
Why Not *Psychology*?

THE THEOLOGY OF PSYCHOLOGY

1) Theology proper

God does not exist and is unimportant to change if He does. In most cases the counselee's faith in God is counterproductive to the psychoanalytical process and must be negated or marginalised. God and belief in Him is a neurosis.

2) Christology

Jesus Christ is not central to human history nor is faith in Him essential to stable, fulfilled living. Neither faith in Christ and His substitutionary death on the cross nor the continuing work of Christ in sanctification is essential or relevant to the process of counselling.

3) Pneumatology

The Holy Spirit does not exist. If He does, He has no role in changing people or dealing with their spiritual and emotional problems.

4) Anthropology

Freud saw man as an instinct-ruled beast dominated primarily by the drives of sex and aggression. (Ganz, PsychoBabble, 31)

The basic presupposition of Rogers is this: man has all of the resources that he needs in himself. The counselor does not need to give advice to the counselee. Most of all, he must not impose the instructions of an authoritative Book; that would violate the personality of the counselee. (Adams, *The Big Umbrella*, 53)

Rogers believes that the individual possesses a "self-actualizing" tendency, something like an innate homing device that directs us so that intuitively we know the path that will lead us to self-actualization or fulfillment. Therefore, each person becomes his own best guideThat is the reason for Rogers's nondirective approach to counseling. (Paul Brownback, *The Danger of Self-Love*, 80)

5) Hamartiology (one's view of sin)

1. The inherent goodness of man
2. The moral value of a thought or action is decided by man, not God
3. Men are victims of bad environment, genetics, input from parents, the church, or the secret, uncontrollable workings of their "unconscious mind." They are not morally responsible before a holy God.

6) Soteriology

Man is his own deliverer, illustrated by B. F. Skinner's statement, "We have not yet seen what man can make of man." The gospel of Jesus Christ is irrelevant to changing people. In fact, speaking to a person about his sinfulness and his need to

be forgiven by God is counterproductive and destructive since it undercuts his high view of self, which is the foundation of stable, healthy human existence.

7) Ecclesiology

The place of change is the psychologist's counselling room or a support group, not a Bible-teaching church.

8) Sanctification

Change takes place apart from Jesus Christ, the gospel, and the work of the Spirit. The Bible is unnecessary to the process of change and, if consulted, is usually counterproductive. Sin is not man's problem, rather mental illnesses are. Change is self-produced and is brought about by techniques, not the Spirit of God.

9) Eschatology

There is no life after death. There is no ultimate judgement. Heaven does not exist and plays no role in motivating change.

Conclusion:

All psychological systems have a pre-existing theology which cannot in any way be interwoven with true, biblical theology.

TEN POPULAR MYTHS BELIEVED ABOUT PSYCHOLOGY

Myth 1: Psychology is a science.

Myth 2: The existence of *mental illnesses* requires that Christians integrate the Bible with psychology and psychiatry.

Myth 3: Psychology is a monolithic, unified field of knowledge.

Myth 4. Difficult counselling cases should be referred to psychological professionals because they have more success in handling difficult cases than other counsellors do.

Myth 5: There is a branch of psychology called *Christian psychology* that is distinct from secular psychology.

Myth 6: The Bible only addresses shallow problems; psychology is required to go deep into human thinking and behaviour.

Psalm 139:1-4

Myth 7: The *soul* is a deep part of man that is inaccessible to those who use only the Bible; therefore, it is necessary to integrate psychology into Christianity.

Psalm 19:7

Psalm 119:25

Psalm 62:5

Psalm 94:19

Matthew 11:29

Myth 8: The Bible does not speak to the difficult issues of modern life; therefore, we need to integrate psychology with the Bible to make up for the Bible's deficiencies.

Problems the Bible knows all about:

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| • trauma counselling | Lamentations, Job |
| • depression | Cain, Elijah, David, Jonah, Jeremiah, Paul |
| • dysfunctional families | Abraham and his descendants in Genesis |
| • sibling conflict | Joseph and his brothers |
| • rebellious children | Eli, Samuel, David; Deut 21 |
| • raising children | Deut 6; Ps 78; Eph 6 |
| • unloving husbands | 1 Peter 3 |
| • infertility | Sarah, Rebekah, Hannah |
| • sexuality | Genesis 1-2; Song of Solomon |
| • homosexuality | Gen 19; Lev 18, 20; Rom 1; 1 Cor 6 |
| • incest | Lot/daughters; Lev 18 |
| • sexual abuse by a family member | Amnon and Tamar |
| • sexual "addiction" | woman at the well, John 4 |
| • restoring an adulterous marriage | Hosea 1-3 |
| • murderous anger | Cain |

- jealousy, anger, revenge, demonic activity, attempted murder King Saul
- bizarre behaviour Nebuchadnezzar, demonic of the Geresenes, David
- anger at God Job
- divorce and remarriage Malachi 3; Matt 5, 19; 1 Cor 7
- temptation Matt 4
- racial enmity Eph 2
- anxiety attacks Matt 6; Phil 4
- failure Peter (John 21)
- guilty pasts Zaccheus, Paul, the woman at the well
- rejection man born blind (John 9)
- bereavement Mary/Martha (John 11)
- conflict resolution Acts 6, 11
- occult practices Acts 19; Deut 18; Lev 19
- mind-altering drugs Prov 23; Eph 5

Is modern life more complicated than what God's men faced in the Psalms?

- death Ps 23, 90
- real or irrational fear Ps 27:1; 55:4-8, 16
- family abandonment Ps 27:10; 69:79
- bad health Ps 30, 91
- depression Ps 31, 32, 38, 42, 102
- devastating guilt Ps 32, 51, 103, 130
- crushed spirit Ps 34, 147
- overwhelming circumstances Ps 33, 131
- betrayal by a family member Ps 3
- enemies Ps 57, 59, 64
- spiritual/emotional weakness Ps 6:1-3
- inability to sleep Ps 3
- doubting God Ps 73
- ancestor worship Ps 106
- loneliness Ps 116:1-2; 145:18
- grief Ps 119:28; 6:6-7
- physical danger Ps 119:109

Myth 10: Since *all truth is God's truth*, it is safe and legitimate to integrate psychology into Christianity.

Integration always leads to *substitution*.

SUMMARY:

Why *biblical* counselling?

Five answers:

1. All psychological systems have an underlying theology, and that theology is as incompatible with biblical theology as the doctrines of Islam, Buddhism, or Mormonism.
2. The talk therapy aspects of psychology and psychiatry are not scientific, and all attempts to mix them with biblical Christianity are founded on a series of inaccurate and easily disproven myths.
3. The Bible's teaching about itself is that the Bible is completely sufficient to deal with life's emotional and spiritual problems, making integration unnecessary.
4. The Bible's clear instructions not to integrate God's word with the doctrines and philosophies of men make integration not just unnecessary, but wrong.
5. No psychological system gives the full, right, and preeminent place to Jesus Christ that He deserves. Systems that are neither *from* nor *about* Christ cannot be called Christian nor can they be adapted into Christianity.