

Psychological Insights of the New Testament

R
B
10
05
BL
27
U59
1947
V.2

A Thesis
Presented to
the Faculty of Theology
United College

In Partial Fulfillment
of the requirements for the Degree
Bachelor of Divinity

by
Barbara A. Finlayson

May 1947

UNIVERSITY OF WINNIPEG
PORTAGE & SALMBRAU
WINNIPEG 2, MAN. CANADA

THESIS: To demonstrate the fundamental agreement
between modern psychological and psychiatric techniques
and the insights of the New Testament.

TABLE OF CONTENTS

1. Relation between Psychology, Religion and the New Testament.
2. Jesus as Counsellor, His successes and failures.
3. Egocentricity
4. Conflicts, fears, angers, lusts.
5. Reaction to Failure: Aggression and Withdrawal.
6. Disintegration of Personality.
7. Miracles of Healing.
8. Faith and Prayer.
9. Love, of self and others.
10. Beatitudes and the Way to Happiness.

THESIS: To demonstrate the fundamental agreement
between modern psychological and psychiatric techniques
and the insights of the New Testament.

PSYCHOLOGICAL INSIGHTS OF THE NEW TESTAMENT

In the last twenty years, a new relationship has emerged between psychology and religion. For a time, the tendency to regard man as a highly complicated organism, whose ideals and insights could only be explained in terms of biological impulses, dominated the field of psychology. The Behavioristic School, of which Watson and Meyer were the chief exponents, left no place for religious faith or values. Freud went so far as to suggest that Christianity was one of the major causes of personality disorders. In response to these criticisms the church denounced the aims and methods of the new science and refused to have any part with it. The conflict became so intense during the 1920's, that there seemed to be no possibility of the development of mutual understanding.

However, during the last two decades, psychology and religion have come to realize that they are allies rather than enemies. As Rollo May (1) has said, "It was discovered that most psychological problems were intertwined with religious, and that religious problems have in most cases a very clear psychological aspect." On the one hand, psychologists found that their terms "personality growth" and "personality development" had to be related to a normative pattern of human behavior, and that as soon as they attempted

(1) Rollo May, "The Springs of Creative Living", Abingdon-Cokesbury, 1940, p. 23.

to describe that pattern they had introduced the question of value. They also found that no personality became "whole" apart from the discovery of a deeper meaning and purpose to life which is the sphere of religion. On the other hand, religious leaders discovered that psychology could provide them with new insights into the needs and problems of men and women and could suggest new techniques for leading them to a fuller life.

This mutual understanding has been evident in the statements of a number of the more recent writers. Jung (1), for example, has said, "Among all my patients in the second half of life - that is to say over thirty-five - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them felt ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook." Karl Menninger (2) has described religion as the "world's psychiatrist through the centuries". Indeed, the foremost apostles of both Christianity and the new science are convinced that the two belong together.

Unfortunately, however, there are still dissenting voices in both ranks. Many scientists fail to see the difference

(1) Jung, C.G. "Modern Man in Search of a Soul",
Harcourt Brace & Co., New York, 1933, p. 264.

(2) Menninger, Karl, "Man Against Himself",
Harcourt Brace & Co., New York, 1938, p. 449.

between fact and interpretation, and limit truth to data acquired by controlled experiment. They regard personality as a combination of impulses and motives which can be quantitatively measured rather than as a purposive "whole". In their effort to be thoroughly scientific, they rule out the creative and the unpredictable elements in human behaviour, and concern themselves solely with those qualities that can be known and determined. They would accept the New Testament but only to the extent that it conformed with their "observable facts". On the other hand, there are a number of religious people who refuse to recognize the value of modern science or the scientific approach. They regard with suspicion, not only science, but any new development which is not in accordance with the written word of Scripture. It would be difficult to convince them that psychology had anything at all to contribute to man's spiritual growth. It is to be hoped that within the next quarter century this feeling of hostility will be replaced by a sense of their interdependence, and that psychologists and Christian leaders will come to work in closer co-operation for the promotion of the "good life".

Yet it is to the New Testament that we must turn for the deepest understanding of the relationship between psychology and religion. Jo. 3:16 is a statement of its profound faith in the possibilities of human redemption. Jesus himself, as Stolz (1) has said, "... was engaged in a constant attempt to

(1) Stolz, K.R., "The Church and Psychotherapy", Abingdon-Cokesbury, 1943, p. 60.

lead people into the meaning and experience of the integration of personality with his God as the centre of reference and power." Moreover, the early church was a redemptive fellowship. It received neurotic and depraved men and women into its membership and was able to transform them through participation in its common life. J. R. Oliver (1) has remarked, "Nowadays I sometimes hear some new truth in connection with mental illness or mental therapeutics. And when I trace this familiarity to its source, I find myself...in the Greek of the Gospels." The New Testament is not a hand-book in Psychology, nor was it ever meant to be; but it sets forth in the language of its age the conditions by which man attains salvation, it provides him with the dynamic to achieve the goal, and it recognized the need for a fellowship which reinforces his desires for the good life. In all of these aspects it is the precursor of modern psychology and psychiatry.

The chief danger in stressing the relationship between psychology and the religion of the New Testament, is that we may limit one to the other.

The term "psychology" includes more than just a study of the soul, or "psyche". It is concerned with abnormal as well as with normal behavior. It seeks to explain the ordinary aspects of human experience such as learning, perception, attention, and emotion, and to formulate laws governing their occurrence; and at the same time, is interested in the analysis

(1) Oliver, J. R., "Psychiatry and Mental Health", Chas. Scribner's Sons, New York, 1933, p. 287.

and classification of personality problems and mental illness. Since a large proportion of personal difficulties have a physical basis, psychology has had to relate itself to medicine and surgery, and has developed a specialized branch known as "psychiatry".

It would be ridiculous to suppose that all the insights and methods of experimental and medical psychology could be found in the New Testament. Jesus was as ignorant of the use of shock therapy as the people of his own time. He could not have distinguished between the various toxic, functional, and organic psychoses, nor could he describe the Terman tests for measuring intelligence. He was a product of his age, and his greatness does not depend on his possession of a store of knowledge beyond that of his contemporaries, but on the quality of his life.

In the same way, the scope of New Testament teaching cannot be limited to its relationship to modern psychology. Hazen G. Werner (1) has pointed out that there is "... danger of allowing some knowledge and familiarity of terms to take the place of the use of redemptive power in the attempt at therapy....Preoccupation with psychological terms and procedures sometimes causes one to lean less on the very spiritual resources that would bring the situation through to achievement." The New Testament is as concerned with ethics,

(1) Werner, Hazen G. art. "The Maladjusted and Salvation", Religion in Life, Vol. XV; 2. p. 217.

metaphysics, and sociology, as it is with psychology, and we only see the full significance of the Christian way of life as we see it in all its relationships.

Granting, then, that we avoid the danger of limiting modern psychology to the field of the New Testament, or of reducing the gospel to purely psychological terms, a study of the relationship between them can be of value both to the new science and the Christian faith.

As we turn to the New Testament, we are impressed immediately with Jesus' ability to restore and regenerate human life. The prediction of the prophet that his name shall be called "Wonderful, Counsellor" seems singularly appropriate, for here, two thousand years before the development of psychology as a science, is a psychologist "par excellence". The purpose of his coming was "to heal the broken-hearted, preach deliverance to the captives, recovering of sight to the blind, and to set at liberty them that are bruised" (Luke 4;18), and this he did so effectively that Matthew (8;17) describes his work as a fulfillment of the prophecy "Himself took our infirmities and bare our sicknesses".

One of the essential qualifications of a counsellor is a sensitivity to human relationships and none possessed this quality to a greater degree than did Jesus of Nazareth. The writer of John's gospel tells us (2;25) that, "He needeth not that any should testify of man for he knew what was in man."

This fact is verified throughout the gospels. When the chief priests and scribes sent men to Jesus to "feign themselves just men that they might take hold of his words", Luke tells us that "He perceived their craftiness" (20;20f.). Shortly before his crucifixion Jesus declared that Judas would betray him (Luke 22;21), and that Peter would deny him (Luke 22;34). In the parable of the sower (Matthew 13;1f.), we have a picture of the four different types of people - the callous, the shallow, the sensuous, and the sensitive. Jesus knew each so well that he could confidently predict their reactions to the gospel message. Similarly, his picture of the two men who went up to the temple to pray, the one thanking God that he was not as other men, and the other saying "God be merciful to me a sinner" reveals his understanding of the range of human motives and responses. The comment of the disciples, "Now we are sure that thou knowest all things, and needst not that any man should ask thee..." (John 16:30a) must be understood as a tribute to Jesus' understanding of man. The text has often been interpreted as pertaining to Jesus' understanding of the popular conceptions of and expectations concerning the Messiah. But even if the text has this special significance it still reflects the wonder of his followers at his understanding of the group mind.

In addition to Jesus' understanding of men and women, he also possessed what Rollo May has described as "the ability

to establish rapport". However difficult the circumstances, the sinful, the sick, and the stranger, came to him freely. The woman with the alabaster box was so confident that Jesus would welcome her that she interrupted a dinner to pour the ointment on his feet (Mark 14:4f.). Children were willing to let him "take them up in his arms, and put his hands upon them" (Mark 10:16). The Syro-Phoenician woman, talked with him easily and naturally (Mark 7:26f.), and even the lepers came to him to be healed (Matthew 8:2).

Jesus also showed a profound respect for the personality of the individual. This, according to Rogers (1), is one of the qualifications required in a counselor. He says, "There must be a willingness to accept the child as he is, on his own level of adjustment, and to give him freedom to work out his own solution to his problems...". Rollo May (2) expresses this same idea that, "It is the function of the counselor to assist the counselee to find his real self and then to help him to have courage to be this self." This is the essence of the injunction of Jesus to his disciples to "Be ye therefore perfect, even as your Father in Heaven is perfect" (Matthew 5:48). He was not asking them to become imitations of himself, but rather to "fulfill their own entelechy". Nowhere do we find Jesus superimposing his will on others. He

(1) Rogers, Carl R., "Counseling and Psychotherapy", Houghton Mifflin Co., 1942, p. 255.

(2) May, Rollo, "The Art of Counselling", Cokesbury, Nashville, 1939, p. 61.

encouraged the expression of their attitudes and feelings until they achieved sufficient insight to make their own decisions.

The fourth characteristic of Jesus as counselor was his objectivity. He was so aware of the goal of the counseling process that he allowed nothing to interfere. He was completely free from attitudes of disgust, disapproval, or disappointment; he identified himself with the problems of those who came to him and yet maintained a "constructive composure". He believed that in this matter as in others he had not come to destroy but to fulfill, and the consciousness of his distinctive mission permeated all his relationships. His portrayal of the role of counselor is an ideal for all time.

It has been suggested also that a counselor must have an understanding of himself. J. S. Bonnell (1) maintains that, "A psychiatrist believes that until he has found in himself some degree of each and every kind of tendency, and knows how it behaves, how to start it into action, how to stop it, and how to regulate it into control, he will be unable to recognize and treat such symptoms as patients will present to him." No one could read what was probably Jesus' own explanation of his temptations without believing that he had attained this insight into the structure of his own personality. He

(1) Bonnell, J. S., "Pastoral Psychiatry", Harper Bros., New York, 1938, p. 67.

acknowledged conflicting motives within himself and dealt with them accordingly. And at the same time he maintained a sense of his own moral supremacy. Jesus could confidently say "I am the resurrection and the life" (John 11:25), "I am the bread of life" (John 6:35), and "I am the door, by me if any man enter in he shall be saved" (John 10:9).

In the light of these facts, it is little wonder that Jesus would say, "come unto me all ye that labour and are heavy-laden, and I will give you rest" (Matthew 11:28); for he offered them release from the conflicts and tensions of their divided personalities and integration in terms of a fuller life.

Jesus' ability as counselor is seen in his interview with the woman of Samaria. This is the most detailed account of any of his conversations recorded in the New Testament, and it is interesting to see its close relationship to modern counseling techniques.

As the interview begins in John 4: 7-9, Jesus is seeking to establish a basis for a more personal conversation. The difficulty of obtaining rapport is increased by the fact that the counselee is both a woman and a Samaritan. Jesus would not be expected to regard her as his social equal, nor would the woman expect to be treated as such. As a means of breaking down this barrier, Jesus makes the request "Give me to drink". The fact that she is being recognized as a person, coupled with

the realization that she can be of service, increases her self-esteem and enables her to respond naturally to the situation.

It is one of the principles of counseling that "the individual, especially the adult, must recognize and sincerely confess his defect, honestly deplore the injury which it does to others and himself, and have a constant desire to conquer it." (1) It is possible that Jesus spoke to the Samaritan woman because he sensed her dissatisfaction with her way of life. Or it may have been that the personality of Jesus as he talked with her, awakened that dissatisfaction. In any event, we can be justified in interpreting her request, "Give me this water", even though she pretends to confuse it with the water from the well, as a hunger for some new insight.

Jesus then suggests that she "call her husband and come hither". It is to be noticed that he was aware of her promiscuous sexual relationships, but did not force her confession of guilt. Had he confronted her then with her moral delinquencies, it is likely that she would have resented his intrusion and that her attitude would have become defensive. It is only as Jesus sees that she is prepared to accept the implications of her conduct that he says, "Thou hast well said...for thou hast had five husbands, and he whom thou now hast is not thy husband."

(1) Stolz, K. R., "Tricks our Minds Play on Us", Cokesbury Press, 1939, p. 111.

From the woman's response, "Sir, I perceive that thou art a prophet", it is evident that even when Jesus did probe to the core of her problem there was no trace of condemnation in his manner. She accepts his remark as one of unusual insight rather than of judgment or criticism. Had he given any indication of disgust or disdain the counseling relationship would have been destroyed. Here is one of the most difficult aspects of the work of the therapist. He must be able to withhold all moral judgments and responses however degrading or sordid the confession might be; he must be completely objective in his attitude to the counselee, and to the problems that are presented to him.

As the conversation continues we see further evidence of Jesus' reluctance to force her decision. The woman obviously felt that a discussion of the proper place to worship would be less disturbing than a discussion of her personal affairs, and Jesus accepts this change of topic. At no time during the interview does he remind her again of her shortcomings.

This fact is interesting when we recall the success of Jesus' dealing with the Samaritan woman. Although we are not told that she altered her way of life, she did begin to tell others that she had found the Messiah, and it is highly probable that through time she would develop sufficient insight to reorganize her manner of living. In his readiness

to allow the counselee to "work out her own salvation" Jesus is affirming one of the central principles of good counseling. Carl R. Rogers (1) declares that, "As soon as increased independence is evident, he should bring up for consideration the eventual ending of the contacts", and that "The counselor should make no attempt to hold the client because he feels that the problems are not all solved, nor the insight complete."

The one criticism that might be made of the comparison between modern counseling and Jesus' dealings with people is in respect to the number of interviews. While the average counseling procedure requires anywhere from six to fifty interviews of at least a half hour each, we have no record of Jesus spending more than one hour with any but his immediate disciples and closest friends. Certainly, his conversation with the woman of Samaria did not require more than sixty minutes. The question is naturally raised, then, as to whether or not we are justified in describing Jesus' work as counseling. Here Carl R. Rogers (2) has something to contribute. He suggests that "The length of the counseling process bears a direct relationship to the subtlety and accuracy of handling by the counselor". If we accept this statement, acknowledging that Jesus was unique in his ability to influence human personality, the problem has been resolved. It is quite possible that Jesus

(1) Rogers, C. R., "Counseling and Psychotherapy", Houghton Mifflin Co., 1942, p. 228.

(2) Rogers, C. R. "Counseling and Psychotherapy", Houghton Mifflin Co., p. 232

was able to achieve in a short space of time, results that for most men would require hours of interviewing.

This is not to say, however, that Jesus was always successful in reintegrating personality. There are several instances in the New Testament of his failure to achieve the desired results. One of these is recorded in Mark 10:17 f, and is known as the story of the rich young ruler. This, as Rollo May (1) would say is "One of the cases often met in which the dynamic initiative to give up the neurotic pattern is absent...the counselee may abstractly see the value of transforming his character, but may say to himself, 'not yet'." The young man was honestly seeking some new insight into the meaning of life; but he was not prepared for the renunciation that was required before he could achieve it.

The episode is interesting in terms of our knowledge of modern counseling. Mark tells us that when he came to Jesus he "came running". The picture here is of a young man who has heard rumors of Jesus' work and who determines to seek him out with all the enthusiasm of youth. So eager was he for instruction that he even knelt at Jesus' feet. Yet within a few short moments the picture is changed. He had asked Jesus what he might do to inherit eternal life, but when told to "sell his goods and give to the poor", we are told he "went away sorrowing". This is a characteristic response of one who has refused

(1) May, Rollo, "The Art of Counseling", Cokesbury, Nashville, 1939, p. 160.

to accept the implications of his own insights. The counseling experience left him shaken, and more dissatisfied than ever with his situation. In time the memory of it would either be forgotten because of its unpleasant associations, or it would result in a commitment to the way he had rejected.

The title "Good Master" with which he addresses Jesus is also illustrative of a common attitude of client to counselor. The majority of counselees feel dependent on the therapist and there is frequently a tendency to display affection toward him. For the most part, the modern counselor will ignore these references and will direct attention to the more immediate situation. Jesus does not ignore the title "Good", but suggests that it is only merited by God. Then without waiting for further comment, he directs the conversation into other channels.

The New Testament agrees with psychology, not only in the matter of counseling techniques, but also in its classification of the major problems of personality. While it does not use the term "neurotic" or "maladjusted", it reflects Jesus' understanding of the fears and weaknesses that kept men and women from an experience of the fuller life.

This is well illustrated by its frequent references to the problem of egocentricity. Jesus said "He that loveth his life shall lose it, and he that loseth his life for my sake, the

same shall find it" (1); "Whosoever will be chief among you, let him be your servant" (2); "Except a man be born again he cannot see the Kingdom of God" (3). He rebuked the disciples that desired to sit "one on his right hand and the other on his left" (4); and just before his death he took a towel and washed the disciples' feet" (5) as a lesson to them in self-renunciation. In a sense, the whole of the New Testament is a demand for loyalty and self-committment to ideals and values beyond oneself, and this is the very antithesis of egocentricity. The self is to be realized by a vision of and a dedication to the Kingdom of God.

Here the New Testament surpasses the methods of psychology. It not only posits the conditions by which man attains salvation, but it provides the dynamic by which he seeks it. As Hazen G. Werner (6) has said "Helping the maladjusted to overcome is a matter of meeting competition. Some plan of life must out-appeal the wrong....Whichever receives the most attention has its first battle won." The New Testament provides the "plan of life" that commands attention, and summons men to decision.

Even the language of the New Testament is an approximation to the language of psychology in dealing with the problem of egocentricity.

(1) Mt. 16:25 (2) Mt. 20:27 (3) Jo. 3:3
Mk. 8:35 Mt. 23:11

(4) Mt. 20:21 (5) Jo. 13:12 f. (6) Werner, Hazen G.,
"The Maladjusted and Salvation", Religion in Life, Vol. XV:2.

For example, Jesus speaking of "saving" life, and he that "saveth his life shall lose it". He implies here that egocentricity is self-defeating. Like modern psychologists he realizes that the self-centred life is a self-destructive life. Dr. Alfred Adler (1) has pointed out the fact that we are interdependent beings both socially and psychologically and that this interdependence is much greater than the average person realizes. "Only he who has learned to be a fellowman", he says, "can go through life without anxiety." Rollo May (2) has summed up Dr. Fritz Kunkel's position by saying, "A vicious circle is set up which makes the individual increasingly egocentric, and hence more and more imprisoned in his subjective isolation, until finally he ends in personality break-down." Henry C. Link (3) points out that all of the great pagan personalities of history were "...dominated by some goal or ideal which lifted them far out of themselves and which approached in its compelling drive the supernatural beliefs of religion." The individual who isolates himself from his fellows by refusing to contribute to the social good, not only impoverishes his own personality, but becomes lonely and unhappy.

Jesus also realized that he that "loseth his life shall

(1) Dr. Alfred Adler, cited by Rollo May, "The Springs of Creative Living", Abingdon Cokesbury Press, Nashville, p.256.

(2) Ibid, p. 257.

(3) Link, Henry C., "Return to Religion", MacMillan & Co. New York, 1939, p. 90.

find it". This is precisely what Kunkel and Dickerson (1) meant when they said that the "Former ego-centred personality now becomes more and more We centred...To find oneself means at the same time finding the We - and to find the We is to find oneself". In other words, as the individual finds a goal beyond himself, as he loses himself, his life becomes full and satisfying and he "finds himself". This fact has been verified through history. Men like David Livingstone were well able to say, "I never made a sacrifice in my life", for their forgetfulness of self brought them a real and lasting satisfaction. "By expressing himself in socially constructive ways he is able to achieve and realize himself, whereas the misanthropic individual seeking to 'save his life' in egocentric striving actually loses it. The healthy individual becomes socially integrated, which literally means 'wholeness'."(2) When the individual has discovered something beyond himself, he has found a means of resolving the tensions and conflicts in his own personality and a goal that gives life meaning. This is what Jesus meant when he said "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit". (3)

The words "ye must be born again", are suggestive of the

(1) Kunkel & Dickerson, "How Personality Develops", Chas. Scribner's Sons, New York, 1940, p. 8.

(2) May, Rollo, "The Art of Counseling", Cokesbury, Nashville, 1938, p. 66

(3) Jo. 12:24.

crisis that takes place when the individual forsakes the old neurotic pattern and accepts the "new life" that is offered. This crisis is recognized by psychologists. Kunkel and Dickerson (1) have said, "They are forced to bear the burden of their own egocentricity. They may cunningly delay the crisis, but they cannot entirely escape it. Life is stronger than their egocentric evasions." The individual feels that all the things on which he had depended to maintain his neurotic pattern are being swept away by the counselor or therapist who helps him achieve new insights. He is no longer able to assert his own self-sufficiency or independence, and the result is equivalent to death. Frequently the counselee grasps desperately at the past, and struggles to escape the implications of the new experience; he is profoundly shaken by the knowledge that the past cannot serve him, and that he must now face reality. For him, it is an experience of re-birth. Henry C. Link (2) suggests that, "From a psychological point of view we are all born introverts and selfish individuals. We achieve extraversion or unselfishness only by a continuous process of rebirth, the painful birth of new personality traits." Whether the transition is sudden or gradual, it involves the same necessity for new adjustment.

The story of Zaccheus is a classic example of the sudden

(1) Kunkel & Dickerson, "How Personality Develops" p.110.

(2) Henry C. Link, "Return to Religion", MacMillan & Co., New York 1939, p. 46.

crisis which marks the transition from egocentricity to social adjustment. As the account opens in Luke 19:1f, we see a man who is covetous, dishonest, whose fellow country-men describe him as a "sinner", and who is in most respects a social outcast. During his conversation with Jesus, Zaccheus discovers a new purpose in life and the final picture we have of him is that of a man who is willing to give half of his goods to feed the poor and to restore fourfold that which he had taken from others. He had lost himself and at the same time found himself in his new discipleship.

In some instances the renunciation of egocentricity has come through a gradual process. Psychologists are more disposed to analyze and consider this type of experience, and also to believe that it is the most dependable. "Hartshorne and May (1).. make it clear that integration of behavior can be accomplished gradually in proportion as systems of response are attached to laws and ideals as well as to concrete demands of immediately perceived situations." This is the essence of what happens during the average counseling experience, the counsellee is brought to a gradual acceptance of new patterns of behaviour, and as a result the crisis is less severe. It is also possible that by this method the counsellee is less likely to totally reject "rebirth".

The case of Nicodemus is typical of a gradual conversion.

(1) Thorpe, Louis P., "Psychological Foundations of Personality", McGraw Hill Book Co., 1938, p. 17.

When he came to Jesus by night, Jesus suggested that he must be "born again". We are given no indication at all that Nicodemus accepted that fact. His only response was "How can these things be?" It is not till much later that we find him openly showing his regard for Jesus. It was Nicodemus who urged that Jesus be allowed to testify before he was condemned to death, and it was Nicodemus who took spices to anoint the body of Jesus before the burial. At a time when Jesus was still a popular prophet he had been afraid of identifying himself with him, but in later years when the hostility was at its height we find Nicodemus coming forward to express his devotion. It is quite probable that he had through time come to realize the full significance of discipleship, and that at the close of Jesus' life he himself had been "born again".

The New Testament also recognizes the fact of conflict in human life. In Matt. 12:25 Jesus says "Every Kingdom divided against itself is brought to desolation and every city or house divided against itself shall not stand." In Luke 16:13 we read, "No man can serve two masters, for either he will love the one and hate the other, or else he will hold to the one and despise the other."

This is in keeping with the statements of modern psychology. Link (1) has quoted a typical statement of inner conflict, "I am in a continual state of mental unrest, con-

(1) Link, Henry C., "The Rediscovery of Man", MacMillan Co. Toronto, 1938, p. 114

stantly driven by a desperate, relentless urge, seeking for a means of escape, and at times overwhelmed by a sense of futility and defeat." Here is the New Testament picture of a "house divided against itself". The maladjusted person is one whose life is torn by conflicting drives and motives, and whose energies seem to be blocked in expression. And the result of that conflict, both the New Testament and psychology agree, is ruin. The New Testament points out that the "house shall not stand". Klein (1), a representative of modern psychology, has said that "Practically all students of the neuroses are agreed that conflict of some sort accounts for the morbid doubts and compulsions of the psychasthenic, the chronic fatigue of the neurasthenic, and the various assortment of somatic anomalies of the hysteric."

It must not be concluded, however, that all conflicts are unhealthy. There is a measure of conflict in every life, and the average person learns to recognize conflicting drives and control and direct them towards constructive ends. Tensions are necessary to creative living. It is only when conflicts cannot be recognized and dealt with that they become detrimental. The term as we find it in the New Testament and psychology pertains to unresolved conflicts, rather than those that are a part of the ordinary experiences of living.

(1) Klein, D. B., Henry Holt and Co., New York, 1944, p. 212.

While both psychology and the New Testament recognize the fact of conflicts, it is to psychology that we turn for a description of their nature. Freud maintains that there are three units in personality, the Id, the Ego, and the Superego. According to his classification the Id is the Self's distinctive tendencies, the Ego is developed by experience, and the Superego is the censor, the product of social conventions. These three may be in conflict with each other at any one time. Adler, on the other hand, finds the origin of neurotic symptoms in the present conflict that the individual is having with the world in the attainment of his goals. He insists on the unity of personality and refuses to recognize "unconscious urges". Jung, like Adler, "...sees the neurotic personality as one that is not complete or whole being dominated by individual strivings of various kinds." (1) His answer to the problem of conflict is the attainment of a genuinely religious attitude.

The New Testament does not describe and analyze personality conflicts in the same terms as psychology, but throughout the Pauline Epistles there is the suggestion that man is torn between "flesh" and spirit. Paul says "To be carnally minded is death, but to be spiritually minded is life and peace." (2) And also "The good that I would I do not,

(1) Shaffer, L. F. "Psychology of Adjustment", Houghton Mifflin & Co., 1936, p. 415.

(2) Ro. 8:6.

but the evil that I would not, that I do." (1) In I Cor. 3:3 he suggests that the early Christians had still envying and strife and divisions among them because they were still dominated by the "carnal mind".

According to Norman L. Munn (2), the chief sources of conflict are, 1. environmental obstructions to the satisfaction of motives; 2. personal deficiencies which directly or indirectly (through the responses of others) interfere with the satisfaction of motives: and 3. conflicting motives. All three of these sources of conflict are paralleled in the New Testament. Of the last of these we have already seen examples in the life of Paul. The second of the two sources of conflict is evident in Matthew's account of Peter's denial. Peter, then, lacked the moral stamina to remain loyal to his Master, he was torn between desire to preserve himself and love for Jesus. As a result of this conflict he went out and wept bitterly.

Psychology has classified the results of unresolved conflicts. Some of the methods used of dealing with them are trial and error, compensation, rationalization, regression, repression, inhibition, projection, and neuroticism. Of these terms the New Testament knows nothing. No doubt, looking back through the writings we might site examples of each of these types, but the insight would be ours and not that of the first century.

(1) Ro. 7:19.

(2) Munn, Norman L., "Psychology", Houghton Mifflin & Co. 1946. p. 243.

Another of the problems that we find both in the New Testament and in modern psychology is the problem of fear. Earnest Ligon (1) has said that "Psychology has shown that fear and anger are among the greatest enemies of personality." If this is true, it is no wonder that Jesus was so concerned to give the disciples a view of life that would dispel fear, and why Paul pleaded with the early church to believe that nothing could separate them from the love of God. Throughout the New Testament we find continual references to the fears, anxieties, and worries that beset men and women, and suggestions as to how those fears may be met and conquered.

It is interesting to realize that these passages in the New Testament which deal with fears are in complete accord with the insights of the new science. This fact will become increasingly clear as we deal with the passages themselves.

In Matthew 8:23f. we find the story of Jesus quieting the tempest. The disciples had become alarmed at the rocking of the boat and awakened Jesus, saying to him "Lord, save us: we perish". Jesus rebuked them for their anxiety saying, "Why are ye so fearful, O ye of little faith?" The conclusion of the story as we have it in the gospels is problematical. Scholars until recent years assumed that Jesus "rebuked the winds and the sea", but in late years it has been suggested that he did

(1) Ligon, Ernest, "The Psychology of Christian Personality", MacMillan Co., New York, 1936, p. 23.

not calm the storm but rather dispelled the fears of the disciples. If this later interpretation is dependable, it confirms the statement of N. L. Mann (1) that one of the four best ways of dispelling fear is by "having the person witness others who show no fear in the feared situation."

Another of Jesus' insights regarding fear is expressed in Matthew 7:7 which reads, "Ask, and you already have it, seek, and you have already found it, knock, and it is already opened unto you." The disciples had been concerned about the future and Jesus in this verse assures them that they have no cause for alarm. As he says to them later in Ch. 12:32, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom."

In Luke 12:22ff. Jesus deals with specific fears. The first he mentions is the fear of poverty and insecurity, and this is to be met by making their chief goal in life the Kingdom of God. Like most people the disciples were concerned about "laying up for themselves treasures on earth". Jesus points out to them that "these things do the nations of the world seek after", and their goal was the establishment of a spiritual Kingdom. It may be that here Jesus is giving them "skills which enable the individual to meet the situation effectively whenever it arises", (2), and is using one of the techniques that psychology has acknowledged.

(1) Mann, N. L., "Psychology" p. 297 f.

(2) Ibid, p. 23.

The second suggestion that Jesus makes concerning the conquest of fear is found in Luke 12:35f. The passage urges the disciples to be watchful, to keep their loins girded about and their lamps burning. Here is one of the greatest means of assurance, the preparation for the future that makes success almost imperative. Kirkpatrick (1) has stated this same principle, he says, "Usually worry about actual situations to come may be decreased or dissipated by 1. preparing for them in a way that will almost insure success in meeting them, and by 2. assuring one's self that the worst possible results, if they come, can be endured." Jesus is suggesting the first of these two methods to them.

Another of the specific fears with which Jesus deals is the fear of death. It is only natural that his disciples should have asked him for some new insight into this universal experience, and in answer to their query, he says to them in Luke 12:4 "Be not afraid of them that kill the body, and after that have no more that they can do....Fear him which after he hath killed hath power to cast into hell."

It is to be noticed that Jesus does not ignore their fear of death, nor does he pretend that it does not exist. Victory over fear is not to be achieved by suppression, nor by a false bravado. He accepts the fact that they fear death, and suggests that they should be even more afraid of the forces that destroy

(1) Kirkpatrick, C., "Mental Hygiene For Effective Living", D. Appleton-Century Co., p. 359.

the life of the spirit. He realized that if his disciples could become conscious of the supremacy of the spirit over the flesh, their primary concern would not be self-protection but rather self-development. They would then desire to build the Kingdom at whatever cost to themselves.

The writings of Paul take up the same theme as the gospels, of trust and confidence in the future. It is not a shallow optimism, but an experience of the "perfect love that casteth out fear", and a faith that "all things can be made to work for good to them that love God".

This same method of dealing with fear has been suggested by W. H. Burnham (1), "Among the preventatives and remedies for fear, are co-ordinated activity, knowledge, direct action, love, and a sense of dependence upon some adequate protection." The New Testament teaches a reliance upon the power and goodness of God, love and service. It creates in men and women the kind of attitudes that dispel unhealthy fears.

The New Testament also reflects an insight into the nature of anger. On the one hand it recognizes anger as a natural response of the righteous man to injustice and evil. Jesus himself was angry with the money-changers who desecrated the temple and with the Pharisees who tithed mint and rue and all manner of herbs, and passed over judgment and the love of God. Paul urged the early church to "Be ye angry and sin not".

(1) Burnham, W. H., "The Whole Personality", D. Appleton & Co., 1932, p. 328.

But on the other hand, it recognizes the destructive nature of anger that is unjustified and uncontrolled. Jesus said, "Whosoever is angry with his brother without a cause shall be in danger of the judgment...and whosoever shall say unto him, Thou fool, shall be in danger of hell fire." John also suggested that, "Whosoever hateth his brother is a murderer, and ...no murderer hath eternal life in him."

The statements of psychology are in complete accord with these insights of the New Testament. Rollo May (1) in speaking of the values of anger, says, "If we could imagine a human being without this instinctual force, we could be certain at the same time that his living would be so lacking in vitality as to be valueless to himself and others. For anger, like other instinctual forces, can give useful "drive" to life. It may furnish energy for creativity." Yet psychologists also realize that anger can be detrimental to life. Freud maintains that it is the hostilities toward our friends, our parents, our society, underlying our cordial relationships with them that produces conflicts and maladjustments. Shaffer (2) believes that, "Intense emotional states inhibit constructive trial and error and are therefore especially destructive to adequate adjustment." Experimental psychologists have studied the effects of anger on the human organism and have analyzed the visceral changes that it produces. Some of the most obvious of these changes

(1) May, Rollo, "The Springs of Creative Living", p.116.

(2) Shaffer, L. F., "The Psychology of Adjustment", Houghton Mifflin & Co., 1936, p. 363.

are increased respiration, heightened blood-pressure, accelerated heart-beat, and the secretion of acids in the stomach and intestines. The statement of Jesus that, "Whosoever shall be angry with his brother without a cause shall be in danger of judgment", is startling true. Needless anger pronounces its own judgment on the human organism and on human personality.

In the matter of directing anger toward constructive goals the New Testament has even more to contribute than modern psychology. Freud believes that anger can be conquered by exposing our suppressed hostilities and coming to terms with them; with this the New Testament is in agreement. The difference lies in the fact that psychology can offer few methods for "coming to terms with them", whereas the New Testament offers many. Jesus taught his disciples to "Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you (Matthew 5:24). In other words, when they find attitudes and activities to which they might respond with anger they are to do two things: 1. they are to pray for their enemy, and 2. they are to render him a service. In this Jesus' answer is psychologically sound. Anger is a symptom of egocentricity and prayer is the humbling of the self before God. When a man prays, self-deceptions are swept away and the roots of anger are destroyed. He could not "bless his enemy" and hate him at the same time. In the same way, doing good to his enemy would help him to feel benevolent

toward him, and would dispel his antagonism. When Jesus suggested that if any man took his coat he should let him have his cloak also, and that if compelled to go one mile he should go with him twain, he was suggesting methods of conquering the spirit of anger.

The New Testament is also concerned with the place of sex in the Kingdom. Like the other elemental forces of human nature it can be used for good or evil and the writings of the first century reflect an understanding of its use and abuse.

In Matthew 19:4-5 Jesus states that God "made them at the beginning male and female", and "For this cause shall a man leave his father and his mother and shall cleave unto his wife." Implicit in the statement is the recognition of marriage as a life-long union between one man and woman, and the belief that this relationship has been ordained by God. When the Pharisees asked, "Is it lawful for a man to put away his wife for every cause?", Jesus replied that divorce was only justifiable on the ground of adultery. Jesus' insight here is psychologically sound. His statement on the one basis for divorce is made to stress the permanence of the marriage ties. Psychologists of late years have abandoned the theories of sex-expression that dominated the 1920's and have laid increasing emphasis on the value of a monogamous union. They have come to realize that the tensions in

the marriage relationship can and should be used for the development of personality, and that divorce, or separation, is only an admission of failure to make those adjustments. Frequently when remarriage after divorce occurs, the individual carries the same inability to make adjustments into the new relationship, and when there is no remarriage the psychological results of separation increase the maladjustment.

In Matthew 5:29 Jesus discusses the abuse of sex. In his wisdom he looks behind the overt act to the underlying cause. He sees lust as the expression of man's desire to satisfy his own appetite at the expense of another, and he says, "Whosoever looketh at a woman to lust after her hath committed adultery with her already in his heart." In other words, the man who harbours lustful thoughts is just as guilty as the person who is sexually promiscuous; both are entirely egocentric in their desire for satisfaction. Lust, in Jesus' definition, not only pertains to relationships outside marriage, but to those inside it as well. If we accept the implications of his statement, it means that the marriage relationship sinks to the level of adultery when one or other of the partners uses sex for their personal gratification, irrespective of the happiness and the welfare of the other. Here is one of psychology's central positions, that the morality or the immorality of the relationship is not a matter of law, but of attitude.

The one possible exception to this view of sex as we find it in the New Testament is that expressed by Paul in the seventh chapter of his letter to the Corinthians. According to this passage, Paul regards sex as an impediment to service for the Kingdom. Marriage is honorable, but it is a compromise with the ideal of celibacy. "I would", says Paul, "that all men were even as myself". It is doubtful whether any psychologist would agree with this viewpoint. For the most part they regard marriage as a relationship that can contribute to the enrichment of personality. Shaffer (1) says, "The well-adjusted husband and wife provide a continuous psychotherapy for each other through the sympathetic consideration of their mutual and individual problems. Their confidential relationship aids each partner to gain insight into his or her own conduct, to solve problems more objectively, and to feel the strength of a united effort against difficulties."

Psychology has also recognized two symptoms of personality failure, and both of these are found in the New Testament. The individual who has confronted a situation to which he can neither make an adjustment nor a constructive compromise, either resorts to an attack on the situation, or an escape by flight. The reaction of attack may express itself in defiance of authority, aggressiveness, antagonistic attitudes, and in

(1) Shaffer, L. F., "The Psychology of Adjustment", p. 530.

children in disobedience or temper tantrums. The reaction of flight consists of exclusiveness, various protective devices, refusal to accept responsibility, and in extreme cases in drug addiction, illness, or suicide.

K. R. Stolz (1) has pointed out the way in which Jesus' parable of Dives and Lazarus illustrates the aggressive reaction to frustration.

Deprived of his worldly possessions and the status and influence which they conferred, Dives is a foiled, baffled, and thwarted man. In the afterlife does he repent of the disdainful and inhuman treatment he accorded Lazarus, the sick beggar, when both were on earth? Not he; he thinks only of himself and his brothers. Aggression assumes the form of attack, not contrition and amendment.

Dives requests Abraham to order Lazarus to dip the tip of his finger in water and cool his tongue. The arrogant and dictatorial Dives evidently disdains to beseech Lazarus directly and personally, for such a course would have been beneath the dignity of one who on earth had no dealings with beggars and untouchables. Dives does not hesitate to issue commands to Abraham, the father of Israel. Abraham refuses to grant the favor and indicates that a gulf nothing can bridge separates Dives and Lazarus.

The aggressiveness of Dives continues, but it takes a different tack. He now petulantly urges Abraham to send Lazarus to this world to warn the five brothers lest the same fate overtake them after death. Dives is reminded that his brothers have Moses and the prophets, when he himself spurned; let them heed Israel's authoritative teachers. Still blatantly superior and overbearing, Dives argues that if one rose from the dead he would persuade the brother to discontinue the uncharitable conduct of which they were apparently guilty. Abraham cannot be cajoled or wheedled or prevailed upon to weaken or yield. If the five brothers reject Moses and the prophets, they will not obey a messenger from the realm of the dead.

(1) Stolz, K. R., "The Church and Psychotherapy", Abingdon-Cokesbury, 1943, p. 163.

The attacking petitions of the frustrated Dives are denied. The incidence of death; the cessation of his life of luxury, variety, and pleasurable excitement; and the torture of the flames of Hades do not alter the disposition of Dives to express frustration in terms of belligerent presumption and persistent dispute. The curtain falls upon a tragedy which is replete with the insights of Jesus into one kind of habitual response to hindrance, obstruction, and deprivation.

Similarly Jesus' injunction to "Judge not that ye be not judged" (1) implies a recognition of antagonism and criticism as a means of increasing their own prestige and camouflaging their own weaknesses from themselves and others. J. R. Oliver (2) has said that, "The action that we so bitterly condemn in another is usually our own greatest temptation." Jesus rebukes them for this subterfuge.

When the disciples attempted to pass through the village of the Samaritans, and were refused admission, they requested that Jesus "Command fire to come down from heaven and consume them even as Elias did." (3) Jesus' understanding of their reaction is well illustrated in his words, "Ye know not what manner of spirit ye are of."

One of the most serious reactions of attack is that of Peter, when he saw his Master being taken by the soldiers, drew his sword and cut off the ear of the servant of the high priest. (4) We cannot assume that Peter was attempting to

(1) Matthew 7:1

(2) Oliver, J. R., "Psychiatry and Mental Health",
Chas. Scribner's Sons, New York, 1938, p. 287.

(3) Luke 9:52.

(4) Matthew 26:51.

defend his Master. Had this been the case it is probable that he would have taken the servant's life. His action is a response to a frustrating situation by aggression. Jesus, knowing this, said to him, "All they that take the sword shall perish with the sword". These words might be interpreted as meaning, "This aggression is self-defeating".

The most serious response of all is that of Judas. (1) When he realized the seriousness of his betrayal of Jesus, he "repented". There was no obvious means by which he might make amends, and rather than accept the fact that he was an outcaste from the circle of disciples and find some other means of service, Judas hanged himself. Suicide in some cases is an escape; but here it was an aggression against the self, a form of self-punishment. Had the chief priests accepted the thirty pieces of silver which he attempted to return to them, it is doubtful whether the suicide would have occurred. His aggression is confirmed by the statement that he "cast down the pieces of silver in the temple".

Other examples are found where the reaction to frustration is that of flight. One of these is Jesus' parable of the man who entrusted his servants with his possessions.(2) To one he gave five talents, to another two, and to another one. The man who had one talent "went and digged in the earth and hid his Lord's money". He was afraid to invest it,

(1) Matthew 27:3f.

(2) Matthew 25:14 f.

afraid to even keep it in his house, and so he hid it in the earth. Jesus must have seen many in the group to which he spoke who were refusing like that servant to use their talents. They were afraid to be recognized as failures and so they refused to move ahead.

Another common type of escape is escape into the future. In the story of the ten virgins (1), there were five of them who refused to realize that the Bridegroom might come at any moment and they neglected to fill their lamps. An unpleasant chore was postponed from day to day with the result that they were found unprepared. It is significant that even when they had faced the situation and had purchased oil they were refused admittance. They could not make up for the time that had been wasted. This is true of all personality. Our escapes from reality can seldom be entirely compensated for by later activity, and the longer we delay the crisis, the more difficult it becomes.

In Luke 9:59 f. we find Jesus confronting men with the challenge "Follow me". One suggests that he must go and bury his father, and another that he must go and bid them fare-well that are at home at his house. Jesus realizes that they are not being honest with themselves and he says, "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God."

(1) Matthew 25:1.

The elder brother in the parable of the Prodigal Son (1) made his escape from reality by retreating into solitude. When he realized that his father had received his younger brother back and had given him a place at the family table, he was "angry" and would not go in. His frustration expressed itself in withdrawal.

Psychologists also recognize an escape into phantasy and day-dreams. When the Pharisees and Sadducees came to Jesus they asked a sign from heaven.(2) Their request is interesting inasmuch as it is the query of a group who refused to face up to the implications of the gospel. They could not find complete refuge in their forms and ceremonies, and so turned to speculation concerning times and seasons. They are the precursors of the sects who have escaped from poverty and humiliation in picturing the glories of the hereafter and their place as the "elect". Jesus' reply is singularly appropriate, "There shall be no sign given, but the sign of Jonas the prophet." Jonah was the prophet of repentance, a man who tried to escape reality by running away, but at last found that he had to face it. This, says Jesus, is the only sign that shall be given.

The New Testament also portrays the rich experience that comes through facing reality. Paul had heard of the new gospel and had responded to what he felt was his inability to

(1) Luke 15:28.

(2) Matthew 16:1.

accept it by burning Christian meeting places and hailing Christians to prison. Then, on the road to Damascus, he realized that Christ was inescapable. The conflict in his own life was resolved, and he entered into the "fullness of life". The difference between Saul the Hebrew, and Paul the Christian, is adequate testimony to the fact that escape only intensifies the inner turmoil, and that the facing of reality is the way to personality health and adjustment.

Continually throughout the New Testament we find Jesus urging men to action and activity. The writer of James exhorts the church to "Be ye doers of the word, and not hearers only." (1) Paul says, "For not the hearers of the law are just before God, but the doers of the law shall be justified." (2) The writer of the letter of John says, "He that doeth righteousness is righteous." (3)

In all this the New Testament is in accord with the insights of psychology. It is now generally recognized that activity has a two-fold purpose: first, it provides a means by which new insights can become an integral part of the personality pattern; and second, it is a means of diverting unhealthy tendencies toward constructive goals. This first value is evident in the statement of D. C. Klein (4), "Without action there is no shift from the wish to the deed. There is motive

(1) James 1:22.

(2) Romans 2:13.

(3) 1 Jo. 3:7.

(4) Klein, D.C., "Mental Hygiene", Henry Holt & Co., 1944, p. 319.

but no purpose. There is yearning but no striving; hence the potential self-improvement dies still-born." It is only as thought is expressed in action that it becomes vitally related to the life of the individual. Henry C. Link (1) in discussing occupation therapy says, "The better institutions for mental cases are increasingly substituting handicrafts and work for analysis and talk as sound therapeutics for nervous ailments." Recreation and manual tasks provide a release from nervous tension and direct energy toward worth-while enterprises. In recognition of these facts the New Testament calls men and women to the task of building the Kingdom of God and to a life of work as well as worship.

Luke 11:21-26 presents two pictures of the disintegration of personality. One cannot help but marvel at the understanding of Jesus as we compare these writings with those of our own time. They correspond in every detail with the facts as we know them.

In the first two verses, Jesus pictures a strong man, armed, who "keeps his palace", and whose goods are in peace. Here we see the unified personality free from the conflicts which make for inner tension and anxiety. The individual is one whose "goods are in peace". This is substantially the same concept as the one expressed in Matthew 6:22, "If thine eye be single, thine whole body shall be full of light."

(1) Link, Henry, C., "The Rediscovery of Man", MacMillan Co., Toronto, 1938, p. 100.

This state is maintained until a stronger motive dominates the controlling life pattern. Then, when a "stronger than he shall come upon him and overcome him, he taketh away his armour wherein he trusteth and divided his spoils." No detail is spared to make the reader see the disintegration that results from the acknowledgement of two variant purposes in life.

The second picture is directly related to the first. Jesus now describes an unclean spirit going out of a man and walking through dry places seeking rest and finding none. Finally the spirit says, "I will return to my house whence I came." This he does, and when he returns to the house he finds it swept and garnished but "empty". There was nothing to prevent his entrance and so he took seven other spirits more wicked than himself and all dwelt there. The story concluded with the words, "And the last state of that man shall be worse than the first."

It is obvious that the reason for the disintegration lay in the fact that the life was not dominated by any compelling purpose. It was "swept" and "garnished", but it was also "empty", and as a result temptation had easy access. Rollo May (1) once said, "One is surprised that the simple psychology of temptation is not better understood among religious people. It is clear...that most temptations are not to be conquered by direct frontal attack....Constructively

(1) May, Rollo, "The Art of Counselling", p. 180.

speaking, the best way to remove the power of temptation is to remove the image from the centre of attention. To do this the individual must become so interested in healthy pursuits that there is no attention left for the unhealthy desire." Psychologists are generally agreed that the majority of the emotional problems of adolescence could be solved by a more active participation in games and sports. A well-known psychiatrist startled one of his patients who had unburdened his troubles by suggesting that he run eight blocks every night before retiring. The average adult who has attained a degree of mastery of his own life will consciously substitute socially accepted activities for anti-social tendencies. Had the man who had cleansed his life of the "unclean spirit" put a "clean spirit" in its place, the disintegration would not likely have occurred.

It is interesting that Jesus made the comment "The last state of that man shall be worse than the first." Here again is a fact of modern psychology. Usually if the treatment has been thorough and the patient or counselee has accepted and acted on the new insights, there is little possibility of relapse. Yet in those cases where it does occur the task of rehabilitation becomes increasingly difficult. The patient becomes discouraged, the methods are less effective when repeated, and the old pattern has become more deeply imbedded

in consciousness. "The last state of that man is worse than the first."

One of the most recent discoveries of medicine and psychology is of the vital relationship that exists between mind and body. Karl Menninger (1) says, "The publication of research studies showing that gastric ulcer, colitis, asthma, some skin diseases, and numerous other conditions could be cured by means of psychological treatment only awakened the medical profession to the realization that the standard conceptions of pathology were in many instances all wrong, that psychological factors might be even more important in many physical conditions than bacteria." Since 1930 when this field of study received first attention, our knowledge has grown in leaps and bounds. To-day it is generally conceded that one-third to one-half of all disorders have a more-than-physical basis.

The discovery of this fact has thrown new light on the healing miracles of Jesus. For many years the miracles were regarded as evidences of the working of a "supernatural power", and as proof of the divinity of Jesus. It was felt that, to accept the substance of Christian truth, one must also accept the verbal infallibility of the Scriptures and the authenticity of the miracles. This view held sway until the rise of natural science and physics. It was then decreed

(1) Menninger, Karl, "The Human Mind", Knopf, New York, 1945, p. 36.

that miracles were out of place in a world of natural law, and that the New Testament was but a product of the mentality of the first century. Higher criticism sought to explain the miracles as later accretions to the gospel, and suggested that they had grown up as a result of the profound impression that Jesus made on the minds of his contemporaries. The miracles were thus put in the class of the "wonder stories" which are connected with the lives of other great men. However, with the rise of "psychosomatic medicine" the healing miracles of Jesus have attained a new place in Christian literature. They need no longer be discarded as primitive superstitions but may be examined to discover the degree to which Jesus understood and used the laws of psychotherapy as we know it.

The "cures" of the gospel fall into three distinct groups: first, those that were accomplished through Jesus' direct dealing with the patient; second, those that resulted from his "unconscious influence"; and third, those that were performed at the request of a friend or relative, without an interview between Jesus and the sufferer. The first of these types is by far the most numerous, and the details of the cure assume a common pattern. Usually there is mention of Jesus touching the afflicted parts, there is recorded his command to the patients, and there is a pronouncement of the cure. Of the second type we have only the story in Mark 5:25-34

of the woman healed of the "issue of blood"; and of the third type only two examples, the healing of the centurion's servant(1), the nobleman's son (2), and the Syro-Phoenician woman's daughter (3).

In the second chapter of his gospel Mark gives an account of a man cured of palsy. Four friends had carried the man to the house in which Jesus was preaching and when they could find no way of getting through the crowd at the door, they took him to the roof and let him down on a stretcher held by ropes. Jesus, when he saw him, commented on the faith of the four friends, and then he said to the man sick with palsy, "Son, thy sins are forgiven thee." The scribes who were listening objected to the statement, but Jesus asked them whether it was easier to say "Thy sins be forgiven thee" or to say "Rise up and walk". The incident concluded with the words of Jesus "Arise and take up thy bed and go thy way into thine house".

Higher critics have assigned the verses in this passage which relate to the forgiveness of sins to a later period in the life of the Church. Psychologists now feel that the passage presents no problem and that the mention of forgiveness provides a clue to our understanding of the cause of the man's illness.

One possible explanation of the healing is that his illness was the result of repressed sense of guilt. Palsy

(1) Matthew 8:5 f.

(2) John 4:46-55.

(3) Matthew 15: 28f.

is a nervous disorder. As such it might result from anxiety, fear, guilt, or some other emotional disturbance. Klein (1) has remarked that a "troubled conscience always means a troubled mind", and suggests that a troubled mind may affect the physical organism. A case is on record of an unattractive woman who had a few contacts with members of the opposite sex, but who reported receiving threatening letters from some man whom she claimed was annoying her. About the time she made the complaint, her left arm became paralyzed. In time it was discovered that she had written the letters herself with her left hand, and that the paralysis was the projection of her sense of guilt. Until the conflict that had produced the symptom could be resolved, the arm was useless. Jesus may have realized that this case of palsy was rooted in a sense of guilt and that, before any cure could result, the man needed to be assured that he was forgiven.

Another possible explanation is that the patient's illness was not a result of his sense of guilt, but that his sense of guilt kept him from laying hold on the power of God that would effect a cure. If this is true, Jesus' assurance removed the barrier to recovery and consequently restored him to health.

There are five instances in the gospels of Jesus curing blindness. We are given no hint of the causes of the affliction.

(1) Klein, D. B., "Mental Hygiene", p. 273.

tion but in four cases we are given detailed accounts of the cures. In two of the cases we are told that Jesus "touched their eyes", and in another he made clay and anointed the eyes of the blind man and told him to wash in the pool of Siloam, and in the fourth case he put saliva into the man's eyes and touched them twice. Judging from the accounts all cures were instantaneous with the exception of the fourth. Here we learn that at first he saw "men as trees" and that later he "saw clearly".

A number of suggestions have been made as to the reasons for Jesus using clay and spittle and touching the eyes of the patient. One of these, offered by Stolz (1), related to the unhygienic conditions of the east. He quotes an American oculist who visited the Holy Land a few years ago and who told him that "...in his opinion many cases of blindness were the direct outcome of lack of personal cleanliness." Stolz suggests that the spittle of Jesus might have removed some foreign or unsanitary matter from the eye. A second suggestion has been made by scholars that these might have been used to increase the patient's faith. Clay, the touch of the hand, and spittle were all believed to have magical properties in the east. Jesus may have shared the thought of the early world and believed in their curative powers;

(1) Stolz, K. R. "The Church and Psychotherapy", Abingdon-Cokesbury, 1943, p. 36.

or he may have consciously used them so that the patient might be more expectant of a cure. The third suggestion has grown out of our knowledge of hysterical blindness. Karl Menninger (1) quotes a case of a soldier admitted to the Royal Victoria Hospital, Edinburgh. He had been dug out of a trench, nervous and tremulous, and shortly afterwards there was a second shell, and amnesia set in and later blindness. It was explained to him in the hospital that the eye was not injured but had become weak from the explosion. It was treated every morning with gradually increasing quantities of saline solution, and after fifteen days he was able to see. There was some blurring later but this was followed by another treatment of the saline solution and there was no further relapse. In the case of blindness cited by Mark in chapter eight, it is clear that the defect had not been from birth, it is not suggested that the blindness had been the result of an accident, and it is highly probable that it was more functional than structural. Jesus was able to create the kind of confidence in an objective authority necessary to recovery. In the majority of cases he attributes the cure to the faith of the patient.

Another of the cures effected by Jesus is the cure of the deaf and dumb. The only account that gives us

(1) Menninger, "Man Against Himself", p. 380.

details as to the methods of this cure are found in Mark 7:31-37, and here Jesus puts his fingers into the ears and saliva on the tongue of the deaf mute. By this means he was able to restore both his speech and hearing. This type of cure can be paralleled in modern psychiatric records. Karl Menninger (1) tells of a private, twenty years of age, who lost his speech and hearing after the battle of Neuve Chapelle. Dr. O'Mally, into whose care he was committed, wrote on a piece of paper that he would restore both the patient's speech and hearing. He inserted an instrument down his throat until the point of retching was reached, and then wrote on a slip of paper "You can speak now; count up to ten loudly." The patient did. Then Dr. O'Mally used a cold-water douche on the right ear "until the point of giddiness", and then shouted down a speaking tube into the patient's ear, "You can hear now?" The patient realized that he could both hear and speak and was over-joyed at the results.

In Luke 6:6 we have a case of Jesus healing a withered hand. The Pharisees watched him carefully and Jesus instructed the man to "Rise up and stand forth in the midst." He then commanded the man to "Stretch forth thy hand." The hand, Luke tells us, was restored, "whole as the other". This incident bears a close relationship to that cited by Menninger. He tells (2) of a girl whose hands were so tightly clenched

(1) Menninger, Karl, "Man Against Himself", p. 382.

(2) Ibid p. 383.

that the finger nails were buried in the flesh of her palms. She had been in that condition for weeks and physicians had tried in vain to open her hands. Finally her parents took her to Father Matthew, their genial and kindly priest. Father Matthew took the girl's hand in his and said "Allow me, my dear", and gently unlocked and extended her fingers. It was a case of paralytic hysteria and the cure came as a result of a relaxing of the tension. Whatever may be the explanation of Jesus' cure, the possibility that it was through his capacity to inspire confidence is not to be set aside lightly.

Other cures reported by the gospel writers include healing from fever, leprosy, dropsy, hemorrhage, epilepsy, and insanity. As far as we know it is possible that all of these diseases may have been functional rather than structural. That there were types of leprosy which were curable is suggested by the priestly laws governing the isolation of the leper until such time as the disease was pronounced cured. Epilepsy is usually incurable, but there are a few cases of hysterical epilepsy which have responded to treatment. The healing of Simon-Peter's mother-in-law must remain a mystery; but it is worthy of note that in the account of the cure, mention is made of the fact that Jesus touched her. The woman with an issue of blood was healed before Jesus had even recognized her presence. It was her "faith that made her whole".

Among the most interesting of the cases which Jesus healed are those which are described as cases of "demon possession". In Mark 5: 1-20 the case is recounted of a man who lived in the tombs and who had often been bound with fetters and chains, but who had broken the chains and "no man could tame him". "Always, day and night, he was in the mountains, and in the tombs, crying and cutting himself with stones." However, this man was not so demented that he did not recognize Jesus. Mark suggests that he even "worshipped him". The details of the story as we find it both Matthew and Mark are irreconcilable with modern thought. The writer obviously believes that the sick man (or men, as in Matthew) is possessed with devils, and that the devils, when Jesus comes near, cry out "What have we to do with thee, Jesus, thou Son of God?" "Art thou come hither to torment us before the time?" According to the narrative, the cure is accomplished by sending the devils into a herd of swine so that the "animals" ran violently down a steep place into the sea and perished in the waters". But as we reconstruct the incident we find that the only word of Jesus is the command to "Go". The patient or patients may have suffered mental-breakdown through their inability to make a satisfactory adjustment to their environment and through their inability to cope with the conflicting drives in their own personalities. They were rational

enough to recognize Jesus and it seems that they were conscious of the fact that they were ill. This being true we can assume that here, as in other instances, one of the conditions of the cure was the faith of the patient and the desire for recovery. When he issues the command "Go", Jesus makes it possible for the men to marshal the resources of their faith to effect a cure. Stolz (1) has suggested that the man may have been a ... "paranoic, whom Jesus, whose reputation as a healer and exorcist may have been known by the victim, cured through suggestion."

The most difficult of all cases to explain are those which report a cure where there has been no contact between Jesus and the patient. In these circumstances we can only suggest possible reasons for the recovery. In the case of the healing of the Syro-Phoenician woman's daughter, Jesus comments on the depth of the woman's faith. It is not unlikely that the woman had told her daughter that she was going to seek the Messiah to have him cure her, and that her faith was communicated to her daughter. While the woman was talking to Jesus, "From that hour, her daughter was made whole". In the case of the centurion's servant Jesus offers to go to the man's house and cure the patient. When the centurion protests that he is not worthy that Jesus should enter under his roof, and begs him to "speak the word only", and his servant would be healed, Jesus marvels at his faith and says, "As thou hast believed, so shall it be

(1) Stolz; K. R. Op cit, p. 44.

done unto thee." Here it seems that it was the remarkable faith of the centurion that made the healing possible without Jesus seeing the man who was ill. In the fourth chapter of John's gospel we find the story of Jesus healing the nobleman's son. This account also emphasizes the faith that prompted the request for healing and the story is brought to a climax with the statement that "himself believed and his whole house".

Perhaps the most illuminating statement regarding the cures is that recorded in Mark 6:5. Mark tells us that in Nazareth, Jesus could do no mighty work, save that he laid his hands on a few sick folks and healed them". Matthew, describing the same event, says, "...he did not many mighty works there because of their unbelief." (1) That is to say, one of the conditions by which recovery is possible is that there be faith, and when this condition is not fulfilled there is no cure. In all of the healing miracles there has been some mention of faith as the creative power that makes for health. Karl Menninger (2) has said, "Illness is a flight from reality, and the patient has conflicting feelings about the desirability of being brought back to it; for all its discomforts his illness may seem less formidable. One thing which will bring him back is a

(1)Matthew 13:58.

(2)Menninger, K., p. 383.

sufficient relaxation of terror, such that his own intelligence can once more assume some authority for his life. Naturally this is the happier and better way. Another way in which it may be accomplished is through the confidence inspired by a Saviour, the belief in his predictions and his success, and an affection which encourages this." In both these methods described by Menninger, faith is an intrinsic element; in the first it is largely subjective, and in the second it is centered in an objective reference.

Until recent years, faith was regarded as a theological concept or a peculiarly religious phenomenon. It is now recognized as an important element in the development of wholesome personality, and psychologists are ready to admit that "faith" will make us whole. This new trend is the result of a discovery of the relationship between faith and health. Many psychologists are affirming the fact that religious people will respond better to anaesthetics when undergoing a major operation and will recover more rapidly than people with no religious faith. Stolz (1) speaks of faith as a "...religious habit which is registered in the very nerve cells of the body". He says also that "Once established, faith takes charge of the personality and facilitates life adjustments."(2)

(1) Stolz, K. R. "The Church and Psychotherapy" Abingdon-Cokesbury, 1943, p. 75.

(2) Ibid, p. 76.

Dr. Otto Rank (1) believes that, "The patient needs a world view and will always need it, because man always needs belief, and this so much more, the increasing self-consciousness brings him to doubt." "Psychotherapy", he says, "does not need to be ashamed of its philosophic character if only it is in a position to give the sufferer the philosophy he needs, namely, faith in himself." Dr. Karen Horney (2) maintains that the "...common denominator of our period is anxiety and this in turn is merely the expression of insecurity". The result of this anxiety, or lack of faith, is the neurotic personality. Rollo May (3) in discussing a particular case defined two needs of the patient. He said, "Clarification is the first need - which brings in psychological techniques. And the "faith, hope, love and insight" which in religion is the second."

There are a number of ways in which faith contributes to the psychological needs of men and women. One of the most important of these is the reduction of nervous tension and conflict. In John 14:1 Jesus says to the disciples, "Let not your hearts be troubled, ye believe in God, believe also in me." He is attempting to show them the inconsistency of their professed faith in God and their anxiety. Jesus be-

(1) Rank, Otto, "Will Therapy", Knopf, New York 1936, p. 135f.

(2) Quoted by Rollo May, "The Springs of Creative Living", p. 41.

(3) May Rollo, Op Cit, p. 29.

lieved that a vital faith would produce confidence and peace. He realized that a man who had found something to love beyond himself, would no longer be torn by ego-centric striving but would have found a purpose which would literally "integrate" his life. This same conviction regarding the power of faith to reduce tensions is found in the letters of Paul. In Ephesians 2:14 Paul says, "For he is our peace, who hath broken down the middle wall of partition." Again, in his letter to the Romans he says, "Therefore being justified by faith, we have peace...." (1)

Another contribution of faith to mental health is in its power to dispel anxiety and worry. It is not only able to resolve the conflicts within man, but is able to fortify him against the fear of adverse circumstances. Paul was well able to say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." (2) He had the kind of faith that made him resolute in the face of misfortune. When the neurotic comes to possess this attitude to life, he no longer worries about insecurity, sickness, or death, for he becomes confident that his "light affliction which is but for a moment, worketh a far more exceeding and eternal weight of glory." (3)

(1) Romans 5:1

(3) 2 Corinthians 4:17.

(2) 2 Corinthians 4: 8, 9.

Faith is the world's best antidote for fear.

A third value of faith is evident in the fact that faith produces action and activity. We have already discussed the place of occupational therapy and constructive activities in diverting anti-social tendencies into socially acceptable channels. Faith is the stimulus that arouses men from their apathy. The New Testament is very explicit in its statements regarding the motivating power of faith. Jesus said to his disciples, "If ye had faith as a grain of mustard-seed, ye might say unto this sycamore tree, Be thou plucked up by the roots and be thou plucked up by the roots and be thou planted into the sea and it should obey you." (1) Paul in his letter to the Hebrews speaks of the men who "Through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, waxed valiant in fight, turned to flight the armies of the aliens." (2) Faith was not an arm-chair philosophy so much as it was an urge to achievement and progress. The neurotic who develops a sound religious faith will be moved to translate that faith into social action and will develop the resources of his own personality to their utmost.

The fourth value of faith is its sustaining power. By faith we imply committment to an objective reality which

(1) Luke 17:6.

(2) Hebrews 11:33.

is God. This committment makes it possible for man to rise above his own limitations, and through co-operation with the power of the universe attain new achievements. Here, the New Testament ventures beyond the insights of psychology. To date there has been no scientific data that would verify the contention that man is able to appropriate and use the resources of God. Yet this fact is illustrated again and again in the history of human progress. Paul attributes his own amazing achievements to the power of God working through him and sustaining him in his labours. Psychology has acknowledged the fact that the counselee may draw on the strength of the counsellor, but it has yet to take the next step in demonstrating the ways and means by which the individual may draw strength from God. It may not be too presumptuous to predict that the next quarter century will see this fact included in psychological theory, and recognized as one of the chief means of maintaining personality-health.

In Mark 9:29 Jesus suggests another factor which combines with faith to effect a cure. He says to the disciples, "This kind can come forth by nothing, but by prayer and fasting." The statement was made in response to a question from the disciples. A father whose son suffered from epilepsy had brought his son to the disciples

hoping that they might cure him, but the disciples were powerless to act. When Jesus saw their embarrassment he charged the deaf and dumb spirit to come out of him, and then took the boy by the hand and lifted him up. When the crowd had dispersed, the disciples said to Jesus "Why could not we cast him out?" Jesus suggests that healing is impossible without prayer. The words "and fasting" are an interpolation of the later church.

Granting that Jesus realized the therapeutic value of prayer, the emphasis of the New Testament on the necessity of prayer has a new significance. It is possible that the Christians of the first century had grasped by intuition and faith, what later centuries were to verify by logic and experiment. Certainly we are able to discover in the gospels and epistles the conviction that through prayer man grows into the image of his Maker, and in power and strength of purpose.

Many of the affirmations of psychology concerning the effects of prayer are implicit in the New Testament records. One of these is the functioning of prayer as "catharsis". Karl Menninger (1) says that "Telling someone else about it is an ancient form of relief based upon the principle that verbalizing our feelings enables us to

(1) Menninger, K., "Man Against Himself" Op Cit p. 387 f.

objectify them." In prayer, the penitent confess their sin, the troubled their anxiety, the grief-stricken their sorrow, and the discouraged their despair. This outpouring of the problems and perplexities that weigh upon the human mind provides a sense of release from their oppressiveness and makes for inner peace. Jesus taught his disciples to pray, "forgive us our debts", (1) and urged them to come to God in confidence and trust.

Another of the psychological values of prayer implicit in the teaching of the New Testament is that it centers attention on the "values" of life. Paul advised early Christians to be "instant in prayer" and to "pray without ceasing". He knew that if men's minds were centered on the goodness and beauty of God it would be difficult, if not impossible, for them to succumb to temptation. He advises them that, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (2)

The third value of prayer lies in the fact that it is conducive to right relationships with our fellows. It is true that the Pharisees "for a pretense made long

(1) Luke 6:12

(2) Philippians 4:8.

prayers" and that their status in the eyes of their contemporaries was not improved as a result. But "prayer" as we see it in Jesus' teaching and in the Pauline epistles demands a spirit of humility, receptivity, and sincerity, all of which are necessary to friendly social relationships. Jesus understood man's need for fellowship, and at the same time realized the danger of hatred and antagonisms between people. He taught his disciples to pray for the graciousness to forgive those who trespassed against them, and in a moment of anger to "bless their enemies". Prayer is not a withdrawal from life so much as it is a preparation for life; the New Testament is psychologically sound when it points to prayer as a vital link between the individual and the group.

Finally, we are faced with the realization that modern science can verify the statement that "the prayer of faith shall save the sick,"(1) There are countless examples of healing as a result of prayer, either the prayer of the patient himself, or of friends or relatives, or the church. Leslie Weatherhead reports that in City Temple, London, he has led his congregation in prayer for the recovery of a patient and attending physicians have noted signs of improvement at the precise hour at which

(1) James 5:15.

prayer was offered. Dr. Alexis Carrel (1) says, "Our present conception of the influence of prayer upon pathological lesions is based upon the observation of patients who have been cured almost instantaneously of various affections, such as peritoneal tuberculosis, cold abscesses, osteitis, suppurating wounds, lupus, cancer, etc. The process of healing changes little from one individual to another.... The miracle is chiefly characterized by an extreme acceleration of the processes of organic repair....The only condition indispensable to the occurrence of the phenomenon is prayer." Dr. E. Stanley Jones (2) in his book "The Christ of the Indian Road", tells of his several nervous collapses which results from strain experienced in his work in India as a missionary. One day, while in Lucknow, a Voice enquired "Are you yourself ready for the work to which I have called you?" He replied "No, Lord." The Voice said, "If you will turn that over to me and not worry about it, I will take care of it." Dr. Jones made a deeper surrender of his life to God, and since that time he has been able to work tirelessly with perfect health.

Psychologists, as yet, are unable to explain these phenomena, but the statements of the New Testament cannot

(1) Carrel, Alexis, "Man the Unknown", Harper Bros., New York, 1935, p. 149.

(2) Jones, E. Stanley, "The Christ of the Indian Road" Abingdon Press, New York, p. 18 f.

be dismissed as "idle tales" when they stress the relationship between faith and health.

Fundamental to all New Testament teaching is the concept of love. When the Jewish scribe came to Jesus and asked "Which is the first commandment of all?", the Master replied, "The first of all the commandments is...thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. ...and the second is like unto it, namely this, Thou shalt love thy neighbour as thyself." Paul said to the Corinthians, "And now abideth faith, hope, love, these three; but the greatest of these is love." The writer of 1 John sums up the gospel by saying, "This is the message that ye heard from the beginning, that we should love one another." Jesus in one of his last conversations with his disciples said to them, "As the Father hath loved me, so have I loved you: continue ye in my love." Indeed, the idea of love is so common to the New Testament that we are in danger of ignoring its significance both in the field of systematics and that of psychology. Freud has rendered a tremendous service to the Christian movement by pointing out the basic struggle in personality between love and hate. The fact that his contribution is seldom recognized does not make it any less important. Religious people have not yet awakened to

the fact that the teachings of Jesus enshrine the laws of life. (1) "Too few of us realize that what the law of gravity is to the stars and the sun, the law of love is to men and women, what attraction and repulsion are in space, approval and rejection are in human society." Yet, in spite of our blindness, modern psychology is pointing out the necessity of love, and teaching us the meaning of "love", mature and immature.

One of the emphases of modern psychology that is typical of the writings of the New Testament is the assertion that personality health begins with self-respect and self-esteem. Both psychologists and religious leaders have come to realize that no man achieves "wholeness" or integration until he respects himself and his potentialities. The basis for personal development is a vision of the self as it might be and a confidence that within oneself are the resources to achieve that ideal.

The man who does not "love" himself is satisfied with less than the best. Paul, in 1 Corinthians 3:16, is pleading for a greater sense of self-respect, he says, "Know ye not that ye are the temple of God, and that the spirit of God dwellest in you?" He saw those who had not this high regard for themselves giving themselves over to "uncleanness through

(1) Leibman, Joshua Loth, "Peace of Mind", Simon Schuster, New York, 1946, p. 70.

the lusts of their own hearts, to dishonor their bodies." Underlying his statement is the conviction that lack of self-respect fosters habits which are detrimental to personality growth.

Psychology recognizes this fact and has gone farther than the New Testament in analyzing the causes and results. It has discussed the nature of the inferiority complex and has pointed out the forms it assumes. On the one hand the individual may attempt to compensate for his feelings of insecurity by seeking special recognition from others through aggressive behaviour. On the other hand, he may attempt to escape by withdrawing within himself from contacts that produce the sense of inferiority. Boisen has attributed some of the more severe forms of mental disorder to a feeling of inferiority. According to Klein (1), "The central conflict of the schizophrenic, as Boisen sees it, is focused around an 'intolerable loss of self-respect'." In his attitude toward himself the patient tends to feel isolated from others because he thinks of himself as a social failure, he deems himself unworthy in the eyes of his fellow-men." This, he believes is true of all the four forms of schizophrenia - the simple, catatonic, paranoid, and the hebephrenic forms. Similarly manic-depressive disorders, next to schizophrenia the most common form of hospitalized functional disease, are the

(1) Klein, D. B. "Mental Hygiene". p. 164.

result of a feeling of personal failure. They are bound up with "...such matters as personal ambition, competition, social striving...and other manifestations of the craving for ego-enhancement." (1) The individual who does not feel that he has achieved anything for which he merits respect may experience this form of mental break-down.

Psychology has been able to give us insight, beyond that of the New Testament, into the causes of self-loathing. The source of these feelings of inferiority, it believes, are the unhappy emotional experiences of childhood. The child who is unwanted in the home, or who has been made the butt of ridicule from other children, may feel that it has nothing to contribute to the life of the group and may disparage its own abilities. A similar feeling may arise from a consciousness of physical defects, or personal unattractiveness. The boy or girl whose brother or sister is continually singled out for special attention because of their special abilities may feel inferior in comparison. Shaffer (2) cites the case of a girl whose two brothers and sisters had a brilliant academic career. The girl had no mental defect in relation to the average person, but was inferior to the others with whom she was constantly compared. As a result she dropped out of high-school, having shown

(1) Klein, Op Cit, p. 203.

(2) Shaffer, L. F., "Psychology of Adjustment" p.153.

"little scholastic interest or aptitude". Had she been the child of a family of average I.Q.'s it is likely that she would have ranked reasonably high in her classes. Another common cause of feelings of inferiority is a sense of guilt. Young people who have been reared in homes with rigid standards of right and wrong may suffer unduly for the slightest deviation from the accepted code. Until they learn the art of self-forgiveness and self-respect that shame will continue.

On the other hand, psychology points out the fact that the person who respects himself has achieved emotional maturity. He is not dependent on acclaim from his associates to bolster his own ego. He is able to accept his limitations because he has come to love himself as he is; he is able to utter a "ringing heart-deep 'no' to his impossible desires and unattainable ambitions". (1) Through his 'love' of self he finds a basis for inward peace and a satisfactory social adjustment.

It is no wonder, then, that the New Testament emphasized the need for self-respect. Jesus said to his disciples, "Ye are of more value than many sparrows"; he told them to love their neighbours as they loved themselves, and implied by his statement that they should first have a high regard for themselves. He suggested to them that they were the "salt of the earth", and the "light of the world".

(1) Leibman, Joshua Loth, Op Cit, p. 52.

Paul with the same understanding describes the Christians as "heirs of God and joint-heirs with Christ". And in all this, the New Testament is in essential agreement with the insights of modern psychology.

The New Testament is also in agreement with psychology in stressing the need for love in social relationships. According to Leibman (1), "The science of psychology not only maintains that the drive to give love to the world is an inevitable facet of mature human nature, but it also insists that man has an innate need for a world of independent human personalities outside the dominion of his own ego." The neurotic personality is unable to transcend himself to either give or receive love. As a result he becomes more and more isolated from society and that isolation only intensifies his inward turmoil. His personality becomes warped and stunted through his failure to adjust himself to society and to his fellow-men. On the other hand, those who have been able to give and receive affection find their lives taking on a new richness and depth as they continue to enter into the world of human relationships. When the New Testament urged men to "love one another" and to "not love in word, neither in tongue, but in deed and in truth" it was pointing the way to the integration of personality in its fullest sense.

(1) Leibman, "Peace of Mind" p. 72.

Another, and perhaps the richest of all the insights of the New Testament, is its statement of the meaning of true happiness. Psychology has been primarily concerned with the development of personality in order that the individual might achieve the maximum of well-being and satisfaction. But, however clear its purpose, it has been at a loss to define the nature of the finished product. As Alexis Carrel (1) has said, "Without any doubt, certain physiological and mental factors determine happiness or misery, success or failure. But we do not know what they are." The New Testament, on the other hand, has pictured in the Beatitudes of Matthew's gospel the attitudes which make for true blessedness. Jesus has summed up in nine short statements (2) the secret of "victorious living". As we examine them, we cannot help but feel the integral relationship between psychology and the faith.

The first clue that He gives us of the meaning of happiness is in the words "Blessed are the poor in spirit; for their's is the Kingdom of Heaven." The significance of the term "poor in spirit" has always been a problem to scholars; they could not believe that it meant an abject type of humility, nor could they believe that it meant "poverty of spirit". A freer rendering in psychological

(1) Carrel, Alexis, "Man the Unknown", Harper Bros., New York, 1935, p. 5.

terms would be, "Blessed are they who are not egocentric." The word humility in its truest sense is not self-depreciation but rather self-acceptance. The humble man is aware of his abilities and also of his limitations. He does not attempt to convince the world that he knows it all, neither does he assume that he knows nothing. He is proud of his achievements, but he sees them in relation to the whole. He has ceased to assert his independence and has acknowledged his interdependence. Jesus must have realized that it was this spirit that brought men happiness.

The second Beatitude proclaims the belief that, "Blessed are they that mourn; for they shall be comforted." To some it might seem incredible that sorrow could bring happiness, but the statement is none the less true. Modern psychologists have criticized parents for shutting children off from the experience of sorrow in time of bereavement. They have pointed out that the parents, in an effort to spare the children, have deprived them of an opportunity for growth. Mature personality comes through the experience of struggle and hardship and grief. As Kunkel (1) has said, "If we learn to mourn in the right way, our mourning will turn into the experience of inner growth, and the discovery of a new world with new values and new goals."

Kunkel, Fritz, "Creation Continues", Chas. Scribner's Sons, 1947, p. 65.

Again, Jesus suggests that, "Blessed are the meek; for they shall inherit the earth." Earnest Ligon (1) defines the word "meek" by saying, "The nature of this trait is implied in the Hebrew derivation of the word meek. It carries the connotation of being of that disposition of heart, which has in it the susceptibility of being moulded by the Spirit of God." Kunkel (2) has defined it as "without inhibition and without repression" and especially "without blind spots, callousness or dullness". The man who is meek is a man who is sensitive to the wonder and the mystery of the universe, he approaches reality with that kind of childlike trust which made Jesus say, "except ye turn, and become as little children, ye cannot enter into the Kingdom of Heaven." (3) It is this sensitivity that psychologists agree is necessary for the realization of the fullest life, and in stressing "meekness" Jesus is in fundamental agreement with them.

The fourth requirement for happiness is that there be a "hunger and thirst for righteousness". This is the kind of "divine discontent" that "makes men restless" till they find rest in Him. In psychological terms it is the "dissatisfaction with the neurotic state" which moves men to seek a more satisfactory adjustment and "complete integration". The egocentric individual sees nothing beyond

(1) Ligon, "The Psychology of Christian Personality" p. 46.

(2) Kunkel, "Creation Continues", Op Cit, p. 64.

(3) Matthew 18:3.

himself, and his life is empty. The man who hungers and thirsts for greater experience finds his life filled. Here the New Testament transcends the insights of psychology. Both acknowledge man's need, but whereas psychology speaks only of "integration", the New Testament proclaims a gospel. It points to the One who alone can meet man's deepest need and help him find the fullest life. To the writers of the first century, it was a "hunger and thirst for righteousness" by which life became full; and that righteousness was summed up in Jesus of Nazareth.

Jesus also said, "Blessed are the merciful; for they shall obtain mercy." Throughout the New Testament we find him proclaiming the fact that man "finds his life" in service to his fellows. This is the essence of mercy. Kunkel (1) says that the "merciful" .."Might be described as a person who is completely individuated, so that he acts on his own responsibility and out of his own resourcefulness; but, at the same time, he is so open for the calamities of his fellowman that he feels them as if they were his own. Individuation...includes love and sympathy." It is certainly true that only as man shares his goods with others does he find others willing to share with him. Society to-day operates on a punitive rather than a remedial theory of justice. The selfish, the ruthless, and the merciless have

(1) Kunkel, Fritz, "Creation Continues", p. 64.

no mercy shown to them in return. It was the same in Jesus' day and will continue the same until men learn to "love their enemies", and that day is still far distant.

Another of the conditions of happiness is that men and women be "pure in heart". Jesus made it clear that the disciples should "...let no corrupt communication proceed out of their mouth", for according to his view, it was not that which was outside a man that defiled him, but rather that which proceeded from within. Evil was rooted in wrong attitudes, and the "good life" demanded purity of the heart and mind. It is difficult to sum up in a few words the whole of Jesus' meaning here, but as Ligon (1) says, "Purity of heart is first and foremost a faith in the potential goodness of one's fellow men." The man who is pure in heart will not be suspicious of the motives of others, he will be generous in his judgments. In addition, he will no longer be tempted to use others as a means of serving his own purposes, he will have conquered lust and anger. And Jesus says that such a person will "see God". Psychology, in its own terms and phrases, has voiced this same thought. It has declared that the neurotic can never appreciate greatness in personality, they judge others at the level of their own attitudes and experiences. The neurotic, therefore, while he maintains his neurotic pattern, could never "see God." On the other

(1) Ligon, "The Psychology of Christian Personality", p. 53.

hand, the integrated person sees goodness and possibility in others; he also sees it in the very fabric of the universe.

Then, finally, Jesus asserts that, "Blessed are the peacemakers for they shall be called the children of God." Jesus' followers were not only to be free from all bickering and quarreling among themselves, but they were to be agents of peace in the world. If we accept the implications of His statement, it means that only those who apply the Christian gospel of love to personal and social relationships have a right to be called the children of God. It is interesting to remember that psychology in the last number of years has discovered that its insights, too, had to be applied to education, social movements, and industrial life. The very nature of its mission called it to an ever-widening field of service. The task of religion and psychology is to bring a greater degree of "wholeness" into all the manifold forms of social relationships. The Christian finds happiness when he is able to relate the gospel to the conditions under which men live and work and to "mould them nearer to His heart's desire". Psychology affirms the fact that man finds his highest fulfilment in serving his fellows, although it is to the New Testament that we turn for the final goal of man's social activities, namely, the establishment of God's kingdom on earth.

It has surely been evident in our discussion that the new science and the Christian faith belong together. It is to psychology that we will look for an analysis of the traits of human nature, for an understanding of the conflicts that keep men and women from an experience of the fuller life, and for new techniques to lead men to personality health. On the other hand, it is to the Christian faith that we will turn for an interpretation of the meaning of life, for the new centre Christ in whom man finds fulfillment, and for the power that "makes for righteousness". "Psychology has recognized the value of faith and love in human personality, but it has not had the resources to provide that faith. It has seen the need for love, not only to overcome anger, but to overcome lust. It has not found a way in which to inspire that love." (1) Now with the two together it is possible that we will "...attain unto the unity of the faith and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ ...that speaking the truth in love, may grow up in all things into Him, who is the head, even Christ." (2)

(1) Ligon, Op Cit, p. 294.

(2) Ephesians 4:13-15.

BIBLIOGRAPHY

A. Books

- Rollo May, "The Springs of Creative Living",
Abingdon-Cokesbury, 1940.
- C. G. Jung, "Modern Man in Search of a Soul",
Harcourt Brace & Co., New York, 1933.
- Karl Menninger, "Menninger, "Man Against Himself",
Harcourt Brace & Co., New York, 1938.
- K. R. Stolz, "The Church and Psychotherapy",
Abingdon-Cokesbury, 1943.
- J. R. Oliver, "Psychiatry and Mental Health",
Chas. Scribner's Sons, New York, 1933.
- Carl R. Rogers, "Counseling and Psychotherapy",
Houghton Mifflin Co. 1942.
- Rollo May, "The Art of Counseling",
Cokesbury Press, Nashville, 1939.
- J. S. Bonnell, "Pastoral Psychiatry",
Harper Bros., New York, 1938.
- K. R. Stolz, "Tricks our Minds Play on Us",
Cokesbury Press, 1939.
- Link, Henry C. "The Rediscovery of Man", MacMillan Co.,
Toronto, 1938.
- Klein, D. B., "Mental Hygiene", Henry Holt & Co.
New York, 1944.
- Shaffer, L. F. "Psychology of Adjustment",
Houghton Mifflin Co. 1936.
- Munn, Norman L. "Psychology", Houghton Mifflin Co., 1946.
- Ligon, Ernest, "The Psychology of Christian Personality",
MacMillan Co. New York, 1936.
- Kirkpatrick, C., "Mental Hygiene for Effective Living",
D. Appleton-Century Co.

BIBLIOGRAPHY CONT'D

Burnham, W. H. "The Whole Personality",
D. Appleton & Co., 1932.

Rank, Otto, "Will Therapy", Knopf, New York, 1936.

Carrel, Alexis, "Man the Unknown",
Harper Bros., New York, 1935.

Leibman, Joshua Loth, "Peace of Mind",
Simon Schuster, New York, 1946.

Kunkel, Fritz, "Creation Continues",
Chas. Scribner's Sons, 1947.

B. Periodical Literature

Hazen G. Werner, art. "The Maladjusted and Salvation",
Religion in Life. Vol. XV; 2.