

THE BASIC PROBLEMS OF ANALYTICAL PSYCHOLOGY:  
A TRACE STUDY OF THE FOUNDATIONS  
AND PRINCIPLES OF PSYCHOANALYSIS  
MANIFEST IN THE THEORY OF TRANSACTIONAL ANALYSIS

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## Abstract

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### THE BASIC PROBLEMS OF ANALYTICAL PSYCHOLOGY: A TRACE STUDY OF THE FOUNDATIONS AND PRINCIPLES OF PSYCHOANALYSIS MANIFEST IN THE THEORY OF TRANSACTIONAL ANALYSIS

by

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#### Statement of Problem

It is alleged that Sigmund Freud had an Egyptian fixation, a Mosaic obsession, and a Messianic complex. This fixation, obsession, and complex were manifest in his theory of psychoanalysis which is, in essence, an outgrowth of Pharisaic Jewish mystical and legalistic Gnosticism, based on an evolutionary pantheistic Nature-philosophy, mixed with Greco-Egyptian theistic mythologies and proposed as a Salvationist cure, a panacea and final solution for the human dilemma. Further, it is suggested that each of the non-Biblical therapeutic models, old and new, with Transactional Analysis cited as an example, are based upon a Freudian mentality and are productive of the same negative and destructive results.

#### Sources of Data

Library research as well as Biblical exegesis provided the resource information for this project.

#### Conclusions Reached

An alternative model of personality, appreciative of Freud's introspective findings, but consistent with the teachings of the Christian faith is proposed with specific, concrete, and directive answers provided for resolution of complex human problems.

## PREFACE

This manuscript is being composed in a relatively small (50,000) California community; a city which is both autonomous and suburban. Lodi, California is conservative economically and politically, maintaining traditional viewpoints concerning most issues of life. Sociologically it is heterogeneous. Regarding religion, a large fundamentally evangelical body resides within its borders.

The author has a strong background in the academic fields of sociology and psychology with many years of experience in the vocation of social work. Much of this time was spent working in the community of Lodi and its surrounding immediate environment.

In the early 1970's, when Transactional Analysis (TA) was beginning its rapid climb to popularity, those of us in the "people-helping" professions were readily exposed to TA and encouraged, through numerous training experiences, to adopt its ideas into our counseling methodologies. Since TA originated in northern California and because Thomas Harris lived less than fifty miles away, the various social service agencies and penal departments (County Probation and State Corrections) were likely candidates for initially using the theory. And since government coffers are rather easily tapped if convincing arguments are given, the theory was both polished and publicized at the same time.

Although I did not adopt the TA philosophy I was somewhat intrigued by the schematic model that TA uses in virtually all of its presentations. Because I tend to view man as a trichotomistic (three-part) being I was very tempted by TA's Parent-Adult-Child model. I had never before been shown psychology in this light. Maybe psychology was not just a laboratory science after all. Perhaps we did gain some value by intimidating all those poor rats, but if this was the "new psychology" maybe there was some hope in trying to help people after all.

But, although tempted, I did not yield. There seemed to be something inherently wrong in the TA idea, if not with the model perhaps with the philosophical underpinnings. When I looked at TA, even though all was smiles and happiness ("OK," if you will) little "red flags" kept surfacing in my mind whenever I felt the urge to learn more. I mentally filed these thoughts for future reference.

I watched several church groups (mostly of liberal persuasion) and segments of the Christian community embrace TA, and I reread Harris' chapter 12 (P-A-C and Moral Values in I'm OK – You're OK) and the red flags started to wave in more pronounced fashion. I even met fellow Christian counselors and therapists who avidly espoused the TA gospel. As I became increasingly confused by it all I began to develop an attitude of "let them do their thing and I'll do mine." I could afford the luxury of indifference since TA wasn't affecting me personally.

And then one day (evening rather) it happened! A series of meetings had been planned at our church for interested members who desired self-improvement and enhanced interpersonal relationships. Initially I say this as an excellent idea. However

when the invited psychologist began his presentation he unfolded a somewhat “Christianized” form of TA. Those in attendance, for the most part, were positively intrigued by the idea that psychology could be so simple and that we are all “OK” after all.

But several participants later approached me wondering why, periodically, throughout the presentation, little “red flags” would waltz before their “eyes.” I scheduled a meeting with the pastoral staff and we discussed the matter at length. The single question that repeatedly surfaced during this meeting was “What is wrong with it (TA)?” None of us could concretely answer that question and, since I was raising the issue, I was given the challenge. (Incidentally, the subsequent presentations were cancelled, not because of TA per se, but during the discussion in pastor’s office I recalled, and relayed, that the Bible was not used during the presentation and no scriptural foundation had been laid for the presentation.)

This manuscript then represents the findings emanating from that challenge. We will be exploring not just the surface of TA but also, more importantly, its very roots.

During my investigation, I was amazed at the almost complete dearth of critical information written on TA not just in the secular community but in the Christian community as well. Two or three short magazine articles, but no in-depth studies in professional Christian journals could be found. I spoke to numerous fellow Christian professionals (pastors, psychologists, counselors), however, they could offer little help. A pastor friend even wrote an acquaintance of his who is a nationally reputed Christian counselor, asking specific questions, receiving general and ambivalent answers.

Biblical Christians believe that the Holy Scriptures are absolute, inerrant and the divinely inspired Word of God. There is absolute Truth. God is Truth (John 14:6).

Contrast this with the concise definition of scientific truth (and for the pure scientist there is no other discursive truth) provided by Myers and Grossen (1974) and you begin to get a feel for the inherent conflict between psychology and Biblical Christianity:

Truth is told by theory, and theory is made by human intellect. When one theory is discarded, one set of truths is discarded as well. When another theory is adopted, a new set of truths is created. Scientists do not search for truth, they search for theories. (p.27)

Although I disagree with this definition since in reality the scientist *uses* theories in his quest for Gnostic (knowledge) “truth,” I can concede the argument at this point and leave the scientist in his search. He may only be looking for theories. But life is a search for Truth. And so my prayer would be that of the Psalmist:

Show me thy ways, O Lord:  
Teach me thy paths.  
Lead me in thy Truth, and teach me:  
For thou art the God of my salvation;  
On thee do I wait all the day.

(Or/And)

Show (us) the path where (we) should go, O Lord;  
Point out the right road for (us);  
Teach (us);  
For you are the God who gives (us) salvation.  
(We) have no hope except in you.

– King David of Israel

Perhaps the key motivating force in my understanding this project was first my intrigue with various models of the human personality, but more importantly, my disconcertedness with the inability to integrate the Scriptures into both the analytical as well as the popular humanistic models of our age.

This work proposes to not just demonstrate why this is so, but also to provide a model, based upon Scripture itself, that at least partially resolves the great human dilemma.

With gratitude, I wish to acknowledge the Psychology Department of the California State University, Sacramento, for allowing me to perform and complete this research under their auspices. In particular, I am grateful to Dr. Gerald Frincke for serving as my faculty advisor, and Drs. David Lucas, faculty member, and Randall True, psychiatrist, for serving on the project committee, perusing and critiquing the result.

Bruce Schweigerdt  
October 1980

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## GLOSSARY OF TERMS\*

**Complex:** A system of repressed desires and memories that exerts a dominating influence upon the personality. “Circles of thoughts and interests of strong affective value...of whose influence at the time nothing is known...unconscious” (Freud, *Introductory Lectures*, p.90).

**Fixation:** An obsessive or unhealthy preoccupation or attachment.

**Obsession:** A persistent disturbing preoccupation with an often-unreasonable idea or feeling.

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\* The definition of these terms represent a general colloquial usage rather than the strict meanings one would find in pure analytical literature. The intent of the author is to stimulate conversation regarding Freud and his theory more than to diagnose or “analyze” his character.

The Biblical references herein contained originate from four different texts. Initials are used which represent each of the different translations as follows:

*KJ* – King James Bible

*LB* – The Living Bible (paraphrase)

*NASB* – New American Standard Bible

*NIV* – New International Version Bible

## INTRODUCTION

Reading this manuscript will be a didactic experience. And let me explain what I mean. Our life-long quest is to gain knowledge and understanding, but behind that must be Wisdom.

(*The*) (*K*)knowledge can be as destructive for us as it was for our initial ancestors, Adam and Eve. The quest for knowledge has brought us much good but also much that is diabolical. The Adversary, Satan by name, offered something to our first parents which he could not fulfill. He did not intend to deliver the knowledge of good, but rather the knowledge of evil. Our educational pursuits have generally followed this established trend since those first days.

Knowledge has become the god of philosophical endeavor and philosophical endeavor has been the premise upon which knowledge is built. A classical case of circular reasoning thus developed wherein for every question asked at least two possible answers would be given. This is why Lewis Leakey could assert at the end of his illustrious archeological career that we started out seeking *the* missing link and what we have discovered is, in essence, a chain of missing links. What a truly frustrating experience for the intelligent being. What good is it to understand the parts of history if you have no concept of the whole of His-Story?

Knowledge and understanding, left undirected, lead to utter personal and societal deterioration. This is only natural since the knowledge of evil can only lead to more evil. And it is with evil that our world has had to deal throughout all of history.

Wisdom must be our goal. Biblical Christians are taught that Wisdom gives knowledge and understanding. Wisdom, according to Gothard, is looking at *life* from God's point of view; being able to stand outside of yourself and see YOU, something like a divinely inspired x-ray mirror that is able to literally look within the Heart of man and tell us all we need to know and understand about the human condition, the ultimate essential quest in the field of psychology.

This work is an attempt to deal with the Wisdom of human nature and personality rather than providing simply more knowledge with which we have to deal.

We need to know (realize and reflect) who we are (our essence), how we function, why we do the things we do, and the ultimate hope of where we are going. Man has written thousands of books on these basic questions. Whether it is philosophy, psychology, or religion all have been an attempt to find the ultimate answers to these questions and behind it all the ultimate answer of TRUTH. There are those who have given up on this search and developed elaborate doctrines based upon the idea that there is no ultimate TRUTH in our universe. This is easy to understand since man, by his basic diabolical nature, is not equipped to discover this truth. Man can only have it revealed to him.

This has been done! It was not done initially by man seeking Truth but instead by Truth seeking man. Jesus Christ says, "I am the way, the *TRUTH*, and the life." What

more can we want or need upon which then to build our knowledge and understanding of the nature of man?

There is really nothing wrong with seeking after Truth so long as your intellectual anchor is securely fixed on the Rock, the only God. Could you see the frustration of Columbus if when sailing off for discovery he would not have had the faith that the shores of Europe would be there at his return? Grant it that Columbus did not exactly discover what he intended (and our American Indians bear his legacy) but he found something and then returned home, safe and secure. We are all in the business of constructing a building called life. But what a terrible predicament for the person who tries to build his life on an unstable foundation.

The foundation of this work is based upon the Bible, the very Word of God. With this in mind, then, let us look at man through the eyes of Wisdom, seeking knowledge and understanding.

I want to make the simple-minded wise. I want to warn young men about some problems they will face. I want those already wise to become the wiser and become leaders by exploring the depths of meaning in these nuggets of truth.

How does a man become wise? The first step is to trust and reverence the Lord!

– King Solomon of Israel

## CHAPTER I

### FREUD'S DILEMMA

How we who have little belief envy those who are convinced of the existence of a Supreme Power, for whom the world holds no problems because he himself has created all its institutions! How comprehensive, exhaustive, and final are the doctrines of the believers compared with the labored, poor, and patchy attempts at explanation which are the best we can produce!

– Freud, 1939

This Freudian father-complex, fanatically defended with such stubbornness and oversensitivity, is a cloak for religiosity misunderstood; it is a mysticism expressed in terms of biology and the family relation. As for Freud's idea of the "super-ego," it is a furtive attempt to smuggle in his time-honored images of Jehovah in the dress of psychological theory. When one does things like that, it is better to say so openly.

– Carl Gustav Jung

## I. Introduction

People have presuppositions, and they will live more consistently on the basis of these presuppositions than even they themselves may realize. By *presuppositions* we mean the basic way an individual looks at life, his basic world view, the grid through which he sees the world. Presuppositions rest upon that which a person considers to be the truth of what exists. People's presuppositions lay a grid for all they bring forth into the external world. Their presuppositions also provide the basis for their values and therefore, the basis for their decisions. (Schaeffer, 1976, p.19)

Of the many eminent scholars and scientists in the field of psychology certainly Sigmund Freud stands out as being one of the foremost innovators in the discipline itself. There is no question that his life, work, writings and theories have had a major impact, to one degree or another, upon every current counseling methodology on the market today. Be they Freudian, neo-Freudian, anti-Freudian, the founder's skeleton hangs in the closet of each therapeutic household.

Kovel (1976) states that

Freud with his methods and central insight remains the progenitor of modern therapy. It is striking to see work after work, new method after new method, define itself by reference to Freud. . . . Buried countless times, just as perpetually resurrected, the spirit of Freud continues to brood over contemporary therapy. All of the analytic schools of psychotherapy derive directly from Freud, while many of the non-analytic therapies owe much of their impetus to ideas introduced by him. Adler, Jung, Rank, Horney, Reich, Fromm, Perls, Berne – names that here come to be identified as the bearers of immensely divergent therapeutic systems – all share a common inheritance of Freudian psychoanalysis (and in most cases an intense and ambivalent tie to the master himself). (p.63)

I emphasize the word *therapeutic* and use it here in the context of counseling modalities in vogue during this century. Indeed, history records for us two major distinctions within psychology with a rather large overlapping gray area representing those who try to combine both extremes. Those who see psychology as purely a scientific discipline originate from the fields of biology, neurophysiology and experimental research.<sup>1</sup>

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<sup>1</sup> In the ongoing battle between the "facts" of science and the "theories" of science Guthrie (1946) was one psychologist who emphasized that both are, in reality, verbal constructs:



On the opposite side of the spectrum are those practicing the various interacting or counseling arts, utilizing theoretical concepts based upon Freudian thought, Phenomenology, Existentialism and Humanism. Those in the middle tend to represent the field of social psychology and frequently do research in concept formation, learning and memory (mental constructs) and behavioristic theories of influence. The area of interest for this study is the field of the counseling arts.

So many people are obsessed with the theory of Freud (including those who favor and those who oppose his ideas) that they forget about the man himself. In the quest of our search we will look at Freud's background, indeed, his heritage, his lifestyle, both personal as well as professional, his thoughts, his words and the meaning behind these words. What was it that influenced him? How did he want to influence others?

## II. Freud and Judaism

Freud was a man of Jewish heritage who chose to live his life in the complete rejection of the God of his ancestors. I say this to affirm the fact that Freud always considered himself a Jew in heritage, but only in recognition of his fathers and never in reference to his father's God.

While doing undergraduate work in sociology I had a professor who asked the question: "Is the Jewish issue one of race or religion?" The students would then debate the merits for both points of view, trying to find the answer. From what I can recall, as a class, we were never able to resolve the dilemma.

Years later, after having studied the Old Testament, I began to personally empathize with the Jew. It was at this point that I realized that the Jewish question was neither an issue of race or religion, but, instead, I discovered that the Jews are a *people*, in fact, a chosen people! This reality was first enunciated in the Bible and, within the context of all recorded history since the time of Abraham, has been acted out in one way or another. It is literally impossible to be a politician, a theologian, an economist, a philosopher, a sociologist, a businessman without coming into contact with the Jewish Question.

What does "chosen" mean?<sup>2</sup> If we look at it within the Biblical context it refers to a man (Abraham) and his descendants through the family line of Jacob (later named Israel), chosen by God, the Creator and Sustainer of the Universe, because of his faith, and his faith alone (see Genesis 15:6 and Galatians 3:6). The God of Abraham, Isaac and

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Objects and events are not facts; they are merely objects and events. They are not facts until they are described by persons. And it is in the nature of that description that the quintessence of fact lies. Only when an event has been given a very specific kind of description does it become a fact. (Cited in Marx and Hillix, 1973, p. 3)

In light of this argument does this statement then make more sense for the scientific mentality?

In the beginning was the Word (verbal and fact), and the Word was with God, and the Word was God.... And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth. (John 1:1,14, *KJ*)

<sup>2</sup> For a modern, fictional rendition of the "chosen" theme it is suggested that the Chaim Potok books, *The Chosen* and *The Promise* be read. These books unfold the deep heretical and all pervasive drive that the person of Jewish ancestry had, bred within, to fulfill his ultimate outcome. (p. 206, *The Chosen*)

Jacob (Israel) chose them for a special purpose, to carry forth the Word of God to the lost nations of the world. And then God made this promise: “And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed” (the theme is chronologically unfolded in Genesis 12:3 – *NASB*, Genesis 27:29, Numbers 24:9, Deuteronomy 7:6, Isaiah 14:1-2, Matthew 8:10-12, and Romans 11:26 – *KJ*).

Hefley (1974) addresses the *chosen* theme in this manner:

God originally chose Israel for four purposes: (1) to witness to the oneness of God to pagan neighbors worshiping a bizarre pantheon of deities; (2) to show the world the blessings that result from serving Jehovah; (3) to serve as a channel for God’s written revelation by receiving, transmitting, and preserving the Scriptures; and (4) to be the race through which the Messiah-Savior should come and provide salvation for all mankind. (p.163)

The entire Bible (both Old and New Testament) tells us first of God’s dealings with His chosen people and then the world as a whole.<sup>3</sup> And both Biblical and secular history record the ugliness of the hatred toward this chosen people.

This is not to suggest that “chosen” does not have negative implications as well. This certainly is suggested in the case of the Egyptian Pharaoh, chosen by God for wrath, in order that the name of God might be spread abroad (Romans 9:17 and fulfilled in

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<sup>3</sup> As an example of how this promise was carried out historically, Gothard (1976) cites the Biblical reference of Saul ad the Amalakites.

One of the promises that Jacob received from his father was that those who cursed him would be cursed and those who blessed him would be blessed (Genesis 27:29). His brother, Esau, despised Jacob to the point of wanting to kill him when he learned that he was to his servant (Genesis 27:40,41). Esau’s grandson, Amalak, continued the family feud (Genesis 36:12). The descendents of Amalak and a group called the Kenites demonstrated the truth of the blessing which Jacob had received. The Kenites helped the nation of Israel to their new land by guiding them through their native land (Numbers 10:29-32; Judges 4:11). The Amalakites hindered the nation along their journey by making war against them (Exodus 17:8-13). As God’s spokesman< Moses promised to do good to the Kenites (Numbers 10:32) but to utterly blot out the memory of Amalak from under heaven (Exodus 17:14). It was Saul’s responsibility to fulfill these promises by sparing the Kenites and destroying the Amalakites (1 Samuel 15:3-6).

And when Saul failed in this responsibility, what was the result?

The punishment was severe. The Lord rejected him from being king over Israel and selected another to replace him (1 Samuel 16:1). The Spirit of the Lord departed from Saul and an evil spirit terrorized him for the rest of his life. Saul knew no peace during his reign, and he was finally killed by the Philistines with three of his sons. His body was disgraced even after death (1 Samuel 31:8-10). One of Saul’s remaining sons was assassinated by two of his own commanders (2 Samuel 4:7). Two other sons and five grandsons were hung in revenge by the Gibeonites (2 Samuel 21:9). Because Saul did not utterly destroy the Amalakites, they remained in the land for over three hundred years, and it was not until the reign of Hezekiah that God’s judgment on them was finally completed (1 Chronicles 4:43). (p. 113)

Exodus 4:21; 7:22; 8:15; 9:7, 12-14; 10:1; 12:31-33; 14:4-31; 19:31; 1 Samuel 4:8 and 6:6).

Much has been written concerning the nature and origins of anti-Semitism with strong implications that Christian faith is at fault.<sup>4</sup> The person influenced by secular humanism can choose to believe this if it soothes his pacifistic conscience. However, the facts are more adequately presented by Montgomery (1978) when he demonstrates that modern anti-Semitism is actually based on secularism, traced back through Nazism (A. Rosenberg's doctrine of the pure Race), Karl Marx (himself a Jew who proposed and taught the pervasive theory of dialectical materialism), to the philosophy of Duhring (and I might add Schelling's *Naturphilosophie*<sup>5</sup>) which promoted the notions of the super human race of peoples (excluding the Jew), and the Nietzschean image of the new heroic man who controls his destiny ruthlessly and without true attributes of genuine love (pp.79-80). Jones (1953) notes that:

Freud himself, inspired by Goethe, who was one of the first pioneers, passed through a brief period of the pantheistic *Naturephilosophie*. Then, in his enthusiasm for the rival physical physiology, he swung to the opposite extreme and became for a while a radical materialist. That this was a highly emotional reversal of attitude was demonstrated in a discussion in a students' society where he behaved very rudely to his philosophical opponent and obstinately refused to apologize; there was even for the moment some talk of a duel. (p.43)

Sigmund Freud was born on May 6, 1856 in Freiberg, Austria (now Pribor, Czechoslovakia), a small Moravian town of about five thousand population, located 150 miles northeast of Vienna. His father, Jakob Freud (1815-96) earned a meager living as a

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<sup>4</sup> It is interesting to note a major pivotal point in "church" history which speaks to this issue and which is generally overlooked by historians. Acts chapter 9 furnishes us with the account of the conversion of Saul of Tarsus. Saul (later named Paul) was of Jewish heritage and perhaps the most avid anti-Christian persecutor at the time of his conversion. Of significance though is that when he was converted his entire mission was to bring the Jew and Gentile together in the faith of Christ, himself a Jew (Romans 9:5). This is enunciated most explicitly in Romans chapter 3 and Ephesians chapter 2.

<sup>5</sup> Jones (1953) says that

*Naturephilosophie* is the name of the pantheistic monism, close to mysticism, which, professed by Schelling – repeated, developed, and varied by a host of writers – was eagerly accepted by the average educated man and liberated lady. The Universe, Nature, is one vast organism, ultimately consisting of forces, of activities, of creations, of emergings – organized in eternal basic conflicts, in polarity; reason, conscious life, mind being only the reflection, the emanation, of this unconscious turmoil. These ideas have been expressed before and since and contain the seed of some of the scientific theories of the nineteenth century and of our time. But it is not the ideas that were characteristic of the movement nor even the romantic temper enveloping them. That was a general European trend. What characterized the German *Naturephilosophie* is the aspiration expressed in the name "speculative physics" (which Schelling himself gave to his endeavors) and the unbalanced megalomaniac emotionalism of the phantasy and style of these writers.... An English philosopher (G.S. Brett, 1921) puts it thus: "They exhibit tendencies that seem foreign to the course of European thought; they recall the vague spaciousness of the East and its reflection in the semi-Oriental Alexandria." (pp. 43 and 250)

small wool merchant. Sigmund was the first child of his father and Amalia (Nathanson, 1835-1930) who was Jacob's second wife. Of this union he was the eldest of eight children, including five girls and three boys.

Freud's European ancestors, originally from the Rhineland, had in the Middle Ages been driven eastwards by anti-Semitic persecutions, first settling in Galacia and finally immigrating to German Austria.

Freud belonged to the middle-class Jewish culture. Several in his line of descendants were Rabbis (although the title Rabbi did not necessarily connote an ecclesiastical status but was frequently used as a polite title) such as his grandfather, Rabbi Ephraim Freud. Freud's father, Jakob was brought up in the orthodox Jewish tradition and was quite familiar (as was Sigmund) with all of the Jewish customs and festivals. There is some question as to whether, in fact, Jakob made the "break" from Jewish tradition or whether it was Sigmund who left the faith of the fathers.

Sigmund's father was a liberal in politics and religion. Sigmund's children have described their grandfather as a "free-thinker." When Sigmund was four years of age his family moved to Vienna where it was popular for the Jewish person to be "liberal-minded" with "progressive views" especially since he tended to accommodate the Jewish/Catholic problem. (In Vienna, the turn of the century population of 2,000,000 was roughly 90% Catholic and 10% Jewish.)

Although Sigmund never had formal religious training, as far back as he could remember, he was familiar with the Bible. But the Bible he apparently read as a young man was the *Philippson Bible* with text in Hebrew and German. This particular edition was profusely illustrated with pictures of the Egyptian gods; among them the falcon-headed Horus appears a number of times. This fact was to cause Freud significant problems in his ontology, as we shall demonstrate later in this chapter.

There is an interesting inscription which Jacob placed in the family Bible that he presented Sigmund on the latter's thirty-fifth birthday. The inscription, translated from the Hebrew, reads:

My dear son,

It was in the seventh year of your age that the spirit of God began to move you to learning. I would say the spirit of God speaketh to you: "Read in My book; there will be opened to thee sources of knowledge and of the intellect." It is the Book of Books; it is the well that wise men have digged and from which lawgivers have drawn the waters of their knowledge.

Thou hast seen in this Book the vision of the Almighty, thou has heard willingly, thou hast done and hast tried to fly high upon the wings of the Holy Spirit. Since then I have preserved the same Bible. Now, on your thirty-fifth birthday I have brought it out of its retirement and I send it to you as a token of love from your old father. (cited in Jones, 1953, p.19)

Sigmund Freud's extreme reaction to religion was more of a "running escape" than a rational, thought-out process. Freudian biographers such as Costigan (1965) and

Jones (1953) tend to account for this by attributing it to the tenor of the times and one particular incident when, as a young boy, his father related to him how, several years earlier, before the birth of Sigmund, Jakob was walking down the streets of the village, sporting a brand new fur cap. A gentile person approached and ordered him to take the other side of the street. Before Jakob could comply the other person knocked the hat off his head and into the mud. When Sigmund asked his father what he then did, his father replied hat he picked up the hat and went across the street. This so incensed Sigmund that he lost respect for his father as a man as well as the faith he possessed.

Freud wrote much on religion but his thoughts regarding it changed according to the times and the milieu of discussion changed. If Freud's mind religion was sometimes understood as obsession ("Obsession and Religious Practices," *Collected Papers, II*), then as wish-fulfillment ("A Philosophy of life," *New Introductory Lectures*), later as illusion (*The Future of An Illusion*), and finally as the return of the repressed (*Moses and Monotheism*) (Homans, 1970, p.75).

Philip (1956/1974) provides an analysis of Freud's basic assumptions toward religion.

Freud approached his study of religion with very definite assumptions, for he had come to the conclusion long before he used the word in his writings that it was an illusion. Inevitably he looked at religion from the outside and concentrated on religious practices, observances and rites, and in fact appeared to equate religion with them. He could see that religious people believed in what they were doing and if they were mistaken, as he was convinced they were, the true reasons for their actions were hidden from them and lay deep in the unconscious. He never appeared to question whether or not he had grasped the whole content of religion as it is experienced by those who believe in it. One conclusion, however was ruled out and indeed was not even considered: that the practices, observances, rites and beliefs of the religious might be justified by their correspondence with reality. If an investigator firmly rules our one explanation from the very beginning, he will not find it even if it is there. (pp.34-35)

Philip notes that *The Future of An Illusion* was Freud's strongest attack on religion. "In this book there is no closely argued theme and nothing factual. Freud was seventy-one when he write it and it reads like the statement of the beliefs of a disillusioned old man..."

Freud based what he had to say about culture on his assumptions about the social nature of man. In this book even the findings of psychoanalysis do not play a large part. We have Freud's assumptions, prejudices and views, and they appear to reflect his constitutional pessimism, his convinced atheism unexamined since adolescence, and above all his fearless honesty. His statements throw more light on his own nature than on his subject matter, and although he makes many pronouncements his views are commonplace. (p.68)

Indeed, it is not enough simply to say, as many have done, that Freud was an atheist. He certainly struggled with the question of religion and his own personal feelings toward the existence of a personal God, rejecting the concept, but his “run” from God was too rapid and too pat to suggest a rational dealing with this subject on his part. Philip deals with the controversy going on in Freud’s thinking on this issue and he discovers tremendous inconsistency on Freud’s part.

Freud gave two explanations and they do not agree. Convinced that religion is an illusion he argued against it, but all the time from the standpoint of someone entirely outside the experience of religion itself. He projected on to the believer from his own outlook, never realizing how entirely different the experience of the believer is. Allowing for the projections of everyone else, he overlooked his own. (pp.74-75)

Vitz (1977, p.67) says that Freud’s religious concepts can be traced back to Feuerbach’s attacks on Christianity in the book *The Essence of Christianity*. But even though Freud did have a distinct negative towards religion in general and Judaic-Christianity in particular, and though he was no doubt influenced by Feuerbach, the roots of his religious resentment go much further back into history.

### III. Jewish History to Egyptian Bondage

History is a difficult subject, indeed an impossible one for a person of evolutionist tradition. Imagine the problem of looking back in time, hoping to find answers to man’s beginnings and psychological and sociological progress when the tools of your trade (historic writings) account for only 6,000 years out of a total of 1,500,000 (Leakey’s latest findings).

Instead of treating the evolutionary explanations as “fact” I choose to deal with them as “theory,” (albeit interesting speculation) with no substantial proof whatsoever.<sup>6</sup> Clark (1979a) describes the logic of those who attempt to deal with spans of millions of years in reference to humanoid heritage:

A few teeth, some pieces of bone, a skull or two – what a fragmentary line! Man has little behind him but the imagination of the anthropologists and the ingenuity of the artists. (p.23)

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<sup>6</sup> Klotz (1979) in an interesting statement regarding the scientific method even challenges the use of the word “theory” in describing evolutionary thought.

[The theory of evolution] can’t be true because you cannot demonstrate factually that it is correct. It is an explanation. I believe we need to recognize this when we say that evolution is merely a theory. Often this is a loaded phrase and we imply that it is not important. In one sense this is correct because it cannot be true. At the same time I do want to stress that theories are important. Some people say that evolution is only a theory and we need not be concerned about it. But evolution often governs our actions because a theory does govern actions and, therefore, theories are very important. (p. 5)

However, Jewish history and specifically Jewish Biblical history gives the researcher much needed information for his quest.

The Jewish calendar places our year, 1979 (Julian), as the year 5740 from the beginning of history. And since their reference is the Biblical genealogies beginning with the man Adam, let us briefly turn to the same references.<sup>7</sup>

The Jewish Bible and the Christian Old Testament are, for the most part, chronological recordings of this people, known as the Israelites. This history can be up into several distinct categories: Adam to Noah; Noah to Abraham, Isaac and Jacob (Israel); Jacob to Moses; Moses to David; and David to the times preceding Christ or the end of the Old Testament. Much of recorded secular (non-Biblical) history, of course, runs parallel to this.

For example, as has already been mentioned, the Jewish year 5740 is the year 1979 A.D. for the Christian world. But in the non-Jewish, non-Christian context what historical account of dating is given? Well, Babylonian and Assyrian history record 605 B.C. as the beginning of King Nebuchadnezzar's reign in Babylonia (the Biblical date being 604 B.C. to 557 B.C. for the first Chinese Dynasty (Hsia). By subtracting 1979 from 5740 (3761) and subtracting an additional 1656 (the Biblical genealogies from Adam to the Noahic Flood) the sum equals 2105, a difference of only one hundred years.

For recorded human history from the creation of man (Adam) to Noah we turn to the Biblical book of Genesis, chapter 5, which not only furnishes us with the historical names of each father within succeeding generations, but gives us the year of birth and age at time of death. This listing accounts for 1656 years, to the time of the Noahic Flood.

For the ancestral listings of the generations from Noah to Abraham (initially named Abram) we look to Genesis chapters 10 and 11. From verse 10 of chapter 11 we find that Arphaxad (Noah's grandson from Shem) was born two years after the Flood (1659 – allowing for a flood lasting one year and ten days – Genesis chapter 7). And that through this line of descendants (Shem – Arphaxad, etc.) Abraham was born approximately 290 years after the Flood (Genesis 22:26 – Terah's age at the time of Abram's birth is not explicitly given), or the year 1946 after Creation (or some 3794 years ago, the year 1815 B.C.).

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<sup>7</sup> It is acknowledged here that the Jewish Calendar is probably not perfectly accurate since there are years of confusion represented by Jewish historians, especially during the years following the Flood until the birth of Abraham. Although there is significant archeological evidence for a "Great" Flood in the deposits at Kish, Fara and Nineveh (see Halley, 1962, pp. 82-83), secular (non-Biblical) historians have no basis on which to proceed from in pre-Flood dating since it is only the Bible that gives a detailed and reliable explanation of "pre-recorded" civilization events. Since there are three present-day Biblical sources (the Hebrew Masoratic text, the Samaritan text and the Greek Septuagint text) plus the dating schema of the first century A.D. Jewish historian Josephus, we have four different tabulations of dates from the creation of man to the Noahic Flood: Hebrew text = 1656; Samaritan text = 1556; Greek text = 2242; and Josephus = 1556. Note that we are not talking of years in the millions (as do evolutionary speculates); nevertheless, there is a variance of 686 years. Rather significant dating problems occur, however, between the time of the Flood (4,000-5,000 years ago or 2,000-3,000 B.C.) and the times of Abraham. Here our four previous references tabulate the years thusly: Hebrew text = 292; Samaritan text = 942; Greek text 1072; and Josephus 892. For this time period, secular historians have similar problems. Most historians now acknowledge that there was a man named Abraham and date him at approximately 2,000 B.C., in conjunction with Hammarabi, the great Assyrian patriarch. This method of accounting fits well within the pre-Flood dating systems (the Flood being 2,000-3,000 years B.C.) and it also allows for the different Biblical texts dating – except the Greeks – of approximately 300-950 years.

From Abraham, through Isaac and Jacob (Israel) to the time that Joseph actually entered the service of the Egyptian Pharaoh another 237 years are accounted for (Genesis chapter 12 through 41:46), giving us a date of 2151 after Creation or approximately 1609 B.C.

This then brings us to the time when Israel and his descendants (70 males in all – Genesis 46:27) first entered Egypt to remain there, eventually in bondage, for 430 years (Exodus 12:40 and Acts 7:6).

#### IV. Egypt, the Jew, and Freud

Of what significance is this history bringing us to the Egyptian nation at its time of world power? It is because of a much repressed desire which Freud held, finally revealing itself in the last days of his life in a letter to his son Ernst who preceded him to England:

Two prospects keep me going in these grim times: to rejoin you all.... and to die in freedom. I sometimes compare myself with the old Jacob, who, when a very old man was taken by his children to Egypt.... Let us hope that it won't be followed by an exodus from Egypt. It is high time that Ahasuerus (the wandering Jew) came to rest somewhere. (Cited in Gay, 1976, p.67)

Of course, in citing the account of Jacob's entry into Egypt, Freud neglected to also recall Jacob's last request (command) to his children prior to his death: "Swear to me most solemnly that you will honor this, my last request: do not bury me in Egypt" (Genesis 47:29). This was so impressed upon the son Joseph that a large portion of Genesis chapter fifty elaborates the tremendous effort he took to accomplish it. And it was so deeply embedded in Joseph's mind that he made his brothers promise not to leave *his* body in Egypt, but to return him to Canaan when they themselves returned (Genesis 50:26, and fulfilled in Joshua 24:32).

For Egypt held tremendous significance for the ancient Jewish nation and the Children of Israel (Jacob) as manifest in the relationship that they had with their God.<sup>8</sup> It was the Israelites' means of rebelling against God, hoping to find their safety and security in the great land of Egypt, her culture, and most importantly, her gods.

Bible record reveals many incidents where the Jewish nation turned their back upon God (whose authority was represented in Moses), facing away from His promised land and looking back towards Egypt.

The first instance was while the Egyptian army attempted to recapture their "slaves" shortly after the beginning of the Exodus:

And they turned against Moses, whining, "Have you brought us out here to die in the desert because there were not enough graves for us in Egypt?"

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<sup>8</sup> See Deuteronomy 26:5-9. In all there are over 700 references to Egypt in the Old Testament – 250 of which are prophecies concerning that nation. The nineteenth chapter of Isaiah contains the most important prophetic utterance concerning Egypt in all of the Old Testament. Two main themes are presented: (1) Destruction for Egypt (1-15), and (2) Deliverance for Egypt (16-25).



Why did you make leave Egypt? Isn't this what we told you, while we were slaves, to leave us alone? We said it would be better to be slaves to the Egyptians than dead in the wilderness. (Exodus 14:11-12, *LB*)

Later, when they lacked water (Exodus 15:24 and 17:2) and food (Exodus 16:3) they moaned against Moses,

Oh, that we were back in Egypt and that the Lord had killed us there! For there we had plenty to eat. But now you have brought us into this wilderness to kill us with starvation.

In the Biblical book of Numbers (33:4-5), the author of the Exodus record briefly recounts how the Children of Israel left for Egypt for the Promised Land:

They left the city of Rameses, Egypt, on the first day of April (according to the Hebrew calendar this was the fifteenth day of the first month), the day after the night of the Passover. They left proudly, hurried along by the Egyptians who were burying all their eldest sons, killed by the Lord the night before. The Lord had certainly defeated all the gods of Egypt that night. (*LB*)

This was certainly true, but the desire to worship and revere these “dead” gods of Egypt remained in the hearts of the Israelites and particularly in the heart of one of their most noted descendants some 3,000 years later.

The 430 years spent in Egypt was a hard lesson for the Children of Israel. For it meant bondage, slavery and horrible persecution as, in the latter years, the Egyptian government literally tried to exterminate the nation as a whole. However, it also meant a sort of perverted security which was to plague them on many occasions during and after the great Exodus. Many times these people would rather have remained in Egypt, in slavery, in idolatry, for simply food, water and material possessions rather than to trust their God who had called them and chosen them to be His select people.

And so our search for the thought of Sigmund Freud does not begin and end at all in his childhood, nor even his adult life, but commences in the ancient and historic mind-set which he possessed and symbolically begins and ends in Egypt. In essence, Freud had an Egyptian fixation.

## V. The Jewish Search for Messiah

Egypt and the Exodus provide us with one purpose that God had for His people. But there is a greater promise that He gave which both underlies and overshadows the entire context of the Bible itself. The Jewish nation is definitely a part of this context, but it is not the core issue. For coming from within this Jewish nation was the fulfillment of God's promise made to His creation at the time of the beginning:

From now on you [the serpent] – Satan and the woman will be enemies, as will all of your offspring and hers. And I will put the fear of you into the

woman, and between your offspring and hers. He shall strike you on your head, while you will strike at his heal. (Genesis 3:15, *LB*)

This passage as noted by Henry (1708/1960, p.10), Morris (1976, pp.119-124) and Halley (1962, p.70), foreshadows the coming of the Messiah, through the seed of Abraham, Isaac, and Jacob (Israel) and the tribe of Judah. In reference to this Protevangelium (the “first gospel”) Halley says;

This is the Bible’s first hint of a Coming Redeemer. The use of “He,” 15, shows that One Person is meant. There has been only ONE descendant of Eve who was born of Woman without being begotten of Man. Here, right at the start of the Bible story, is this foregleam of Christ; and, as the pages pass, Hints, Foregleams, Glimpses, Pictures, and Plain Statements, become clearer and more abundant, so that, as we come to the end of the Old Testament, there has been drawn a fairly Complete Picture of Christ. (p.71)

If Egypt and the Exodus were a nemesis for Israel, they were insignificant in terms of the historical quest that the Jew has had in trying to find his Messiah. The Jewish mind is on the one obsessed with the Law of Moses and yet also filled with the hope of the Messiah. In essence, this hope of the Messiah is for a deliverance from the Law.

Historical Judaism, to the time of Christ, accounted for the giving, transcribing (the *Torah*) and enforcing of the law, but it also traditionalized the law, primarily through the sect of the Pharisees.

However, since the time of Christ the law has first been oralized (the Mishnah), commentorized (the Gemara), and then canonized (the Talmud). In the whole process, the law was mysticized and essentially made impossible to adhere to.

This placed a tremendous dilemma before the sincere Jewish person who desired to exercise his beliefs but found it impossible to keep the law. Thus, the coming of the Messiah became all the more urgent and since the Law represented supreme authority, the clever person who could both eliminate the law (and ultimate authority) while at the same time pacify the conscience could rightfully wear the title “Messiah.”

However, this is humanly not possible to accomplish. Sigmund Freud did not realize this. Following his own personal rejection of the God of his people (and the true Messiah who bridged the gap between God and man) Freud dedicated himself to being the savior of his people. In addition to an Egyptian fixation, Freud also possessed a Messianic Complex. In reference to this, Jones (1953) says:

An interesting passage from Bernfield may well be quoted at this point. “The childhood phantasies and the adolescent day dreams of Freud, as far as we know them, do not foretell the future originator of psychoanalysis. They fit a general, a reformer, or a business executive rather than the patient, full-time listener to petty complaints, humdrum stories, and the recounting of irrational sufferings. It was a long way from the child who devoured Thier’s story of Napoleon’s power and who identified himself

with the Marshal Massena, Duke of Rivoli and Prince of Essling, to the psychoanalyst who cheerfully admits that he has, in fact, very little control even over those symptoms and disturbances which he has learned to understand so well. Twelve years old, he still thinks of himself as a candidate for cabinet rank and, as an adolescent, he plans to become a lawyer, and to go into politics. Then, at seventeen, shortly after his graduation from High School, Freud suddenly retreats from his search for power over men. He turns to the more sublime power over nature, through science, and he decides to study ‘natural history’ – biology to us today. Power, prestige, and wealth should come to him only contingent to his being a great scientist.”

Although Jones, in a sense, goes on to refute Bernfeld’s premise, he does reveal that Freud’s supreme pursuit was the intellect [understanding – and knowledge?]: “He perceived that the ultimate secret of power was not force, but understanding...”; and that such psychological supremacy was rooted in Darwin’s philosophy regarding nature. (Jones, pp.30-31)

If, however, this is intended to negate the statement that Freud had a Messianic Complex, it must be remembered that historically (and eschatologically), “saviors” have appeared as benevolent personalities. But as Lord Acton has so aptly observed, “Power corrupts; absolute power corrupts absolutely.” Although the sheep’s clothing speaks of service to his people, the basic nature of the messiah contains the wolf within.

The pages of time have consistently demonstrated this principle and, as Revelation chapter 13 reveals, it will again happen, even in the end times. The basic nature of the human personality is to serve self first. There is no way, humanly speaking, to overcome this fact. This is essentially why the term “public servant” is a misnomer. And this is why Jesus the Christ, God Incarnate, was and is the only person who could truly serve and rightly bear the term Messiah. He spoke this point in Matthew 20:26; he demonstrated this point to Peter (washing of the feet) and he accomplished His mission by proving the point in the supreme sacrifice of His life for mankind.

Christ taught us to beware of false messiahs. But the Jew continues his search and as a result has been led astray on many occasions (see Bakan, 1958, pp.95-117 and Hefley, 1974, pp.37-49 and 75-76).

Science has become a religion to the secular mind today. Generally, it can be said that our world looks for salvation through scientific technology.

Presumably, our superior technology would bring peace by weapons, good will by space ships, food by tractors, knowledge by computer, joy by television, life by transplants, and light by nuclear energy. One by one, these tin gods have fallen. (McKenna, 1979, p.13)

And if one does not believe the religiousness of science, a challenge of evolutionary premises proposed to a secular scientist will usually bring instant and convincing results.

The typical scientist is often dispassionate about his specific findings, but never about his metaphysics. We sometimes fail to realize that science has a long history as an ideological movement set implacably against tradition and authority.... Thus, to see science in its full context we have to see it not only as the impersonal advance-guard of technological progress, but also as a historical movement with a sense of mission. (Yankelovich and Barrett, 1970, p.45)

## VI. The 400 Years B.C.

The remainder of the Biblical Old Testament furnishes us with many rich historical accounts of the Jewish nation, at least to the time of the prophet Malachi, a man preceding the time of Jesus Christ by approximately 400 years.

The Biblical record does not furnish us with any direct information regarding these intervening years; however, there are other Jewish and secular sources.<sup>9</sup>

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<sup>9</sup> Among these sources being the historical works of Josephus, Jerome, and some of the Apocrypha (noncanonical) writings, primarily the first book of the Maccabees and the third book of Esdras. In reference to Apocrypha books, Maxwell (1977) says the following:

[The] canonical sixty-six [books of the Protestant Christian Old and New Testament] were not the only religious books in circulation that had an appearance of being Biblical. In fact, there were far more books that were judged uncanonical than were accepted as authoritative. Many of those were written during the period between the Testaments and bore considerable resemblance to books already in the canon. They carried such titles as The Wisdom of Solomon, Ecclesiasticus, The Letter of Jeremiah, Judith, Tobit, Bel and The Dragon, Sussanna, First and Second Maccabees, The Books of Adam and Eve, The Martyrdom of Isaiah, First and Second Enoch.

About a dozen of these came to be regarded by Jews living outside Palestine as of sufficient importance to merit inclusion with the other books of the Old Testament. Eventually they became an integral part of the Greek translation of the Old Testament that had been prepared during the third and second centuries before Christ for the Greek-speaking Jews in Egypt. This version of the Old Testament, called the Septuagint, became the widely used Bible of the early Christian church.

Catholic scholars who accept these extra books as belonging in the Old Testament like to point out that Timothy was a Greek (Acts 16:1). Naturally, then, he used the Septuagint; and the Septuagint contained the extra books. Consequently, when Paul wrote, "All scripture is inspired by God," he was including the extra Old Testament books as equally canonical!

It is significant, therefore, to notice that the Greek of II Timothy 3:16 may be translated, as in the New English Bible and other versions, "Every inspired Scripture has its use." This suggests, rather, that the apostle was reminding Timothy that, though there were many scriptures in circulation, only that scripture which is inspired of God is profitable.

Orthodox Jews – particularly those who were involved in the preservation of the Hebrew Old Testament – never accepted the extra books as canonical. They regarded them rather as "apocryphal," or "hidden," a disparaging term implying that they deserved to be withdrawn from circulation as spurious or heretical. (pp.54-56)

Without spending much discussion on this time period, I do want to present two significant occurrences that seem to have historical implications in the thinking of Sigmund Freud.

The first of these is in reference to a relatively small Jewish sect known as the Pharisees, which attained significant power some time during this period. The second pertains to another sect that history (never mentioned in the Bible) refers to as the Essenes.

Whitehouse (1946) first mentions the Jewish sect of the Pharisees during the reign of Alexander Jonnaeus during the years 105-104 B.C., at which time they instigated a rebellion against him. In essence, they became the main religious party within the subservient (under Roman domination) Jewish state. Jesus the Christ came into direct conflict with this sect on numerous occasions, accusing them, along with the scribes and another sect, the Sadducees, of gross hypocrisy (specifically, obedience to the letter of the law while violating its intent) and false teaching (Matthew 16:11-12 and Isaiah 29:13).<sup>10</sup>

Because the Pharisees were so enamored by the Law they ended up making Moses (the giver of the Law) their great father, rather than Abraham who was the father of Faith, and whom God declared was the father of the Jewish nation. (Indeed Moses was the giver of the Law, but only as an intermediary – Deuteronomy 5:22-33 and then with some very specific instructions – Deuteronomy 4; specifically verses 5-8.)

Gould (1905) in his historical attempt to locate the roots and beginnings of the secret and mystical order of Freemasonry equates the Pharisees and the Essenes in several ways, most notably in the area of doctrine:

In both systems there were *four* classes of Levitical purity, a novitiate of twelve months, an apron was bestowed in the first year, and the mysteries of the cosmogony and cosmology were only revealed to members of the society. Stewards supplied the needy strangers of either order with clothing and food. Both regarded office as coming from God, and their meal as a sacrament. Both bathed before meals, and wore symbolic garments on the lower part of the body whilst so doing. Each meal began and ended with prayer. Both regarded ten persons as constituting a complete number for Divine worship, and none would spit to the right hand in the presence of such an assembly. Oaths were forbidden in both sects, though it is true that the Essenes alone uniformly observed the injunction as a sacred principle. (p.29)

## VII. Freud's Mosaic Obsession

Within the context of this tremendous ritualistic fervor were two consistently parallel motivating drives which led the Jewish person: His search for the Messiah and

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<sup>10</sup> The Pharisees were scrupulous in their observance and creation of Jewish Law; in fact, they had an intense preoccupation with the Law and its study. They insisted on the validity of the Oral Law, an instrument whereby the Written Law could be interpreted and expanded so that it would be applicable in every circumstance. Although, as a group, the Pharisees disappeared soon after the beginning of the Christian Era, their teachings formed the basis of all later developments in Judaism.

the philosophic desire to become more familiar with the “unknown” (to find Truth, the meaning of life, etc.).

Freud, in basing his thinking on the presuppositions of evolution and scriptural higher criticism, totally negated what the Scriptures had taught him and relegated the belief of his fathers to simply tradition. There was sufficient cause for the tradition accusation since the Jews, before, during, and since the time of Christ, had mixed a hodgepodge of tradition in with the Holy Scriptures that was passed down from generation to generation.

But what Freud attempted to do in explaining away religious concepts and a belief in the personal God, was to undermine any and all authoritative truth and adhere to instead the speculations of men like Darwin (science), Meyer, and Sellin (history). In so doing he gave way to complete illogical thinking (see Bakan, 1950, pp.137-143 and Philip, 1956/1974, pp.45-46).

Freud utilized rather spurious historical texts in researching the ancient subjects he dealt with. His problem in coming to grips with the “facts” of history can be laid at the doorstep of his operating theory, psychoanalysis. For as Ezriel (1951) has pointed out, the psychoanalyst works fundamentally on the assumption that *reports* about the past are important, that whether they actually occurred or not is insignificant, the fact that it had been fantasied (sic.) made it important for therapy (cited in Marx and Hillix, p.264). Such a belief in the richness of fantasy caused Freud himself to get caught in the neurotic trap of his own theory. Bakan (1958, pp.125-127) recounts how Freud, in his attempt to find the “real” Moses spent weeks (three in all) in self-imposed isolation with the Michelangelo statue *Moses*, actually fantasizing himself as the very person of Moses.

Bakan makes the interesting point that since the question of Moses’ personal origin was not strictly relevant to Freud’s argument, it was gratuitous for him to represent Moses as an Egyptian. Freud wrote that the Jews needed to make Moses a Jew, when the truth was that he needed to make Moses an Egyptian. By so doing, he was in effect relieving the Jews of guilt, since in that case it was not their own father but a stranger whom they had supposedly “killed.” Yet in order to justify his argument, Freud had been compelled to do violence to the actual historical record (p.147). “The distortion of a text,” Freud once declared, “is not unlike murder.” If this be true, he had in effect committed this offense himself (Costigan, 1965, p.275).

Kroeber (1948) in his *Anthropology* came to this conclusion concerning the historical premises of psychoanalysis:

The psychoanalytic explanation of culture is intuitive, dogmatic, and wholly unhistorical. It disregards the findings of prehistory and archaeology as irrelevant, or at most as dealing only with details of little significance as compared with its own interpretation of the essence of how culture came to be.... It is not altogether clear whether the “event” was construed by Freud in its ordinary sense of a single actual happening, or as a “typical” recurrent event. But the explanation comes to nearly the same thing in either case; one mechanism is seized upon as cardinal, all evidence of others is disregarded as inconsequential. The theory is obviously as arbitrary as it is fantastically one-sided. It is mentioned only because it is the one *specific* explanation of the culture that has emanated

from a psychological source; although Freud was not only far from being orthodox as a psychologist, but treated the findings of psychology almost as highhandedly as he did those of prehistory and culture history. (cited in Philip, 1956/1974, pp.48-49)

Freud's first and basic theological flaw was to believe that Moses was the "father" of the Jewish religion. It is easy to understand why he should have done this since when a person perceives the God of the universe to be the judgmental and legalistic master of our lives and then that person is exposed to traditions, customs, and religious writings which simply build upon this perception, the religious experience becomes nothing more than an adhering to laws and rules, devised to simply contain our individual freedom and spontaneity.

Moses was the giver of the Law to the Children of Israel. But he was not the "father" of these children, nor was he the manifestation of that ancient primeval father who ruled his first clan as king and lord.

There are three clear and distinct names given to this people herein referred to: Jews, Hebrews, and the Children of Israel. Nowhere, other than in Freud's analytical writings are they referred to as the "children" of Moses (*Moses and Monotheism*, pp.140-142).

The term "Jew" is derived from the name of Israel's (Jacob's) fourth eldest son, Judah, the father of the line of descendants through which the Messiah was to come; and is actually, in a sense, a misnomer since there were eleven other sons of Israel whose descendants are today referred to as "Jews."

In the Bible the first designation of "Hebrew" is given to Abraham (Genesis 14:13) apparently in reference to his ancestral lineage dating back to Eber, his fourth generation father. If this is correct then Israelites represent only a small number of the Hebrew peoples (see Morris, 1976, p.258 and 316). And the "Children of Israel" refers to the entire line of descendants from Jacob, renamed Israel in Genesis 32:28.

Now the Bible is very careful and explicit in providing us with the names of Israel's twelve sons and the tribes, which they represent. The significant sons for our consideration are Levi, Judah, and Joseph. It was from the tribe of Levi (Exodus 2:1) that the child Moses was born. Judah's descendants represent the lineage of the Messiah. And Joseph is the pivot point, the one who brought the Children of Israel (literally) into the land of Egypt.

I feel it is significant that Freud, either consciously or subconsciously, chose to neglect the person of Joseph (except for a passing "legendary" remark (1939/1967, p.135) in his last and most complete work dealing with the phenomena of religion, this same Joseph upon whom he earlier constructed a major theory of dream interpretation (see *Interpretation of Dreams*, p.484)!

We must not forget for a moment that Freud's entire thought and all of his theories regarding neurosis, in essence, derive from the father-child relationship. And he stretched his own unilaterally poor relationship with his father (see N. Morris, 1974, pp.31-41) to a broader reference by declaring that his personal problems were universal and then goes so far to speculate that God falls within his made-up universe, simply representing that first, primeval, evil and wicked human ancestor of an evolutionary people (see Jones, 1953/1961, p.66).

In his last work, *Moses and Monotheism*, Freud makes manifest his system of logic. He first presents the argument that the name Mose (sic.) is derived from the Egyptian vocabulary (p.5). Then he proposes the assumption that this *Mose* was actually Egyptian rather than Jewish (p.13). Towards the close of this initial presentation (Part I in the book) he clearly states that “We have seen that the first argument, that of his name, has not been considered decisive” (p.14). And, since the second argument is so speculative, “...therefore it will be better to suppress *any* inferences that might follow our view that Moses was an Egyptian” (p.15 – emphasis added). So ends Part I.

But then begins Part II. Now we learn that the name argument has not been “duly appreciated” (p.16) and therefore *let’s just assume* that Moses was an Egyptian (p.17) and go from there. And this is the foundation upon which Freud builds!

Part II then represents Freud’s attempt to justify his rationale with historical references to Meyers and Sellin, hoping to build for the climax: Moses was the god of the Hebrew people. He attempts this by attributing the origin of monotheism to Egypt through the influence of Pharaoh Amenhotep IV, who, in a combined attempt to regain sole power in the kingdom and also establish a religious belief based on the fundamentals of truth and justice instituted worship in the monotheistic god Adonai.

According to Freud this religious system flourished for only a few years in Egypt and upon the death of Amenhotep (Ikhnaton), the nation reverted back to polytheism. But the Jewish peoples, through the influence of the disgruntled Egyptian ruler Moses, adopted it for themselves as they were being led out from Egypt into the wilderness.

Freud had to account for and explain away (in order to help with his own apparent neurosis and that of his patients) three essential facts of human existence: Authority, father (Father) and guilt. In essence, he is saying that it was because we rebelled against authority that we killed the father (Father) and universally experience guilt. This guilt in turn produced religious systems of sacrifice: “Original sin and salvation through sacrificial death became the basis of the new religion founded by Paul” (1939/1967, p.175). (Freud is referring here to the Jew, Saul of Tarsus, the Apostle Paul of the New Testament.)

So, if we can simply believe that the whole process is but a link in the chain of evolutionary “progress” then we need no longer suffer from guilt since the entire concept of God, his murder, and the need for salvation from this guilt is based on myth anyway. And so ends individual human suffering. And so provides a means for world salvation.

Bakan (1958) describing psychoanalysis as Jewish mysticism provides this analysis of the Freudian Moses theme:

For a variety of reasons the modern ego has been forced to surrender the various devices for coping with guilt that have been developed historically in association with a set of supernaturalistic religious ideas. In our century it has often been pointed out that modern science and psychoanalysis have seemed to “take the place of” religion. Modern psychoanalysis plays a “religious” role in people’s lives, especially with respect to their “sins” as sins are defined by the Mosaic code. The deepest violations of the Mosaic code – aggression, murder, sexuality, incest, etc. – are the very subject matter of psychoanalysis. The psychoanalyst stands first as a representative of the superego, as Freud so well recognized when he



discussed the transference relationship; and second as a *nonpunishing* superego. In the course of psychoanalysis, the patient learns that the expected punishment will not materialize. The transference is essential; for unless the patient identifies the figure of the psychoanalyst with the superego, then the permissiveness is essentially ineffectual. The psychoanalyst listens to the patient's discussion of his deepest "sins" and does not blame. As a matter of fact, if there is any blame which is implicitly or explicitly contained within the psychoanalytic mood, it is directed against the parents of the patient in their treatment of him when he was an infant and a child. The psychoanalyst presents himself as a better – a more indulgent and more forgiving – parent, in the patient's struggle with the "other" parent.

Freud's repeated affirmation of his Jewish identity becomes illuminated through the *Moses and Monotheism*. If it is the Jew who carries the burden of the historical superego, then it is only a Jew who can really remove the sense of sin. We recall in this connection Freud's assertion that psychoanalysis could only have been created by a Jew; and that in a letter to Oskar Pfister he wrote, "... by the way, how comes it that none of the godly ever devised psychoanalysis and that one had to wait for a godless Jew?" If the Jews represent the authority of the Law, only a Jew can declare the Law is dead. (pp.158-159)

Costigan (1965), in referring to Freud's *Moses* summarizes its inherent meaning in this way:

One cannot help but feel in this last great imaginative work of Freud the presence of a deep-seated ambivalence – both towards Moses and towards the people upon whom Moses had so effectually stamped his image. In representing Moses as having been murdered, Freud was, perhaps unconsciously, offering himself as a modern Moses, as a new deliverer from the taboos and restraints of the Mosaic law, establishing instead the freedom which psychoanalysis offered to the individual. But before the new law-giver could assert himself, the old patriarch had to be destroyed: hence the fate which Freud ascribed to Moses. (p.277)

Approximately 2,000 years ago, Jesus Christ appeared on the scene of time and repeatedly claimed that He was this Messiah and that He possessed the Wisdom and Knowledge that the Jews were looking for. Many believed and accepted His claims, but most rejected them and Him. ("Without controversy great is the mystery of godliness: God was manifest in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Timothy 3:16) Those who rejected this Christ were destined to continue their search, as the blind leading the blind.

## VIII. Psychoanalysis as Cult

Thus, the historical Jewish (non-Christ-ian) movement has been steeped with mysticism and fooled by many messiahs, not all of them with “religious” messages.<sup>11</sup>

DeYoung (1976), in his excellent overview of trends in psychology provides us with a table to demonstrate the four religious components of the modern psychologies: (1) Cult Name, (2) Messiah, (3) The Gospel, and (4) Scriptures. In reference to the subject of this work he provides, under the Psychoanalytic Cults the Cult Name, (Orthodox Church); the Messiah, (Sigmund Freud); the Gospel, (“Man is born to struggle with inner conflicts and with the world. His actions are invariably determined by unconscious forces. Religion is an illusion, but the science of psychoanalysis offers rational hope.”); and the Scriptures, (*An Outline of Psychoanalysis*) (pp.87-93).

In speaking of the cultic nature of psychoanalysis, Marx and Hillix (1973) have noted that

We have met the “committee,” composed of men who might almost be called disciples; Eitingon, for example, always made a pilgrimage to see Freud on his birthday. There are other points which suggest cultishness: “Only the analyzed can analyze,” as though one had to be personally initiated in a trial by fire before one could carry the word.

A given psychoanalytic interpretation of a particular case is often accepted without question by its proponent; alternative views are simply not entertained. Finally, the adherence to a single systematic view is frequently combined with an emotional fervor such as is seldom seen in scientific circles.

These characteristics indicate why psychoanalysis from the outside has seemed almost as much a religion as a science.... An interesting form of dogmatism is the criticism by analysts of the detractors of psychoanalysis. If a critic refuses to accept some aspect of psychoanalysis, he is said to be manifesting resistance. (pp.273-274)

Within this cultic phenomenon, we see a glimpse of Freud’s personality. Szasz (1976) refers to Freud as a “base rhetorician,” one whose speech influences us in the direction of evil.

(According to Weaver) we find that base rhetoric hates that which is opposed or is equal or better because all such things are impediments to its will, and in the last analysis it knows only its will. Truth is the stubborn, objective restraint which this will endeavors to overcome. Base rhetoric is

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<sup>11</sup> Of course this is also true of the non-Judeo/Christian world as a whole as well as for many within the Christian (as opposed to Christ-ian) religion: i.e., the strong movement to the mysticism of the East such as Hinduism, Buddhism (faddish TM and *est* are cases in point) as well as the orthodox traditions of the Roman Catholic Church, the neo-orthodoxy of the Mormon Church, and some of the bizarre Christian cultic movements such as the Children of God and the People’s Temple.

therefore always trying to keep its objects from the support which personal courage, noble associations, and divine philosophy provide a man. (p.53)

This concept of thought was then manifest in Freud's attitudes and behavior towards his peers:

When Kraus, Adler, and Jung are Freud's followers, or when Freud thinks that they might be, he considers them praiseworthy and promising men; but when they cease to be Freud's followers, he treats them as so many pathological cases. No better proof of the soundness of Kraus's criticism of psychoanalysis, or of Adler's and Jung's wisdom in abandoning their association with Freud, could be imagined than Freud's reactions to these events: faced with proud independence rather than abject submission, Freud's love turned instantly to hate, which he then vented in the venomous vocabulary of psychoanalysis, aggrandizing the aggressor and dehumanizing the victim.

Ironically, some two decades after Wittels presented his paper on "The 'Fackel'-Neurosis," Rank, the erstwhile loyal scribe of the Vienna Psychoanalytic Society, advances the very same criticism against psychoanalysis that Kraus was the first to articulate: "I believe analysis has become the worst enemy of the soul. It killed what it analyzed. I saw too much psychoanalysis with Freud and his disciples which became pontifical and dogmatic." (pp.37-38)

Friedell (1933), in his analysis of history emphatically exposes the nature of psychoanalysis:

Psycho-analysis is in truth a sect with all the signs and symbols of one—rites and ceremonies, exorcisms and cathartic conversions, oracles and mantic, settled symbolism and dogmatism, secret doctrine and popular edition, proselytes and renegades, priests who are subjected to tests, and daughter sects which damn each other in turn. Just as the whale, though a mammal, poses as a fish, so psycho-analysis, actually a religion, poses as a science. This religion is pagan in character: it embraces nature-worship, demonology, chthonian belief in the depths, Dionysiac sex-idolization. This connection of religious with therapy, hygiene, and the interpretation of dreams existed in the ancient world also, as for example the healing sleep for the sick in the temples of Asklepios. And we have here a seer and singer working for the powers of darkness in most enticing tones, an Orpheus from the Underworld: it is a new world-wide revolt against the Gospel. (p.480)

## IX. Gnostical Jewish Mysticism

Perhaps more than any of the Jewish sects, it was the Essenes who made the logical transition from Legalistic Judaism into Jewish mysticism, for even though their highest aim in life was to be the epitome of Godliness, even the “Temple of the Holy Ghost” and to be the very forerunners of the Messiah, their doctrine led them to the attaining of various stages of “perfection,” the last stage (the degree of purity required of those who sprinkle the water absolving from sin) being reached only through gradual growth in holiness by strict observance of the Law.

In trying to locate what actually became of the Essenes on the stage of world history, Gould (1905) traces the cult back to a larger sectic group known as the Chassidim, the Essene subgroup actually being the more rigid element. Not accepting the “time-immemorial” antiquity theory subscribed to by the ancient historians Philo, Pliny, and Josephus, he cites references to indicate a more specific, and very interesting origin:

According to Creuzer, the Colleges of Essenes and Megabyzae at Ephesus, the Orphics of Thrace, and the Curetes of Crete are all branches of one antique and common religion, and that originally Asiatic. Mr. King says, “the priests of the Ephesian Diana were called *Essenes*, or *Hessenenes*—from the Arabic *Hassan*, pure—in virtue of the strict chastity they were sworn to observe during the twelvemonth they held that office. Such asceticism is entirely an Indian institution, and was developed fully in the sect flourishing under the same name around the Dead Sea, and springing from the same root as the mysterious religion at Ephesus. (p.32)

Gould discerns the evidence of Buddhistic origin in the doctrine of the “Ophites,” or serpent worshippers, a Gnostic sect that assumed a definite existence about the middle of the second century. The promulgation of these Indian tenets from a source so remote—an apparently insurmountable objection—is thus explained: “The Essenes, or Hessenenes, Buddhist monks in every particular, were established on the shores of the Dead Sea ‘for thousands of ages’ before Pliny’s times” (p.32).

Gnosticism, a dualistic concept with mixtures of Orphism and Oriental ideas, had crept into the early Judeo-Christian Church group with such a corrupting influence that the Apostle John steadfastly wrote against it declaring it anti-Christ in scope (refer to 1 John 4:2 and John 1:14).

In the year 70 A.D. Jerusalem was sacked, the Jewish Temple was leveled and the Hebrew people were scattered. Since there was no longer a Temple in which to gather, the Synagogue became the meeting place of teaching and learning for the Jewish person. The priestly class was stripped of its influence and a new emphasis was placed upon the scholarly endeavors of the Rabbinic class, with its philosophically oriented search of the ancient laws, traditions and customs. Since their apocalyptic hopes were dashed, they turned toward the invisible world of spiritual, cosmic reality, seeking redemption through a sort of divinely revealed self-knowledge, thus fulfilling the ancient Greek admonition to “Know thyself.”

Unfortunately, for those who would seek scholarly answers for universal problems without a firm foundation for reference (see 1 Corinthians 3:11-15), this leads

to a search for and belief in *man's* ideas and answers for theological questions. And it generally leads into contact with what the Apostle Paul referred to as

Persons without bodies—the evil rulers of the unseen world, those mighty satanic beings and great evil princes of darkness who rule this world; and against huge numbers of wicked spirits in the spirit world. (Ephesians 6:12- *LB*)

Historically this has proven true, especially within the mystical Jewish traditions and seemingly within the life of Sigmund Freud, with his attempted amalgamation of the Talmudic Law, Jewish philosophy, mystical experimentation, and humanistic thought. Szasz (1976, p.70), citing the work of Friedell, refers to Freudian psychoanalysis as “a species of Jewish Gnosticism, and as a collectivist-revolutionary movement against individualism, freedom, and dignity.” Unbeknown to Freud, his philosophy was steeped in Eastern mysticism with a strong pantheistic influence.

As Freud was in the process of developing and building upon his philosophical presuppositions it seems he had a strong desire to understand and solve the problems of the universe (with such unscientific pursuits as “meaning to life,” “purpose,” “intention,” and “aim”): “In my youth I felt an overpowering need to understand something of the riddles of the world in which we live and perhaps even contribute something to their solution” (Jones, 1953, p.28).

#### X. Freud's Philosophy and His Mystical Lifestyle

It was later in this process that it appears Freud made his distinct choice as to which philosophical mode he would pursue. While reflecting back on his choice of a career (medicine) he states:

My early familiarity with the Bible story (at a time almost before I had learnt the art of reading) had, as I recognized much later, an enduring effect upon the direction of my interest.... (later).... The theories of Darwin, which were then of topical interest [1870's], strongly attracted me, for they held out hopes of an extraordinary advance in our understanding of the world; and it was hearing Goethe's beautiful essay on Nature read aloud at a popular lecture by Professor Carl Bruhl just before I left school that decided me to become a medical student. (Jones, 1953, p.28)

But Freud failed to realize, as Clark (1979b) asserts, that evolution is nothing more than a philosophic conjecture that comes from pagan concepts, elaborated through the centuries, and supplemented in our day by scientific misconceptions. As a system, it is based upon the assumption that matter is eternal and possesses inherent power. And yet it is this “inherent power” that has resulted in the complex universe we know today! (p.21)

Freud's adult lifestyle included the ritualistic practice of idol worship and his environmental milieu consisted of a close “fellowship” and consortium with many of the

ancient mystical gods. Ransohoff (1976) notes that, on a daily basis, upon entering his study, (not the famous consultation room), Freud would greet a group of three statuettes, located on a table at the right side of his desk chair. These statues were arranged in such an order to suggest the ritualistic nature of the setting. In the middle was a statue of a Chinese scholar, flanked on each side with Egyptian gods, one of whom, Imhotep, was venerated as a god of learning and medicine. (p.64)

Engelman (1976) had the opportunity to photograph Freud's entire living quarters, including the consultation room and study, just prior to the family's escape to England in May 1938. These photographic plates reveal that the Consulting Room (Plate Number 11) was virtually a museum of antiquities that came from Egypt, Greece, Rome, and the Near and Far East.

Around the turn of the century, the faddish collection of antiquities was in vogue for the middle class, intellectually-oriented European, much as the acquiring of antiques, has, in our day, become an obsession with many in our own middle class. In the city of Vienna there were numerous dealers in these relics and since the field of archaeology was at its prime in its discoveries of such things as burial chambers, there was not shortage of treasures to be found. Freud was on the weekly route of one such dealer and when funds would allow, he would purchase statuettes, vases, pictures, etc. for his vast collection. His Study was so overrun with old relics that the family maid, after exhausting shelf space, simply lined the floor and any available room on top of furniture with the purchases.

Again, Bakan (1958) theorizing psychoanalysis to be nothing more than an outgrowth of Jewish mysticism describes Freud's penchant for idols:

In his room Freud surrounded himself with every heathen god he could find. As if in sheer spite he pursued "idols" and their associated trappings with a deep fascination. His study and consulting room bulged with them. Sachs tells of the early meetings at Freud's quarters, how "under the silent stare of idols and animal-shaped gods, we listened to some new article by Freud or read and discussed our own products or just talked about things that interested us." He tells us how "Freud had the habit of taking its place, and of examining it by sight and touch while he was talking." In a letter to Fliess, Freud writes, "The ancient gods still exist, for I have bought one or two lately, among them a stone Janus, who looks down on me with his two faces in very superior fashion"; and a few days later he writes, "My grubby old gods, of whom you think so little, take part in my work as paper-weights." (pp.134-135)

Freud had a preoccupation with the past, especially the Egyptian past, which is attested to by the picture he chose to hang over the famous couch: a painting of the vast Egyptian cliff temple of Rameses II.

Ransohoff (1976) notes that

Among the figures are representations of the Egyptian gods Osiris, Isis, his wife, nursing their son Horus and a statuette of Horus as a child. The myths attached to these preeminent Egyptian gods bring together ideas

that were to dominate Freud's thought. Osiris, god of the dead and of resurrection, represents the universal wish for rebirth. He was killed and dismembered by his evil brother, Seth, but his body was returned to life by Isis. The son, Horus, was born magically, like all heroes. As in the *Hamlet* theme that so fascinated Freud, Horus, the falcon-headed god of Freud's childhood dream, avenged his father's death. There are many complicated variants of the Horus-Seth struggle. (p.67)

Although Freud had an affinity for Egyptian artifacts and a fascination with Egyptian burial customs and the theme of death and rebirth in the afterworld, he also had many Chinese pieces, classical Greek relics and several Far Eastern Buddhas. In fact, Freud had the front of his desk in the study, upon which he did most of his writing, lined with various Egyptian, Chinese, and Roman deities, many of which had been removed from tombs, assigned the duty of guarding and protecting the dead. One of these prizes was reportedly taken from the tomb of Tutankhamen.

It is interesting to note that even though Freud had a fixation with ancient funerary customs, burial regalia, and statues of gods to protect the dead, that for his own funeral he chose the Eastern custom of cremation for his own extinction and both his ashes as well as his wife's are contained in a Greek urn located in Golder's Green Cemetery in London. Cremation is a central belief within the system of reincarnation and represents an effort to free the deceased man's soul from imprisonment within the body. Hoff (1978, p.105) notes that the burning of a corpse was especially offensive to the Hebrew people since it meant that the individual was utterly cut off, utterly annihilated. This is borne out by the Biblical account of Joshua 7:25 where Joshua burned Achan's whole family as a result of Achan's disobedience and symbolizing their being cut off entirely from their people.

Freud wrote often on man's problem in facing and dealing with death. He treated the subject poetically in "The Theme of the Three Caskets" (1913), in polemic style in "Thoughts for the Times on War and Death" (1915), again in 1915 in his papers "On Transience," in "Mourning and Melancholia" (1917), and in many others. He exhorted his readers to give up the magical denial of the finality of death, to enhance living by recognizing life's brevity, and to strive for remembrance by means of intellectual achievement. But in reality, Fodor (1971) notes that

According to Jones, Freud's own death was always a matter of superstitious preoccupation to Freud. He once admitted that he thought of it every day of his life. He expected to die many times, but particularly between sixty-one and sixty-two. He felt haunted when these numbers again and again recurred in his everyday life. (p.62)

Jesus Christ dealt with the Jewish question of death, chiding the Sadducees for not knowing the Scriptures nor the power of God, and saying

Have you never read in the book of Exodus about Moses and the burning bush? God said to Moses, "I *am* the God of Abraham, and I *am* the God of Isaac, and I *am* the God of Jacob." God was telling Moses that these men, though dead for hundreds of years, were still very much alive, for He

would not have said, “I *am* the God” of those who don’t exist! You have made a serious error. (Mark 12:18-28, *LB*)

## XI. Psychoanalysis as a Diabolical Religion

The Christian mind rejects the thoughts and concepts of Sigmund Freud by attributing these to an unregenerate mind, and yet his principles and methodologies, his theories and his fantasies are re-embraced in many forms and therapeutic styles that have been integrated into some Christian circles. But worse, his underlying philosophy is the “Trojan horse” which accompanies his outward manifestations. And it is this which permeates all of our secular forms of self-help therapies.

Freud has left the art of counseling psychology many ideas, such as the concept of unconscious motivation, transference and various defense mechanisms. P. Morris (1974), a Christian psychologist, asserts “that psychoanalysis has two-fold value: (1) *It aids in diagnosis.* (2) It provides *an* atmosphere for ventilation that brings relief.... I see it as a tool for discovery, relief, and involvement” (pp.33-34).

By no stretch of the imagination, however, can there be a *theory* called psychoanalysis. In the scientific sense, the term *psychoanalytic theory* is a misnomer.

If one wished to test psychoanalytic theory, he would not know where to go to find the theory.... nowhere is there a clear statement of what are postulates, what are theorems, what their relations are, what quantitative values are to be assigned; in short, one misses all the paraphernalia usually associated with a scientific theory.

There are several reasons why the casual observer may be misled into thinking some theory exists. In the first place, there have been a great many statements made about matters of fact by analysts. The outsider may believe that these statements, some of which may be correct, are derived from some theory. The fact is that they are generally derived from observation; they are descriptive statements, or generalizations thereof. A second reason is that analysts have been willing to explain all sorts of behavior—dreams, forgetting, symptoms, and the genesis of given neuroses. Since there is a language and a set of statements available for explaining such otherwise inexplicable occurrences, the observer may believe that a scientific theory must be available. The unfortunate truth is that the analysts’ statements are so general that they can explain whatever behavior occurs. (Marx and Hillix, 1963, pp.269-270)

Rank (1941) readily pointed out the completely subjective nature of Freud’s psychology:

To put it bluntly, in one sentence which shakes the foundation of the whole Freudian system and of psychology in general, for that matter: Freud, without knowing it, interpreted the analytical situation in terms of



his world-view and did not, as he thought, analyze the individual's unconscious objectivity. (p.278)

In a very real sense, Freud's theories have shown us more about the dark (even diabolical) side of human nature than anything therein that could be construed to help us out of such a state. "It is intellectual hell," he reported to Fliess on the chthonic [of or pertaining to the deities, spirits, and other beings dwelling under the earth] world he had discovered, "layer upon layer of it, with everything fitfully gleaming and pulsating; and the outline of Lucifer-Amor coming into sight at the darkest centre." In the same vein he wrote on another occasion: "Some sad secrets of life are being traced back to their first roots, the humble origins of much pride and precedence are being laid bare." On his seventieth birthday, nearly thirty-five years later, Freud vividly recalled the prolonged emotional crisis to which he had deliberately subjected himself. "I had gained the first insight into the depths of human instinct, and had seen many things which were sobering, at first even frightening." (Costigan, 1965, p.51)

Maslow (1968) recognized this basic tenet in Freud's experience and theory. In trying to establish a justification for the "third force" humanistic psychology, he says: "It is as if Freud supplied to us the sick half of psychology and we must now fill it out with the healthy half" (p.5). And Freud, according to Kraus (1907) is like Stanley, the discoverer of that "other dark continent" (cited in Szasz, 1976, p.29).

The time of Freud's "descent" to personal introspection (1879) was during what Marx and Hillix (1973) call "[the] most neurotic period of his life. He was at this time over-dependent, jealous, sometimes domineering, overly concerned with death, and hypochondriacal; he never overcame some tendencies to the latter" (p.245).

Freud had already experienced a severe encounter with the drug cocaine when a few years earlier, convinced that cocaine provided a "miracle cure" for unhappiness he experimented with the drug on himself.

When feeling depressed, he took some of "this magical substance" himself; he also sent a little to his fiancée. He recommended it enthusiastically to his friends and prescribed it to his patients, one of whom presently died. This over sanguine optimism, at a time when relatively little was known about the full effects of cocaine, was the cause of embarrassment to the young physician.

Soon convinced of his mistake, Freud suppressed the paper [on cocaine] that he had written in 1884. (Costigan, 1965, p.16)

As he descended into his own personality by analyzing his dreams, Freud felt that he detected the mechanism of the seduction phantasies of his patients. Costigan (1965) goes on to note that

[Freud] was also struck by the close resemblance between such phantasies and the innumerable accounts of demoniac possession which were current during the Middle Ages and as late as the seventeenth century. Tales of incubi and succubi, narratives of Satanic seduction of women—all were

paralleled by the stories he heard recounted by patients in his own consulting room. Hence Freud was led to read widely in the literature of demonology. He purchased a copy of the once-dreaded *Malleus Maleficarum*... (and)... likewise made an intensive study of witchcraft. “Devils have started crowding in,” he wrote Fliess in 1897. (pp.50-51)

Costigan later asserts that

Freud found [the occult] a fascinating area of speculation and, as Ernest Jones makes clear, devoted considerable attention to it. Jung asserts that when in 1909 he discussed the occult with Freud, the latter dismissed it in terms of a shallow positivism. According to Jones, however, already by that date Freud had a lively interest in the occult. (p.163)

In reference to Freud’s theory Friedell (1933), a prominent Viennese contemporary says:

Psycho-analysis proclaims the advent of Satan’s kingdom. Perhaps the proclamation is true. Perhaps we are really in for an interim reign of the Devil, whose adorers, as the student of the Black Mass knows, worship his phallus and his posterior as the supreme sanctities. (p.480)

Friedell, in the context of this statement outlines the basic and tragic motivations of Freud’s thinking:

[The psychoanalytic] conception grew out of the domination-desire of the neurotic, who seeks to bring humanity into subjection by assimilating it to himself. This he does because of a transference-neurosis, which objectifies its own hypertrophied libido-complex as “world,” and because of an instinctive hatred of the content of religious consciousness which the adept of the “Jewish science” would like to eliminate in all his fellow-creatures, knowing that, as a Jew—which means as a typical *homo irreligious*—he cannot compete with “the others” in this sphere. In short, it is...a grandiose attempt at infection, a stealthy act of revenge by those who have got the worst of it: the whole world is to be neuroticized, sexualized, diabolized... It is, to quote Nietzsche... “a Jewish transvaluation of all values. (p.480)

Freud’s introspective experience leads one to feel that, through a psychological technique (dream analysis) he actually (and naively) tried to discern the “heart” of man. “The heart is the most deceitful thing there is, and desperately wicked. No one can really know how bad it is” (Jeremiah 17:9, *LB*)! “The depths of hell are open to God’s knowledge. How much more the hearts of all mankind” (Proverbs 15:11, *LB*)!

The Old Testament paints a picture of God searching and weighing man’s hearts, discerning the thoughts therein contained and finding nothing but wickedness and the

intent towards evil deeds (see Genesis 6:5; 8:21; 1 Chronicles 28:9; Psalms 139:23; Proverbs 21:2; 24:12; Ecclesiastes 8:11; 9:3; and Jeremiah 12:3 & 17:10).

Johnson (1978) gives us this definition of heart:

The term heart is often used to identify the emotional aspect of spirit. It has three basic meanings, i.e., the physical heart, the seat of the emotions, feelings, affection, and desires, and the center of something (*The Analytical Greek Lexicon*, pg. 213; Thayer, pg. 325). While in the Old Testament heart often refers to the whole person (Orr, pg. 1351), it was also considered as the seat of the emotions and passions. Fear, love, courage, anger, joy, sorrow, and hatred are always ascribed to the heart (Orr, pg. 1351). Aristotle and some Grecian poets located the emotions in the heart (Kittel, 1965, pg. 608). So, in the New Testament, feelings, emotions, desires, and passions dwell in the heart (Kittel, 1965, pg. 612). Thirteen times in the New Testament, the term (heart) refers to the emotional states of consciousness (Harrison, et. al., pg. 262).

In the New Testament Gospels Jesus Christ provides a process for us to understand the functioning of the heart in terms of our behavior: “But evil words come from an evil heart, and defile the man who says them. For from the heart come evil thoughts, [and their evil actions, such as] murders, adultery, fornication, theft, lying and slander” (Matthew 15: 18-19, *LB*).

It is important to note here that the Scriptures do not leave us in this spiteful and wicked condition but instead provide us with a formula as to what can be done about the great “psychological dilemma”;

But the spiritual man [the person possessing God’s Holy Spirit] has insight into everything (1 Corinthians 2:15)... the Holy Spirit helps us with our daily problems and in our praying. For we don’t even know what we should pray for, nor how to pray as we should; but the Holy Spirit prays for us with such feeling that it cannot be expressed in words. And the Father who knows all hearts knows, of course, what the Spirit is saying as he pleads for us in harmony with God’s own will. (Romans 8:26-27, *LB*)

For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of he joints and marrow, and is a discerner of the thoughts and intents of the heart. (Hebrews 4:12, *KJ*)

Freud entered that area, unknown to man but known to God, without any protection whatsoever (Ephesians 6:10-17) and in the process attempted to build a theory upon the most base and vicious experiences that are possessed by mankind.

## XII. Conclusion

Freud followed the path set before us by our original parents and enunciated in the first three chapters of the book of Genesis; namely he chose the fruit of the *tree of knowledge* of good and evil (Genesis 2:9 & 17 and elaborated upon in Romans 5:12-18) and lost the *tree of life* (Genesis 2:9 and Revelation 2:7). Costigan (1965) notes that Carl Jung once told Freud that “knowledge of psychoanalysis was like eating of the tree of knowledge in Paradise” (p.124). Freud sided with the ancient Julian, feeling the virtues of the forbidden fruit; it alone giving coherence to the human mind (Durant, *Story of Civilization*, vol.9, *The Age of Faith*, p.16, 1950).

Knowledge then replaced Wisdom (Proverbs 3:18) and heart (mental, thought process) problems began. Man forfeited the ability to gain wisdom, good sense, insight and discernment and gained the world’s “wisdom” instead.

Jones (1953) states:

That Freud was ambitious in his pursuit of knowledge as the secret of achievement, success, and power is shown by a passage in [a letter to Emil Fleiss], where he bemoans his dread of mediocrity and refuses to be reassured by his friend. Throughout his life he was modest concerning his achievements and he displayed the stern self-criticism that one finds with those who have set themselves lofty goals and had great expectations. I told him once the story of a surgeon who said that if he ever reached the Eternal Throne he would come armed with a cancerous bone and ask the Almighty what he had to say about it. Freud’s reply was: “If I were to find myself in a similar situation, my chief reproach to the Almighty would be that he had not given me a better brain.” It was the remark of a man not easily satisfied. (p.35)

Christ provided the answer for man’s dilemma but He was rejected by most with His prescribed results:

All who listen to my instructions and follow them are wise, like a man who builds his house on a solid rock. Though the rain comes in torrents, and the floods rise and the storm winds beat against his house, it won’t collapse, for it is built on rock. But those who hear my instructions and ignore them are foolish, like a man who builds his house on sand. For when the rains and floods come, and storm winds beat against his house, it will fall with a mighty crash.

The passage goes on to state:

The crowd were amazed at Jesus’ sermons, for he taught as one who had great authority, and not as the scribes. (Matthew 7:24-29, *LB*)

And this is the legacy that Sigmund Freud left us. Those who would build a therapeutic structure upon the Freudian foundation would experience the shifting sands of time.

Basically, Freud's foundation consisted of an extremely distorted and disturbed personality that was manifest by an Egyptian fixation, a Mosaic obsession, and a Messianic complex. His "theory" (psychoanalysis) is, in essence, an outgrowth of Pharisaic Jewish mystical legalism, based on an evolutionary pantheistic Nature-philosophy, mixed with Greco-Egyptian theistic mythologies and proposed as a salvationistic cure and a panacea and final solution for the human dilemma. It is instead a diabolical view of man.

Bakan (1958) concludes his work by succinctly stating Freud's life thusly:

The most important sin which Freud committed was the breach of the first commandment, ("I am the Lord thy God, who brought thee out of Egypt, out of the house of bondage.") which he achieved by its translation into the fifth commandment, ("Honor thy father and thy mother...") and his nullification of the latter by an appeal to "natural law." The Oedipal violation, understood as a religio-cultural element in the history of the Jews, as a fundamental violation of the Mosaic-Rabbinic tradition of the Jews, as we have seen in our discussion of the theme of Moses in Freud's thought, is, in actuality, a violation of the first commandment, a denunciation by a Jew of his God. (p.317)

The wisest of men who worship idols are altogether stupid and foolish....

But foolish men without knowledge of God bow before their idols. It is a shameful business that these men are in, for what they make are frauds, gods without life or power in them. All are worthless, silly; they will be crushed when their makers perish. But the God of Jacob is not like these foolish idols. He is the Creator of all, and Israel is his chosen nation. The Lord of Hosts is his name. (Jeremiah 10:8 & 14-16, *LB*)

## CHAPTER II

### HUMANISTIC PSYCHOLOGY: THE BRIDGE<sup>12</sup>

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<sup>12</sup> In a separate work I have documented the mergings of Humanistic Psychology and Eastern Philosophy into the “Fourth Force” Psychology, Wholistic Medicine. This research is presently (1980) in draft form toward eventual publication. In order to obtain a copy of this draft, ask for *The Shadow Over Psychology* by writing to: Bruce Schweigerdt, 747 South Mills, Lodi, California 95242.

In chapter one I demonstrated the diabolical religious nature of psychoanalysis as Freud's basic discovery of the essence of mankind. Psychoanalysis laid the foundation for all the analytic schools of psychology as well as many of the theories of general psychology.

Chapter 3 will establish that Transactional Analysis is firmly built upon the Freudian model and view of man. But before such a discussion can be offered space must be given explaining a basic transition: Freud saw man as inherently bad; TA views man as supremely good.

In the wild humanism of today, many people fail to consider Freud as a true humanist. It is thought that in order to be a humanist one must be a die-hard optimist and Freud had a tendency to be extremely negative in regards to the human condition. He really had no hope for mankind, something which continually rears its head in his writings. To Freud, man's hope was just as illusory as his religion.

In the field of psychology the recognition of a Humanistic Psychology only takes us back to the 1950's when Abraham Maslow (1908-1970) broke away from traditional analysis and behaviorism, spawning instead the humanistic school. In psychology, we tend to view this process as an evolution: Ancient philosophy, to modern science, to psychoanalysis, to behaviorism, and finally our emergence into Humanistic Psychology.

Indeed, philosophy is the root for both Freud's ideas and those of humanistic Transactional Analysis. And Greek Hellenism was the soil in which these ideas germinated. Fundamental among these is the rational approach, the use of reason rather than authority as the last court of appeal. This, of course, is the perfect embodiment of the humanistic view of man. Both Freud and TA work on this same principle.

Fine (1979) recognizes this point and states it succinctly:

In general the humanistic background of Western thought was continued and preserved in psychoanalysis. It can be traced as far back as the Greek philosophers. Two of the wise sayings of the ancients, "All things in moderation" and "Know thyself," became almost verbatim precepts of psychoanalysis. They were given a more precise psychological meaning for the first time by means of a psychoanalytic approach. (p.4)

Humanistic psychology proposed itself to be the bridge between the strict science of experimental psychology and the esoteric art of counseling (applied) psychology. As psychology became increasingly mechanistic in its approach to man as a whole a dissatisfaction began to set in. Feeling that "man" had been too narrowly defined as simply "an animal that behaves" the main reaction was against the consistent behavioristic orientation of psychology.

But this negative reaction was also combined with a strongly positive and neo-Freudian desire to make the study of man, his nature, and his existence the focal point of psychology. Whereas behaviorism could rightfully be termed a science because of its "completely" objective nature, humanistic psychology was exactly the antithesis to this position because of its emphasis on subjective experience.

John B. Watson (1879-1958), the founder of behaviorism, really desired nothing more than to apply the techniques and principles of animal psychology to human beings. Since Watson's academic and experiential background was steeped in psychology and neurology a strong scientific-medical orientation could only be expected from him.

Historically there were several pioneers (such as Cattell, Thorndike, Pavlov and Angell) as well as direct antecedent influences which paved the way for behavioristic thinking and the succeeding void which humanistic psychology attempted to fill. The most important of these influences was the theory of evolution proposed by Charles Darwin (1809-1882). For animal (behavioristic) psychology essentially grew out of evolutionary theory; in particular, Darwin's psychological assumption of mental continuity between man, and the lower animals.

So long as man adored the God of creation, he was able to view himself as special in creation. However, with the new teachings of evolution, epitomized in Freud's psychoanalysis, the existence of God was denied. Thus, man became the creation of the Humanistic concept, an idea which placed *Man* at the center of the universe. This idea seemed valid and a new age of optimism was born.

Humanism attains, for a time, a lofty view of man, an idealistic solution for man's dilemma. But history is strewn with man's hopeless quests for self-made salvation and once his cursed evil nature is manifest the humanist is again faced with the problem of man.

Turning to natural science the historical humanist became an ardent behaviorist and through his presuppositional (no God) theories somehow discovered *animal* to be both the prototype and guinea pig for man. Since the evolutionary theory finds the purpose of animal (and man) to be nothing more than survival (and the *fittest* survive) this idea gave full justification to man's complete and total animalistic behavior. Negativism and pessimism ran rampant. And a new opto-pessimistic view of man prevailed. (A diagram representing this historical development appears in Figure 1.)

But the new science of behavioristic psychology was in its heyday with such force and power behind it that literally nothing could stand in its way. However, once the behavioristic machine began to experience mechanical flaws a new answer was sought. And this answer was to be found by again studying the *essence* of man, his nature, rather than his behavior.

Here there was no new science to be developed since all the questions had been hashed over before, through the centuries of time. The real dilemma was "How far back shall we go?" and "Which ancient philosophy should we adopt?" Humanistic Psychology is not new, original, or unique in focusing on the nature and experience of the human being. "Its deep concern with the human being depends perhaps more on philosophy, religion, literature, and the whole long and varied history of humanism than on traditional psychology" (Misiak and Sexton, 1973, p.108).

Because the times were not right (or even safe for that matter), humanistic thinking in the field of psychology could not be openly promulgated in the United States or Europe until the 1950's. However, once it came into public view, the main elements of its theory emphasized the person-centered, the value-centered, the phenomenological, and the existential elements of human nature.

John Cohen, professor of psychology at the University of Manchester (England), disavowed the existing orientation of reductionist psychology (man—animal—behavior)



THE HUMANISTIC TRIANGLE

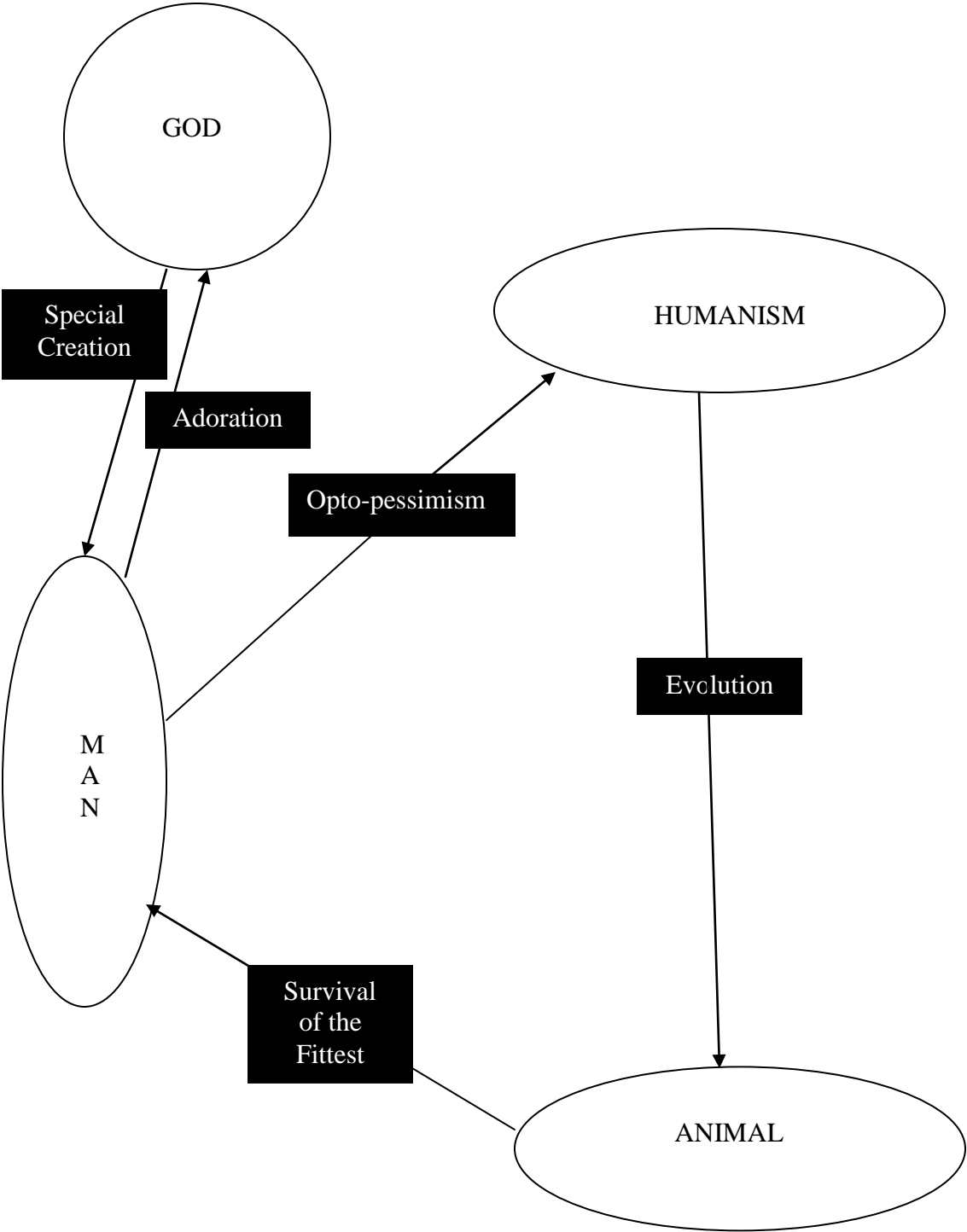


FIGURE 1

and called for a reorientation of psychology in his book, *Humanistic Psychology* (1958). He stated, “The subject matter of psychology is distinctively human; it is not the ‘mere lining of physiology.’ Our first step should therefore be to study what is characteristic of man, the blossom rather than the root” (cited in Misiak and Sexton, 1973, p.111). The first general outline of Humanistic Psychology was expressed by Maslow in 1954 in a heading on his mailing list reading: “People who are interested in the scientific study of creativity, love, higher values, autonomy, growth, self-actualization, basic need gratification....”

Humanistic psychology, born in the fifties, became a rather young parent when, in the latter 1960’s, the Human Potential Movement (HPM) was born.

The HPM is really Self-theory conceptualized and given birth within the confines of optimistic thought. In order for man to get better the world must continually be in the process of improving. William James essentially started it by once estimating that the healthy human being is functioning at less than ten percent of his capacity. And Maslow popularized it with his hierarchy of human needs. This is not to deny that much of Maslow’s observations are indeed accurate but the conclusion reached and the point of rest that the HPM came to was the belief that man, by himself, without God, inherently possessed the potential of personal happiness.

Self-theory is grounded in existential thought; and the central concept of existentialism is “becoming,” the process of self-development or fulfilling one’s potential. Vitz (1977) has traced such self-fulfillment through the HPM mode of Transactional Analysis (TA), relating how Eric Berne, the founder of TA, established the therapeutic goal of helping people to become autonomous adults. Next, Thomas Harris popularized TA by refining it into a business philosophy of winning in the game of life—the motif being “You were born to win.” And the final manifestation (we hope) is the emphasis on assertiveness, best exemplified by Robert Ringer’s work *Winning Through Intimidation* (pp.30-31). We have now taken the human being, made him autonomous, taught him that he was “born to win,” and shown him how: By stamping the next guy into the ground. It doesn’t read like a new theory, does it?

Vitz (1977) calls Humanistic Psychology “Selfism” and labels it “bad science” by calling attention to its ultimate values.

Selfist psychology emphasizes the human capacity for change to the point of almost totally ignoring the idea that life has limits and that knowledge of them is the basis of wisdom.... An overwhelming number of the selfists assume that there are no unvarying moral or interpersonal relationships, no permanent aspects to individuals.... [for we live] in a culture in which change has long been seen as intrinsically good. (p.38)

Jud and Jud (1972), in their discussion of the antecedents of the HPM say this: “The roots of the Human Potential Movement are in the scientific study of groups, the small group movement, sensitivity training, group therapy, sensory awareness, increasing Western awareness of certain Eastern religions, and in humanistic psychology.”

Since the time of Greece, there have been two basic philosophical views in the world—materialistic humanism and Biblical theism. The Renaissance, the Enlightenment, and modern education have all been characterized by humanistic

awakening. These cultural developments have historically led to times of moral degeneracy and the leveling of society to the common denominator. The rejection of this darkness by society has always led to a new burst of theistic energy. A time for theistic energy is now dawning. The direction that it is taking is becoming increasingly evident.

Exactly how extreme are the convictions of the selfists about the total intrinsic goodness of human nature?" Vitz asks. His answer:

The answer is: quite extreme. The popularizers whose books number sales in the millions almost unanimously assume the goodness of the self. They rarely even discuss the problem of that self-expression which leads to exploitation, narcissism, or sadism. The combination of passing over this unpleasant aspect and constantly articulating a clear message of "love and trust yourself and do your own thing" obviously accounts for a good deal of their popularity. (pp.44-45)

It is literally impossible to merge Humanistic Psychology with Christian principles. Jud and Jud (1972) in their book subtitled *The Church and the Human Potential Movement* have made the attempt. This lengthy quote provides their tragic results.

#### Fresh Theological Developments

##### 1. God-language

What is evident is not so much something new as an illustration of how the collapse of traditional God-language need not mean the end of religious experience. The dominant mood here is as old as Schleiermacher. Though the transcendent God "out there" may be obscure, religious experience is close at hand, and what we know in this experience is as near as we will ever get to God. An implicit Kantianism is present in many statements: we do not know God in himself, but we do know our experience—which is enough.

In some cases there is a further reduction, a Feuerbachian collapsing of the subject into the predicates. This is also characteristic of the current theological scene (Van Buren, Herbert Braun). Examples from the reflections: "God is people." "Each person born has his belly full of love, which is God." "God is the giving and receiving of love between persons."

##### 2. Identification with the Humanity of Jesus

The groups appear to be made up largely of more or less committed Christians who want traditional symbols revived. ("The leaders' Christian emphasis made me feel safe and free.") Jesus continues to have authority for them and the affirmation of his humanity becomes a means of reassurance concerning, and affirmation of, one's own humanity. "Jesus had feelings—hugged Martha and Mary, had balls, expressed anger."

Whereas Christ's redemptive power has usually been associated with the power of his divinity or his ability to divinize his followers (cf. Augustine: "God became man in order that man might become God"), here we see instead a parallel to the current theological insistence that Christ's divinity is his humanity, and his humanity his divinity. If Jesus was human then it is O.K. to affirm humanity; we don't have to apologize for it. "There is Good News: it's really true that I'm O.K.—you're O.K." (pp.123-124)

## CHAPTER III

### TRANSACTIONAL ANALYSIS

In the beginning I was one person, knowing nothing but my own experience. Then, I was told things and became two people.... In the beginning was I, and I was good. Then came an other I. Outside authority.

—Stevens

## I. Eric Berne

Analysis, but of transactions. In the 1950's, Carmel, California based psychiatrist, Dr. Eric Berne, using the classic Freudian principles, was analyzing a patient when suddenly the man burst forth with "I'm not really a lawyer, I'm a little boy." This started Berne on a quest that culminated in a million seller book (*Games People Play*) and a theory called Transactional Analysis (TA).

In his search for complete descriptive clarity with his patients Berne developed a three factor model of the human personality: the Adult, Parent and Child; and identified in excess of 100 games that people "play" in their interrelationships with others. Interestingly enough, TA is a theory that Berne admitted having learned from his patients.

Berne saw himself as a pioneer in the Freudian tradition of psychiatry. His disdain was not with the "master" but with his fellow disciples whom he said Freud would have called "picture straighteners": "They may be good teachers but they don't publish enough to share their insights" (Langguth, 1966, p.43). Berne shunned the idea of "improving" patients; he was instead willing and eager to provide the "miracle cure." In essence, this "cure" was to be a Winner and to have Fun.

Eric Berne was born Eric Lennard Bernstein on May 10, 1910 in Montreal, Canada. Both of his parents were Jewish. His father was a medical doctor. His mother, a professional writer, took over support of the family with the death of her husband in 1919, when Berne was nine years old.

Like his father, Berne graduated in medicine from McGill University. He moved to the United States in 1935 and began a residency in psychiatry a year later, at Yale University School of Medicine. In 1941, he began his psychoanalytic training at New York Psychoanalytic Institute. His analyst there was Paul Federn, who had been a student of Freud's and a member of the famous Wednesday Evening Society. When Berne became a citizen of the United States, he changed his name. His work at the Institute was interrupted in 1943 when he was drafted into the U.S. Army.

During his term in the service, Berne began practicing group therapy, with military patients in army hospitals and with civilians as well. The techniques he used with these groups were major factors in his new theories, first disclosed in integrated form in 1958 with the publication of "Transactional Analysis: A New and Effective Method of Group Therapy." A previous publication, *The Mind in Action*, was a reflective piece, based on his psychoanalytic training. His pioneering work in the study of intuition was published in a series of six papers between 1949 and 1962. Berne's first complete book presentation of TA appeared in 1961. The proofs of *Sex in Human Loving* were reviewed while Berne was hospitalized in 1970 for what proved to be a fatal heart attack. *What Do You Do After You Say Hello?* was published posthumously. He had been divorced twice, the father of four children. (Forman and Ramsburg, 1978, pp.21-27)

Forman and Ramsburg (1978) provide this description of the sociological aspects of Berne's theory:

Eric Berne, perhaps more than any other man, combined individual and social psychiatry into a unified system. At the beginning of Berne's career, however, Sigmund Freud had only recently died and his work was the most prominent feature of psychiatric thought. Freudian psychology was well accepted, particularly in the United States. Id, Ego, and Superego had become household words. Social psychiatry, too, was finding its voice during this era. Espousing an interpersonal approach to understanding growth and development, social psychiatry aimed at analyzing an individual's behavior in relation to society and to the culture in which he lives. This was a system of analysis of relationships (rather than an analysis of instincts) as a means of understanding the human condition. The relational system of behavioral analysis provides an explanation of psychological development in terms of conditions in the social system rather than in stages of psychosexual development. This "transactional analysis" views interpersonal relations as fashioned by the environment and conditioned by repetitive and meaningful social activity. (pp.22-23)

Although Berne, unlike Harris later, did not articulate a global view for his theory, he did want to accomplish three goals from his work:

1. Develop a method of therapy that people of average means could afford.
  2. Develop training programs that were eclectic in nature in order to increase the numbers of mental health workers.
  3. Develop an understandable language in which social problems could be discussed.
- (Forman and Ramsburg, pp.23-24)

## II. Thomas Harris

After Berne's death, it was left to Dr. Thomas Harris, a Sacramento, California psychiatrist, to pick up the mantle that Berne left. Harris (1967) dissatisfied with traditional psychiatry wanted to present the last word in taking "Freud off the couch and to the masses" (p.15). Harris was trained in medicine, psychiatry, and psychoanalysis, but soon became dissatisfied with the results of traditional treatment. In his interview for *Time* magazine ("T.A.: Doing OK," 1973) he said, "After about five years in psychoanalysis, you get a ton of garbage and an ounce of usable material. In T.A., we go after that usable material right away" (p.45).

But Harris, starting from his perch as a Presbyterian layman, content to be a psychological expert, soon discovered himself in a theological roost. Subsequently, his hope in helping the individual to overcome his problems led instead to a gospel (Good News) message for the entire world: "The problems of the world—and they are chronicled daily in headlines of violence and despair—essentially are the problems of individuals. If individuals can change, the course of the world can change. This is a hope worth sustaining" (1967, pp.17-18).

After the phenomenal success of his book, *I'm OK—You're OK*, Harris became a crusading evangelist espousing his gospel of salvation in such a convincing manner that

when the moment arrived for *Time* magazine to write an article on this new psychological methodology the writer manifested this awe-inspiration:

Harris is convinced that only those who believe the “truth” of transactional analysis can win the battle against neurosis. “You have to have absolute faith that T.A. is true; otherwise you’ll lose,” Harris once told a group he was leading. Speaking more than half seriously, he told one patient who had not read *I’m OK—You’re OK* that “the only thing standing between you and a cure is my book.” [sic.] The book itself goes so far as to suggest that it may be able to save man and civilization from extinction. Harris writes: “We trust it may be a volume of Hope and an important page of the manual for the survival of mankind.” (*Time*, 1973, “T.A.: Doing OK,” p.46) (Refer to page 258 of *I’m OK—You’re OK*.)

DeYoung (1976) in his critical article on psychology as religion succinctly states the Gospel according to TA: “Three Ego states—parent, adult, child—control your behavior. None of these are intrinsically bad; but ‘life scripts’ dominated by a spoiled child or tyrannical parent cause neurotic behavior, such as playing games with others to avoid intimacy. Insight and awareness lead to personal happiness and intimate relationships of love” (p.91).

If the bible of TA (*I’m OK—You’re OK*) is so essential in the process of cure, why is it that well meaning evangelical Christian counselors and therapists, holding to a firm belief in the absolute and inerrant Word of God, consider it almost heretical to expect their counselees read the book? Even Umphrey and Laird (1977) in their liberalized Christian view of TA fail to mention Harris’ work in their bibliography (p.160). So much of Harris’ work has a ring of Christianity or goodness to it that it is difficult to see the underlying philosophy which it, in essence, an anti-thesis to historic Biblical Christianity.

Klass (1972) in his article entitled “The Transaction Between Thomas Harris and His Church Readers” stresses this point:

On the surface Harris preaches a gospel of salvation that parallels the traditional Christian model enough for cultural Christians to accept but omits some elements of the traditional Christian model that they find difficult to accept.... So it appears that man is neither irredeemably lost nor redeemable only by that which is beyond him; he is merely un-self-examined.

There is no need for even momentary despair, for Harris offers a gospel of hope based in empirical facts. (pp.1183-1184)

In order to construct an empirical salvationistic gospel Harris utilizes “Science” as his main component (“A Basic Scientific Unit: The Transaction,” *I’m OK—You’re OK*, p.33) albeit a highly controversial topic at best. But he also realizes his basic need to rest his construction upon some form of metaphysical foundation.



Establishing value judgments has been seen by many “psychological scientists” as an abominable departure from the scientific method, to be shunned righteously, and at all cost. Some of these people steadfastly insist that scientific inquiry cannot be applied to this field. “*That* is a value judgment; therefore, we cannot examine it.” “*That* is in the field of beliefs; therefore, we cannot assemble plausible data.” What they overlook is the fact that the scientific method itself is totally dependent on a moral value—the trustworthiness of the reporters of scientific observation. Why does a scientist tell the truth? Because he can prove in a laboratory that he should? (pp.248-249)

Harris has attempted to merge metaphysics (religion) and science in two ways. The first is to acknowledge his dependence upon Freud: “We are deeply indebted to Freud for his painstaking and pioneering efforts to establish the theoretical foundation upon which we build today” (1967, p.22). Of course, it could be recognized that, if you are an “analyst,” mere courtesy would dictate that you pay homage to your master.

The metaphysical foundations upon which Freud built his theory have been previously discussed in chapter 1 of this paper. On more startling revelation is how Harris views *truth*: “The truth is not something which has been brought to finality at an ecclesiastical summit meeting or bound in a black book. *The truth is a growing body of data of what we observe to be true*” (p.265). One subscribing to such a world-view has just bought into a completely subjective outlook of reality, an existential empiricism, if you will.

Here is the nucleus around which the theory of TA rotates. Data is the main component of life; a subjective analysis of that data is life’s sole function; empirical pleasure is its manifestation; and a smiling face is lie’s ultimate hope. Plastic? Surface? Sure, why not? After all, we’re all OK!

It has been said that a good book, well written should have no more than twelve chapters, nor less than a dozen. We can overlook the fact that the chapters of *I’m OK—You’re OK* number thirteen. But what can’t be overlooked is that the twelfth chapter, where Harris should have ended, could well have been his first. Chapter 12, “P-A-C and Moral Values” represents the heart of the book, the goal towards which Harris seems to be shooting since without a proper understanding and manifestation of morals there truly is no hope for human relationships (transactions).

Chapter 12 represents Harris’ struggle with moral values, especially those values, from wherever they emanate, which might suggest to us that we are not “OK.” Turning to “God is dead” theologian, Paul Tillich, he proposes a modern rendition of the prostitute who came to Jesus (John 8:1-11):

Tillich said, “Jesus does not forgive the woman, but he declares that she *is* forgiven. Her state of mind, her ecstasy of love, show that something has happened to her.” Tillich stated further, “The woman came to Jesus because she was forgiven, not to be forgiven.” She probably would not have come to him had she not known already that he would accept her in love, or grace, or I’m OK—You’re OK. (p.261)

Ignoring the remainder of the Biblical account Harris passes up a unique opportunity to analyze for us how Christ functioned in his personality in terms of TA: Was Jesus speaking from his *Parent* when he admonished the woman to “go and sin no more?”

The best Harris could do in such an attempt would be to introduced us to his definition of original sin (the Original Game). (Need it be said that in TA everything can be described as a game, even life itself?)

Klass (1972) summarizes Harris’ original sin concept thusly:

The human predicament is sin; indeed, Harris is willing to call it original sin (p.225). In his system, original sin is that which makes it impossible for anyone to emerge from childhood feeling “I’m OK—You’re OK.” Most people begin their mature life feeling “I’m Not OK—You’re OK” though some feel “I’m OK—You’re Not OK” or “I’m Not OK—You’re Not OK.” Thus there is a “Not OK” of some kind in all of us that keeps us from realizing either our own potential or satisfactory interpersonal relationships—that keeps us playing non-productive or self-defeating “games” rather than really changing. Not only modern individuals but all human beings throughout history have been hamstrung by the universal “Not OK.” (p.1183)

So then Christ the therapist would have, in a lovingly directive fashion, said to the woman, “Don’t you realize madam, that your were born OK? All this business about Eve sinning, God destroying the world for sin, blood sacrifices, confessional prayers, etc. are simply perverted concepts of reality that have affected you in such a manner that you now feel Not OK, a sinner. Therefore, on my authority, as your therapist, when I tell you that you were OK all along, you had better believe it! From now on I want you to stop all this non-sense about having sinned (Not OK) and I don’t want to have to see you in this office again!” Suffice it to say that a proper understanding of the whole of Scripture (that “black book”) renders such an interpretation as, at best, foolishness, and, at worst, heresy.

Harris essentially places all moral values within an existential vacuum ‘where each person is the center of his own universe, where there is a denial that there are any claims upon him which come from ‘without’ himself,” by asking the question, “Is there an objective morality that has claims on all men, or must we construct our own individual, situational moralities?” and then answering: “All morality in this vacuum is subjective” (p.251)

However, realizing that this premise is dangerous at best, Harris attempts, in a rather pathetic way, to define some sort of “objective moral order” in the relatedness of persons.

I would like to suggest that a reasonable approximation of this objective moral order, or of ultimate truth is that *persons are important* in that they are all bound together in a universal relatedness which transcends their own personal existence. Is this a reasonable postulate? The most helpful analytic concept in attempting to answer this question is the concept of *comparative difficulties*. It is difficult to believe that persons are

important, and it is also difficult to believe they are not. . . . We cannot prove they are important. We have only the faith to believe they are, because of the greater difficulty of believing they are not. (p. 254)

Should it be said that there are, and have been, many “OK” persons (remember that we are all OK) who have found it easier to believe that persons are not important? Need I cite, *ad nauseam*, recent as well as ancient history? Did not Harris read his newspapers? Where is the final, ultimate standard by which we know that persons are people and humans are important? Where would our nation be today (and the world for that matter) if the founding fathers had declared, “We find these truths to be self-evident, that we believe all persons are important.” All today, some tomorrow?

“Only the emancipated Adult can come to agreement with the emancipated Adult in others about the value of persons.” Is there a higher value in case two “Adults” disagree? No: “We can see how inadequate words such as ‘conscience’ are. We have to ask, ‘What is the still, small voice inside us? What is this conscience we live by? Is it Parent, Adult, or Child?’” Bertrand Russell provides the answer for Harris, that being ultimate, absolute (R)eason:

This inner voice, this God-given conscience which made Bloody Mary burn the Protestants, this is what we *reasonable* beings are to follow? I think the idea mad and I endeavor to go by *reason* as far as possible. (p.256, *emphasis* added)

After providing his humanistic, rationalistic example of the functioning premise of I’m OK—You’re OK, it is indeed amazing that Harris should come to the same identical conclusion as God came to, codified in what I call “Harris’ Law:” “Do Not Kill One Another.” (p.257, see also Exodus 20:13)

Was it bravery or honesty that led Harris to entitle the next section of chapter 12, “It Won’t Work!” For that is exactly the dilemma man finds himself in whether he follows God’s Law or Harris’ Law. It is so if, from the day every mortal soul on this earth read “I’m OK—You’re OK” that all killing would cease. I am indeed surprised that every pediatrician does not prescribe, in fact the government order, that every child, by the age of five, memorize the entire book. If this were to happen, is it not therefore logical that in the next generation of humans the behavior of murder would be extinct? We could then tackle stealing, lying, etc., and perhaps even adultery. Although this “may seem to be an impossible dream. . . I believe Transactional Analysis may provide an answer to the predicament of man” (Harris, p.257-258).

Those of us who are familiar with the recent movement of Humanistic Psychology toward Eastern mysticism find a wealth of evidence for the trend in Harris’ concept of God.

In view of the “impossible, unprecedented” development of thinking man is it not reasonable, and compatible with the evolutionary process in the universe, to say that there may have developed an “impossible, unprecedented” *transcendent man*? (p.267)

Where does our ideation of God, or “the more,” or transcendence, come from?.... It would appear that something in the state of man has changed, through the long process of evolution, which first appears as the ideation of transcendence, and then as transcendence itself. (p.266)

So then what does Harris believe about God? “What happens, then in a religious experience? It is my opinion that religious experience may be a unique combination of Child (a feeling of intimacy) and Adult (a reflection on intimacy) with the total exclusion of the Parent. [Although Harris does not actually say this, most TA practitioners, when asked regarding external feelings of love that a child grows up with, place this area of emotion within the Parent. If this is true then Harris has just eliminated the element of love from the religious experience. Biblical Christians need to take note of this factor.] I believe the total exclusion of the Parent is what happens in *kenosis*, or of all mystical experiences, according to Bishop James Pike [and here is where and how Harris marries East and West]:

As we see there is a generic character to the mystical experience of, say, a Christian and a Zen Buddhist, and in the experiential patterns of persons of both traditions, can be observed common factors. This is illustrated by the fact that present-day Zen Buddhist philosophers use the same Greek word as is used by both Paul and Western theologians to describe a process which experience—in East and in West—has been found to be a principal route to the consummation of personal fulfillment. The word is *kenosis*, that is, self-emptying.

I believe that what is emptied is the Parent. How can one experience joy, or ecstasy, in the presence of those recordings in the Parent which produced the NOT OK originally? How can I *feel* acceptance in the presence of the earliest *felt* rejection? It is true that mother was a participant in intimacy in the beginning, but it was an intimacy which did not last, was conditional, and was “never enough.” I believe the Adult’s function in the religious experience is to block out the Parent in order that the Natural Child may reawaken to its own worth and beauty as a part of God’s creation. (pp.267-268)

Obviously, within this context it is impossible for the Parent to do right. And do not be deceived (many TA practitioners imply this) into thinking that Harris is simply referring to a euphemistic Parent within each of us and not the external human parent we all have. For here is how he defines the Parent for us:

The Parent is a huge collection of recordings in the brain of unquestioned or imposed external events perceived by a person in his early years, a period which we have designated roughly as the first five years of life. This is the period before the social birth of the individual, before he leaves home in response to the demands of society and enters school. The name Parent is most descriptive of this data inasmuch as the most significant

“tapes” are those provided by the example and pronouncements of *his own real parents* or parent substitutes. Everything the child saw his parents do and everything he heard them say is recorded in the Parent. Everyone has a Parent in that everyone experienced external stimuli in the first five years of life. Parent is specific for every person, being the recording of that set of early experiences unique to him. (p.40, *emphasis added*)

One of the most frequent criticisms with which TA has to deal is the way the Parent is handled. The Parent is invariably viewed in a negative light. Most TA practitioners are sensitive to this criticism and so they will formulate a defense statement something like Alwyn M. Freed, the producer of the audio tape, *T.A. for Kids*: “All the examples I have given you thus far may sound as if I think the Parent is not a very nice part of us. That’s not true.” But when considering the entire context of the discussion the Parent is definitely the loser. “Remember, the Child in us is one of our best parts.” Since TA teaches that the Adult is the best, (“The Adult is the grown-up part of you who knows how to choose wisely, who can figure out will happen next? He’s the bright one who can study and learn...the one who makes sense.” —Freed, *T.A. for Kids*) and the Child is one of the best, where does this leave the Parent?

In examining Harris’ handling of the Parent I tried a little experiment, albeit somewhat unscientific I’m sure. Classifying Harris’ words into three categories, (+) for positive, (-) for negative and (N) for neutral statements I found that most of what he says in describing the Parent can be categorized as neutral (N); such statements as “The Parent is a huge collection of recordings...” *et cetera*.

However, significantly enough, the remainder of Harris’ description spells doom for the Parent:

In the Parent are recorded all the admonitions and rules and laws that the child heard from his parents and saw in their living. ... In this set of recordings are the thousands of “no’s” directed at the toddler, the repeated “don’ts” that bombarded him.... Later come the more complicated pronouncements: “Remember, Son, [sic.] wherever you go in the world you will always find the best people are Methodists; never tell a lie; pay your bills; you are judged by the company you keep; you are a good boy if you clean your plate; waste is the original sin; you can never trust a man; you can never trust a woman; you’re damned if you do and damned if you don’t; you can never trust a cop; busy hands are happy hands; don’t walk under ladders; do unto others as you would have them do unto you; do others in that they don’t do you in.... Another characteristic of the Parent is the fidelity of the recordings of inconsistency. Parents say one thing and do another. (pp.42-43)

In all I found that 113 words could be described as positive (+) to the Parent with 454 words revealing an obvious negative (-) bias. The *Child* is at least given a “fair shake,” in fact, in a way, the Child is both overtly and covertly glorified in that he is the feeling aspect in all of us. Who would want to be described as a non-feeling person? But

it sure isn't pleasant to be thought of as rigid and judgmental, which in TA parlance means your Parent is showing.

The crucial issue here again is that of authority versus autonomy; objective, ultimate Truth versus subjective moral feelings. The Parent represents the former, the Child the latter. The TA model, theory, and dogma is first and foremost an anti-authoritative concept.

Central to most religious practices is a Child acceptance of authoritarian dogma as an act of faith, with limited, if not absent, involvement of the Adult. Thus, when morality is encased in the structure of religion, it is essentially Parent. It is dated, frequently unexamined, and often contradictory. (p.260)

In Harris' theology (on the one hand the "perpetually good" Adult is the Theologian, p.270, yet on the other hand, theology is what hinders a true religious experience, pp.271 & 273), God is basically an experience, the ultimate experience. In this theology not only things like "effeminate paintings of Jesus, angels with hard-to-believe wings.... Predestination, or the finer points of purgatory," but even the teachings of the serpent in the Garden of Eden and, indeed, the Scripture itself, gets discarded in the wastebasket of prefabricated myths: "Tillich speaks [and Harris agrees] of experiencing God or grace in his own way, and not in the way he has been taught. Every preprogrammed idea of what God is gets in the way of experiencing God" (p.273). "[This experience] does *not* mean that we suddenly believe that God exists, or that Jesus is the Savior, or that the Bible contains the truth.... [instead].... *Simply accept the fact that you are accepted!* If that happens to us, we experience grace" (p.272).

To Harris God is nothing more nor less than an experience of grace. To the extent that he might refer to a personal God there is never mention made of a God of judgment and wrath. Harris' theory is truly a humanistic, existential leap of faith. Indeed, Harris seems to want the same fellowship with God that Abraham had (p.270) without having to look at the ugly aspects (Not OK) of human nature which required specific, irrevocable commandments of conduct, a penalty to be paid for sin, and God's abundant Grace in providing the supreme sacrifice as a ransom for that sin. Harris forgets that the faith of Abraham required that he sacrifice his own son, surely a "Not OK" experience.

To Harris, Jesus was "a man... who walked with [his disciples], who laughed with them, who cried with them, and whose openness and compassion for people was a central historical example of I'M OK—YOU'RE OK" (p.270). No mention whatsoever is made of the "confronting" Jesus who challenged Nicodemus to be born again; who condemned the Pharisees to hell; who convicted Matthew of his need to change his ways; and who directly pointed out to the rich young ruler that he must sell all, give to the poor and follow him.

Harris acknowledges the need for historical validation of his belief system but he sheepishly picks and chooses that history which fits his preconceived notions:

If Christianity were simply an intellectual idea, it probably would not have survived, considering its fragile beginnings. It survived because its advent was an historical event, as was Abraham's leaving the land of Ur, as was

Moses' exodus from Egypt, as was Paul's conversion on the road to Damascus. We may not understand religious experience, we may differ in its explanation, but we cannot, if we are honest, deny the reports of such experiences by reputable men through the centuries. (p.271)

But all this is said to the complete exclusion of any necessity for a discussion of the real historical Jesus Christ; the Christ who was born of a virgin, performed previously unheard-of miracles, was persecuted, tortured, died and arose again so that we, recognizing our "Not OK" position, might turn to Him and Him alone for our salvation.

How refreshing it would have been had Harris allowed his wife, Amy, to write at least the epilogue to chapter 12. Harris referred to Amy in dedicating his book as "my collaborator, my philosopher, my tranquilizer, my joy, my wife." She would have, no doubt, said this:

The good news, in T.A. terms, is that God and the Parent are not the same. What a beautiful revelation to finally conclude, after searching and seeking and asking and praying, that the God of all the Universe is like [sic.] Jesus, who said, "Come unto me all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me... and you shall find rest unto your souls. For my yoke is easy and my burden is light." (Matthew 11:28-30)

If we become convinced through our own search and senses, our thinking as well as our feelings, that Jesus was who He claimed to be, and the affirmation which follows that He *is* who He was, then accepting His yoke is what gives life direction, companionship, power and purpose. T.A. cannot give any of these. It cannot heal emptiness. (A. Harris, 1975, p.18)

### III. Christian Attempts at Integration

There have been some well meaning attempts to integrate TA principles into Biblical concepts, however, these endeavors have tended to water-down both rather than enhancing either.

I have previously mentioned the work by Umphrey and Laird entitled *Why don't I Feel OK?* My personal feeling is that this is a poorly written work by two professing Christian therapists who utilize TA in their practice. In essence, reading this book lift me "dry" as to a solution for the title's question: "Why don't I feel OK?" The authors suggest at the conclusion of their book that "Our message is hope. It is available to us because of love and grace. The death and resurrection of Jesus Christ cuts out the disease. The Balm of Gilead is that ointment that soothes and comforts" (p.145). But such an emphatic statement spoken in a book on TA would make the founder, Berne, roll over in his grave. And the ashes of Freud would certainly be rekindled were he to know that therapists, considering themselves to be analysts, should ever harbor such concepts. Such authoritative statements are anathema to the theories of Freud, Berne and Harris. And yet, here the statement appears after 144 pages attempts to justify and glorify TA.

Umphrey and Laird appear to be classical game theorists as evidenced by their chapter on “Games Bible Characters Play” (pp.101-113) and “Games Christians Play” (pp.117-130). These games include Moses playing “Yes, but” and “Stupid [me];” Cain playing “Uproar” with his brother Abel; and Jonah initially involved in a second degree game of “Cops and Robbers” and later “Kick me” as he asks to be thrown into the sea. And the Apostle Paul comes across as an expert games player utilizing such shenanigans as “Pity Me” in describing his trials, imprisonments, beatings, and humiliations (2 Corinthians 11).

Imagine yourself a Sunday School teacher of high schoolers, utilizing a book such as this, instructing your pupils regarding the David/Bathsheba/Uriah incident. According to the authors, David was playing a simple game of “Now I’ve Got You, You S.O.B.” The authors have clearly misunderstood the whole account!

The “games” go on and on, *ad infinitum, ad nauseam*. A grown, mature person would have to feel foolish learning all of the different game names, a prime example being “Hi Ho Hawkeye” (p.119). In fact, these game names become games in themselves in an effort to keep from dealing with the most basic of man’s problems—his need for an “OK” experience with God. The danger of mixing a worldly system of knowledge with God’s message of loving-kindness, judgment and righteousness (Jeremiah 9:23, *KJ*) is supremely evidenced in this book.

Murphree (1975), in his book *When God says You’re OK: A Christian Approach to Transactional Analysis*, provides us with a much more scholarly effort at integration. But, at the outset, he runs into the same problem which I have previously alluded to: What do you do with Tom Harris? After explaining that he has tried to build on the work of Harris, he next, in an apologetic manner, says, “When I say that much of what Harris states is inadequate, I am not saying it is wrong” (p.9). He then is forced into making a rather dangerous statement in classical ubiquitous fashion: “But since all truth in the world is God’s truth, elements of God’s truth in the world may be adopted for immediate utility without adopting the entire body of Christian truth. *This accounts for the large amount of truth in the other great religions of the world*” (pp.9-10, *emphasis added*). Needless to say, the Adversary has had a field day with such logic!

But once Murphree has acknowledged the system of TA and the work of Harris, he then proceeds to depart drastically from the foundations that Harris tried to lay. The best example of this can be seen in the different views of God’s grace:

Thomas Harris interprets God’s grace as God saying to man, “You’re OK,” not “You can be OK *if*...” This is to say that our being accepted by God is not predicated upon anything that we do—that grace is unconditional. This is certainly true from God’s point of view. Forgiveness is free and cannot be bargained for.

It must be remembered, however, that sin... while not making God exclude us, makes us exclude him. The sin of choosing not to relate to God is equivalent to rejecting his grace. It is writing God off, writing moral rightness off, shutting out divine love. It is true that God does not say, “I will accept you only *if* you repent (turn from self to God),” but he does say, “You can repent.” The notion of “receiving God without



“repenting” is contradictory, for the first includes the second. Man is in no position to receive God’s pronouncement of OKness until he freely chooses to be OK with God. (pp.78-79)

So much for Harris’ view of theology. But Murphree also attacks Harris’ basic view of man as it relates to the development of an adequate moral code of conduct:

A criterion often pointed to is the person-are-important standard. Whatever is best for persons has greatest moral merit and should be considered as right. Evil consists exclusively in using persons as things [Refer to Harris, 1967, p.254].

This humanistic standard of value, however, is broad enough to allow an innocent person to be forced to death in order to spare twenty guilty persons. By the persons-are-important standard, putting the innocent person to death is the right thing to do because a larger number of persons have been spared even though they were morally or legally guilty....

The persons-are-important standard is not anti-Christian, for Christianity teaches persons are important. *But it is sub-Christian. It is inadequate as a criterion for moral rightness in a distinctively Christian ethic.* (p.58, *emphasis added*)

Having just completely undermined the philosophical foundation upon which TA is built, why would a Christian therapist continue to use and teach such a system of psychology? Why mix the Biblical principles with something admittedly considered “sub-standard?” Why integrate Christianity and humanism with all its inherent dangers? These are the questions that the Christian practicing TA must ask himself.

Is it because there is no better structural paradigm to turn to in assisting the Christian person to better understand his personality? If this be true, and let us assume that it is, then let’s get busy and research the Scriptures and through out discoveries attempt to more adequately diagram the make-up of the human personality.

## CHAPTER IV

### A DECISION-MAKING MODEL OF THE HUMAN PERSONALITY BASED ON PROVERBS 2:6-10

Who gives intuition and instinct: Who has put wisdom in the inward parts (innermost being, the heart), and given understanding to the mind?

—God

## I. Introduction

Basic to the dilemma man finds himself in while trying to live life is the idea that the solving of problems is beyond him. Problems exist—we all have them—no one escapes.

There are two ways to deal with a given problem. One is to run from (avoid) it and the other is to assertively confront it. Our society teaches us to avoid problems and pain at all cost; to instead, seek out pleasure as the main goal to life. The underlying worldly philosophy is Hedonistic—the doctrine that pleasure is the principal good. Consequently, when problems, pain, and suffering come we are very unprepared to handle these matters in a positively constructive way.

Consider the manner in which we handle death. Because the problem of death carries with it pain, suffering, sorrow, loss, remorse, resentment, bitterness and even feelings of guilt in those surviving, our world has tried to eliminate death by denying its existence. This has tended to cure some of the unpleasant symptoms but has also totally confused the issue and enhanced the problem.

In modern society, death is usually in the abstract, one or more steps removed from personal experience. We now have a generation of youngsters (and many adults) who do not even believe that death exists. And the consequences of not facing the responsibility of and for death are rampant in our society. We have sterilized the reality of death and popularized the fantasies of it.

A child seldom sees death in actuality; only on the screen where the same dead actor later reappears as a live hero in another story. Prior to the last generation, when a loved one died the entire family gathered around the bedside, each in turn being forced (and allowed) to deal openly and honestly with their own personal feelings.

Because we have learned how to avoid problems we have *un*learned the process by which we can effectively resolve those dilemmas we cannot avoid. More and more people are finding it impossible to make decisions; and most often, those who do make decisions are making the wrong ones. Making the wrong decisions simply leads to further problems and increased frustration, repression, etc. Generally then, the counselor deals with depressed persons manifesting dysfunctional behavior.

The various theoretical models of the human personality usually provide a pictorial schema of the mind and/or the mental process. Since our work here deals with the psychoanalytical and transactional-analytical (TA) theories of personality, the focus will be on the tripartite (three-part) model of man.

## II. Freud's Model of Personality

Historically in psychology, human nature has been treated in a dualistic manner. Freud was the first to convincingly propose a true tripartite model of human personality. This suggests that there are three distinct working and interacting parts of the individual person that can, in various ways, be isolated and analyzed. The Freudian model certainly doesn't appear, in any way, to be in conflict with the Biblical teaching of the workings of the human person. But what Freud did with the model (and what TA has done as well) is in direct conflict with Biblical Truth since neither Freud nor TA have any room in their

concepts for absolute Scriptural principles. Both admonish us to become Ego (TA – Adult) predominant while the Bible instructs us to become Spiritually directed.

Freud's original forays into the human personality (*Interpretation of Dreams*) led him to construct, in dualistic tradition, a two-part model, accounting for conscious behavior with unconscious motivations. Waterhouse (1940), writing on pastoral counseling recognized the contribution that Freud made to the field of psychology in discovering for secular man the unconscious:

The conception of the unconscious is his [Freud's] great and permanent contribution to psychology. However the future may modify it, nothing will alter the fact that Freud opened out by its means a new field of advance. [But] the doctrines Freud associated with it are much less impressive. (p.252)

Freud was not so much interested in the process of thinking (the how of thought) but rather he was intrigued by content (the *what* of thought). Actions didn't concern him as much as the motivations behind those actions. What is it inside the person that is causing him to act the way he does? May (1939) described the functioning of the unconscious this way:

We can only postulate the unconscious and observe how it manifests itself functionally... Our functional interpretation pictures the unconscious as a great storehouse, including every sort of psychic content: fears, hopes, desires, and all kinds of instinctual tendencies. But it is a dynamo even more than a storehouse, for out of it comes the drives and tendencies which consciousness merely directs. (p.57)

As Freud began his descent into the unconscious (I much prefer the term subconscious and will, in the remainder of this discussion substitute this word for Freud's although Freud himself was definitely opposed to the term *subconscious*) he began to see a perpetual battle occurring between two distinctly opposite forces. He later labeled these two forces the Id and the Superego, the latter being a split-off from the Ego because of cultural (external) pressures to enter a latently sexual period (Freud, 1923/1962, p.25).

In other words, the Id is in a constant endeavor to fulfill its intense sexual desires but in order for society to maintain some sort of interpersonal control, (so that humans don't act and live as animals) the Superego emerged to suppress the Id and keep it from completing its pleasure-directed mission.

This in turn caused a buildup of internal pressure (tension) within the individual leading to psychological problems. Since Freud was in the business of helping people overcome such problems, and since, according to Freud, the Id could not be denied, it became necessary to try and negate the influence of Super-ego forces upon the subconscious regions of the patient.

Freud (1923/1962) attributed the following motivations and characteristics to the three parts of his model. He called the coherent organization of mental processes the Ego.

It is to this ego that consciousness is attached; the ego controls the approaches to motility—that is, to the discharge of excitations into the external world; it is the mental agency which supervises all its own constituent processes, and which goes to sleep at night, though even then it exercises the censorship on dreams. (p.7)

The Id contains the passions where the pleasure principle reigns unrestricted. Instinct governs the Id. It is the job of the Ego to bring reality and restraint (through the faculty of the Super-ego) to the Id replacing impulse with reason and common sense. (Freud, 1923/1962, p.15)

Yankelovich and Barrett (1970) attribute five major characteristics to the Id.

1. It is the center of hereditary dispositions: The id is the seat of the biologically derived instinctual drives. It is the vital core of the individual, his continuity with nature.
2. It is the exclusive source of energy: The id is the source of all energy. This is its most important characteristic....
3. It is the exclusive source of motivation: The id sector of the psychic apparatus is the source of all human motivation....
4. It is the source of the sex and aggression instincts....
5. Its basic laws of functioning are the primary processes. (p.67)

Freud attributes the “higher nature” to the Superego and therein finds the relationship to the biological parents. “When we were little children we knew these higher natures, we admired them and feared them; and later we took them into ourselves” (Freud, 1923/1962, p.26).

And he finds man’s relationship to his Creator, (the ultimate father figure) and religion in the Superego.

It is easy to show that the ego ideal [Superego] answers to everything that is expected of the higher nature of man. As a substitute for a longing for the father, it contains the germ from which all religions have evolved. The self-judgment that declares that the ego falls short of its ideal produces the religious sense of humility to which the believer appeals in his longing. As a child grows up, the role of father is carried on by teachers and others in authority; their injunctions and prohibitions remain powerful in the [Superego] and continue, in the form of conscience, to exercise the moral censorship. The tension between the demands of conscience and the actual performance of the ego is experienced as a sense of guilt. (Freud, 1923/1962, p.27)

### III. The T.A. Model of the Personality

To show the close relationship between the Freudian model and the TA model Harris (1967) says:

Freud's fundamental contribution was his theory that the warring factions existed in the unconscious. Tentative names were given to the combatants: the Superego became thought of as the restrictive, controlling force over the Id (instinctual drives), with the Ego as a referee operating out of 'enlightened self-interest.'

We are deeply indebted to Freud for his painstaking and pioneering efforts to establish the theoretical foundation upon which we build today. (p.22)

When Harris gives the essential reason for his book, (*I'm OK—You're OK*) he states that "the question has always been how to get Freud off the couch and to the masses" (p.15).

Harris has done an effective job in attaining his goal. Where Freud's theory strives to be Ego predominant, the TA approach seeks an Adult which is the "captain of the ship."

The adult is a data-processing computer, which grinds out decisions after computing the information from three sources: the Parent, the Child, and the data which the Adult has gathered and is gathering. One of the important functions of the Adult is to examine the data in the Parent, to see whether or not it is true and still applicable today, and then to see whether or not the feelings there are appropriate to the present or are archaic and in response to archaic Parent data. The goal is not to do away with the Parent and Child but to free to examine these bodies of data. (Harris, 1967, p.53)

Harris describes the Parent as being—

A huge collection of recordings in the brain of unquestioned or imposed external events perceived by a person in his early years.... In the Parent are recorded all the admonitions and rules and laws that the child heard from his parents [and experienced at the hands of older siblings or other authority figures] and saw in their living. (1967, pp.40-46)

The Child Harris defines as the—

Seeing the hearing and feeling and understanding body of data... in the child reside creativity, curiosity, the desire to explore and know, the urges to touch and feel and experience. (1967, pp.47-49)

When one reads both Freud and Harris, it is easy to get the impression that there is something seemingly insidious about the Parent (Superego) especially, as well as the Child (Id). In reference to the Superego, Bergler (1952) makes this point emphatically: "Without exaggeration, one can speak of the superego's 'twenty-four hour schedule of torture'" (p.7). And then in reference to parental influence in the life of a child he says, "It is of course undeniable that parent's stupid mistakes can *aggravate* the child's intra-

psychic conflicts—aggravate but not *create* them” (p.312). (The Superego creates neurosis; the Parent only aggravates them!)

According to these theories it is the Ego (Adult) which is the clean and pure moral agent, the “center of our being” that is to be cultivated through therapy (be it self-help or treatment directed). This leaves us with a predominately psychological orientation (a psychological “rebirth” if you will) which is, of course, in direct conflict with the Bible which seeks to have the person directed not by mind or body but by the Spirit (conscience).

The main conflict appears to lie in both an understanding of basic motivations and an accepting or rejecting of the concept of ultimate standards upon which to govern and judge behavior. Freud and Harris deal primarily with motivations (Id and Child generated) and place moral judgments in the hands of the Ego (Adult) in a non-absolute, situational manner.

This is why Freud (1923/1962) could say that “Religion, morality, and a social sense—the chief elements in the higher side of man—were originally one and the same thing” (p.27). And Harris (1967) could rationalize away absolute standards by stating: “The ongoing work of the Adult consists, then, of checking out old data [Adult data, Child data, and *Parent* data], validating or invalidating it, and refilling it for future use” (p.57).

The Apostle Paul, in his letter to the Galatian church, gives us this insight in answer to the dilemma in which we find ourselves:

I advise you to obey only the Holy Spirit’s instructions. He will tell you where to go and what to do, and then you won’t always be doing the wrong things your evil nature wants you to do. For we naturally love to do evil things that are just the opposite from the things that the Holy Spirit tells us to do; and the good things we want to do when the Spirit has his way with us are just the opposite of our natural desires. These two forces within us are constantly fighting each other to win control over us, and our wishes are never free from their pressures. When you are guided by the Holy Spirit you need no longer force yourself to obey Jewish laws. (Galatians 5:16-18, *LB*)

Although there is much debate even within the Christian community concerning the dualistic versus tripartite nature of human personality, this author has, for many years, assumed the later to be correct.

#### IV. The Gothard Model of the Personality

Gothard, through his highly successful Institute in Basic Youth Conflicts, has provided the Christian layperson with one of the best models of human personality, integrating theological principles and psychological concepts.

The Gothard model is based on the three levels of our being referred to in the Bible: “I pray God your whole spirit and soul and body be preserved blameless” (1 Thessalonians 5:23, *KJ*). Gothard (1968) states that—

The Greek word “KAI” which is translated “and” is used between spirit and soul as well as between soul and body. This grammatical construction clearly shows that the spirit differs from the soul and that the soul differs from the body. (*Successful Living*, p.2)

What Gothard has done is provide a Christian wholistic model of man with a pictorial rendition of the *Basic Structures of Our Inner Personality* (pp.3-5) as described in Figure 2.

Gothard, in describing *The Basic Conflict of Our Inner Personality* speaks of two force impulses; one pulling us toward the spiritual element of life (that which is our conscience and right) and the other toward the lower nature (which is solely self-fulfilling and wrong).

In essence then, according to Gothard, there are three distinct controlling levels within man. We can be controlled by our bodies (totally sensual—i.e., our eyes control our mind) which causes our mind to think certain thoughts, our will to carry them out, and our conscience to be repressed or seared. Or we can allow our mind (rationalizations)—or will (impulsiveness)—or emotions (i.e., outbursts) to control us and our behavior at which point all of our actions are, in essence, rationalized; and again our conscience is seared. Or we can live a life in which we have control (and responsibility) for our minds and physical behavior through the spiritually external factors of the Holy Spirit and the Holy Word (Bible). This is what King David is seemingly doing when he speaks thusly: “My soul, wait in silence for God only, for my hope is from Him” (Psalms 62:5, *NASB*).

The final purpose of Gothard’s schema is to instruct Christians on how to be “reborn” in spirit through an internalization of Biblical principles.

There is a strong correlation in ideas between the tripartite models of Gothard, Freud and Harris’ transactional analysis. (For a description of the similarities, refer to Figure 3.)

## V. The Johnson Model of the Personality

Johnson (1978), looking at the tripartite nature of human personality from a psychologically Christian angle provides us with further insight into human functioning:

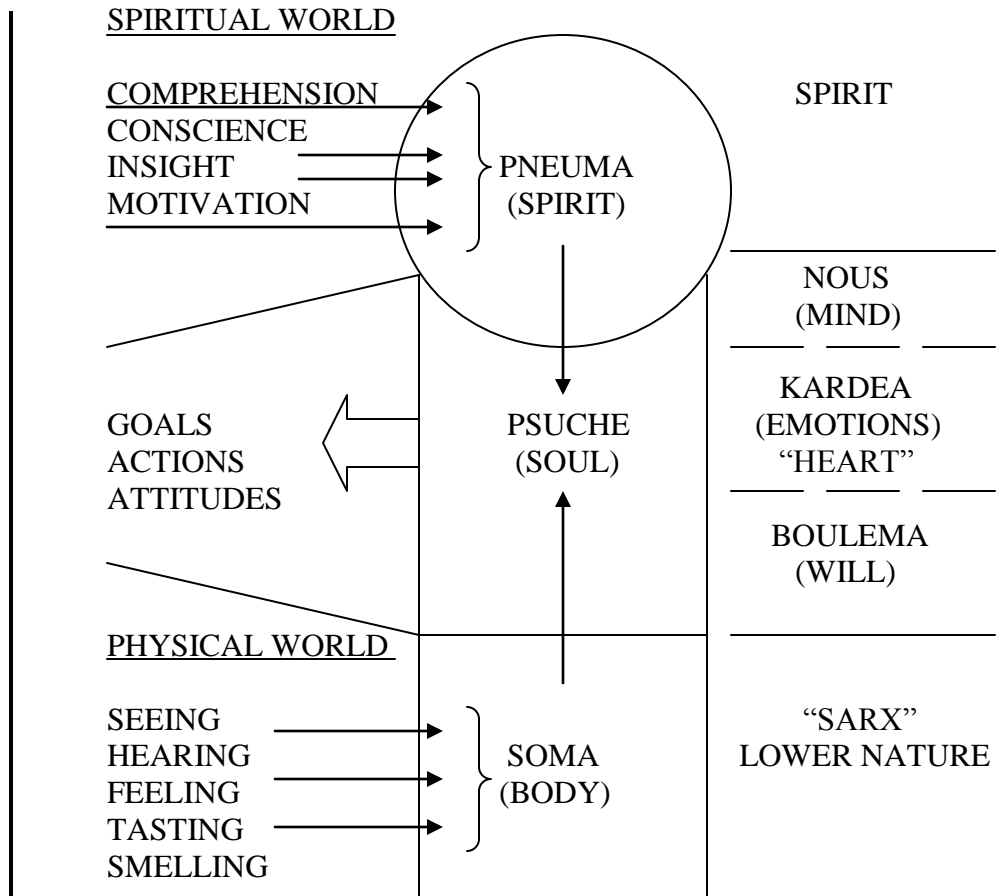
God made man as Himself. This likeness consists primarily of spirit, and the inner core of the personality. There are three domains of the human spirit that correspond to the three domains of the Divine Spirit, i.e., God. These are the moral (religious), the mental (intellectual and cognitive), and the emotional (affective). When God united spirit with body, man became a living soul, i.e., a whole person. (p.192) (A description of Johnson’s basic model appears in Figure 4.)

Johnson asserts that:

To comprehend the behavior of man, one needs (a) an understanding of the nature and function of each domain of spirit, (b) a knowledge of the



## WHOLISTIC MODEL



### FACULTIES OF THE SOUL

1. NOUS: (MIND) The faculty of knowing (Luke 24:45; Romans 1:28; 14:5; 1 Corinthians 14:15 & 19; Ephesians 4:17; Philippians 4:7; Colossians 2:18; 1 Timothy 3:8; Titus 1:15; Revelation 13:18).
2. KARCEA: (AFFECTIONS) (One New Testament usage for the word "HEART") The faculty of experiencing various emotions. Luke 24:32; Acts 21:13.
3. BOULEMA: (WILL) The faculty of choosing, purposing, & deliberately designing. Romans 9:19; 1 Peter 4:3.
4. SARX: The weaker element in our human nature (One New Testament usage of the word "FLESH"). This segment of the diagram now does *not* represent the body but the unregenerate condition of a person whose spirit has not yet been reborn (Romans 7:5; 8:8 & 9) It represents the source of wrong impulses (2 Peter 2:18; 1 John 2:16) After the spirit is reborn, the SARX represents the carnal or sensual side of a Christian (Galatians 3:3; 6:8).

### Gothard's Basic Structure of our Inner Personality (modified)

FIGURE 2

**Gothard, Freud, Harris**

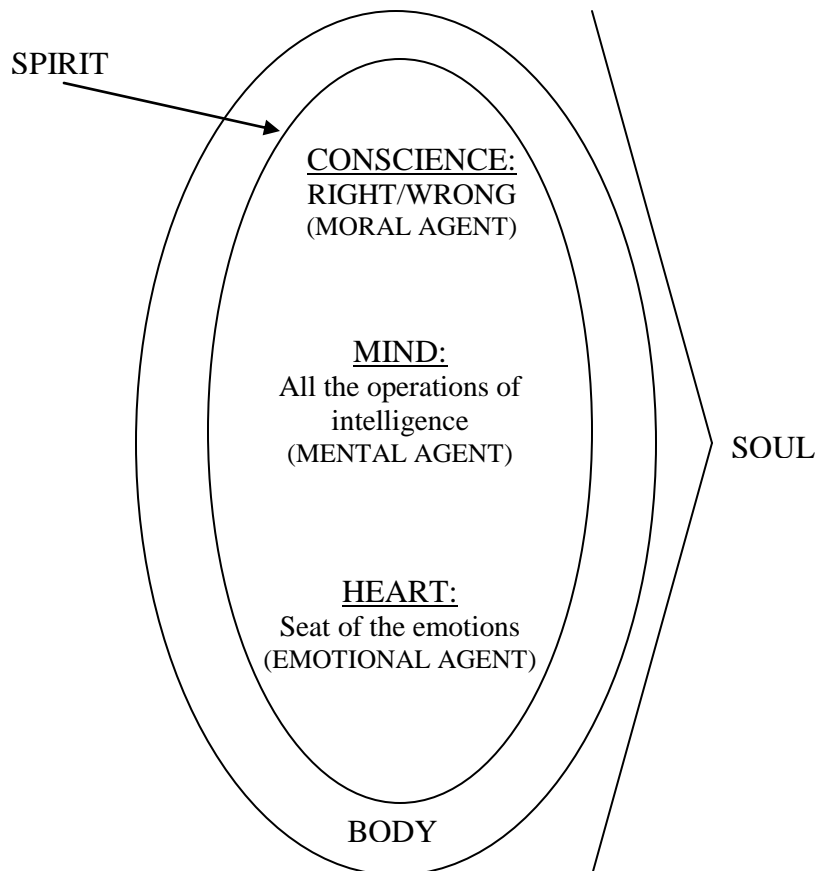
**Model Comparisons**

<b>Gothard</b>	<b>Freud</b>	<b>Harris</b>
SPIRIT	SUPER-EGO	PARENT
SOUL	EGO	ADULT
BODY	ID	CHILD

**FIGURE 3**

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**Johnson's Basic Model of Human Nature  
(modified)**



**FIGURE 4**

operations of the body, (c) an understanding of the effects of home training, and (d) a comprehension of the effects of interaction between body and spirit. (p.196)

According to Johnson, the functioning of the three spiritual agents finds the *Conscience* monitoring the Heart to determine whether its desires are good or bad, worthwhile or worthless; the *Mind* resolving the issue when there are problems; and the *Heart* being the seat of the affections and emotions, acting as a motivator, pushing the individual to gratify his desires. “If the heart presses its demands and reason permits it, the conscience accuses and guilt emerges” (p. 197).

Johnson proposes his model for a very practical reason.

Based on the assumption that the Bible offers the most plausible explanation of human nature, (the model) correlates into a unitary system two facets of science of man, viz., origin, and essence. With the model, one may differentiate soul and spirit as well as describe the image of God in man. The model also enables one to explain nature and effects of sin, describe the remedy for sin, and elucidate the meaning of the witness of the Spirit with man’s spirit. By the model, it is possible also to explain why Christians may be maladjusted. (p.189)

By proposing this model Johnson has, in essence, ruled out the Gothard approach since the Spirit of man now comprises not just the conscience or moral agent but also the mind—the mental agent, and the heart—emotional agent. Johnson has, I believe, aligned himself with the more purely psychological models while at the same time showing the Christian person how he can be God directed. (Following the same schema, I utilized in Figure 3, the similarities in the Johnson, Freud, and Harris models can be seen in Figure 5.)

Even though the technical aspects and descriptions of Johnson’s model can be appreciated, it is difficult to develop his ideas into a neat and simple, yet comprehensive package that could be offered the layperson in helping him understand his human personality, see why he has problems, and pictorially relate how he can gain lasting satisfaction in problem areas.

## VI. The Model of Personality Based on Proverbs 2:6-10

Thus far four models have been examined which attempt to explain the human personality. The Freudian model is the historical basis for psychoanalysis and much of psychotherapy. The Berne/Harris TA model is, in essence, an adaptation of Freud’s idea, made modern to appeal to the masses. Gothard’s model, to date, has been the most popular explanation of human functioning within the lay (non-psychologically oriented) Christian community. Johnson’s model offers promise for an integrative approach between popular psychology and Biblical truth.

Freud and Berne/Harris teach through their models for a psychologically (Ego/Parent) directed personality. Gothard and Johnson demonstrate to the Christian person his need to be God-directed (Spirit/Conscience).

## Johnson, Freud, Harris

### Model Comparisons

<b>Johnson</b>	<b>Freud</b>	<b>Harris</b>
CONSCIENCE	SUPER-EGO	PARENT
MIND	EGO	ADULT
HEART	ID	CHILD

**FIGURE 5**

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I have tried to use each one of these models, at one time or another, in my counseling and teaching practice. However, for me, Freud has been too complex, technical and fluidly theoretical. The Berne/Harris model, although popular among laypersons, lacks an authoritative base and no way to integrate scriptural principles into the human personality; both reject absolute standards and are established upon a system of situational ethics.

Although I have used the Gothard model for many years, I have gradually realized that it is too simplistic, i.e., it doesn't illustrate just how the Spiritual, Mental and Emotional (Soul) interrelates in order to volitionally bring about a decision. And, thus far, I have found the Johnson model too technical to disseminate to the Christian masses. Then too, neither Gothard nor Johnson deal with conscious and subconscious processes adequately enough for my needs.

It seems to me that there is one basic factor of the human personality that has not been treated properly by either of these theories. Johnson and Gothard have, for the most part, neglected it, and Freud (Berne/Harris as well) has made it the basis for everything. This factor is motivation.

Historically, when dealing with the issue of motivation, the "ship" has gotten lost in the "fog" of intellectual and theological semantics. The language for this "fog" revolves around two concepts: determinism and free-will. In psychology, those subscribing to the deterministic view tend to be in the analytic and behavioristic camps,

working with the human personality as though it was totally and completely regulated by environmental influences.

The “third force,” Humanistic schools, emphasize man’s autonomy and, in essence, through the concept of “free-will” teaches man that he is the creator of his own destiny.

In reality, I believe we are, as humans, neither completely determined nor completely volitional beings. Certainly our environment has, and has had, an influence upon us. And certainly we are able to make choices in life. Neither camp can absolutely disprove the other any more than they can completely demonstrate their own position. What actually occurs in daily life is that we are motivated to do (or not to do) things (actions, behavior, etc.).

The distinction here between man being determined, having a free-will and/or being motivated lies in the nature of the subconscious (Heart) of man. For welling up from within are desires which each individual is free to indulge in or refrain from.

Kotesky (1979), in his article “Toward the Development of a Christian Psychology: Motivation,” provides us a clarifying perspective in the issue of human motivation as well as significant insight into the motivational processes.

In this article, Kotesky distinguishes two types of motivation in the human species: biological and cognitive.

These two types are usually assigned contrasting names, such as primary versus secondary, innate versus learned, biological versus social, physicalistic versus cultural, mechanistic versus cognitive, physiological versus psychological, or deficiency versus growth. Biological motivation is characterized by the terms primary, innate, physicalistic, mechanistic, physiological, and stimulus-response. Cognitive motivation, on the other hand, is referred to as secondary, learned, acquired, social, cultural, or psychological. (p.3)

In trying to locate what causes or generates motivation within the person, Kotesky mentions the several (Heider, Newcomb, Osgood and Tannenbaum, and Festinger) consistency theories. These theories suggest that man has a tendency to avoid inconsistency (cognitive dissonance) almost as a basic drive.

Kotesky rightly assesses these theories as having a negative rather than a positive orientation, in that man is basically motivated (driven) to *avoid* inconsistency rather than seek after, or *pursue*, consistency, a very important difference. Since, for the Christian, man is created in the image of God (a reflection or copy of) and because God is “consistent, unchanging, thinking, reasoning, and reasonable” (p.10), *we should seek after God rather than run from ourselves.*

It has a profound implication for the way we deal with the motives that are within our Heart. For the non-Christian person, viewing his motives from an avoidance perspective, gets seriously confused about his own inconsistency: is it really good or bad, right or wrong? And since there is no internal element of judgment that is established upon an external source of Truth, he is in a perpetual dilemma. And the deeper one sinks into this ambivalent quandary and the more confused he becomes the stronger is the tendency to view the biological motives (animal drives) as more important than the

cognitive motives. In areas where cognitive evaluation (decisions of right versus wrong—moral issues) are called for the biological drives (good/pleasure versus bad/pain) carry increasingly more weight.

Using the four models previously discussed, while integrating the concept of motivation, I have formulated a model which I believe more adequately represents the construct of human mental functioning. (Figure 6 presents the basic outline for the model.) This model illustrates the three elements of the human person while at the same time revealing the working of the “inner man.”

Based upon the idea that the Heart is the center of our being as well as the seat of our emotions and motivator of human behavior, this model is designed to account for Heart functioning (referred to as the Subconscious Level) and Mind processing (referred to as Conscious Level).

From a Biblical understanding, we know all within the Heart is either good or bad. “The heart is the most deceitful thing there is, and desperately wicked. No one can really know how bad it is” (Jeremiah 17:9, *LB*). Johnson (1978, p.193) notes that for the unregenerate (and unrepentant) person the Heart is “given over to vile passions (Romans 1:26), and unclean (Romans 1:24).” And yet, it is within the Heart that God resides for those who have invited Him into their lives (Ephesians 3:17 and 1 Peter 3:15).

Concerning the good of the heart Johnson (1978) again notes:

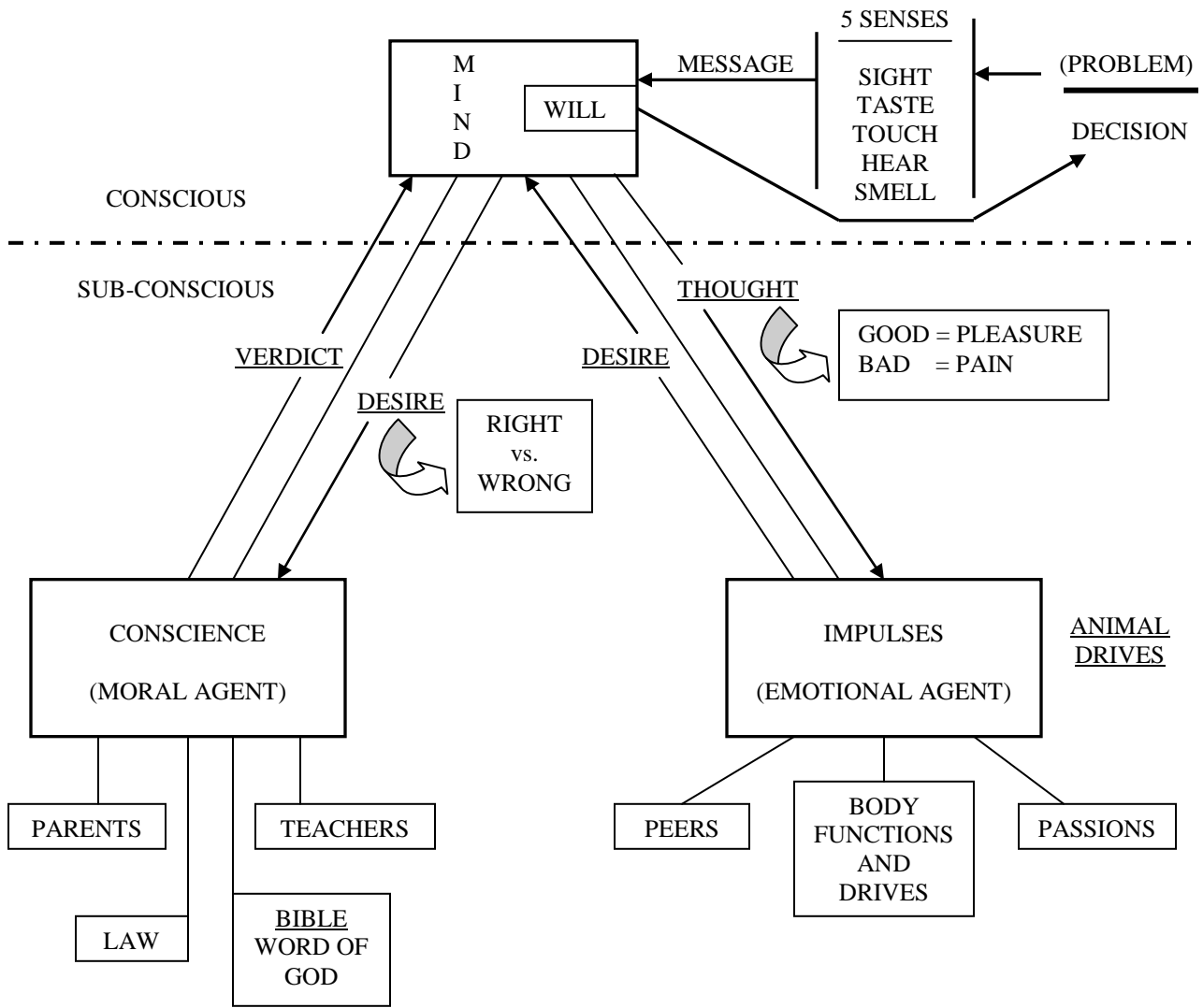
The heart of this saved person, upon which God writes His commandments, becomes soft and pliable (Exodus 36:26). He rejoices in the Lord (1 Thessalonians 4:4), rejoices in hope (Romans 5:2), and is blessed because he put his trust in God (Psalms 2:12b). Since the love of God is shed abroad in his heart (Romans 5:5), he walks in love (Ephesians 5:2) before God and his neighbor and enjoys peace with God (Romans 5:1). He sets his affections on things above and not on things on the earth (Colossians 3:2). (p.195)

Hoff (1978), in noting the association between Soul and Heart, cites Tresmontant:

“Heart” in the Bible does not, as in our Western tradition, mean the affections, sensibilities as opposed to reason. It is rather man’s liberty, the centre in which are taken the fundamental decisions; in particular the choices between knowledge and ignorance, light and darkness, understanding and what the prophets call stupidity, foolishness. (Tresmontant, p.119) (p.103)

Within the Heart (Subconscious Level) are the good and bad impulses we experience. I have labeled these the Conscience (Moral agent, Superego, Parent) and the Impulses (Emotional agent, Id, Child). Each of these can be conceived of as memory storage units.

The mental processing area (Mind/Will, Ego, Adult) is, in effect, the Central Processing Unit (CPU), the executive of the human personality. As a receiving and *import* device (from the body-brain to the Mind and into the Subconscious), the Mind,



Model of the Human Personality Based on Proverbs 2:6-10

**FIGURE 6**

through its faculties of perception, organizes the sensations which it receives from the body through the central nervous system.

As a receiving and *export* device (from the Subconscious to the Mind and into the external environment) it organizes our internal cognitions, motivations, and emotions into meaningful experiences (see Kotesky, 1979, pp.20-23).

The Mind is the final arbitrator, receiving input from the Impulses, clearing these with the Conscience, and making a final decision which the person then carries out with the Mind storing the results of the behavior in the Subconscious storage areas.

There are several substorage areas which feed into both the Conscience and Impulse storage units. For the Impulse are these include our Passions, Peer (social, non-governmental) Input, and, most importantly, our Body Drives and Functions (both voluntary and involuntary). The Passions can be either good (passions of love) or bad (passions of hate). The Peer subunit is what I refer to as the area of “flock ethics.” A person governed primarily by his peers usually does what the crowd does (as birds of a feather we flock together). In essence, the Impulse unit is governed and directed by the classic “pleasure principle.”

The Conscience area receives input from four sources: Parents, Teachers, the Law, and for the Christian person, the Bible. This is the area where we receive our standards for living.

The main reason why such a model is proposed is to help people deal with their problems. We know that every problem requires a decision of some sort. Our goal is to make right decisions which are evidenced by right actions and right behavior.

It is interesting indeed to see how the Bible furnishes us with the formula:

For the Lord grants wisdom! His every word is a treasure of knowledge and understanding. He grants good sense to the godly—his saints. He is their shield, protecting them and guarding their pathway. *He shows how to distinguish right from wrong, how to find the right decision every time.* For wisdom and truth will enter the very center of your being, filling your life with joy. (Proverbs 2:6-10, *LB*, *emphasis added*)

This model can be demonstrated didactically by simply placing any problem on the line marked “PROBLEM” and following the lines through the input/processing/output phases. The hope is that the final decision won’t create further problems which then must subsequently also be run through the process.

The “PROBLEM” first comes into contact with one of the “5 SENSES.” The sense message then enters the “MIND” and is directed to the “IMPULSE” unit in the form of a “THOUGHT” (or an idea). At this point the “PEERS,” “BODY DRIVES AND FUNCTIONS,” and/or “PASSIONS” subunits can give further input into the “IMPULSE” section which then formulates a message (“DESIRE”) to the “MIND.” What the “IMPULSE” section is doing is evaluating the “THOUGHT” to determine if it is good or bad. Good in this case means that it will bring pleasure. Bad means that to pursue this thought would produce pain.

The *DESIRE* produced by the “IMPULSE” section (Freud referred to this area as the *instincts*) is seen as an actual energy force, compelling us to act in such a way that will either bring pleasure or avoid pain. Yankelovich and Barrett (1970), in drawing



upon Freud's (*Instincts and Their Vicissitudes*) distinction between instincts and ideas, outline the differences in this way:

1. An instinct is a quantum of energy; a force; a need; a stimulus; an impulsion; an excitation. All of these terms are used at various times to capture the essence of instinct as an active agent driving the organism toward seeking some form of satisfaction and relief. An idea, on the other hand, is a mental representation or image without force or energy.
2. Instincts arise within the organism, frequently manifesting themselves by physical sensations (as, for example, a gnawing sensation in the stomach). The source of an idea, on the other hand, may be some external experience....
3. An instinct acts as a constant force that is always maintaining pressure, unlike an idea, which may come and go and cannot be thought of as exerting stimulus by flight or by withdrawal or by some other relatively simple physical movement. The process of mastering the constant pressure of an internal stimulus is much more complicated.
4. Within the organism, the instinct is linked with a specific organ or body zone. Freud referred to the instinct as a borderline concept between the mental and the physical. In most of his references, however, instinctual impulses are conceived after the model of mechanical or chemical processes.
5. Instincts are inborn and have a specific biological purpose to fulfill....
6. Instincts aim at satisfaction that can be achieved only by abolishing the conditions of stimulation. To be sure, the instincts may be inhibited in this aim, but their pressure toward such satisfaction never ceases. Ideas, on the other hand, at least as ideas, do not automatically press toward satisfaction. (pp.36-37)

Once the "MIND" receives the "IMPULSE" unit input ("DESIRE") it must seek input from the "CONSCIENCE" unit. This is ultimately what separates man from animal. Animals basically operate on impulse (instinct) only. Man has a built-in check system—Conscience—which helps him to control his impulses. To the extent that man has seared his Conscience (hardened his heart), to this extent he will behave and act as an animal (indeed, generally worse). In psychology we refer to these people as being psychopathic personalities.

The "CONSCIENCE" then goes to its subgroups to determine if following the desire would be "RIGHT" or "WRONG." The Christian person has four subgroups (including the "BIBLE"); the non-Christian person only three.

Let us consider a basic and very prevalent problem today: Extramarital affairs (referred to as adultery). The "CONSCIENCE" first checks with the "PARENTS" subgroup. In cases today frequently parents themselves have been involved in such behavior and so there is a strong possibility that there would be parental sanction (covert and/or overt) of the behavior termed adultery.

Next the "CONSCIENCE" checks with the "TEACHERS" subunit. In this day and age most teachers advocate and, in fact, encourage such affairs (I'm not here referring necessarily to school teachers, but instead those who present us with and teach us the new and faddish lifestyles, i.e., the various media such as television, movies,

magazines, etc. Other “teachers” are pastors. This is why it is important to know your teachers and what they are telling you.)

The “CONSCIENCE” then looks to the “LAW” subunit and finds that so long as the other person is not a legal minor that there is no problem with carrying through the impulse and committing adultery.

Therefore, the non-Biblical person, after having cleared with his Conscience can logically go forth and become involved in an adulterous affair. The governing agents of his “CONSCIENCE” have given him an “OK” and his impulses are already geared for “pleasure.”

These three subunits (“PARENTS,” “TEACHERS,” and the “LAW”) are what we refer to as the Social Conscience. They are the external governing forces within us which are intended to control our behavior so that we can exercise our social function and be able to live with and for others and not just ourselves.

As long as a society is built on good, solid, right and true moral principles, then the internal Social Conscience within works quite well. But when the society establishes situational morals and exercises ambivalent controls, then the Social Conscience within becomes meaningless.

The individuals both create and reflect their society. The world cannot afford to live solely at such a level. There must be some form of outside (beyond the individual and beyond society) authority that provides the standards for behavior. When the persons and the society reject this transcendent authority, the whole matter of life becomes ungovernable.

But the person who has integrated Biblical principles into his personality must check with one more subunit for Conscience direction, the “BIBLE/WORD OF GOD.” Here such a person finds not only a clear governing statement, “You must not commit adultery” (Exodus 20:14, *LB*), but many references to the hazards of such behavior (Proverbs 2:16-22; 5:7; 9:13-18, etc.), how to avoid getting caught up into such behavior (Proverbs 4:23-27) and a social manual to be used in order to judge and control such behavior (Numbers 5:11-31; Deuteronomy 22:22-29; and 2 Samuel 13, among many other references).

So the Biblical person, after mentally checking with his “CONSCIENCE” determines such behavior to be wrong, restrains his Impulses and prevents subsequent *guilt*, the classic human functioning problem. The person has rightly followed the directions given in Romans 13:12-14 (*LB*):

So quit the evil deeds of darkness and put on the armor of right living, as we who live in the day-light should! Be decent and true in everything you do so that all can approve your behavior. Don’t spend your time in wild parties and getting drunk or in adultery and lust, or fighting, or jealousy. But ask the Lord Jesus Christ to help you live as you should, and don’t make plans to enjoy evil.

There are many models of the human personality on the market today. But to be a contemporary system of psychology implies a doctrine of the nature, purpose, and destiny of man. The psychoanalytic school basically says, as DeYoung (1976) put it: “Man is born to struggle with inner conflicts and with the world. His actions are invariably

determined by unconscious forces.... [Man can ultimately experience] rational hope” (p.90). And a three-part conscious/unconscious model (Id, Ego, Superego) is offered to pictorialize the conflict.

The behavioristic system provides us with a mechanistic view of man (Man as machine) thereby allowing for no mental constructs (soul, mind and will). The purpose of man is to achieve perfectibility through the destiny of a thoroughly controlled environment. (DeYoung, 1976, p.89)

And the “Third Force” (Existential, Humanistic and Phenomenological Psychologies) offers us, in essence, (although most deny this) a neo-Freudian explanation of Man’s nature, teaching us to “Lose our mind and come to our senses” (Perls) with the purpose in life to learn how to rationally control our behavior through a better understanding of the nature and function of our three ego states (Parent, Adult and Child). The ultimate destiny for the “Third Force” person is to locate and exercise his inherent “goodness” with the hope of making a perfect world. (And in the process, he becomes a sensual being.)

But the world’s (and the person’s) problems are getting worse instead of better. Man’s behavior and actions are becoming increasingly ungovernable. People are constantly making the wrong decisions in life and suffering through the consequences. This need not be so, at least for the individual who desires the life more abundant and is willing to integrate the scriptural principles into his Heart and Soul.

## CHAPTER V

### GUILT AS THE CLASSICAL PROBLEM: FORGIVENESS AS THE ONLY SOLUTION (THE HUMAN DILEMMA)

Blessed, and to be envied are those whose  
sins are no longer counted against him by  
the Lord.

—King David of Israel

Guilt is not just the classic psychological problem; it is more basically the most intense aspect of the human dilemma.

Guilt is an uncomfortable feeling. It is a mixture of many emotions and thoughts which destroy inner peace. It is partly the unpleasant knowledge that something wrong has been done. It is partly fear of punishment. It is shame, regret, or remorse. It is against whom the wrong has been done. It is a feeling of low self-worth or inferiority. It leads to alienation, not only from others but also from oneself and what one would like to be. This leads to loneliness and isolation. Guilt, therefore, is partly depression and partly anxiety. It is partly true and partly false (Hyder, 1971, p.120)

Narramore (1974) describes guilt in this manner:

Guilt's presence is most clearly experienced by depressed and obsessive-compulsive individuals. In these so called "guilt neuroses" the ravages of a guilty conscience reach their peak. The acute sense of worthlessness, of the depressive and the obsessive doubting or compulsive working of the obsessive-compulsive clearly portray the inner working of a sadistic conscience. But the influence of guilt is not limited to these more classical expressions. All people occasionally experience pangs of guilt.

The critical person always searching for an object for his accusations, the compulsive housewife, the driven businessman, the overly sensitive or withdrawn person, the responder to a challenge for spiritual commitment and even the so called "psychopath" are all suffering from an inability to cope with guilt emotions... guilt is in some way involved in all types of psychogenic pathologies. (pp.18-19)

Whenever we manifest internal cognitive inconsistency (conflict), we experience a lack of peace, a lack of joy. There is an innate check system guilt into each of us warning of impending danger in all of our spheres of reference.

When your finger touches something hot a nerve impulse sends a message to the brain, which, in the form of a reflex, orders your finger to remove itself from the fire forthwith. If we did not have these built-in pain sensors, we would be in serious trouble.

The same is true of our mental and spiritual spheres. We should experience depression not as an emotional problem but instead as a mental sensor, telling us that something is dysfunctional within our heart, the center of our being.

Again, it has to do with the basics of life. Is man completely autonomous in both essence and creation; or was he, instead, built (created) with certain "check valves" to assist him on his walk through life? Indeed, the Bible reveals that man has no *life* apart from God:

As the Scripture says it, “The man who finds life will find it through trusting God.” (Habakkuk 2:4, *LB*)

But God shows His anger from heaven against all sinful, evil men who push away the truth from them. For the truth about God is known to them instinctively [*NASB*—made evident to them]; God has put this knowledge in their hearts. (Romans 1:17b-19, *LB*)

This first chapter of Romans, wherein Paul is laying the groundwork for all his other writings, goes on to show the personal and social degeneracy when this instinctual truth is silenced and the internal “red lights” (feelings of guilt—depression, etc.) are ignored.

Yes, they knew about Him all right but they wouldn’t admit it or worship him or even thank him for all His daily care. And after awhile they began to think up silly ideas of what God was like and what He wanted them to do. The result was that their foolish minds became dark and confused.

Claiming themselves to be wise without God, they became utter fools instead.

And then, instead of worshiping the glorious, ever-living God, they took wood and stone and made idols for themselves, carving them to look like mere birds and animals and snakes and [mortal] men.

So God let them go ahead [see Genesis 6:3] into every sort of sex sin, and do whatever they wanted to—yes, vile and sinful things with each other’s bodies. Instead of believing what they knew was the truth about God, they deliberately chose to believe lies. So they prayed to the things God made, but wouldn’t obey the blessed God who made these things.

That is why God let go of them and let them do all these evil things, so that even their women turned against God’s natural plan for them and indulged in sex sin with each other. And the men, instead of having a normal sex relationship with women, burned with lust for each other, men doing shameful things with other men and, as a result, getting paid within their own souls [within themselves; *NASB*—in their own persons] with the penalty they so richly deserved.

So it was that when they gave God up and would not even acknowledge him, God gave them up to doing everything their evil minds could think of, their lives became full of every kind of wickedness and sin, of greed and hate, envy, murder, fighting, lying, bitterness, and gossip. They were backbiters, haters of God, insolent, proud braggarts, always thinking of new ways of sinning and continually being disobedient to their parents.

They tried to misunderstand, broke their promises, and were heartless—without pity. They were fully aware of God’s death penalty for these crimes, yet they went right ahead and did them anyway, and encouraged others to do them, too. (Romans 1:21-32, *LB*)

This profound statement, written some two thousand years ago was a reflection of the world condition at the time God destroyed everything with the *Kataklusmos* (The Great Flood); but is it not a commentary of our own times? “But as the days of Noah were, so shall also the coming of the Son of Man be” (Matthew 24:37, *KJ*).

Clearly, we must have internal warning about moral aberrations if we are to personally and socially survive. There are no doubt many causes for guilt but the basic cause is the realization that we have done something *wrong*: we have somehow violated our structure of belief.

There are four basic ways to deal with the problem of guilt. Think of guilt as an energy force: Once it is generated, something has to be done with it; it must be resolved in some fashion.

The first method which many people use in attempting to resolve guilt is to blame themselves for their act. Certainly, there is a need to accept responsibility for one’s thoughts and behavior and in order to finally vanquish guilt we must start here; however, if we stop at this point we have not resolved guilt. Instead, we have set ourselves up for self-condemnation with its resultant consequences. Many people go through life punishing themselves for their wrong-doings.

The second method used is to blame someone else for *our* sin. In my counseling practice, I have worked with numerous women whose husbands were involved in extra-marital affairs. Invariably the husband blames his wife for the problems his behavior has caused by telling her that she wasn’t satisfying his emotional and physical needs so he fulfilled them elsewhere. It takes many sessions to help the wife realize that she is solely responsible for her behavior, not his.

Where blaming oneself produces inward hostility (directed inwardly), blaming others produces external hostility (directed towards others). Neither method is a solution. And yet most patterns of life are established upon these destructive attitudes.

It is humanly impossible to experience a fulfilled life and have positive relationships with significant others if one is constantly in the business of punishing himself for internal, self-directed guilt. In fact, such a pathological existence eventually establishes in the significant other (spouse, parent, child, etc.) the mandate to inflict righteous punishment upon the self-guilty person whom he/she really wants to love. And it is equally impossible to build and sustain positive meaningful relationships with those dear to us if our mindset is one of guilt-driven hostility towards others.

The third method of resolving guilt is the one that our world has adopted in mass during the last hundred years. The idea here is to deny the existence of guilt altogether. This, of course, is what Freud attempted to do in negating authority (right/wrong) and creating the autonomous man. TA (and humanism in general), in essence, puts it this way: If you feel guilty (not “OK”) it is because you are thinking Parent rather than Adult; you are carrying someone else’s moral message. The solution for you is to evaluate whether the moral message is, in itself, right or wrong, from your own subjective, situational perspective, and, in the end, after Adultizing your Parent, you still

feel you've done right (and it feels good anyway), then you have done right. Therefore, there is no need for guilt.

It would perhaps be nice to live in such a Self-centered fantasy world, but it makes it terribly difficult for us to live with other people who also believe such logic since, in the end, we are all doing our "own thing."

But, there is another, more insidious side to this classical coin. The pervasive philosophical notion of the ubiquity of guilt. Because guilt cannot really be denied, the opposite extreme is entertained: It is the all-pervasive negative influence in the universe.

There is a significant interest in the universal failure of man to fulfill his potentialities, and a dominant emphasis is directed toward the need for man to accept guilt as inevitable within a context which pursues that alternative most likely to foster realization of innate potentials thus reducing guilt. Guilt for the existential psychologist is totally eliminated in death. (Carr, 1973, p.20)

In this particular method of handling guilt, "religion" has received the brunt of self-righteous ridicule. Albert Ellis (1970), the founder of Rational-emotive therapy, in an article entitled "The Case Against Religion" wrote:

To the ethical construct of wrong doing, the traditional religious devotee adds that of sinning—and of humans deserving to be condemned and punished for their sinning. For if, as any sensible [?] non-religious code of ethics states, it is better, desirable, or preferable for you to refrain from harming others or committing anti-social acts, you are *merely* [?] a wrong-doer when you commit a misdeed and you would better try to correct yourself and do *less* [!] wrong in the future. But if it is a God-given, absolutistic law that you *shall* not, *must* not act wrongly or immorally, you then tend to view yourself as a miserable sinner, a worthless being who deserves to be severely punished (perhaps eternally, in hell) for being wrong or fallible.

Religion, by positing absolute, God-given standards of conduct, tends to make you feel self-depreciating and dehumanized when you err; and also encourages you to despise and dehumanize others when they act unethically. (Cited in Narramore, 1974, p.183, emphasis added)

Ten years earlier, in trying to eradicate the concept of sin from psychotherapy, Ellis laid the groundwork for the previous statement:

The concept of sin [and its inherent implication of guilt] is the direct and indirect cause of virtually all neurotic disturbance. The sooner psychotherapists forthrightly begin to attack it the better their patients will be. (Ellis, 1960, p.192)



One of the most concise statements regarding the guilt-denial philosophy appeared on the fly-leaf of the book *Guilt-Free* by Paula and Dick McDonald:

In a world where very little remains constant, where yesterday's truth is today's misconception, and where alternative lifestyles mean that you don't have to do it the way your parents did, the McDonalds are letting you know that you don't have to feel guilt. There are no standards to live up to but you own—and when you fail to measure up even to your own standards, be kind to yourself. Allow yourself to fail sometimes.... [The McDonalds] have put into perspective all those nagging doubts we have about ourselves, about our relationships with family and friends, about our religions and our jobs. Their practical approach to life will bring comfort and reassurance to the most rattled conscience. (Book cover, *Guilt Free*)

Again, for the non-Christian person, he is limited in his dealing with problems. The fourth solution, which I am about to suggest, is not available to such an individual. Guilt, that energy force within, cannot simply be denied, overlooked, or rationalized away.

A sin has been committed, a wrong has been done and a price must be paid. But guilt does not have to be a perpetual thing, never ending.

In order to understand forgiveness (payment) for sin one must clearly distinguish between the actions (behavior, if you will) of a person and the person himself (his essence, being, his very nature). This is a basic problem with the behavioristic theories. To them man *is* his action; man *is* his behavior.

To the Christian person, man, viewed in a wholistic context, is more than his behavior. His essence and nature are distinctive from his actions. But this is not to negate actions since it's by the actions that the nature can be judged ("By their fruit shall you know them," Matthew 7:20, *KJ*).

And, contrary to the inherent "good" of Humanistic Psychology, what are man's actions like? We "*all* have sinned and fall short of the glory of God." (Romans 3:23, *KJ*)

The context of this *all* is not just actions themselves but, more basic, the nature of man himself. And so, when God "paid the price" for man's evil, diabolical nature He offered the only perfect sacrifice, His only Son, the Logos, the Word, God Himself (John 1:1-14).

This self-sacrificial payment redeemed the human nature, forgave *all* the sins and ended the guilt.

Yes, all have sinned; all fall short of God's glorious ideal; yet how God declares us "not guilty" of offending him if we trust Jesus Christ, who, in his kindness freely takes away our sins. (Romans 3:23-24, *LB*)

For the Christian then, and only the Christian, guilt ceases to be a problem. Once it is admitted and the promise of forgiveness is accepted, the slate is cleaned.

And when forgiveness is experienced an emotional release is then felt which testifies of the truthfulness of the act itself. The terrible burden of guilt is lifted. Guilt is

so terrible, in fact, that our Heavenly Father cannot take it Himself and resolve it. It has to be “nailed to the cross.”

This is why Jesus cried out in emotional anguish to the Father: “If it is possible, let this cup be taken from me” (Matthew 26:39, *LB*). And in emotional and physical anguish, he “called out with a loud voice, ‘Eli, Eli, lama sabachthani?’” (“My God, my God, why have you deserted me?”) (Mark 15:34, *LB*)

One of the earliest psychologically oriented writings on the subject of guilt was Soren Kierkegaard with his *The Sickness Unto Death*. Kierkegaard, an antecedent of Freud, Jung, etc. spoke of guilt within the context of complete *Dread*, the despair beyond death itself.

The torment of despair is not to be able to die. So to be sick unto death is not to be able to die, yet not as though there were hope of life, no, the hopelessness in this case is that even the least hope, death, is not available. When death is the greatest danger, one hopes for life; but when one becomes acquainted with an even more dreadful danger one hopes for death. So when danger is so great that death has become one’s hope, despair is the disconsolateness of not being able to die. (Cited in Carr, 1973, p.17)

Of course, this ultimately leads to a state of living non-existence, eternal damnation, the experience of Hell itself.

Kierkegaard also places guilt within the formal context of the complex guilt-freedom interaction: Freedom is the life goal; guilt is its opposite.

To the degree that one discovers freedom, to the same degree does the dread of guilt in the condition of possibility impend over him. Guilt only does he fear for that is the one and only thing that can deprive him of freedom. (Cited in Carr, 1973, p.16)

But Kierkegaard clearly views guilt as being necessary before freedom can be experienced.

When freedom fears guilt, it is not that it fears to recognize itself as guilt, but it fears to become guilty, and therefore so soon as guilt is posited, freedom comes back as repentance. (Cited in Carr, 1973, p.17)

Paul Tournier, perhaps the foremost innovator in the integration of Biblical principles and psychological concepts sees guilt “whether derived from societal awareness, feared loss of love, or conscious violation of Divine norms as a potential opportunity for the experiential acceptance of Grace.” (Carr, 1973, p.21)

In discussing the subject of guilt, the primary question to consider is: Do we see guilt (initially) from a negative or positive perspective; is it good or bad? I believe, when viewed within a proper context, it is both.

Those who view guilt as a negative aspect of the human personality see it as an oppressive, masochistic force that inhibits rather than enhances personal growth.

The Apostle Paul, on the other hand, views guilt, in the total context, as a positive factor.

Now do you see it? No one can ever be made right in God's sight by doing what the law commands. For the more we know of God's laws, the clearer it becomes that we aren't obeying them, his laws serve only to make us see that we are sinners.

But now God has shown us a different way to heaven—not by “being good enough” and trying to keep his laws, but by a new way (thought not new, really, for the Scriptures told about it long ago). Now God says he will accept and acquit us—declare us “not guilty”—if we trust Jesus Christ to take away our sins. And we all can be saved in this same way, by coming to Christ, no matter who we are or what we have been like. Yes, all have sinned, all fall short of God's glorious ideal; yet now God declares us “not guilty” of offending him if we trust in Jesus Christ, who in his kindness freely takes away our sins. (Romans 3:20-24, *LB*)

Gillquist (1970) provides this analogy:

Picture a courtroom. Jesus is your counsel, you are the defendant, God is the judge, and Satan, the accuser of the brethren, is the prosecuting attorney. You are a believer, and Satan just saw you transgress the law. He says, “Look here, God. Here's your big, holy saint. Here's the person you said was blameless, the justified one, the one robed with righteousness. Look what he just did!”

Jesus immediately steps before the bench and says, “Father, You and I agreed together before the foundations of the world that My death on the cross included this sin as well as all others. Citing the fact I have already paid for it, the sin has been placed on My account, and it is marked ‘paid in full.’”

God raps the gavel and says, “Acquitted! Case dismissed. Next case.”

In His sight, this courtroom scene took place just once, and you have been awarded the case with finality. You cannot come to trial again. Jesus Christ frees you from the curse, to live in goodness and power. (pp.48-49)

But then if, as a Christian, I am eternally forgiven and free from guilt what is it that guides me through volitional life, helping me to make the right versus wrong decisions? Narramore refers to this corrective motivation as “godly (constructive) sorrow.” This constructive sorrow, rather than motivating a person through self-condemning and self-depreciating masochistic guilt instead “focuses on the negative influence of one's attitudes and actions, leads to a love-motivated change and creates life” (Narramore, 1974, p.186).

Let me simply illustrate. Let's say two people are chatting over coffee. Reaching for the sugar, one of them accidentally knocks his coffee in the other's lap. A typical guilt reaction would be, "How stupid of me. I should have known better. Look at the mess I've made. I'm sorry." The offender (in his mind if not verbally) continues to berate himself and feel like a social idiot. The focus here is on himself and his misdeeds.

Constructive sorrow is very different. The offender might say something like, "I'm so sorry. Here are some napkins. I'll get the table cleaned up." And later he might offer to pay the cleaning bill.

Notice the difference? In the first instance the offender's focus was on himself and his failures. It hardly seemed important that he had spilled coffee on someone else's clothes. He was more concerned with his own mistakes and embarrassment. Even if he had offered to pay the cleaning bill, he probably would have done it to relieve his guilt—a very selfish motive. In the second instance the offended person was the main concern. The offender didn't keep focusing on his failure. He didn't keep verbally attacking himself, but immediately tried to help. (pp.187-188)

Narramore then provides a very beneficial table illustrating the difference between psychological guilt and constructive sorrow. (Refer to Table 1.)

Guilt is real, it is powerful, it is both a message and a destroyer. It must be constructively resolved. It cannot be denied. It must always be cleansed by forgiveness.

Forgiveness is real, it is powerful, it is both a message and a builder. The pinnacle of the Universe rests on forgiveness. And yet an individual, finite human being, can experience it. Cleansed from guilt he can build a life.

**COMPARISON OF PSYCHOLOGICAL GUILT  
AND CONSTRUCTIVE SORROW**

	Psychological Guilt	Constructive Sorrow
Person in Primary focus	Yourself	God or others
Attitudes or Actions in Primary focus	Past misdeeds	Damage done to others or our Future correct deeds
Motivation for Change (if any)	To avoid feeling bad (guilt feelings)	To help others, to promote our Growth, or to do God's will (love Feelings)
Attitude toward Oneself	Anger and frustration	Love and respect combined with Concern
Result	(a) External change (for improper Motivation) (b) Stagnation due To penalizing Effect of guilt (c) Further rebellion	Repentance and change based on an attitude of love and mutual respect

**TABLE 1**

## CHAPTER VI

## CONCLUSION

The history of counseling psychology is a sordid past indeed. Grossly inadequate is the academic study of psychology that places the origins of modern psychology at the feet of Freud and his contemporaries. For psychology is the study of (*ology* – Greek) the Soul (*psyche* – Greek). Prior to Cartesian dualism the Soul represented far more than the abstract element of the body/mind split. It accounted for the essence of the human personality and was the distinguishing factor between man and animals.

The study of the Soul is not, nor can it ever be, a science since it is impossible, through that method, to prove anything that is abstract and philosophical. Psychology, then, is a discussion of philosophy and not a discipline of science.

The beginnings of the history of Soul philosophy, in the Western world, can be placed into two clear and distinct camps. The most widely recognized of these camps is that of the Greek philosophers who thought, conjectured and wrote between 750 and 300 B.C. The second group, much less visible and in many ways rejected by pure philosophers because of their religiosity, were the Israelite wise men, scribes, and rabbis who lived during the first millennium B.C.

Although these groups were contemporaneous McNeill (1951) cautions us not to think of the two schools of thought as fluidly interacting with each other: “One major [and underlying difference between the two] lies in the fact that the God of Israel was clearly understood as the one, holy, and righteous, while the loftiest ideas of deity among the Greeks were vague, or complicated by polytheism” (p.18). In essence, the Greeks were mystics and idol worshipers while the Israelites were, by the time of Christ, pious worshipers of the one true God; idolatry having been purged from their midst during the centuries of their post-monarchical dispersion.

The logical result of this distinction and the major impact that it had upon later psychology is the implication it has in terms of individual moral responsibility. For the Israelite, believing in the one true God and His authoritative Word (*Torah*) could rest secure in its admonitions: “The conscience of a man is the lamp of the Lord, searching the innermost chambers of the being” (Proverbs 20:27, *KJ*). “Thou shalt guide me with thy counsel” (Psalm 73:24, *KJ*) was David’s comfort. The pre-Christian Israelite was ultimately responsible to God; he knew it and his wise men (priests, scribes, and rabbis) knew it.

The gentile Greek had no such concept. Although his theology offered gods for everything, the days of his life as well as his ultimate quests, were determined by himself alone. The Israelite’s task of life was to know God. The Greek’s purpose in life was Gnostic, to “Know Thyself>”

The arrival of Christ changed the course of human history dramatically. For Christ is the God whom the Israelite so longingly sought after. “[For] as many as received Him, to them He gave the right to become children of God, even to those who believe in His name” (John 1:12, *NASB*). He boldly proclaimed, “If you have seen Me you have seen the Father” (John 14:9). His identity was with the Father: “I and my Father are one” (John 10:30).

But Scripture records and history recounts that “He came to His own, and those who were His own did not receive Him” (John 1:11). Therefore, the Christian message, its Gospel (Good News), and its Person, were given to the gentiles, many of whom were willing and ready to receive Him.

The ancient Greek philosophers were healers of the soul (Socrates wished to be referred to as a healer of the soul—McNeill, 1951, p. viii). The Israelite wisemen served as healers of the soul. But Christ came as *the* Healer of souls. Szasz (1979), although not making reference to Christ’s deity, emphatically recognizes this premise:

In the history of the cure of souls, no less than in the history of civilization itself, Jesus Christ occupies a unique place. Indeed, in the Continental Reformation, He is represented first and foremost as a physician of the soul. In his study of Jesus as *Seelsorger*, Gerhard Kittel remarks: “He was not scribe and not rabbi, not teacher and master of wisdom; what men discovered in him was exactly this: healer of souls....

As a healer of souls, Jesus went far beyond the rabbis, engaging in acts of exorcism uncharacteristic of Hebrew practices. Hence our image of Him as the Great Physician, the Divine Healer. Surveying Jesus’ feats as a healer, McNeill aptly concludes that “We become inescapably aware of the emergence in early Christianity of a new dynamic for personal moral living, the releasing of power for a new therapy of souls with which nothing else in the ancient world could compete.” Indeed, nothing in the world could compete with it for the subsequent eighteen centuries. Only with the decline of the power of the Christian churches, of the Christian religion, and of the Christian principles and practices in the cure of souls could new methods of faith healing—such as Mesmerism, phrenology, psychiatry, and psychoanalysis—arise. (pp.30-31)

Although Szasz is correct in his overall appraisal of the history of the cure of souls, he is only partly so. For although the power of the Church (he is referring to the Roman Catholic Church) and the religion no doubt had a controlling effect on the behavior of persons, these two elements, in and of themselves, are insufficient to change peoples hearts, their attitudes and their lives. In the final analysis, these two factors (the institutionalized church and the structured religion) are no better than the Jewish Pharism that Jesus so soundly condemned. They hold that the Church and the religion had upon the people was tenacious at best.

The changing power of Christ, His ability to “cure souls” is found in His authority as God and in the manifestation of this authority in His Word. These two elements—Christ as God and the final Truth of His Word—must be present in any psychology that makes its business the salvation of souls.

Psychoanalysis does not contain either one of these elements. In fact, in Freud’s distorted mind, he became god unto himself and his word was the final salvation. He declared God to be an illusion thereby removing himself from the salvation he so desperately needed and gave birth to a system of thought that has, perhaps, had more to do with the imprisonment of man’s minds than any other.



Transactional Analysis does not fare any better. As an outgrowth of Freudianism, it too, as a system, rejects the Christ of the Scriptures and substitutes in His place a humanistic system of smiling faces. The outward appearance has never worked. For God looketh not on the outward man but on the heart (1 Samuel 16:7).

The power of Christ to change the souls of men is perhaps best summarized by Johnson (1978):

God generates new life within the believer (Ephesians 2:1-6; Colossians 2:13). He is born again (John 3:3) from God (John 1:13; 1 John 3:9; 4:7; 5:1,4,18) of the Holy Spirit (John 3:5,6), quickened (Ephesians 2:1,2) and passed from death unto life (John 5:24). He receives the washing of regeneration and renewing of the Holy Spirit (Titus 3:5), becomes a partaker of the divine nature (2 Peter 1:4) and a new creation in Christ (2 Corinthians 5:17)... (p.194)

The heart of this saved person, upon which God writes His commands, becomes soft and pliable (Exodus 36:26). He rejoices in the Lord (1 Thessalonians 4:4), rejoices in hope (Romans 5:2), and is blessed because he put his trust in God (Psalm 2:12b). Since the love of God is shed abroad in his heart (Romans 5:5), he walks in love (Ephesians 5:2) before God and his neighbor and enjoys peace with God (Romans 5:1). He sets his affections on things above and not on things on the earth (Colossians 3:2). (p.195)

Counseling psychology has come to us as a messenger of hope and salvation. It wears sheep's clothing at best. For its underlying principles draw us further from God causing us to become increasingly self-sufficient. To "know thyself" has become the motif of every analytical system of psychology on the market today. Freud, in his all consuming, driving force to "look within," was no doubt correct as he subjectively described his personal discovery: "[T]he outline of Lucifer-Amor coming into sight at the darkest center" (Costigan, 1965, p.51). All humanistic TA has done is glamorized this child-like part of ourselves and ultimately tells us we are "OK."

The prophet Isaiah gives us the only final solution to this dark human dilemma: "You [God] will keep in perfect peace him whose mind is steadfast [stayed upon You, *KJ*] because he trusts in you." (Isaiah 26:3, *NIV*)

We should do well to conclude this work as Collins (1977) did his in speaking to counseling methods.

[The] Bible says a great deal about human nature, interpersonal relations, and behavior change. Counseling methods, therefore, should not only be examined scientifically; they should be held up to the searching light of Biblical authority. Any technique that contradicts Biblical teaching or advocates behavior opposed by Scripture must be rejected, regardless of its supposed therapeutic effectiveness, and the consistency with the principles of Biblical revelation all become standards, then, against which our techniques are examined. (p.191)

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