man to steal? Who says so? Why can’t a man have as many wives as he wants? Why can’t a man molest his children? Why is a woman who strips naked in the middle of the night and swims in a 40 degrees cold lake considered bizarre? Who is to say that her actions are not the norm? The question is: who defines what is the standard of morality and appropriate in terms of behavior when there is no agreement on what is acceptable?

One counselor might determine the behavior of a person to be extremely abnormal or even criminal, whereas another would not. Where is the line? Psychology has not drawn it, or if they have, it has moved over time. It would seem that psychologists would all be striving towards one clear moral goal. But this too is subjective, because it is evolving with the shifting shadow on the sundial of moral tolerance and relevancy. If Psychologists cannot define what they are trying to lead their clients to, how do they expect to arrive? Someone has well said, “If you aim for nothing, you will hit it every time!”

Additionally there is a failure on the part of Psychology to demonstrate itself to be a sanctioned science. Because Psychology is rooted at its deepest levels in Darwinian evolution, which is not proven to be scientific fact, the conclusions of Psychology are at best suspicious as to whether it is truly scientific. Something more objective must give legitimacy to the Secular Psychological movement than the subjective and speculative manner in which psychologists evaluate cause and effect. If I went to the doctor, reported chest pains, aching in my left arm, nausea, and a severe headache I do not think I would consent if he were to lay me down and split me open with his surgical equipment

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<sup>29</sup> Robert Smith, *The Christian Counselor’s Medical Desk Reference* (Stanley: Timeless Texts, 2000), p. 67

and team before he took more tests and obtained more certain results that I was truly having a heart attack. I would protest until an EKG or blood tests demonstrate the need! Too many people I fear are laying down on the table with the shirts of their brains open for a surgery that might not be the proper understanding of the symptoms described.

Such is the problem with attempting to change a person and his behavior from within through the external means of medication. By their own admission above, psychiatry cannot in the least bit claim to provide real answers to life's issues through drugs. They admit they cannot discern what is happening in the brain of a person unless there is real and discernible tissue damage or malfunction.<sup>30</sup>

Michael Gitlin, Associate Clinical Professor of Psychiatry at UCLA has said in *The Psychotherapist's Guide to Psychopharmacology*, "Despite a remarkable amount of research over the last 25 years, however, there is still no definitive biological explanation for any psychiatric order (p. 8)."<sup>31</sup> He goes on to say, "Despite over 20 years of energetic effort, no biological hypothesis has yet marshaled enough supporting evidence to definitively explain any psychiatric disorder (p. 36)."<sup>32</sup> All they know is that if they give a certain person a certain chemical, and it seems to reduce or eliminate the problem, the likelihood of proper diagnosis is more reliable. Thus instead of solving the problem, they are suppressing it.<sup>33</sup>

The motto seems to be: "if it produces the external effect desired, it must have had the proper internal effect as well." This is mere speculation and guess work, not scientific observation. Many people can be externally motivated *to do something* if it is appealing enough, but they cannot be changed *to become something* unless the change is truly internal. The person must *become* the kind of person that they desire before they *behave* the way that they desire. A man could likely be convinced to stop beating his wife if he gets from her what he wants, if she gives in to his demands, or if the police threaten serious jail time, but that does not remove the bitterness, anger, and hostility that he harbors within himself – he is still the same person. Take care of the bitterness, anger, and hostility and then he ceases to beat his wife. Secular Psychology does not have the ability to do anything beyond manipulating the external environments of a person to elicit a particular behavior.

The problem here lies in the basic presupposition of Psychology - that a man is what he is *as a result* of the shaping influences in his life, not because of what he is by nature. If this is the case then truly he is changed from the outside in, if his

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<sup>30</sup> For a helpful medical perspective on the chemical diagnoses and their "psychotropic treatments" and a medical statement on what is truly described as a medical illness, see Robert Smith, *The Christian Counselor's Medical Desk Reference* (Stanley: Timeless Texts, 2000), p. 66. The whole book addresses all of the major issues related to this discussion from a medical and Biblical perspective.

<sup>31</sup> Cited in Smith, p. 65.

<sup>32</sup> Ibid.

<sup>33</sup> An interesting study located at [http://bowana.freeyellow.com/school\\_shootings.htm](http://bowana.freeyellow.com/school_shootings.htm) reveals that most if not all of the high school shootings, including the famous Columbine High School incident, were committed by students who were somehow linked to Psychotropic Drugs Such as Prozac, Ritalin, Luvox, and Paxil. The symptoms of deeper problems were covered by suppressing their troubled behavior until it erupted in an uncontrollable and deadly fashion.

circumstances can change. On the flip side, man, in this equation, is a victim of random circumstances that befall him, for which he is not responsible, but his environment, which polluted him making him the person he is. He cannot help himself because it is not his fault! Someone else is always available to take the blame.

Finally, while there are more problems with Secular Psychology than named here, one large issue cannot be overlooked – instruments and experiments cannot measure the internal and subjective part of man. This is one of the fallacious assumptions of evolution is that man (stripped of a soul with divine origin) is to be evaluated in the same way that the rest of the “natural world” is evaluated. It is faulty to think that a person can be examined in this way when man possesses features within him that are not found in the rest of the “natural world.” How can morality, experience, ambitions, desires, will, responsibility, guilt, motivation, self-awareness be examined by the scientific method? No laboratory can provide consistent, objective rationale for why man does what he does. It might work for lab rats on Nutrasweet and cheese, but not volitional creatures such as humans.

### ***A Biblical Evaluation***

Secular Psychology has internal problems that make its claims unreliable and faulty. However, for the Christian who wants to evaluate the place of psychology in his life and the church, he has a more significant problem - its contradiction with the Word of God. The Christian has confidence in the Bible because it promises to furnish all of the answers to life's questions, all that God intends for us to know (2 Pet. 1:3-4)! What is not knowable about man through reasoning and experimentation is known through the Word of God.

Evaluating Secular Psychology in light of the Biblical teaching requires a general evaluation and a specific one, in which each component of theology can be brought to bear on this movement. Before that however, there is one necessary observation that must be made from a Biblical perspective: *secular man does not have the ability to understand and make sense of his world.* The world in which he lives is not the world as he sees it, because he does not factor God into the equation. Or, if he does factor God into the equation, then it is a caricature<sup>34</sup> or misrepresentation. Simply, he is misguided in his worldview – the way in which he views the world, history, and experiences.

What is the distorting element? Sin. Sin has eclipsed the mind of the unbeliever so that the realm of objectivity and reality (as described in the Bible) is darkened to him. His ability to remain neutral as an observer is unavailable, because his faculties are contaminated with sin. Consider the following verses:

**Psalm 16:8, "I have set the Lord continually before me; Because He is at my right hand, I will not be shaken."**

**Romans 8:7-8, "because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God. "**

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<sup>34</sup> “A grotesque imitation or misrepresentation,” from [www.dictionary.com](http://www.dictionary.com) .

**Psalm 119:73, “Your hands made me and fashioned me, give me understanding that I may learn Your commandments.”**

The first verse teaches that the key to David’s ability to remain unshaken in tumultuous situations was to view life through the perspective of God, made available to us in the Scriptures. In other words, he sought to view all of life through the lens of the Word of God, for it is there that life makes sense. The second verse teaches that the unbeliever has no such desire or capacity. He is both unwilling and unable to think about divine truth or submit to its commentary about life or commands for living. The final verse above teaches that God is the Maker of man and his soul, and therefore provides the necessary “understanding” of what God expects of His creation – His “commandments.” If we are to reach the potential that our Maker has set before us, we must strive to understand and obey His Word.

Consider the wisest man to ever live, apart from the Lord Jesus Christ, Solomon the king of Israel. This great man was endowed with wisdom from God to discern good from evil and judge the people equitably, from which we have received Proverbs, Song of Solomon, and Ecclesiastes. The final work of his life, Ecclesiastes is his effort to help us make sense out of life lived in a broken world. It is meant to navigate our thinking and living so that we do not become statistical tragedies, like he almost became when he jettisoned the wisdom of God for the pleasures of the world.

At the end of a crash and burn life of calamity and “vanity,” he wrote in **Ecclesiastes 12:13-14, “The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil.”**

In other words, when it is all said and done, the bottom line to life and making sense of the world comes when you see God for who He truly is, live under His authority out of respect and awe, and respond in such a way that you live all of life in obedience to His commandments. This is the sum of life – how to live with purpose! We are compelled that this is the only perspective we are to adopt, because there is a coming judgment when all the hearts of men will be revealed and measured against His perfect standard.

To sum up Solomon, life makes no sense without God, and you cannot rise above the fallenness and futility of life “under the sun” without Him and His Word. Secular Psychology is no longer an option for a Christian.

Also ponder the source of this wisdom that is needed to aid man in his quest for wholeness and deliverance. Because man does not have the answers within himself for why he does what he does, and because science cannot interpret the musings of man, man must go outside of himself. But where does he turn? In a Biblical worldview, there is only one place where true wisdom can be found, and it alone claims to have the answers and authority to speak to the issues of life. Furthermore, the Scripture condemns the pursuit of this wisdom elsewhere.

In the Old Testament, one of the most fundamental teachings about all of life comes in **Proverbs 1:7, “The fear of the Lord is the beginning of knowledge; Fools despise wisdom and instruction.”** This teaches that to fear God (cp. **Ecc. 12:13-14**) is the starting point for knowledge and wisdom (see also **Prov. 9:10; 15:33**). To say it

another way, you cannot arrive at knowledge and wisdom unless you start with the fear of God.<sup>35</sup> This includes the God's assessment of life, behavior, motive, ambition, etc. If you look for answers in another place, God calls you a fool for so despising God and His Word.

In the New Testament, **Colossians 2:3-4** speaks of Christ, "**in whom are hidden all the treasures of wisdom and knowledge. I say this so that no one will delude you with persuasive argument.**" According to Paul who reiterates Solomon with application to the God-man, Jesus Christ, "**all the treasures of wisdom and knowledge**" are found in Christ alone. He adds that this is critical for our understanding because there are some who would attempt to delude us with opposing arguments. One of those arguments is secular psychology because it promotes answers and solutions from another source than God.

What is the point and how does it relate to the Christian and Psychology? The point is *that the Word of God must interpret all of life because it claims to be the sole guide for understanding* especially the issues in which psychology claims to have authority and answers.

The question is not whether the truth about God and man can be recognized and demonstrated factually and scientifically, but whether those studying have the spiritual capacity to discern what they discover, because their view of life is tainted with unbelief. They do not have the ability to interpret the truth they find, because of their sin. It is not as though they have the objectivity and neutrality that they suppose, because their presupposition has determined the outcome. Their minds are blinded by the god of this world (**2 Cor. 4:4**).

On the other hand, neither is the Christian to abandon his presupposition of faith in the One eternal and living God to interpret the information he gleans about man. It is true that the Bible is not primarily a scientific book<sup>36</sup>, but the Bible speaks decisively and comprehensively about man, his thoughts, motives, and behaviors. All of life must be filtered through the grid of Scripture if man is to find answers and solutions. It is to the Scripture that we now turn for guidance in this matter of man and his soul (or *psyche*).

### *Generally*

The fundamental core values of secular psychologists collide with those of the Christian. If the starting points differ then certainly the conclusions will as well. This section is designed to evaluate psychology no longer as a science, but as a philosophy and religious worldview. As Psychiatrist Szasz notes, "[psychotherapy] is not merely a religion that pretends to be a science, it is actually a fake religion that seeks to destroy the

<sup>35</sup> In Psalm 19:9, "the fear of the Lord" is a title for Scripture, indicating that the two are inseparable.

<sup>36</sup> The Bible is not a textbook with comprehensive teaching on astronomy, geology, history, anatomy, etc. People should not expect this from the Bible because it is not written for that purpose. However, when the Word of God speaks about those issues and more, it is absolutely correct and infallible. In all cases and at all times, science bows the knee to the Word of God. At this point some people object that the Bible does not address "clinical and scientific disorders," to which there are two replies: (1) honest science does not and cannot for reasons cited above; and (2) the Bible sufficiently deals *in principle* with so these called disorders.

true religion.”<sup>37</sup> To this Ed Bulkley adds, “Psychology and religion are competing faiths. If you seriously hold to one set of values, you will logically have to reject the other.”<sup>38</sup>

The conclusions of secularists are guided (or better, misguided) by the assumptions that man must make sense of the world as if there was no God. The problem though is that any system of reasoning and behavior that does not consider the one, true Creator God can clearly be classified as “the wisdom of the world” spawned by ungodly men whose religious convictions about God and the Bible have motivated their writings, and which have manifested themselves in modern day Psychological ideologies and practices.

For example, secularist Sigmund Freud said, "When a man is freed of religion, he has a better chance to live a normal and wholesome life." [Sigmund Freud, quoted in "2000 Years of Disbelief, Famous People with the Courage to Doubt", by James A. Haught, Prometheus Books, 1996].<sup>39</sup> His statement about the effect of religion in the life of man as detrimental to victorious and healthy living betrays that his analysis of man is the result of sinful rebellion and unbelief in the truth of God in Christ. Point – his belief or unbelief colors his conclusions! This is not objectivity at work in a scientist, it is sin alive in the heart of a philosopher.

One might ask pragmatically, “Is it wise to take counsel about life’s issues from one whose view of life is skewed and whose own heart and life is ungodly?” Biblically, there is a directive from David on this issue in Psalm 1. He writes, “**How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!**”

The prohibition here is to not live your life according to the counsel that wicked men give. Furthermore, we are not to associate in any manner of life with those people whose influence upon us leads to our demise. John MacArthur has said on this passage, “[This] ‘beatitude’ man (cf. **Matt. 5:3–11**) is first described as one who avoids such associations as these which exemplify sin’s sequential downward drag.<sup>40</sup> Simply, we cannot allow the influences of wicked, sinful, and scoffing men to influence us.

Rather, David defines our response **v. 2, “But his delight is in the law of the Lord, And in His law he meditates day and night.”** The Word of God is set in contrast against the counsel, path, and seat of wicked, sinful, and scoffing influences. Moreover, the Word of God is able to keep us from those permeating influences and their effects. Our commitment is to the truth of God, to walk in it, and let its influences dictate the counsel in which we walk (**Psa. 119:24**), the lighted path on which we stand (**Psa.119:105**), and the seat on which we sit (**Psa. 26:4-5; Jer. 15:16-17**). Note the results of the respective influences upon our lives in the chart below:

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<sup>37</sup> Cited in Bobgan, *Psychoheresy*, p. 19.

<sup>38</sup> Bulkley, p. 180.

<sup>39</sup> <http://home5.inet.tele.dk/kimbeck/freud.html>

<sup>40</sup> MacArthur, J. 1997, c1997. The MacArthur Study Bible (Electronic ed.) (Ps 1:1). Word Pub.: Nashville, TN.

THE COUSEL OF THE WORD	THE COUNSEL OF THE WICKED
He will be like a tree firmly planted by streams of water, Which yields its fruit in its season, and its leaf does not wither	The wicked are not so, But they are like chaff which the wind drives away
And in whatever he does, he prospers	Therefore the wicked will not stand in the judgment, Nor sinners in the assembly of the righteous
For the Lord knows the way of the righteous	But the way of the wicked will perish

Paul, in the New Testament has spoken about the dangers of erroneous teaching and its pervasive leaven. He wrote many exhortations to avoid it:

**Colossians 2:8-10, "See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority;"**

**1 Timothy 6:20-21, "O Timothy, guard what has been entrusted to you, avoiding worldly and empty chatter and the opposing arguments of what is falsely called "knowledge"— which some have professed and thus gone astray from the faith."**

**2 Timothy 2:16-17, "But avoid worldly and empty chatter, for it will lead to further ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus..."**

In each of these verses, the apostle extols the value of truth over against the empty, corrosive, falsehood that competes for the minds of men. The point is each is that error does not sanctify and cannot lead a man to God. The wisdom offered by the world competes with God's truth, and the two cannot be joined or they will be unequally yoked.

Paul's most powerful argument is found in **1 Corinthians 1-2**. He was writing to a church influenced by the world at almost every level, doctrinally and practically. This was a church that was imbibing the liquor of lies against Christ, to whom he writes in **1:18-26**:

**"For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, And the cleverness of the clever I will set aside." Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the**

**foolishness of the message preached to save those who believe. For indeed Jews ask for signs and Greeks search for wisdom; but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.”**

The bold apostle makes the point that God’s wisdom trumps that of the world. In fact, as an act of judgment, He has destroyed the supposed knowledge of those who reject His Son, and rendered it foolishness. The wisdom that the world uses to operate in matters of the spiritual and eternal has been made foolishness. The irony of this passage is that God has allowed the foolishness of these men to eclipse their ability to see the wisdom of God, which they see as foolish. In other words, these fools look at God’s wisdom as foolishness, and are thereby condemned. But for those who have come to know God by His Word have been saved by the wisdom and power of their Creator God.

Of course Freud sees the worldview Christianity as a childhood neurosis – because he has rejected the wisdom of God. There is no other conclusion that he can make. His conclusions are not only the result of spiritual depravity and blindness, but are as a result of the judgment of God. **Jeremiah 8:9 says, “Behold, they have rejected the Word of the LORD, and what kind of wisdom do they have?”**

The answer that Freud would give in response would show that his scientific research provides him with the authority he needs to sit in judgment upon the Scriptures. In fact, for Sigmund Freud, there is no possible reality outside of his scientific findings. He said, “No, our science is no illusion. But an illusion it would be to suppose that what science cannot give us we can get elsewhere” [Sigmund Freud, "The Future of an Illusion", 1927].

Perhaps the most important passage in evaluating psychology from a Biblical perspective is found in **James 3:13-17:**

**Who among you is wise and understanding? Let him show by his good behavior in the gentleness of wisdom. But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. This wisdom is not that which comes down from above, but is earthly, natural, and demonic. For where jealousy and selfish ambition exist, there is disorder and every evil thing. But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.**

Several points are made here by James. First, there are two only different operating ideologies in this world, and they are at odds with one another. Second, the reason for behavior depends on which ideology you embrace. Third, the influences behind each ideology are either good or evil, sin or righteousness. There is no neutral ground, it is one or the other. James speaks of good behavior as that which comes from a wisdom from above. On the other hand, he says that there is a “wisdom” that produces the kinds of sinful behavior that would receive a chemical cause diagnosis from a

psychologist, but which are earthly (as opposed to heavenly), natural (as opposed to spiritual), and demonic (as opposed to godly). This means that any other wisdom than that which comes from heaven is opposed to God in every way, having its origins in counsels of the gates of hell itself. Finally, James speaks of the core of the problem, and it is not with the ideological choices before us. Rather it is the condition of our hearts. He makes the connexion between our hearts, and that which our hearts have embraced – the wisdom of God or of the world.

In contrast to James' description of man, psychology claims a third, neutral and unbiased estimation of man, which explains the actions and attitudes of mankind. It supposes that the reason men act they way in which they do is irreligious and scientific, assuming an a-moral standard.

This is where Psychology becomes dangerous. Instead of making observations about the world and describing what is seen, psychology asserts itself as a form of wisdom because it claims to provide answers for the motivations, ambitions, and actions of men, including solutions to bring about true and lasting change. What is more, psychology claims to do that which the Bible claims that it alone is able to do. God claims that He alone is qualified to speak about issues pertaining to the heart and soul of man, and in the passage above, provides a guide for interpreting man's behavior, which opposes Psychological diagnoses at every turn.

What is the implication? Everyone is religious! Whether they realize it or not, they are embracing one of two systems of religious ideology. However, the real issue is whether they have embraced the truth. Therefore, we must see that Psychology is a religion, but a false one that has attempted to pass as a science. One person has well said, "From its beginnings in supernatural beliefs, magic and taboo, psychology has matured to a science of such broad proportions that professional psychologists today must specialize on narrow fragments of the broader discipline." (source: *History of Psychology*)<sup>41</sup>

Some might ask, "Is there any value to the work that Psychologists do?" I would answer in this way: when they stay in the realm of observation – discerning patterns of behavior, trends in culture, and movements of men, they are useful. When they begin to answer the interpretive question, "Why is what I am seeing happening?" they have crossed the line into a realm in which they are unable and unqualified to speak or discern. Moreover, when they try to provide principles of application to solve the dilemmas they see, they lead people astray. That is the limit of the value in Psychology.

Generally speaking, Secular Psychology as a discipline attempts to implement religious principles into our culture that are opposed to true Biblical Christianity. For a more specific look at Psychology, we will now turn briefly to examining key points of psychology's tenets, in order to make this contrast more stark.

### *Specifically*

The attacks of psychology on Christianity come in a variety of ways. The following section is designed to analyze these assaults on key Biblical doctrines to demonstrate their utter incompatibility.

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<sup>41</sup> Street, p. 1.

Most critical to Biblical Christianity is the Bible, because it alone for the Christian is the source of all faith and practice. It claims to be perfect in part and in whole, timeless in its application, relevant in any culture, sufficient for all matters of life and godliness, and the once for all, comprehensive, and authoritative revelation of God Himself for all of man (**Psa. 19:7-9; Psa. 119:160; 2 Tim. 3:14-17; 2 Pet. 1:3-4**).<sup>42</sup> In defiance of this standard, Psychology says, “In the long run, nothing can withstand reason and experience, and the contradiction religion offers to both is palpable” [Sigmund Freud, Austrian physician and pioneer psychoanalyst (1856-1939)]. Freud is not alone on this point. Carl Rogers said, “Experience is, for me, the highest authority. The touchstone of validity is my own experience. No other person's ideas, and none of my own ideas, are as authoritative as my experience. It is to experience that I must return again and again, to discover a closer approximation to truth as it is in the process of becoming in me (Carl Rogers in *On Becoming a Person*). He went on to say, “It is to experience that I must return again and again; to discover a closer approximation to truth as it is in the process of becoming in me. *Neither the Bible nor the prophets--neither Freud nor research--neither the revelations of God nor man--can take precedence over my own direct experience (emphasis added in italics).*”<sup>43</sup>

In other words, man's intellectual reasonings and interpretations of his experiences are of greater reliability and authority than the Word of God. The bottom-line: Psychology assaults the inspiration, sufficiency, and authority of Scripture

Another disturbing look at Psychology is its teaching about God. Because every psychologist has their own view of God, since they do not understand Him as He has chosen to reveal Himself in the Bible (**Gen. 1:1; Jn. 1:1-4; Col. 1:16-17**), there is no uniformity here. But, a look at the pioneer, Sigmund Freud again, “At the bottom God is nothing more than an exalted father.”<sup>44</sup> He goes on to mock, “It would be very nice if there were a God who created the world and was a benevolent providence, and if there were a moral order in the universe and an after-life; but it is a very striking fact that all this is exactly as we are bound to wish it to be.”<sup>45</sup> In other words, it would be nice if a God did exist, and there was purpose and order, but as it is, that is merely inflammation of the wishbone. The bottom-line: Psychology denies the existence of the one, true God.

By implication, if there is no Creator God, and man is the product of evolution, which is a random happenstance of events, then man has no purpose in this life, other than to attain survival. The purpose of man's existence in a evolutionary worldview is to perpetuate existence, and his problems are the barriers to that end. Self-preservation and self-gratification become the pursuit of man, instead of the Biblical purpose for man, to

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<sup>42</sup> It is important to note that the Bible is not just “the church's book,” as if it only had application to those who choose to believe it. Rather it discloses all of God's truth that He intends for all of man to know about Himself, this side of eternity.

<sup>43</sup> Henry H. Lambertson (Faculty of Religion at Loma Linda University, “CARL ROGERS' VIEW OF PERSONAL WHOLENESS: An Evaluation and Critique from a Christian Perspective (article published on [http://www.aiias.edu/ict/vol\\_10/10cc\\_277-296.htm](http://www.aiias.edu/ict/vol_10/10cc_277-296.htm).)

<sup>44</sup> <http://home5.inet.tele.dk/kimbeck/freud.html>

<sup>45</sup> Ibid.

be fulfilled in glorifying God (**Isa. 43:7; 1 Cor. 10:31; Col. 1:18**). The bottom-line: Psychology perverts the purpose of man.

In answering the questions posed as to why man behaves in the way that he does, psychologists have attempted to classify behavior into neutral categories, which remove his culpability and responsibility. Many theories abound, as we have noted, but the most common is that man merely responds to the environment in which he lives, shaping and making him. Consider for example, B.F. Skinner's approach to the nature of man, "B. F. Skinner goes one step further [than Freud] by arguing that man's behavior is completely controlled by his environment. According to Skinner, mankind has no freedom or dignity whatsoever. Whatever goes on in his mind is irrelevant. Man is a mere responder to stimuli. Skinner's book *Walden Two* outlines how a perfect society could be created if we would only realize that mankind is not free to make moral decisions, but is in need of planners to create the perfect environment that will result in correct behavior. Skinner believed that this society can and should be created."<sup>46</sup> In other words, man behaves, not on the basis of a moral nature with choices, but based on his external and shaping influences. Furthermore, he can be made "perfect" if just the right forces are exerted upon him. The blame for his sin is removed, and the remedy offered is superficial. Dr. Wayne Dyer has written about the damaging effects of "neurotic" God-ordained guilt for sin, "guilt zones must be exterminated, spray-cleaned, and sterilized forever."<sup>47</sup> Countless other examples might be cited, but the bottom-line is: Psychology dismisses the problem of sin and guilt.

Logically, the inevitable conclusions about God, man, and sin eliminate the need for a Messianic Deliverer in the Person and Work of Jesus Christ. Such forgiveness and expiation from sin is replaced by a psychotherapeutic solution found in psychology. Instead of deliverance from sin, guilt, and wrath, people are told that they need to have their love cups filled, or to remove the burdens of suppressed memories and subconscious trauma. Instead of being a substitutionary sacrifice for the sins of men, Jesus becomes the Ultimate Psychotherapist. Instead of the need for internal transformation by the regenerating work of the Spirit, Psychology offers the modification of the environment or mind altering drugs to suppress behaviors. If Psychology does not affirm God, then there is no standard, and therefore no sin and guilt, and therefore no accountability or judgment, and consequently no need for a Savior to do for us what we cannot ourselves. The solution to our problems is not the imputation of Christ's righteousness and internal heart change in the secular model, but a surrogate Christ whose aim is to make us happy. Biblically speaking, the problem facing man is **that "the heart of man is more deceitful than all else and desperately sick" (Jer. 17:9)**. The solution to his problems is found in **Isaiah 55:6-8, "Seek the Lord while He may be found; Call upon Him while He is near. Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the Lord, And He will have compassion on him, And to our God, For He will abundantly pardon. "For My thoughts are not your thoughts, Nor are your ways My ways," declares the Lord.**" He must know the reality of **John 3:36, "He who**

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<sup>46</sup> Cited by Don Closson of Probe Ministries, <http://www.leaderu.com/orgs/probe/docs/naturman.html>.

<sup>47</sup> Wayne Dyer, *Your Erroneous Zones*, cited in John MacArthur's, *The Vanishing Conscience* (Dallas: Word, 1994), p. 19.

**believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”** From beginning to the end, the bottom-line: Psychology destroys the Gospel of Christ.

At a deeper level, Freud has resurrected an ancient heresy and subtly led the way away from Christ, which the New Testament condemned in the early history of the church – a heresy called “gnosticism.” Gnostic teaching says that a bumbling, goofy sub-god accidentally used his deity to create matter (physical substance), which polluted the perfect spirit realm. All of history, and the goal of salvation centers upon the removal of the fleshly and progress towards that which is immaterial and non-physical. Even worse, this teaching places Jesus Christ as a phantom menace, who did not die on the cross, but whose role mirrors that of the devil. Traces of this religion are found in feminism, witchery, and even worse, Psychology. Richard Webster remarks, “To put the matter in traditional religious terms, Freud saw human history as a difficult upward progress from the realm of the flesh towards the realm of the spirit.”<sup>48</sup> Freud, though a professed atheist, was religious to the core, as are all men who reject the truth of the Gospel.

Behavior is the specialty of Psychology, supposedly. Biblical Christianity claims to offer an evaluation and an interpretation of it, that is set against secularists. Again, a scoffing Freud says, “Religion would then be the universal obsessional neurosis of humanity; like the obsessional neurosis of children...If this view is right, it is to be supposed that a turning away from religion is bound to occur with the fatal inevitability of a process of growth.”<sup>49</sup> This means that if men were to move away from religion, including Biblical Christianity, then they would begin to see improvement and growth in their behaviors. This is completely opposite of the Biblical teaching on holiness and sanctification. The bottom-line: Psychology terrorizes human behavior.

From its inception, Psychology has disregarded the theologian and pastor as credible helps in dealing with life’s issues. The therapist, not the most skilled professionals who are trained in the Word of God, are the ones who are valued for their insight into man. Therefore, the role of the church disappears in the Psychological value system. This makes sense, if you are trying to make sense of a world devoid of God, that church is a crutch to help weak and neurotic people make sense of the world by the help of an illusion (religion), until they are strong enough to move past it into real growth and living. On the other hand, the Bible says in **Romans 15:14**, “**And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish [help deal with life’s issues] one another.**” This means that anyone who is a child of God with the Word of God (cp. 2 Tim. 3:15-17) is able to help anyone else know how to deal with life’s issues to the glory of God! To move people away from the church is to move people away from the only answers that will solve their deepest problems. The bottom-line: Psychology discards the church.

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<sup>48</sup> Richard Webster, “Freud, Satan, and the Serpent,” <http://www.richardwebster.net/freudsatanandtheserpent.html>.

<sup>49</sup> <http://home5.inet.tele.dk/kimbeck/freud.html>

Because of its birth in modernism, Psychology has as its foundation the rejection of that which is supernatural as having any validity. This not only despises the notion of a holy God, a perfect Bible, and complete salvation, it also underestimates and denies the demonic and angelic realm. Freud said, “Demons do not exist any more than gods do, being only the products of the psychic activity of man.” [Sigmund Freud, New York Times Magazine, 6 May 1956].<sup>50</sup> I find this a bit of an irony because Psychology, according to **James 3:13-17** and **1 Timothy 4:1-3**, was forged and is energized from the caverns of hell by the demonic and Satanic host itself (**cf. 2 Cor. 11:13-15**). The bottom-line: Psychology rejects the supernatural, as taught in the Bible.

When it is all said and done, it is fair to ask the question of a Psychologist, if they are not really able to provide answers to life’s most essential questions, can they really provide hope? What hope can they give to help someone deal with the death of a loved one? Where is that person? How can they go on living without him? Why is their evil, sickness, cancer, death, pain, suffering? What is man’s real purpose? How can you know if you are living to the fullest of your potential in life? How does marriage work? How do I train my children to live responsible fulfilled lives with the greatest impact? Where do I find solutions to my employment problems, eating problems, despair, etc.? I do not pretend that a Psychologist reading this paper would attempt an answer to the questions above, but the issue is this – do they provide the right answers with real hope? No, they do not because they cannot. And they cannot because God has frustrated their wisdom. Listen to the words of **Job 12:17-25** as the Bible describes the hopelessness of faulty, God-rejecting counselors:

**“He makes counselors walk barefoot And makes fools of judges. “He loosens the bond of kings And binds their loins with a girdle. “He makes priests walk barefoot And overthrows the secure ones. “He deprives the trusted ones of speech And takes away the discernment of the elders. “He pours contempt on nobles And loosens the belt of the strong. “He reveals mysteries from the darkness And brings the deep darkness into light. “He makes the nations great, then destroys them; He enlarges the nations, then leads them away. “He deprives of intelligence the chiefs of the earth’s people And makes them wander in a pathless waste. “They grope in darkness with no light, And He makes them stagger like a drunken man.”**

I would not entrust myself and the health of my eternal soul to those whose supposed wisdom, power, and authority has been frustrated and devastated by the Maker of heaven and earth. The bottom-line: Psychology provides no hope.

### **CONCLUSION**

Psychology is a quarrel with the Maker of men’s souls (**Isa. 45:9**). It is a arrogant, religious insurrection and rebellion against the truth of Scripture. It is not a

<sup>50</sup> <http://home5.inet.tele.dk/kimbeck/freud.html>

science, motivated by an objective desire to help people deal with life's issues, it is a vain attempt to silence a guilty conscience terrorized by the thought of God. This false religion was forged in the gates of hell from ancient times, and now gathers its dangers around the people of this world, with an agenda to lead people into darkness and away from the light of Biblical Christianity. "One of Freud's most powerful motives in life was to inflict vengeance on Christianity for its traditional anti-Semitism" (Thomas Szasz, *The Myth of psychotherapy*, p. 146).<sup>51</sup>

The intent of this paper is to sound the alarm that will awaken those lulled asleep to arise and return to the light of Christ. Moreover, it is an appeal to those Christians caught in the tractor-beam of secular pull to remove its yoke with the world and its wisdom.

Christianity cannot in any way be joined with Psychology because The Bible forbids allegiance with any competing or perverting spiritual influence (2 Cor. 6:14-7:1; Col. 2:1-4, 8-10, 20-23; 1 Tim. 1:3-11; 4:1-2; 6:3-5, 20; 2 Tim. 2:14-17; 4:1-4). Sadly, most Christians have become unequally yoked with the world, and have integrated secular psychology with Biblical Christianity, to have the best of both worlds. The problem however is that they do not mix, as oil and water do not. That subject deserves its own paper and evaluation. Until then, what man needs is a ***Biblical Psychology: a Scripture only understanding of the soul of man, from a proper view of God, man, sin, Christ, salvation, sanctification, the church, ministry, spiritual warfare, the Holy Spirit, and discernment.***

Truth is immortal. However, in our day and age, in the same way that it has been since the beginning of time, the truth is under attack. From the entrance of Satan into the Garden of Eden until this present hour, the attempts to blur the lines of truth and clarity have been undermined. "Indeed, has God said...?" (**Gen. 3:1**) has become the lulling chant away from the Author of divine truth. In other words, a move away from truth is a move away from God!

The strategy is simple: if you take away the truth from people, you have silenced God, and cut people off from the only authority and sufficiency in their lives. Then you can step in a teach lies to lead people into darkness. This has always been the plan of the enemy of our souls, which leads to destruction.

These attacks can come in many forms. The more subtle, the more lethal. It is for this reason that the Bible, the Word of God, warns us of the impending danger of such deadly raids. We are warned all throughout the Scriptures, in both testaments **that "many deceivers have gone out into the world" (2 John 7)**. We are reminded, according to **1 John 4:1, "do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world."** **Jude 3** calls believers to **"contend earnestly for the faith [body of doctrine in Scripture] which was once for all delivered to the saints."** We are in a battle for the truth in the minds of men in which **"we are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ" (2 Corinthians 10:5).**

The church of the Thessalonians were called to **"examine everything carefully; hold fast to that which is good; abstain from every form of evil."** In that

<sup>51</sup> Taken from [http://www.bible-infonet.org/ff/articles/psychology/107\\_10\\_07.htm](http://www.bible-infonet.org/ff/articles/psychology/107_10_07.htm)

context, the church was not responding properly when New Testament revelation was supplied to them through the role of prophets, they were **“despising these prophetic utterances” (5:20)** and in so doing, beginning to **“quench the Spirit” (5:19)** in His work towards the church through gifted men. Paul instructed them not to do this because they would be cutting themselves off from the truth. Rather they were to **“examine everything carefully”** which was said, retain that which was truly from God, and reject that which was not, otherwise regarded as **“evil.”** To dismiss the Word of God is fatal; to not practice discernment as it pertains to divine truth is to be gullible.

One of the groups of people that Paul encountered in Acts was the Berean believers, to whom he preached the Gospel of Christ. Their response to his preaching was noted in **Acts 17:11**, **“Now these were more noble-minded than those in Thessalonica, for they [1] received the word with great eagerness, [2] examining the Scriptures daily to see whether these things were so.”** This group of Christians were commended by Paul over the Thessalonian church<sup>52</sup> because they eagerly and daily placed the preaching of Paul under careful scrutiny so as to discern whether what he was telling them was consistent with the rest of the Scriptures.

The challenge of the preacher and teacher of God’s word today is not to demonstrate consistency with the Biblical message of Scripture, but for the people of God to care to read their Bibles and learn theology. People are interested in “real solutions to real problems...” as if the solutions to life’s issues lie elsewhere than in the Bible authored by the Maker of all men. The task of the preacher is to educate and quicken the minds, consciences, and hearts of the people with the only thing that will have any real effect on his hearers - the living and abiding Word of God.

From the greatest to the least, the most obvious to the most subtle, any attack on the truth of God is an attack on God Himself, and a sin. One of the most destructive and damning attacks to even come upon the church is Psychology. It is a system of thinking and viewing life and behavior that comes from a predetermined worldview. The presupposition of Psychology at its core is the attempt to see all of life from the perspective as if God did not exist and thus make sense of the chaos, and navigate through life. Psychology is a ship without a rudder, being violently pushed along by the swelling tide of worldliness and the blustery wind of deception, until at last the current dashes all who sail thereupon against the rocks of destruction. Sadly, many Christians ride upon this doomed ship. Instead of looking to God and His Word as a compass for direction into the safe harbor of spiritual life and godliness, they venture into Psychology’s troubled waters and make shipwreck of their lives. It is the firm conviction of this author that to partner Christianity with Psychology is to sin against God.

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<sup>52</sup> Note how the Thessalonian church received the Word, and yet they were more highly commended than the description given in the following verses: **1 Thessalonians 1:6-8**, **“You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.”** And **1 Thessalonians 2:13**, **“For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.”**

## **APPENDIX: SCREWTAPE ON PSYCHOLOGY**

### **By Justin Erickson**

My Dear Wormwood,

I am pleased to see the great progress that you are making with our target – the child of the Enemy. It seems as though you have convinced him by more subtle means than before. You are becoming more cunning the more time you spend with him.

You have learned well from our lord below that it is not always necessary to convince men to deny the truth altogether about the Enemy, himself, the Bible, and the world in which he lives – that is how we keep men’s souls under darkness and chains, but this is too obvious a tactic for those loyal to the King. Our efforts must take on a more cunning and elusive manner – for there is a way to render him just as inoperative as if he had denied the truth.

He is convinced that the Bible is the Word of God, inspired, infallible, and innerrant. If you attack these, he will see you coming. NO! You must penetrate deeper. You must urge him to feel proud about his knowledge of the Bible, that his present understanding of it is enough. You must urge him to deviate from his regimented daily reading plan, for the subjects of the King above will call him back to it. If you remember, you failed here before because you did not observe that the church he attends regularly is strong in his life, holding him, as they say “accountable to his commitment to Christ.”

Minimize the importance of Bible interpretation. Shorten the amount of time he has to give to the Bible with any depth of study and interest. It matters not to me how this is done – speak with other fellow demons who have had success. Make him constantly ask after a superficial reading of the text, “What does this mean to me?” Make him think he is there to get a quick fix and leave, so that he might get on the real life.

Keep him reading, but not as a begging man searching for life food, but as a rich man who sees himself as a satisfied after a full meal, who looks upon it as a fortune cookie – a somewhat bland taste with a word of advise on life that he could take or leave. Once he sees the Word as something idle that he does not necessarily need to live all of life by, then you can make your move.

Start slowly of course, so as not to arouse suspicions. Your goal is to lull him away from the practical use of the Bible in everyday affairs. Make him think that going to the Bible is something that happens only when life gets very rough. Convince him that he can deal with life without asking for wisdom from the Abundant Giver of it. Soon he will have little real dependence on the Bible at all. His prayers will become self-focused and trite.

Therefore you must also be careful not to allow much hardship in his life. The Enemy has a way of making His people depend on Him more when life hurts. Trials and sufferings make them stronger since it drives them back to that wretched Book which has all the answers. On the other hand, you must grant him favor with his boss at work, who is one of ours. You must urge him to make expensive purchases, so that he finds great pleasure in them, not in the Provider above. Take them on vacations, especially those

that will take them away from the preaching on Sunday – for that miserable preacher always tells them to “repent” and gives them practical principles to apply in the daily course of living. I have a few of your comrades working on him at present. As they are away, keep them from spiritual discussion as a family – urge them to do things. Make their life as comfortable as you know how, for the present time.

Surround him with the weak members of the flock who will talk to him about superficial things with short joys. Keep him from the more serious members who will ask him questions about the health of his soul. He will gravitate to the weak if you prompt him – and you must urge them to speak of trivialities. There must be no thought of the world to come, the hope of their Redeemer’s coming, or words like “pilgrimage” and “aliens and strangers.”

Next, you must slowly add hardship. Intensify the way that people, especially in his church treat him and talk with him. Cause those who are stronger to distance themselves from him rather than confront him – the best way might be to keep them from him as much as possible. One sure method that has worked throughout the centuries is to cause the members to congregate with only those with whom the conversation is comfortable. Best to cause those weak friends he made to go missing on Sundays, once the spiritual remoteness of heart has separated him from the rest of the church, especially the leaders. This will make him delight in other company, those who will have diluted affections similar to his.

Other hardships that cause these simple believers to decline is the removal of the possessions they worked so hard to get, and in which they find so much joy. Make tensions at home worse, since as a family they have forgotten how to work through disagreements. Be careful and remember, not to make it too difficult that they seek help from the church or the Bible, but just enough so that they become weary and lose heart.

You have done well if he has shifted the way he responds to life issues. If he lives for the approval of man, the delights of his vacations, the security of his paycheck, and the delicacies of nice food and furnishings, he will slowly deal with his losses by clawing to keep them. He will begin to think that he is being treated unfairly – he will believe he deserves much more than he has.

Now his safety net is gone. Now his way of thinking is so far removed from where it once was before, that no longer does he long for the Bible as a way of handling the practical issues in life. We are not far from our goal at this point!

Plant some of our best people, over whom we reign, in his life who understand what he is going through. Cause them to tell him how they worked through those issues – and make sure the solutions have little to do with the wisdom from above.

Do not let up on the hardships all the while. Cause them to intensify, especially at home and at church. Make his wife exasperated with his shallowness, and retaliate with unkindness and unmissiveness. Make coming home for him a chore. Make him wish that he was somewhere else or with someone else.

Make him more easily offended at the preacher’s sermon and make it seem to him legalistic, further strengthening his view that the Bible does not address real issues, like the kind he is facing. As you are doing this, make him rote in his worship at church, thinking also that no one can know about his troubles, for fear that they will judge him.

Increase his distraction from things divine as he watches television and reads popular periodicals. Be sure that he uncovers those channels and people that speak to the

issues he is facing, but with a perspective that he has never heard. Dangle tantalizing facts before his eyes about the modern explanations for the source of life problems.

Impress his intellect with statistics from the world of behavioral “science” that have a right understanding of the problems in this life, but no real remedy, though they offer him one. Have them explain in very verbose language, the type of condition that has symptoms like his. Never let him question someone who claims to be an expert. Others have gone before you to establish these philosophical and Luciferian systems with the highest of academic credentials. We have them strategically positioned in the graduate schools and universities of the world, and to our delight, most so called “Christian” colleges and seminaries. You would do well to familiarize yourself with the sophisticated jargon that woos men into believing something is a fact, regardless of empirical proof.

Fabricate research studies that employ principles of observing the natural world to man’s features that in reality cannot be measured. Allow him to read the secular findings of “medical research” that shift the blame of the sins he commits onto malfunctions within the brain. Surround him with well-polished, educated, and energetic people who profess that “professionals” helped their lives.

On top of all of this, sprinkle a few Bible verses on this research. This will make him think that the Bible seems to affirm this “scientific” finding. Since he is already weak in his Bible study methods, this will easily make him think that the Bible bows the knee to science. Make him think at least that the “truth” of science is equal to the truth of the Bible. Lie and tell him that because the Bible is not a psychological book, it offers no direction in the matters he is facing. Influence him to say within himself, “The Bible is not exhaustive, and cannot therefore deal with the issues humans face in the 21<sup>st</sup> century.”

Let him think that he can resolve his issues, not as we used to urge him – by running to a bottle or hard drugs, but to suppress his behavior with soft, prescribed drugs. This, as you might expect, works to our advantage because while we have him regulate his behavior on drugs and find a measure of success, his heart will continue to callous and harden. He will reach a point where his heart gets so hard, he can never undo all the damage.

Of course his real heart problems will be suppressed as they are disguised as imbalances, or the result of upbringing and environment. If he concludes otherwise, intensify the problems in his life, and prompt him then to increase the dosages of medicine, to deal with that which only the Enemy can.

We have him for the most part if our plan succeeds to this point. He will continue to move away from the Enemy’s real help to a deeper dependence on fleshly means for his spiritual problems. He will lose heart altogether and drift off into uselessness to His Master and lead himself and his family into utter ruin.

All the while, my dedicated nephew, cause his view of the Bible and God to shrink. You will find success if you unplug his energy supply here. If you have got this far, the Bible, for all-practical intents and purposes, is useless and insufficient. It is a nice collection of stories in his mind, but certainly not all that he needs for live and godliness.

The god of this world is expecting great things from you. Your assignment is meant to cause great violence to the kingdom of heaven and its advancement. You will encounter much opposition, but hold fast until the end. You have all of the networks of my teams at your disposal to inform you and help you seduce this man. We cannot keep him out of heaven, that is for sure because of Emmanuel’s blood sacrifice. But we can

make him useless until he gets there, and perhaps if you are sinfully triumphant, he will try to make that trip early. Of course, all of your plans must be permitted by the Sovereign King, our sworn Enemy...

Affectionately Yours,  
Uncle Screwtape