

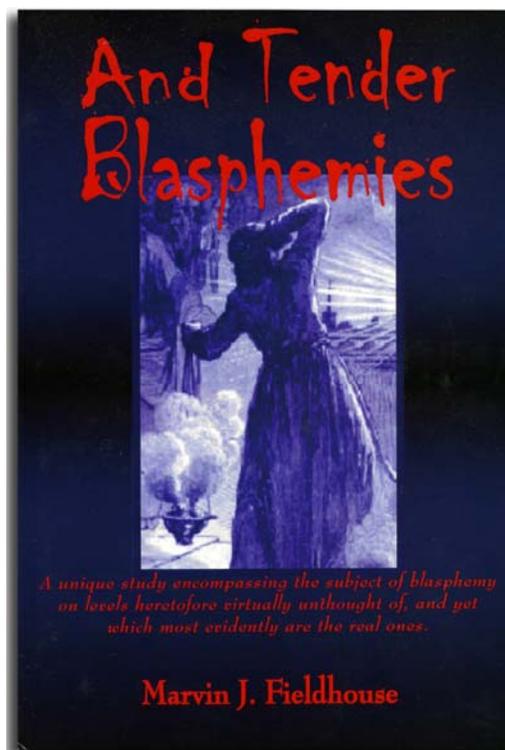
**“The Blasphemy
of the Religious Psychologist”**

from

And Tender Blasphemies

by

Marvin L. Fieldhouse



V. THE BLASPHEMY OF THE RELIGIOUS PSYCHOLOGIST

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power” (Col. 2:8-10).

There may be no more rabid—yet unrecognized—blasphemy in all of Christendom today than this one of religious psychology; that is to say, not only the science of human psychology is essentially evil (which is the study of and dealing with mental processes, feelings, desires and behaviour), but also the mixing in of this humanism with the Biblical, as an aid to righteousness; nay, verily, the actual substitution for the very Word of God of this human method of dealing with Mansoul under colour of aiding and abetting the Scriptures.

Stating the Case

I will first state the case simply, later, more fully. If you claim to be a child of God at all, then at least you owe it to yourself and your ministry to consider the matter with all caution and prayerfulness: Never before in world history has man declared himself more boldly and confidently as absolutely fit to meet man’s moral and spiritual needs than he has today. Man understands man, so go to man, and he will solve your unsolvable problems. Stated simply that is the case in a nutshell—but of course minus the blasphemy! As usual the blasphemy is voiced with a vengeance that even a deaf man could not mistake: The Word of God in the hands of the Holy Ghost is inadequate, insufficient in Itself to do the perfect, satisfying work which our Christian psychologist can do!

Now we are touching a very serious matter indeed, and a very powerful one, what is more; one which has evolved into

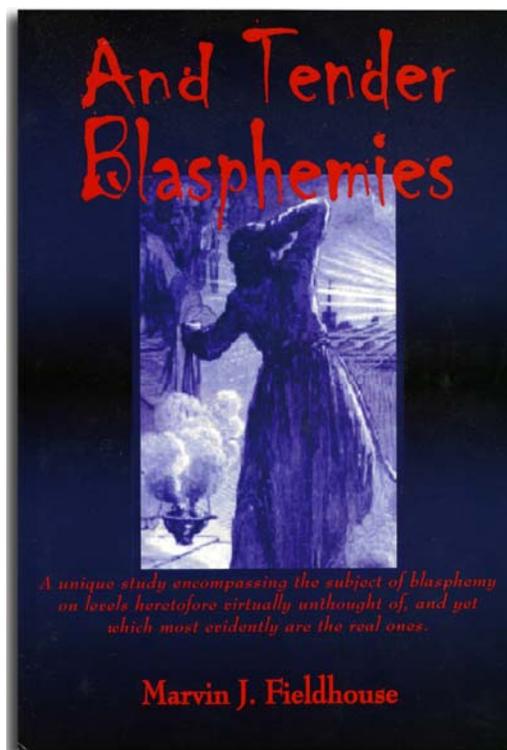
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a complicated influential system world wide. Some ten thousand overwrought evangelical pastors make annual visits to psychologists, some more than once a year, for mental and even moral adjustments. And encouraged by their mission leaders, missionaries from every field are returning back on furlough to take courses in psychology for the purpose of “better equipping” themselves for God’s service. Christian people are encouraged by their pastors to see a psychologist when the Word of God “fails” to meet their need. These general facts in themselves are a broad cross-section of Christendom today, and they bespeak horrible blasphemy in that when so-called evangelical leadership will politely bow down and kiss the foot of an outlandish moral or mental or spiritual authority on the needs of mankind, then in plain terms this means that to them the Word of God has become a second or third rate power. And all of this implies by wicked innuendo that God is a liar, that His Word is grossly overstated, highly exaggerated and suspicious throughout.

Setting the Tempo

Fellow believer, when you love God for what He says that He Himself is in His Word, and you find out first-hand from the Scriptures that He has spoken nothing but the absolute truth about Himself; and when you love God for what He says about your own desperate heart and you have found by faith and obedience that He both knows and can solve every personal riddle (every muddle into which you can get yourself), then these wicked and ugly blasphemies, though tender and subtle, these foul and deadly innuendoes against His nature get to you like a red-hot poker gets to the back of your neck! I mean precisely that if you do not react it is likely because you are just waiting to be put into a coffin!

This sly system of psychology changes God’s order of man getting to know God by obeying His Word in all matters pertaining to this life and the next—changes this order into man getting to know himself and others by following a man-made system which eventually shuts God Himself, His will and His Inspired Word clean out of your life; leaving you of

course with a greater skill in handling yourself among men and getting along with your neighbour, who like yourself is but another alien to God's mind.

This is an abomination, a devilish evil: "I hate the work of them that turn aside; it shall not cleave to me" (Psa. 101:3). I am angered to severe action over this matter; not just to state the evil of it, but from this point and onward to prove it utterly erroneous and to convince you mightily to have absolutely nothing whatever to do with it—no, not so much as to touch it with one of your little fingers, lest God judge you in That Day, when indeed He will arise and mete out to the entire blasphemous system the just deserts of its transgression.

As Touching the Scriptures

"The heart is deceitful above all things, and desperately wicked: who can know it? I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:9,10).

"O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether" (Psa. 139:1,2,4).

There are numbers of crystal clear teachings in the Scriptures, but perhaps none is more sparkling and open and prominent than this one: God has made man in His own image, and He has therefore reserved to Himself alone the only perfect plumb line of man, the only accurate method and means of measuring his glorious depths; and the sole right of meeting these deep needs of Man-soul—namely, by the blessed Holy Spirit and the Word of God.

"Open thou mine eyes, that I may behold wondrous things out of thy law" (Psa. 119:18). By asking God for His own illumination, the psalmist herein implies his utter horror for having some human eye-opening regarding valuable things. "Open *thou* mine eyes": he knew that thereafter if

man opened his eyes to anything important to God, he would forever be taken up only with things which were accounted as wondrous things by humans and then written down in some textbook to study. Certainly he would be cursed if he let man school him and teach him out of man's law!

“Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? The LORD knoweth the thoughts of man, that they are vanity. Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law” (Psa. 94:8-12).

Man is fearfully and wonderfully made. The Bible not only declares and proves this fact, but man himself has also demonstrated it for science and history to verify. And in saying that only God Himself properly can satisfy man, the Bible in principle rises up in waves of fiery protest against any and all who fain would assume any other standard, any other measuring tool for him, any other means of touching his spiritual vitals or in any way dealing with or controlling the depths of his innermost being.

Before we go further in this most important direction, I remind us again that we are not herein discussing or dissecting the profanity of the profane, but rather we are analyzing more the suave of the temple priest—the sacrilege of Nadab and Abihu. Rude profanity will come right out and tell God *to mind His own business*, while the present tender blasphemy merely implies that God should quietly *go out of business*. Oh, yes, and this blasphemy has already schooled men who have invented systems and courses and scholarships to insure the reality of its nice recommendations Godward and its purposes manward—*namely, and particularly, that there is now no further need for God to have any major say at all in His own business!* In the last analysis, there can be no more evil blasphemy and more destructive philosophy in all the world than the one which while

claiming authority in providing a man with the correct answers to life's important problems nevertheless quite unnoticeably removes that man from any direct encounter with the only Answer for all of his riddles. God Himself.

Looking at Depths and Shallows

Psalm 139: 1-24 is one of several passages of Scripture which reveal to us some of the depths in man's soul; and both the ability of God alone to plumb those depths and also the joy of man over the fact that the God who made him is, after all, the only one who correctly knows him: "O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (vss. 1-6).

The psalmist says that even to the thoughts behind the words yet unspoken in his tongue. these are known to God; and that this entire. complete and thorough knowledge by God of him is a wonderful and restful thing, deep and mysterious. He is known through and through, thought, word and deed, and this strikes great wonder to his heart.

Then in vss. 7-13 he goes on and speaks there of escaping from this omniscient, all-seeing God—as though he wants to do it or could do it or should even try doing it I "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast

possessed my reins: thou hast covered me in my mother's womb."

Now in verse 14 a strange mood takes the psalmist. strange because different and hostile to our man-prompted. man-stimulated, psychological moods of today: "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." Thus does he praise and worship God *because of His minute knowledge of man*. God's knowledge of the man who loves Him does not strike terror to his heart, causing him to recoil and suspect and run from God as though He were a mortal enemy. The psalmist says, "Whither shall I flee from thy presence?" but it is not at all the question of a vagabond who wants to flee in terror; rather, it is the query of a love slave, a servant whose only protection and security is in God's holy omniscience and omnipresence; and he is simply musing, therefore, at the ridiculous possibility of getting outside of the confines, the perimeter of God's love and care.

**For those who count our God as foe,
No where to hide, no place to go;
But those who count Him friend and guide.
His bosom is the place to hide.**

Indeed so: those who are on Calvary terms with the Father know that real peace and rest is out there in the white light with God, glad that all is fully known, and therefore where God Himself is the supply of every one of the deep and dark and desperate needs of his soul. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (vss. 15,16). Is it not wonderful to realize that God plans us and fashions us from the very beginning, even down to the finest fibre of temperament and emotional make-up?

Now take a look at vss. 17 and 18 of this same psalm: "How precious also are thy thoughts unto me, O God! how

great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee.” A man needs God like a flower needs sunshine. And when a man by the help of God gets a few clear glimpses of his own unfathomable depths and of how utterly futile it is either for himself or for others to plumb them and satisfy him, only then does he grow in zeal and holy dedication, turning in full faith and trust to the One Whose thoughts and plans and solvents and comforts are precious and without number!

Now a spiritual word for brother psychologist in all of this, because such an one as the psalmist does not just turn to God for His consoling, but he also turns away from every false consolation—and with a vengeance! “Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies” (vss. 19-22).

Could you not verily feel the jealousy of the psalmist? his holy insistence that no man tamper in the sacred works of his soul, a place which God Himself is preparing for Himself as His own habitation through the Spirit? Clearly he is no tender blasphemer. He stoutly dismisses all human meddlers from this secret room of his real man. And in closing his psalm he plans, no, not for a moment, to commit himself to the shallow dealings, the surface medications, of men.

On the positive side of his jealousy notice his words of wisdom, victory and solid commitment: “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting” (vss. 23,24).

This is one of those grand occasions when man seems to be commanding God after God’s own interests. He is verily saying, “You search me, O God, and You know my heart: You try me, and You know my thoughts: and You see if there be

any wicked way in me, and You lead me in the way everlasting.” He clearly has the 20-20 vision of righteousness, knowing full well that if he or any other man takes over in these crucial points, he will be led off into the dark paths of some tender human blasphemy. “Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments” (Psa. 119:73).

Calling It Tiger

For our edification, warning and enlightenment, it is high time that we go from philosophizing to interpreting; time that we take a concrete example of this tender blasphemy in psychology. I never did like the mere talk about big lion tracks out by the river, but have known it to be more profitable to God’s people and the Truth to track that lion himself down, recognize him, point him out, name him correctly, and then deal with him to the hurt of the lion and the profit of all who know that lions are harmful!

The example I have chosen (out of many which are unashamedly advertised and always available) is taken from “The Japan Harvest,”* (Summer ’72, Vol. 21, No.3, p21). The title of it is, “Partnership Training (An Impelling Force for Personal Change),” and it is written by Mr. Morris Jacobsen of the Japan Evangelical Mission.

Observing a Fundamental

“Out of the abundance of the heart the mouth speaketh” (Matt. 12:34b). “For by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matt. 12:37).

Shortly I will be quoting from and alluding to the above

*Japan Harvest is the official voice of JEMA. The Japan Evangelical Missionary Association, and is a pretty accurate pulse both of what the group is doing, and of the spiritual insight and tempo of her leadership. “Tempo” here means that you could tell quite easily which side of the fence these leaders were on anytime simply by applying the following: If it were according to God’s written Word, would they promote a thing regardless, even though it wouldn’t work? Or, if it contradicted God’s Written Word and yet worked everywhere, would they promote it just because it was popular and acceptable to people?

author and his article on “Partnership Training,” but first a word for all of us to ponder. Words mean a lot. They express what a man thinks, what he believes, how he lives, and what he is—therefore God is also going to judge every man by his words as laid over against His own Inspired Word.

In this life there is strong likelihood of gross misunderstanding and even deliberate misquoting among us when and if we go only by the spoken words themselves: we might think a man said so and so, and we may even put false words into his mouth to prove a personal point. But when a man studies over and works upon an article like “Partnership Training” (or any other author on any other printed phase of psychology), he chooses his words so that *what he deems valuable* will be communicated and transmitted *the way* he wants it understood. Labouring to be understood is as native to man as breathing.

In a sense our words, especially our written words, should be taken as the Word of God itself insofar as words are the expression of a heart. A written article says what a person means and it means what that man says. Moreover he should expect men to judge him by those very words which came out of his heart. They are not inspired words, of course; and we should not therefore demand or command others to live by every word which proceeds out of our mouths; but these words of ours nonetheless are a clear indication of what we ourselves think is great and what we ourselves have been living by and for: according to the Scriptures a man's words are an honest and accurate gauge of where he lives.

If God is going to judge us for our words in the Last Day, then rather than becoming huffed or surprised in this life if someone takes us up on them and faces us with them, we should rather insist that they in no wise divorce us from them. We should demand that men, too, in this life judge us and handle us and treat us as they handle our words.

If at 10:00 AM. they crumple up something you have

written and with a hiss stomp it into the waste can and then greet you with a sweet smile at twelve o'clock, with a vigorous right hand extended for a warm and friendly shake—well, brother, something is wrong!

Words mean a lot, especially a lot more than we are willing to admit; and we should insist that men treat us in accordance with our words and not the way a man treated me the other day, who has too long feigned friendship with me. From several vantage points in Scripture I tried to face him up with some subtle hypocrisies which were keeping him from being useful in God's hands. But no, he was fully armed with rationalizings aplenty, fully determined in these matters to "hear no evil, see no evil, and speak no evil." He simply fenced and hedged and boxed and shadow boxed. (It was educational if nothing else!) And when finally we parted, he gave me a warm embrace and a kiss of charity upon my cheek, adding in tender tones: "God bless you, brother. We love you and are praying for your ministry." But I said little, nor did I tell him I knew that only recently to a friend of mine he had completely lost his testimony as a sincere and honest man of God by the way he maligned my ministry to him, speaking ungodly and unbiblical things about me behind my back.

But was not this the very thing he is doing with God and His Inspired Word on a much deeper level than just friendship? He has given me the impression that he is a uniquely anointed favourite with God, with the kind of holy burden for lost sinners which gives him license to trample on God's Word to the saints, while at the same time "to snuggle up" close to the God who authored those words.

Back to that kiss of charity: while the hug and kiss was going on, I did like Jesus did and said of Judas, "Friend." And some will say, "But how can you call a man of that calibre a *friend*?"

That's very simple: at least in one sense I think I know why Jesus did it to the man who thought he could divorce

the Man Himself from His words. A Judas is a friend because he encourages you to go on with God by the way he manifests the blight of deceit! The rot of double talk, the strain of a double life, the confusion, the blasphemy and the utter contradiction to everything righteous and holy if you should go back! I say, such men *must* be called “friend,” for they encourage you to go on with God lest you become like them, displaying the exact glory that their thirty pieces of silver in self-interest and human politics, have netted them. This is far from any prize to be coveted by the man who knows what God’s glory is!

God says that words are important, both ours and His; and we had just better know that He was not philosophizing. He is definitely going to judge us by our words; and not as some do, either, by the words of others about us, especially those of our enemies or false friends. It might just be high time for you also (if this applies) to stop judging others either by what you think about them or what others say about them and begin taking them at face value, word value. Even God is going to be that merciful on you and me; or would we rather that He, too, divorce us from our own words and deal with us as we have with others—namely, passed sentence on a man by the hearsay, gossip and evil speaking of someone else and not by the words of the man himself as weighed with the Inspired Word of God?

“Out of the abundance of the heart the mouth speaketh”: we know God on that scale, and we also know man, as well as we need to know him.

Quoting for Clarity

We are now going to quote about 500 words from the aforementioned piece, “Partnership Training,” which altogether embraces 971 words. The purpose of my quoting at such length is to layout the clear train of thought which runs through the article, along with the modes of expression which communicate this thought. Four dots between paragraphs means that certain material has been left out, not

needed here for our purposes of clarity and brevity, but in no wise omitted for any deceitful or unfair reasons:

“The emphasis is upon the experience to be gained through participation, and the myriad of insights that follow this for the thoughtful person, rather than a cognitive description of the principles of group dynamics, group therapy, sensitivity training, syntality, social psychology, or any of the other disciplines that are brought to bear in working with groups. . . .

Normally “participation training” occurs when a group of ten to fifteen people can spend an undistracted period of time together. . . . The format for operation is rather simple. The trainers of the group normally model the first session. One acts as leader, electing from the group expressions of their present personal concerns. . . . A topic is then elicited from the largest common denominator of concerns expressed. . . .

. . . . A second trainer, doubling for the first session as trainer and observer, sits apart from the group and may make periodic interruptions—verbal interpolations—to sensitize the group to functional hindrances in procedure and the like. . . . Generally speaking he deals with techniques in the early stages and moves on to the deeper psychological levels of attitude, motivation, inter-personal relationships, and group awareness in the advanced stages. . . .

A casual observer who drops in on a group for an hour or two, but has not participated with the group from the start and has not struggled with them through the sometimes frustrating processes of adjustment and group growth, may leave the session with a most incomplete and distorted view of what is going on. Far more is going on than what meets the eye.

On the superficial level, much can be said for the value of such training. The mental gymnastics involved in stating a topic, goal, and outline with lucidity is no small matter. . . . The joy of communication with others on problems of mutual

concern at deeper levels than before can be immensely satisfying. . . .

Far more precious than these utilitarian values, however, are the psychological and spiritual ones involved. In a trainer controlled situation where emotional smoke screens are virtually eliminated—where one is taught to hold another participant’s opinion in relief from his opinion of the person himself—a steady stream of miniscule but emotionally unclouded feedback on one’s own personality adds up to a decisive factor for personal change. It is in this situation a person begins to see himself as he really is. No one is out to pick at him. Indeed all are encouraged to drop their defensive armor and to react to each other as down-to-earth needy individuals. As a group jointly struggles with problems, the rough edges of a person’s personality come to light as never before. It is this revelation of one’s self vis-a-vis the group, conducted within an atmosphere of love and understanding acceptance, that becomes such an impelling force for personal change.

A greater understanding of one’s self and how he relates to others can be a very satisfying spiritual experience. It need not be traumatic. Fear of personal exposure is more than compensated for by the warm fellowship and spiritual intercourse with other members of the group. Small wonder that groups who have experienced participation training are usually so reluctant to break up.”

(Important Notice to the Reader: The following comments on this subject while referring to Mr. Jacobsen and “Partnership Training” are, notwithstanding their personal references, dealing with a vast and ugly system. There are hundreds of men and books and periodicals which We herein intend in principle to touch and expose by our thus handling of the example chosen. “Partnership Training” is but a cross section of an evil so prevalent and powerful today as to cause everyone within it to honestly wonder if there can be anything worth living for outside of it. And that is a mild understatement of the fact).

A. THE REVELATION OF HUMAN WORDS

“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual” (1 Cor. 2:12-13).

Note carefully that Paul says there is a speech, a communication, which is couched in “the words which man’s wisdom teacheth”; as well as a speech which talks to men in words which the Holy Ghost teacheth; and that God’s people have received His Spirit (for at least this one reason mentioned here): “that we might know the things that are freely given to us of God.”

The *words* which man’s wisdom teacheth . . . the *words* which the Holy Ghost teacheth—a Christian can know by words, the spirit of words, whether God is teaching him or whether a man is imparting something human to him, *albeit calling it Divine*.

Let us face it squarely and recognize it clearly: there is a set of words which man’s wisdom teaches, and these words are used to express human values and ideas, which the human spirit will receive. Know it well, for this wisdom is not only different from God’s, but it is also hostile to it, because clearly it springs from a different source for a different purpose.

Follow me carefully. Whenever a man wants to express Divine thoughts or in any way convey Divine values or a Divine message, he must employ at least some of the following words:

God	Christ
the Holy Spirit	sin
the Word of God	Repentance
the cross	atonement
the resurrection	the blood of Christ

hell	heaven
redemption	propitiation
holy	eternal life
faith	unbelief
inspiration	grace
power of God	the Gospel
Jesus of Nazareth	the Law
the flesh, etc ..	

Anyone with whom the Bible is infallibly final and for whom these Scriptures have been doing any serious thinking at all, simply cannot express what is in his heart without a liberal sprinkling of this vocabulary through either his speech or his writing. That sample list is among the words by which the Holy Spirit teaches men His eternal truth, expresses His unknowable mind, reveals His holy nature and displays His spotless wisdom. No man can speak correctly for or about God, therefore, and not be completely taken in the network of heavenly communication as found only in the words which the Blessed Spirit teaches and uses!

But you will read and re-read Mr. Jacobsen's entire article on "Partnership Training," and even though written to and for nationals and missionaries, it does not contain one of the above inspired words. In 971 words of careful effort to express a truth of great value, not one mention, not one need, to use even one of the most important words which the Holy Ghost teacheth. Just let any man even think that words do not express a volume, or the lack of them when they should be there! "Out of the abundance of the heart the mouth speaketh"—or is it that out of this abundance of heart it cannot speak? Ah, words reveal the very depths of a man's thinking, his very motivation for living and breathing: "By thy Words thou shalt be justified, and by thy words thou shalt be condemned." "Out of thine own mouth will I judge thee. . ."

Exactly where in the Bible are words like these to be found: *cognitive description, group dynamics, group therapy, sensitivity training, syntality and social psychology*? And

words like *participation training, group expressions, and common denominator of concerns*? Are they found in Corinthians, Acts or Jeremiah? Or yet words like these: *verbal interpolations, sensitize, and functional hindrances*—are they found in The Revelation, Proverbs or Galatians? Or yet greater and more swelling words like these (all taken from “Partnership Training”): *inter-personal relationships, processes of adjustment, mental gymnastics, utilitarian values and emotionally unbeckoned feedback*. I ask, are such words found in Genesis, Psalms, Job or the book of Ephesians?

Not only has the above-mentioned author left God’s words out of his thinking and his writing, but he has also inserted his own. And there is a definite reason why the religious psychologist, the worldly wise man, will not and cannot employ God’s words to express himself: very clearly, God’s words are slanted to express God’s mind on God’s values, after God’s standards for God’s glory. These Divine words are only an awful *shame* to the man who is puffed up with human pride; they are useless and offensive to the individual who seeks self-glory and human recognition. Hence he will not stoop to using them because they are not good enough for him. “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mark 8:38).*

(One hates to think that pieces like “Partnership Training” are a modem fulfillment of texts such as Romans 1:28: “And even as they did not like to retain God in their

*A word of caution is needed here, since the use of God’s words is not beneath the dignity of all of these psychologists; quite the opposite! In fact, you touch psychology on a very subtle, a really difficult strata, when God’s words and man’s are well mixed and used interchangeably. Any psychologist can use or leave out just about anything he wants to, depending upon his purpose: If you exposed and rebuked him for being too “group therapish” in his speech he could publish another article next month so full of evangelical talk as to make an the world wonder! But the point we should notice just here is this: If he uses only man’s words at one time, he can if forced to use only God’s the next; he can also use them interchangeably. But the fact that he can and will use both with equal skill and with equal taste brands him as a blasphemmer.

knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.”)

**“The truth that’s used with bad intent
Beats any lie you can invent.”
But error used to help the truth
Is error when it’s most uncouth.**

Indeed, the psychologist is bringing something new and “wonderful” to the scene of men to aid them; something, in fact, which God never thought of as important. God never commended and made provision for it in Scripture, therefore a thing which none of His very limited vocabulary embraces! The thing is so deep and unique, penetrating and important, that the psychologist cannot stoop to using Bible language and God’s words to express what he feels and sees: he is on a course, towards a goal, which is going to help his fellow men in a deep and needful area which God in his partial wisdom seemed to have let slip. When reading a piece like “Partnership Training:” one is tempted to suspect God of overstating His case somewhat when He said, “The Lord knoweth the thoughts of the wise, that they are vain” (I Cor. 3:20). Then again we need to read passages like I Cor. 2:1-6 many times to see if God ever really overstated any case of His:

“And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought” (I Cor. 2:1-6).

But then there are readers and writers who will stoutly defend any psychological approach with, “But such articles as ‘Partnership Training’ are slanted to particular ends, and they

do not profess to be at all dealing with Divine issues.” More blasphemy! And I will show you exactly why such evasive talk as that is nothing but more of this ridiculous and subtle blasphemy.

You are parading as a foreign missionary, supported as such by folk in the homeland, and are supposed to be speaking for God. You bring along an issue important enough to publish—one so important that you cannot find Bible words to express its message; it has to do with the correction and perfection of men—“an impelling force for personal change”—yet it is not important enough to God for Him to make provision for it in Holy Writ. Fancy it! speaking of perfection for any Christian along any line apart from the righteousness of Jesus Christ! But in order to write it, it was important enough to you that you give precious years of study and energy to cope with it. You say it is no spiritual issue with which you are dealing? Any issue that is big enough and important enough to change your Christian vocabulary so drastically, your interest so radically, the course of your own life and that of your family’s so utterly, making you serious about it, and equipping you to lead people to believe it is something which requires your obedience and attention—to say it is no Divine issue is straight blasphemy. And yet this is being done with God shut out of it—and that really is a Divine issue! (And if you as a missionary are not dealing with Divine issues in peoples’ lives, then ,why ,pray tell, are you even called a missionary?)

B. THE SHALLOWNESS OF HUMAN METHODS

There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Prov. 14:12).

Then there are more defenders of this cause, and they will say, “Yes, but psychology and Christian psychologists have done a lot of good for troubled men.”

Of course neither Cod nor men would deny that fact; but as men of God the only part of it that we do contend is the

meaning and the eventual fruit of the words, “a lot of good.” You see, as stated previously, words mean a great deal. And *good* to the psychologist and *good* to God, while being spelled the same on paper and sounding alike to the ear have meanings, nevertheless, which are poles apart, even very hostile one to another. “Good” to the psychologist is derived from human methods of adjusting a man with other men; i.e. “group therapy” and “utilitarian values.” But “good” to God in this sense is derived from Divine methods of adjusting a man first with God; i.e. conviction for sin by the Holy Spirit and cleansing in the blood of Christ; and then the power to live alive a life pleasing to God.

So we have “a lot of good,” which is fought for by some and which means a kind of temporary benefit gotten from dealing with the *symptoms* of a disease; and “a lot of good” which means a permanent benefit, gotten from dealing with *the cause* itself. For illustration’s sake, it is like seeing the smoke of a volcano and forthwith fashioning a giant cork that will just fit the hole; and with that stopping up the smoke—that is temporary. But it is not going down to the source of the smoke—which is permanent! It is just as impossible to do that with a pick and a shovel as it is for the psychologist to deal with symptoms in the life of a man and so permanently cure his real disease.

I will explain this highly important difference between symptom and disease more clearly. It is a personal illustration, very simple, and yet with it we can see more plainly the basic principle involved.

A missionary friend of mine told me of a painful rash which he had on his legs from about the knees down. This rash covered his feet and was continually sweating, cracking open and forming scales and scabs and itching so badly that he could hardly remember, because of this ailment, the last time he had slept peacefully through the night. Besides, no diagnosis or medicines would relieve it.

But when *I* heard about it, it was easy! “It sounds like

you've got sweating eczema," I assured him. "I had something like this myself about fifteen years ago. I'll take you to a sulphur hot spring in Central Japan, where you will be cured completely in twenty-four hours. Even leprosy is cured in this special water. Not a germ on earth can live in it."

So a week later we arrived for a night at the hot spring hotel, and how wonderfully everything worked out! My friend no sooner got into that powerful mineral water, when zingo! Things happened just as I said. He felt himself and saw himself healing, right there. It was great indeed. After about three dips before bedtime, the itch and sweating had all stopped, and already a kind of silken film had formed over the entire enflamed area. And the next morning he smiled gratefully and said, "Brother, that was the first good night's sleep I've had in I don't know when. Glory to God!"

Of course there were certain fringe benefits that one feels should be his as well—such grand success at hearing and diagnosing such a difficult case—and so quickly, yes, and all without a scrap of medical training!

I returned home, and my glad-hearted friend stayed on another day. Then he, too, returned to his home in Tokyo, and with him he took several bottles of condensed mineral waters to use in bathing his feet—to really do the job up well and completely. How fine he looked after several days; his bottles were empty, and he was thankfully cured—that is, until the entire area on his legs and feet popped open again, all of a sudden shortly thereafter, and the whole process of itching and sweating began again. He was a disappointed man!

You see the problem was one of symptom and disease. In evaluating surface evidence, I had helped him momentarily by curing him skin deep. I had seen a symptom and proceeded to treat it. But his later disappointment was only worsened by the temporary and false gladness of heart I had given him, simply because I had not dealt with the real matter, which was internal, in his bloodstream.

Soon after my quack treatment, this brother finally cured his own trouble: you see he had had some medical experience in certain lines, and when all else failed, he went back in his thinking, and finally began taking regulated doses of Brewer's Yeast. In no time, as his blood purified from within, the leg and foot problem cleared right up. The problem was internal, one of blood; not external, of skin and itch.

There we have the plain, important difference between symptom and sickness. And in bold essence that is where psychology is hobbled: it can do nothing good but only ultimate and untold evil to the soul, simply because it does not know what is wrong with a man and forthwith it attempts from a wrong diagnosis to proceed with the wrong remedy, good, as it were, in curing a skin rash but not to the purifying of the blood.

The psychologist diagnoses man's maladies generally as "social weaknesses," "temperamental and emotional maladjustment", "incompatibility", "failure to see himself as others see him", etc. The remedy in each case might vary somewhat in wording, but it means essentially this: better adjustment with self and society—some kind of self analysis, sensitivity training, group therapy. Oh, yes, those mineral waters are "good," but only for skin cures brother! The real trouble, the sickness and not the symptom, is sin, self-centredness, and disobedience to the revealed Word of God. And the cure—every time, if the doctor is God-trained and not self-trained—is repentance, confession, cleansing, adjustment with God by the Holy Spirit through the Word.

Remember it, because if you are dedicated to God, you will meet it today here and there and all over. Personal weakness is the skin rash and better adjustment with man is the mineral water. But sin is the sickness, and better adjustment with God through His Inspired Word is the cure. One cure is but superficial, ending in cruel disillusionment and frustration; while the other is deep and permanent, ending in victory—the glorious liberty therewith Christ sets

men free from the power and pollution of sin. “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36).

However you choose to view it is your own affair, but the Word of God is clear enough both as to view and wording: “For to be carnally minded is death; but to be spiritually minded is life and peace” (Rom. 8:6). “Understand, ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see? He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? The LORD knoweth the thoughts of man, that they are vanity” (Psalm 94:8-11).

And who is that man today who will dare to argue with the following grim fact in the matter? Was there ever a period on the earth like the present, when there were more spiritual and moral neurotics multiplying all over by the hundreds? And yet has there ever before been a larger army of spiritual quacks on hand—psychiatrists and psychologists and philosophers—who are confidently treating symptoms as though they were sicknesses? The results of this “butchery of souls” is evident for all to see. It is chaotic, to put it bluntly. It is all so blasphemous on this serious level.

Furthermore, the problem is destined to get much worse unless God raises up a number of fearless Phineas-type men to thrust it through in the Name of Christ and so stay the awful plague. And I tell you that God will count it for righteousness to every man who so champions His cause at this crucial time. The field of evangelical smoothies with B.A.s, M.A.’s, Ph.D.’s and D.D.’s is certainly not going to see it that way though!

For some will say, “What is this talk of needing a Phineas to rise up and thrust it through? You grossly overstate yourself. Things are not that bad at all. There is not nearly so much evil in psychology as you suppose.”

So? For psychology there are defenders on one extreme

declaring, “a lot of good” in it; and on the other extreme insisting that there is “not so much evil.” But here again, as before, we have the word *evil* used by man and God, not only each with a different meaning, but also with meanings which are mutually intolerant!

In essence, to the psychologist evil is only something added or something subtracted, a plus or a minus quantity, something quite harmless either mixed in or left out, because it is reduced easily to formulas and terms. “Evil” can be educated, reasoned with, disciplined and persuaded by words, or even effectively ignored if need be. “Evil” is certainly not some sinister force which is offensive to the holy nature of God, but only a temporary, unlovely twist in the temperament and the complex emotional make-up of man.

But the Bible evaluation of evil includes none of that evasive talk whatever. It sets forth evil as a leaven, permeating, multiplying, dominating, destroying. It is militant, defiant, incorrigible and bent upon havoc in man’s soul. utterly desperate and dedicated to defacing and marring forever the image of God in man.

In the following fable both the psychological and the Divine estimates of evil can be seen. You cannot miss their clear voices even if you see only with one eye and hear only with one ear.

A beautiful wedding cake weighing fifty pounds was brought into the reception hall and cut: colourful, lovely, appetizing. Large pieces were then placed on dishes and served to the 100 wedding guests. At a given moment everyone lifted his portion of cake as a token, a gesture, a toast of goodwill to the bride and groom, and then all together took a fair and tasty bite.

But as teeth came together in every mouth, there were heard crunchings, groans and sharp outcries from here and there all over the banquet hall. What was wrong? In horror everyone was spitting his bite of cake back onto his plate and

then proceeding to pick out of it bits of ground glass and tiny black iron filings!

Just then the reception hostess appeared in the doorway, expecting to see the happy guests enjoying her fine cake; but she was met with angry scowls and dark question marks on every face. “What is wrong with the cake?” she demanded. “You are not eating it.”

And of course they had to tell her of its unhappy ingredients. To which she snorted, “And will you cast out all fifty pounds of this delicious cake for the sake of a mere two ounces of iron filings and one small ounce of ground window glass? Surely you can see that things are not nearly so bad as you let on. There is not so much evil in the cake as you suppose!”

Now that is closer to a Bible definition of evil, as contrasted with what evil means to the psychologist. Yet from God’s standpoint evil has not only the ability to ruin and destroy, but also the deadly propensity of maturing and developing—progress in degression, if you like. That is to say, the child of an evil (its offspring, as it were) always matures into a more hideous thing than its parent. This thought was present when Jesus said to the Pharisees. “Ye serpents, ye generation of vipers”: A viper is one of the rare beasts known to man that gives birth to its young through its mouth. So evil is like itself—at least that much; but it also multiplies, matures and grows into something more wicked, more spiritually grotesque, than its parent. It is the very nature of evil to do so.

Just so is sensitivity training the evil and maturing child of psychology. We will not herein speak at any length upon this vile and unbiblical practice mentioned so favourably by Mr. Jacobsen in his piece, “Partnership Training”; but obviously Mother Psychology is beginning to pale and lose interest for many and sensitivity training is maturing and developing among men of the clergy, sparking in them such open immorality and demon consciousness as to be unbelievable.

“Evil”? “Not so much evil in psychology as you suppose”?

You will have to be awfully careful of your dictionary definitions of this word *evil*, my brethren, or like so many I know, you also will be calling evil good and good evil, putting darkness for light and light for darkness, bitter for sweet and sweet for bitter (Isa. 5:20). Woe unto you when you do as the Japanese proverb advises: *Sei daku wo awase, nomu* (Mix the holy and the vile together and drink it down. It is all good for you!).

Let us proceed now from “The Revelation of Human Words,” and “The Shallowness of Human Methods,”—indeed, we will go forward in this study by going away back and taking a good look at why there are so many Christian psychologists anyway, the reason that pastors and missionaries seek this training in the first place. By going back we shall see yet more clearly the tender blasphemy of this outlandish system. In years gone by, you know, the points of warning and caution in our so-called Christian universities, colleges and other places of higher learning were atheism, agnosticism, and evolution; but I warn you that the big enemy to a young Christian’s faith today (and to the older Christian’s also) is this powerful bent to philosophy and psychology and psychiatry.

C. THE BACKGROUND IN HUMAN HANDLING

Over twenty-two years ago now God began to show me the work He wanted me to do: part of that strange task was in being a missionary in order to learn firsthand how a missionary thinks, what he thinks and why he thinks the way he does. Time and again over these years I have touched and dealt with missionaries and preachers from every doctrinal persuasion in Protestantism, and invariably with a full 95 percent of them the conclusion is sadly the same every time: basically they labour to please men for his financial and reputational support. Directly or indirectly, they do all their works, make all their reports, write all their prayer letters

with the eye to being better supported by man, smiled upon by man, helped by man—“holding men’s persons in admiration because of advantage,” reputational or material advantage of some kind. This large percentage of evangelical missionaries are thoroughly man-conscious. Clearly, man is their audience, not God.

I want you to understand what I am saying here: the thoughts of these missionaries are vitally stimulated by the fear of man; their goals are geared to the favour of man; and all their works they do to be seen of man. This is not an idea I got from a twenty-minute survey on “missionary problems,” but rather an indisputable conclusion that I have been forced to accept after twenty years of careful study. I simply must be honest with that finding, no matter if the skies should fall.

Up to this point the above are merely cold statements of fact, but the following remarks are built solidly upon them, my sole aim in these coming pages being to edify and help you. (In a ministry like this, I make a lot of fiery enemies—I trust that you will not be one of them.)

In Relation to the Gospel

The most intricate and meaningful project of God for man must be redemption, the redemptive plan; righteousness, if you will; not only how God in Christ can forgive sins and still be righteous, but also why He and He alone must create the plan and execute its eternal principles as displayed at Calvary.

Without a single doubt, then, a correct grasp of what the Gospel is, along with the correct preaching of that Gospel, must be the most difficult, the most self-less, the most taxing work of righteous, spiritual men. All errors—and there are plenty of them in Christendom and in personal lives—stem somewhere from a wrong concept and therefore a wrong presentation of the Biblical Gospel. On the other hand, if it effectually works within a man by the Holy Ghost it will eventuate in clear, effectual preaching through that man.

To say it another way: if there is outward error in

practice, it is because there is inward misconception, maladjustment, to the essential nature of God's mind as revealed in the redemptive plan. And I say that the correct preaching of the Gospel requires time and honesty and deep teaching by the Spirit; it simply must be the most difficult work of all, because so few there are with Divine authority who know what it is or how to preach it.

The Biblical Gospel is not a thing preached by just any long-haired youth strumming a guitar, or by a former Miss America in a miniskirt crying, "Jesus, Jesus" nor yet by just any seminary or Bible school grad who comes confidently quoting from "Good News for Modern Man." There seems to be no connection at all these days between the Gospel as God gave it, and the Gospel the way hundreds of preachers see it and preach it. But believe me, the reason for this is not too far away.

Essentially there are but two Gospels: the Biblical Gospel and "another gospel"; that is, the Biblical Gospel which is founded upon God's righteousness, and by which He can forgive and justify sinners in Christ; and "another gospel," which is man's way of arriving at the assurance of having eternal life, but of never repenting for his sins, never viewing Calvary as the act of God, the sign of Heaven's wrath against all ungodliness and unrighteousness of men.

At Calvary the Biblical Gospel has to do with bridging the gulf between the holiness of God and the sinfulness of man; while "another gospel" ("any other gospel," Gal. 1:8, regardless of its approach) has to do with bridging the gulf between God's love and the willingness of man to be persuaded to accept that love.

At the outset of his life of so-called "service for God," therefore, every prospective preacher and missionary needs to ask himself the following major question (and then give himself very little sleep thereafter until he has answered it conclusively and honestly): Am I going to preach a gospel by human persuasiveness and argument, which reduces God Almighty down to where the sinner can understand and

accept Him in his fallen, unrepentant state? Or am I going to preach a Gospel by the power of the Holy Ghost, which convicts the sinner and reduces him down to his Bible size and value, to lay him at God's holy bar of justice, in a state of repentance, making him wonder *if the Almighty God will accept him?*

Before you speak another word for God, you should answer that question of "which Gospel" you are born. "Good news for modern man" is not only different, but hostile, to the "bad news" contained in the Biblical Gospel, about a God who is so angry with the sin of man that He invented Calvary to deal with it. A man simply must be obsessed either with God's mercy in saving the sinner or with man's decision in accepting the Saviour.

All of us owe much to our backgrounds; and depending upon the way that preachers have viewed "the gospel," so we ourselves have received it and been moulded. Did you know that about 95 percent of missionaries and those in the ministry today have been reared in the atmosphere of "another gospel"? They had some preacher explain God to them in such a way that they could "accept Him" and add Him to their sinful lives without even a conviction for sin, let alone a thorough-going repentance for it. Thus—if you can feature it—instead of being convicted of sin by the Holy Ghost over a broken Law and an offended God, they have rather had Christ explained by human persuasion and reasoning for the purpose of pacifying them, the offended sinner! Therefore, the Gospel of Jesus Christ is no longer the power of God unto salvation to them, but rather "another gospel," which is power of human decision to the sinner for a mere reformation. And this is only the beginning.

I tell you that it is shocking and sad to listen to missionaries testify of salvation these days, because about 95 percent of them have accepted a Christ whom someone has been able to hone down and make attractive to them, a person who is extremely useful. They believe in a Saviour who fits snugly into the concepts of a soul that has never

seen its sin, never been convicted of it by the Holy Ghost, and therefore not brought by Him to a repentance for it before an offended and outraged Judge. This is the Saviour which they think to study up on and serve!

In Relation to Atmosphere and Bible Training

For many, many years now our Bible schools and seminaries have brimmed full for the most part with the kind of student that has accepted a Christ who is explainable—impotent, unfortunate, pitiable, and meaningless enough to be mere information to a fallen mind—without any revelation of Calvary and therefore without any need for a repentance for sin. In short, this student has a human sympathy for the Saviour which wants to patronize and work for Him and His warm cause of helping needy men to make a better world. However, they have absolutely no personal concept of Him as given by the Spirit and no commitment to Him for any reason which is even remotely connected to His Divine function, His Divine worth, to His Father in Heaven. In their thinking Jesus came to persuade offended, sinful and needy men to accept Him and so they must train diligently to spread “the Gospel.” I tell you that that is about the depth of the average Bible school student, because that is the exact depth of “another gospel” which has touched and moulded him. He sees Calvary as Heaven’s love to bridge the gap of man’s offendedness and unwillingness to believe; not Calvary as the expression of Heaven’s wrath against his sin, an instrument to bridge the gap between God’s offended holiness and man’s sinful rebellion, to bring him to a great repentance for sin.

Now we all know that the main purpose of a modern Bible school is to educate men and women to go out at home and abroad to preach “the gospel.” For this task, regardless of the doctrinal persuasion of the school itself, certain training and teaching is required in order for students to become “good soldiers for Jesus Christ.” But just as there was a lack of reality and power in his conversion to Christ, so now the student senses in his training a total lack of holy

finality, though he may not be able either to define nor fight it—there is nothing he touches of supposed reality which has any absolute authority for him, any unmixed ownership of a Person owning a person.

I did not say that this student does not sense the human rank in his Christian soldier course. Rank is precisely what he is brought to know and what has been subtly substituted and put forth to him as the very authority of Christ and the Inspired Word. Like as they are taught to think in The Salvation Army (more army than salvation nowadays), so is “the disciplined soldier for Christ” trained: more rank by human appointment than authority by Divine anointing; more submission to human handling than obedience to the Divine mind! In too many ways these Bible students are schooled in no other major line essentially than that of either obeying other men of rank or, if careful, and with proper eye to “Divinely constituted” seniority, to rule other men.

Christian friend, I am not guessing. With pain I have watched and studied this thing in the lives of hundreds of missionaries for over twenty years. My business is *anything* but guesswork; part of it is to know what is wrong and then to be totally honest with those findings. This is not a business, moreover, which you will be taught in any Bible school; in fact, you will obey God alone in order to get into such a work, and you will do so first and foremost by no other method than that of unlearning about 80 percent of what you so diligently absorbed in our halls of spiritual learning. I tell you that the Bible school student assumes that he is in training to “serve Christ,” but he finds himself never really responsible directly to Him for anything vital, never ever really obeying anyone but the man-appointed corporal, sergeant, or lieutenant—the opportunity seems never to come of taking orders from and obeying directly the Captain of his salvation.*

*Some who have learned to goosetep to men will say, “Supposing every buck private in the Christian army thought that way? Where would the work of God end?” It already has ended, brother, right there in that bad concept, because the Bible picture of Christ and His

(Continued on page 58)

In Relation to Missionary Life

This bewildered student is getting more and more entangled in a strange human web from which there is virtually no escape for him. He is being honed to feed upon the applause of men. This will create in him an increasing fear of being evil spoken of if ever he is faithful to our Lord. He is being made used to breathing the world's air, accepting its compliments and being tender with its pet loves. He is being conditioned into becoming either a spiritual dud, a weird extremist or a psychologist. Follow me now: For salvation, man has explained Jesus to him to accept; for his training in Bible school, man has explained to him what God's Word means for service; and now he merely needs the third and final, the practical, application of obedience, the service itself, outlined for him on paper, how to "serve Jesus" as a missionary.

There is no doubt in all the world that the most thrilling moment in the life of this man-handled religious student is when he or she is finally accepted for foreign missionary service. This is his peak excitement point, and from here on his false joy at "serving Jesus" begins slowly to ebb away. You see, his training has gone towards fitting him to being accepted of the builders, instead of toward being rejected by them and being at home with their despised and rejected Christ. Men have trained this student, recommended him, accepted him—unknown just yet to him is the fact that his whole course in life is just now opening to him, the awful and deluding course of pleasing men, being owned and possessed by those to whom his training made him so acceptable.

(Continued from page 57)

Church is not one of army and graded rank as men have made it, but rather of Bride and Groom Head and Body and inter-related life. Any "good soldier of Jesus Christ" is not in answer to some man-appointed Protestant sergeant, but all is in direct obedience to the Captain, as it were, the Head over all things to the Church. It is our corporals, sergeants, lieutenants, majors and self-glorifying big field marshals who are making the trouble by operating independently of the Captain and HIS Church—outside His Church and His authority—but with the kind of human rank nonetheless which claims preeminence over His holy authority.

To merit being numbered with the transgressors as was the Master, you must be able to jeopardize something, despise something which the world esteems of value. . . . “The Stone” which was set at nought of the religious builders, the famous Bible teachers of his day “without the camp, bearing His reproach” Such was certainly not the training this student received that would condition him for anything like that! And if this student has any Divine life in him at all, his private devotions must thereafter be filled with lamentations thus: “In the way wherein I walked have they privily laid a snare for me” (Psa. 142:3b). He simply never gets to that place where he feels his “soul shall be bound in the bundle of life with the Lord thy God,” but only and always does the conviction grow that his life, his soul, is bound in the bundle of security with a group of his earthly fellows.

In various ways, the new missionary has been let know that all real mission work is controlled and maintained—“under God,” mind you—by godly leaders, righteous committees and organizations: that these through long years of experience, sacrifice and obedience to God have evolved into “the Lord’s anointed.” The prayer life of our new missionary then turns obediently towards his leaders, that God will grant *them* wisdom to guide *him*, and grant him the submitted spirit necessary to be guided! From this point onward life becomes moulded by the ever-tightening, confining spirit of a human submitting to humans as read into some verse like Proverbs 16:33: “The lot is cast into the lap; but the whole disposing thereof is of the LORD.” That is about as personal and meaningful as God can ever become to him.

So all is well, is it not? There is the text to cover it in holy velvet. Commitment to a program run by men is exactly identical to commitment to a Person, “under God,” is it not? Yes. So the young candidate submits himself by signed contract to a certain mission group, proceeds to the field, joyfully, hopefully, carefully, prayerfully, watching that he

does not offend in thought, word, or deed those who have trained him as “Christ’s servant,” and sent him and who assume full responsibility for his finally becoming the ideal and much-to-be-desired thing called a foreign missionary. The end is not yet, however!

But some will say, “How, now, do you know any such basic facts, and say such things about 95 percent of God’s servants—that they are in reality such tools of men and not God?”

Well, as I stated before, it is my personal business to know such things and to do something about changing them. This is a business which I have received not of “the builders” but of the Lord Jesus; and I will tell you one “trick in the trade,” as it were, one way that I know at least as much as I have stated about this gigantic percentage of the so-called servants of God: there are only fifty in a thousand, if indeed that many, *who can preach either to sinner or saint with any semblance whatever of Divine authority*. And what is it, then, that they are gifted in and good at? Exactly nothing, essentially, but what I am telling you—what they have submitted to and been trained to and been loyal to—keeping human rank, expert at taking orders from men, but never allowed to get near enough to God enough to really obey Him in anything vital for God’s glory alone.

“And what connection is all of this with psychology and its tender blasphemy?”

We shall see presently. For several pages now I have been describing the making of any evangelical missionary, and he is typical of just about 95 percent of them worldwide. This class of missionary breaks down into four main parts, but the following three points apply to all of them:

- (1) They are missionaries who know beyond doubt that they have been cheated out of something; but they know neither *what* that is nor *where* they were cheated out of it.
- (2) They know that they are keeping up a front, are weak

in faith, defeated, and that the service of the Lord is one big joyless duty, that the future holds nothing pulsating and vital—but they simply do not know *why* this is true.

- (3) They know full well that they are caught in the web of a man-made destiny which has about it plenty of religious froth, bluff, politics and Christian posture; but *how* to correct the situation they know not.

This large percentage of bewildered and deluded missionary falls then into the following four classes, and we will be concerned here only with the portion pertaining to psychology:

- A. Because of the material security and company and general feeling of belonging to something, about 60 percent are content to be checkers on a board: they grit their teeth, rub their eyes often and long, and hold to their drab and dull course of men always and forever having to do with men. But “praise the Lord,” with at least half a forced smile!
- B. Knowing that something is wrong but neither what it is nor how to correct it, 10 percent will become a kind of religious “dropout,” a castaway to the cruel world of extremes; i.e. they will go away into wildfire, spiritism, demonism, and cults, seeking that “something” they crave but which will be a huge miracle indeed if they ever find. (And miracles still happen!)
- C. Another 10 percent of these will resign from their mission, half of them from reasons of personal peeve or uncrucified twists, and the other half from solid Bible reasons with holy and pure motives, seeking Divine domination and will, which they know they must have or die getting it! They have the only true focus on Colossians 3:23-24: “And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward

of the inheritance: for ye serve the Lord Christ.”

D. Lastly, a good 15 percent will sense their personal lack and failure, finally going in for higher learning—usually courses in cultural studies, psychology, philosophy, studies in counseling others, doctorates in various types of education. They know they have been short-changed, but they also know a respectable way to supplement it—more education in the world’s fine schools!

Now that broad but brief-as-possible look at the missionary’s background, training, and service is all basic, necessary, to dealing with our **D point**. The increasing numbers of missionaries leaving the field for training in philosophy and psychology is highly indicative; and so is the fact that home mission directors are now themselves catching the Clyde Narramore scent and are taking his short term courses in “Christian” counseling, based in worldly psychology. In fact, before too long we will see psychology slipping into the curriculum to be studied as a compulsory requirement for every prospective missionary before he ever goes to the mission field.

This is being inaugurated at the home end of missions in order to head off the 20 percent drop-outs and independents of **points B** and **C** above; a lame move to cure the malady of a faulty loyalty (learned in Bible school) by dealing again with a symptom which is in no way related to the sickness. Or perhaps much more fitting than that of a quack physician, this latest operation more closely resembles a convict whom I read about and whom the papers wrote up as extremely noble of heart: he had served his long term in Alcatraz, and as a result of his firsthand experiences in stinking cell blocks, upon release he dedicated his remaining years to making better, more comfortable prisons for the inmates! Not to making better men and dealing with the sickness, but only to making better *prisons!* So our blind Christian leadership today by psychological means intends to do no better. (As Sherlock Holmes would say sarcastically to his friend for his

trite clues and surface suggestions. “Brilliant, Watson! Brilliant!”)

This full diet in psychology is coming sooner than we think; but let us leave this prophecy to the future and deal more particularly with the facts as we have them as related to the tender blasphemy of the religious psychology of the present. As a preacher or missionary he knows he has been short-changed, but he is the kind of person who for strong reasons of personal pride and secret ambition would never repent and go back to find any causes for trouble; on the contrary, he would rather go forward (at least *on*), making the trouble more complicated, darkening his own shadows, strengthening himself in his own bluff.

He thought that being a foreign missionary would sufficiently satisfy his own estimate of his own worth—that this in itself would impress others and bring much recognition. But lo! The submission of the buck private is drab and monotonous; the rank and the rigour of the sergeant is limited and very strenuous. After all, it is more the prestige and respect of a higher officer which he craves and which he must have: Somewhere down deep there is a longing for distinction, an identity that simply is not being realized by this dry business of always having others tell you what is good in life!

Such folk therefore spend time eyeing the world, its ways, its glories, its disciplines, and its paths to human recognition and honour. Like Balaam, they know that worldly Mr. Balak is well able to promote them to great honour; and having never themselves tasted really deeply of the glories of the world to come, they see no radical difference between that glory and this. Worldliness? What is that?

**A thing to a shun? or a thing to use?
It shall be a tool for me.
Of Paul, 'twas said, he became all things
That some the Christ might see!**

There may be no sadder thing to behold than a

missionary who will flirt with the world, study its ways and then use its hard-won laurels as fine wreaths of righteousness and wisdom in promoting “Christian” work. And that brings us to—

D. THE BLIGHT OF HUMAN GLORY

“I have glorified thee on the earth: I have finished the work which thou gavest me to do. . . . And the glory which thou gavest me I have given them” (John 17:4, 22a).

In the last chapter of this booklet I shall be speaking more fully about glory as related to the blasphemy of the personal image; but for our purposes just here we must see certain phases of glory as they pertain to this present “Blasphemy of the Religious Psychologist.”

Man was created essentially to be fascinated by glory. to love glory and to impart it to others. Man as God intended him has a built-in instinct and appreciation for true glory. (As Satan has re-made him, he has an instinct, a hankering. for false glory.) The greatest work that Jesus did which gave dynamic and importance to all that He did was His imparting to men His fascination with true glory: He transmitted that which gripped Him of true value, what He thought and knew was great—“the glory of God as seen in the face of Jesus Christ”; “he that hath seen me hath seen the Father.”

What glory have I passed on to others? What did I hear and see which fascinated me? What did I feel of value that I reproduced, the glory of God or the glory of a man? Was it that tragic, common deception of just passing on the glory of a man decorated and dressed up and called the glory of God; or was it the holy achievement of Jesus, “I have given them the glory which thou gavest me”? Everything done by man in the earth must be weighed over against *His* success, and anything else apart from that will be labeled complete failure.

Now whether we like it or not, we are transmitters of

glory. To a greater or lesser degree we are either like Alexander the Great, infatuating ourselves and others with a certain worldly, selfish glory, or we are like John the Baptist, truly great, in our insisting upon and fulfilling the demand ourselves that “He must increase, but I must decrease.”

Have you ever noticed in Philippians 3:17-19, where Paul with tears warns the believers of certain who “are the enemies of the cross of Christ” and who are therefore not to be listened to or followed because they “mind *earthly* things”? For one thing, the glory of the cross stands for the death, the end of a Man Who chose ignominious death for self-will and self-glory before He would take one step in any direction which would mar His Father’s glory. An *enemy* of the cross of Christ is anyone who has an estimate of glory which differs from our Lord’s; those “who mind *earthly* things” are those, therefore, who are infatuated with a personal, worldly glory at the expense of God’s and who are militant against all for which His redemption stands. They are fascinated, enraptured, with themselves, and they must consequently pass that fascination on to others: “I have given them the glory which I won on the world’s gay market.”

There are easy ways to tell not only the kind of glory but also whose it is, which is being passed on these days, especially as we touch it in the world of psychology. As in the world, so here as well: you always hear of a religious version of Johnny Cash, Jr., a Babe Ruth the Second, or a young Gordie Howe. The child reflects a certain glory. And we are destined to transmit our concept of true glory on to others and especially to our children if not to our friends, those who are nearest and dearest to us. Nothing is too good for our children; in fact, only what we esteem the best is good enough for them.

A Christian man or woman may therefore successfully run a fine bluff for years as being a devout saint of God. With words and actions they can fool multitudes as to their actual status with God and their concepts of the next world. That is why a psychologist is a man to look out for and yet to learn

from: he is a man who thinks this worldly stuff is great; and he will put on a superb religious front, a fine Christian veneer in the Church. But you merely need look at his children to determine what he esteems down deep inside as valuable. What “good” thing has been put into their training? And what “evil” thing, what undesirable or possible “shameful” things have been avoided? Oh, yes, you can easily catch the strong drift in dad’s life. He will be diligent to impart his best arts and crafts for winning of the world’s gold and silver medals. These children have had passed on to them what the father has thought to be glory; but alas! it is merely the best of that which is highly esteemed among men—only an abomination unto God.

In the palace of Pharaoh, Moses was a peerless example of parents who had passed on to him real glory before he was seven or eight years of age. They had spoiled him for this world in the same way that Colossians 2:8 warns of being spoiled for Heaven by philosophy and vain deceit: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible” (Heb. 11:24-27).

But psychology? What of glory does the psychologist impart?

**He fits you for the passing world,
But spoils you for heaven;
And grooms you to the world’s applause,
Whose glory is but leaven.**

At this point again, Mr. Jacobsen, the aforementioned author of “Partnership Training,” although having been warned and rebuked several times over the years for his blasphemies reveals all too clearly a wrong concept of true glory. He had one son in a new evangelical university, a

Jacobsen the Second, as it were, faithfully goose-stepping to father's glorious higher-learning beat; and just recently he has placed his eldest daughter as well into this same soul-cheating school for similar training. He is fascinated with a certain glory, and he is passing on to the Jacobsen children the glory of this Jacobsen concept so that his offspring, too, can spend their years as a grand tale that is told by the unsanctified, and interpreted by those who yet can mourn as only glorying in shame.

As does every parent, Mr. Jacobsen cannot help fascinating his children with that which he thinks is great. And beyond that he, as well as dozens of his worldly stamp all over the world, is transmitting this false concept of glory on to Japanese nationals, "Bible" students, and fellow missionaries. But Paul weeps and warns God's people to be careful of these "enemies of the *cross* of Christ"; he says that they mind *earthly* things. No man can help being true to his secret idea of glory, a concept which is destined to go with him straight to the Judgment Seat of Christ and there to reveal to all the universe the exact set of values for which he lived. But woe to that person who has only talked glibly about heaven, while having actually trained those whom he loves most dearly to be highly esteemed in a world that hates Christ!

Every man wants some others of men to be like him. If that is to "follow me as I follow Christ," then it is praiseworthy. But if it is to "follow me as I have followed worldly vanity," then who in his right spiritual senses would dare to wish him Godspeed and thereby be partaker with his evil deeds? "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I John 2:16, 17),

We are speaking about the Blasphemy of the Religious Psychologist. About him we can be at least as absolute as we have been up to this point, or else the Word of God has been

purposely designed of God to mean the exact opposite of what it clearly states in passages like II Timothy 3:16-17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."

To me at least one of the strangest things about psychology and all of its accompanying philosophies, blasphemies and inconsistencies with God's Word is this: that pastors and missionaries can rather sneak off into the world for some months or years and then come back into the Church to cow the saints, "bringing their sheaves with them," as it were; and with great pride and boldness a man can fetch back into the company of believers his ill-gotten gains, displaying them before all and be quite popular, quite respected for doing it. Few seem to have vision enough left even to object any more to this outrageous, outlandish practice. And if someone does raise a cry in defence of the truth—of course eventuating in unavoidable condemnation of error—then he is set upon by tongues and pens, himself accused of unlove and of being the critical villain in the Church, *the* enemy of all righteousness.

But notice what our Lord says in Mark 8:38: "This wicked and adulterous generation . . ." And in James 4:4: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Adultery has to do with an unfaithful partner in a marriage; and in this context it is the Bride of Christ playing fast and loose with the world, playing the harlot with other lovers. "Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness" (Prov. 30:20). It is in that *Church setting* that our Lord said this in Mark 8:38 and I for one aim to be more concerned about these words than those of the unfaithful: "Whosoever therefore shall be ashamed of me and of my words *in this adulterous and sinful generation*; of him also shall the Son of man be

ashamed, when he cometh in the glory of his Father with the holy angels.”

Once when there was this brand of vileness in Israel, one Brother Phineas stood up and thrust the offenders through with a javelin. God counted it to him for righteousness, regardless of how the rest of the adulterers objected and reckoned it! “Thou hast given a banner to them that fear thee, that it may be displayed because of the truth” (Psa. 60:4), for “When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him” (Isa. 59:19b).

I said previously that in dealing with this blasphemy of religious psychology, that while speaking of individuals I was yet actually touching a vast and evil system in many lands. Look now at where an article like “Partnership Training” places evangelical leadership in Japan or in any country:—

E. THE SELF-BETRAYAL OF BAD LEADERSHIP

“Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols” (Rev. 2:20).

Now the Word of God has plenty to say against disobedient Christian leadership which will allow either a Jezebel or a Jacobsen in the midst, giving them time and place to play the spiritual harlot and to teach others to commit sacrilege. Any Christian leadership which claims a jealousy for God’s interests in others and which asks Christians to recognize, support and follow it must also be held to its unique responsibilities before God. And if our Lord were writing Rev. 2:20 for the Japan chapter of evangelicals, He would say it something like this: But thou, J. E. M. A. and “Japan Harvest” I have somewhat against thee because thou sufferest such articles as “Partnership Training” to get past your scrutiny and on out to My people, to pollute, and

deceive them, and to influence their thinking contrary to My righteousness.

For several years running now evangelical leadership in Japan has been deteriorating sadly. The general spiritual atmosphere in our Bible conventions has been steadily going to pieces in its trend toward ecumenism and charismatic extremes. This has been happening under the hands and with the full sanction of incoming and outgoing and semi-changing presidents and editors and staffs of “Japan Harvest” and J. E. M. A.: for example, the following men are listed for 1972: Maas Vander Bilt (Christian Reformed Japan Mission); Donald Hoke* (Evangelical Alliance Mission); Verne Strom (Evangelical Alliance Mission); Lavern Snider (Japan Free Methodist Mission); Philip Foxwell (Japan Presbyterian Mission); Morris Jacobsen (Japan Evangelical Mission); Donnel McLean (Assemblies of God); John Graybill (Brethren in Christ); Frank Cole (Independent); Eric Gosden (Japan Evangelistic Band); Francis Sorley (Baptist General Conference).

And if such a rebuke applies to most evangelical magazines today—and it does—then what indeed must apply and who will word the hot and just sentences that are due the leadership of these mission boards which sanction and send and support spiritual Jezebels into all the world?

Now faulty leadership always reveals its need for a deep repentance and revival by the way it flatly refuses to face itself and also in the manner in which it tries to officially justify and explain its present position in manners such as—

(1) “God has not asked you to pick flaws in Christian leadership, acting as some self-appointed setter-right of all the saints.”

Exactly so: He has not asked me to pick flaws in anything, but rather to do one of the most thankless and difficult jobs in the Church—namely, to face up religious men with themselves and their sins in an attempt to make

*I have made some further statements about Mr. Hoke in the last chapter of this booklet, entitled “The Blasphemy of the Personal Image.”

them honest with what they see. Nether has God called nor equipped me in any way whatever to straighten out or set right any of the saints: He asks only that I be faithful to His Word and also to the saints, to make the issues clear and honest in order that the saints with God's help may repent and straighten themselves out—"that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:24-26).

Nor has God left it up to J. E. M. A or "Japan Harvest" either to encourage me in this ministry or to pay my salary; but I appeal both to them and to all other evangelicals of similar spiritual stamp lest through pride and defiance of the truth they fulfill texts such as Proverbs 1:24-31: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

(2) "But it is not up to us to deal with Jacobsens and Jezebels. On the contrary, we are waiting upon God for a great revival in this land; and we feel that a prayer ministry, Holy Spirit seminars, and prayer conferences would be more profitable, more effective in correcting any of our brethren who might be in any error, None of us is perfect!"

Excellent! In your next prayer conference, then, you can henceforth pray with an understanding which will surely give your heretofore empty words more personal meaning:

“none of us is perfect”—it goes without saying—but as leaders we should at least be able to reveal a deep desire, a greater *longing*, for perfection. That we have not yet arrived is surely no call to discourage anyone’s progress.

Of course “judgment must begin at the house of God”—that is the basic meaning of the word which gives our fine revival talk its identity. Splendid! What could be more scriptural and spiritual than that this judgment begin in the house of God with the faulty and compromising leaders? And when they have repented and been revived and cleaned up and straightened out and given a renewed desire for perfection themselves, then they will see clearly both what and who in the house of God should no longer be conveniently ignored (or piously prayed over!) but disciplined and dealt with after God’s interests.

To pray and bluff when I should act—

What sin compares with this?

There’s only one, in very fact:

It’s giving Christ the kiss.

In other words, there should be no Jezebel in business, no one, male or female, who “by good words and fair speeches deceive the hearts of the simple” (Rom. 16:17-18), not one on the inside of that temple where I claim to be any kind of an elder at all.

(3) “But as leaders of the people, we are the Lord’s anointed, and surely we need not act upon the promptings of outsiders—those who ‘despise dominion’ and who therefore do not respect Divinely constituted authority.”

King Saul of old Israel was the Lord’s anointed before you were, brethren; but he was told this by yet another of the Lord’s anointed: “Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee” (I Sam. 13:13a). And so was that mighty king, David, the Lord’s anointed (not just voted into an office by men and then called the Lord’s anointed); but so also was

another man the Lord's anointed, who came one day with some Divine news for His anointed, saying, "Thou art the man!" King David was more spiritual than many today, however, for he refused to shadow box and employ any fast footwork in that he did not beg off with spiritual immunity by claiming to be the Lord's anointed and therefore not to be questioned. David was man of God enough to face himself and his sin, and he repented and got right with God and men.

Surely we know this much, that the Lord's anointed is not synonymous with the Lord's protected and sanctioned when one is living in known compromise and sin. You might well be a Divine favourite, but that distinction and special blessing will continue only as you walk in the light as He is in the light; but in your conduct not just anything goes as inspired just because it is passed and whitewashed over by Roberts' Rules and Order at the regular monthly business meeting. Being the Lord's anointed, of all things, should not provide a man with an impregnable fortress in his sin, an impervious armour against a just rebuke and correction by others, unless he is determined by hook or by crook not to listen to others who also are the Lord's anointed.

(4) "But," these will continue, "we are not of this judging and condemning persuasion of yours, As leaders in the Lord's work we are not for this business of exposing and shaming the Lord's servants. It is not the language of love. We believe that patience and love is the better method of dealing with such matters."

Good. It seems that you are very scriptural and even very highly commendable for saying that. Indeed, if you really have love and are not just claiming that you have it for use as a smoke screen, our Lord Himself will compliment and commend you for it, as He did those in Revelation 2:18-19: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity (love), and service, and faith, and thy

patience, and thy works; and the last to be more than the first.”

So that love and patience are fine things. The Lord Himself commends this love when we really have it. But notice carefully in verse 20 what He does not commend, even though we do have love: “Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.”

You see, true love cannot be any quick escape route, any convenient alternative, for not dealing with known evil in the midst. On the contrary, it should be the blessed incentive for disposing of it. We do not with the Lord’s backing say, “I love God and His work and therefore I do not employ disciplinary methods or that which might rebuke, convict and expose others of sin.” Such a concept is in flat contradiction of the Scriptures, and to follow it is to be led into the awful sterility and error of the present-day religious psychologist, completely missing the true idea of love.

“But we know of those with hard spirits and unloving manners who expose and condemn others,” these leaders will object. “We choose not to be like that.”

And that objection contains a good amount of truth, so let us just be fair with it and take a square and unbiased look at it: and these remarks will be directed at those of us who might think that it is supremely spiritual always to be casting around, with truly bad spirits, the truth which applies only to others and not to ourselves.

Some of us, you see, have the opposite tendency, saying, **“Well, if these ‘love’ apostles would only speak out against compromisers, dissemblers and ecumenists, then they would thereby prove their so-called love to God; for being bold and fearless in this area is the only way to prove one’s genuine**

love.”

But is that premise a true one either? Let us look at it and be fair with it, or otherwise let those with whom we are dealing primarily herein justly reject our handling of their case as unfair as well.

In Rev. 2:2 and 3, our Saviour commends those of us for our loyalty to Him in the following manner: “I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.”

Oh, yes, indeed! It is a good thing, a commendable thing, not to condone sin and be a cover-up for known evil. No Jezebels in *this* church! That's good, but I notice in verses 4 and 5 that our Lord goes on to say something that is not commendable: “Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”

That is quite shocking and quite revealing, is it not? In Rev. 2:19-20, our Lord Jesus commends a love which is nonetheless very disloyal, suffering evil teachers and workers to exist and operate unchecked. Yet in 2:2-6 He commends a loyalty that lacks the necessary love: it cannot stand those that are evil; it exposes and expels them. And while our Lord says that this is good, He also says that their lack of love is bad.

So on the one hand, let not the pot call the kettle black; and on the other hand, the kettle should not call the pot black. It is not a matter of saying, “But we love and *therefore* we do not expose and discipline;” nor is it that “We expose and discipline and *therefore* we love.” On one side love without loyalty is not a perfect love; and on the other side, loyalty without love is equally imperfect, deserving rebuke.

To put it negatively, love should not be used as the licence for disloyalty; nor, conversely, should loyalty be held high as the badge of love. Our Lord commends both of them in their particular contexts, but we should in no wise view them as interchangeable values in righteousness. Anyone who does so is in error.

Moreover, loyalty is not true loyalty when it would rather expel the evil workers from its midst than see them genuinely delivered from their evil; and love is not true love when it will allow evil in its presence, tolerating the evil workers in its midst, rather than seeing them genuinely delivered from their evil!

To put it in modern terms—maybe too up-to-date for some—we have lighting fundamentalists on the one side; and on the other, we have the tolerant, willfully blind new evangelicals. One group is loyal and it thinks it loves truly therefore; and the other group says that it loves, and it thinks that it is truly loyal therefore. One wrong concept is forever leading into a system where for one reason or another the *lid* is always being blown off—it is always giving its body to be burned; the other wrong concept is always pointing into a system where for another reason and yet another the *bottom* is always falling out of things—it is always crucifying afresh the Son of God by its toleration. But remember that both of these faction-type, imperfect, concepts merit the stem rebuke of the Master. One is as true as steel, but twice as hard; and the other is as gentle as quicksand, but twice as dangerous. The true loyalty group needs to learn how to fall on its face and say, “Hath no man condemned thee? . . . Neither do I condemn thee: go, and sin no more.” And the true love group needs to learn how to take a whip in hand, go into the temple where the grafters are seducing God’s people and expel them with, “Take these things hence . . . Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.”

I had a brother rebuke me once—and justly so. Certain names were brought up, and I turned away in disgust,

saying, “I have no use for those compromisers. They are playing politics with my Lord’s truth. I have no use for them.” Then my good brother (who himself by the way, was quick as lightning in dealing with any hypocrisy, compromise or dissimulation) spiked me with: “Now wait! That is a wrong attitude you have there. ‘No use for those men’? Supposing God would grant them repentance, where will they go and who will they go to and who will befriend them? You have shut the door on them, brother, and that attitude is not the attitude of love.”

Ah, I was very loyal, you see—“canst not bear them which are evil.” That was a genuine and fitting rebuke for me. God had taught my brother something about speaking the truth in love. That particular genuineness could call certain men “serpents and generation of vipers” and yet it had the element of wishing itself accursed for its brethren, a heart to see the compromiser delivered from his sinful duplicities at any cost. That love did not “rejoice in iniquity,” was not glad that there was some ugly evil around so that it could go to work and expel it.

But getting back, now, to the point with which we were formerly dealing in bad leadership. To avoid the truth, many these days merely use the word love like this:

“But the Scriptures say that love suffereth long and is kind.”

Yes, indeed, but in this case, does the Holy Spirit interpret that to you as “Love covers up long, and is disloyal”? Consider the good king of Judah, Jehoshaphat: “And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim; But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.” (II Chron. 17:3-4) And yet shortly after this he leagued up with wicked King Ahab of Israel, until a prophet of God was sent to him to warn him and pronounce evil upon him for his disloyalty, which he had in spite of his evident, although imperfect, love for God and His ways:

“Shouldst thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD. Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God” (II Chron. 19:2-3).

“But love thinketh no evil.”

Certainly our Lord would have had something else to say to those in Rev. 2:19 and 20 had they begun with an *idea* about evil—thought up evil, imagined it, accused others of it, and then gone to work to expel someone from the Church on the mere premise of supposing them to be guilty. But clearly that was not the case here, and clearly it is not an honest way to use the truth of “love thinketh no evil.” Certainly true love does not think up a false case, but neither does it ignore the true case and allow a known Jezebel to feel comfortable around it and sow foul doctrines and teachings among the brethren.

“Yes,” say others in leadership, “but love covereth a multitude of sins.”

Now if that is what love means here in our context, then our Blessed Lord Jesus committed a grave blunder in Rev. 2:19-20 when He rebuked these good people for not exposing and dealing with sin in their midst—their love should have and would have kept it covered had it not been for Him, for, “love covereth a multitude of sins”!

Very often in discovering what the Scriptures mean in any given portion, the first important step is to learn what they do not mean. And the above text about covering a multitude of sins does not—I said *not*—mean that Christ was in error for rebuking one of His churches for covering up a Jezebel. Now I have been kind enough to tell you what that text does not mean; supposing you return me the kindness, write me a letter, and tell me what it *does* mean?

“But,” says yet another, “Proverbs 10:12 states that ‘Hatred stirreth up strifes: but love covereth all sins.’ We do not want to stir up friction and

strife among brethren by criticizing and the like. Proverbs 17:9 says, ‘He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.’”

One can always spot the person who is disobedient to known light by the skill in which he uses God’s truth (“handling the word of God deceitfully”)—and behind that thwarted truth both shielding evil in others and doing evil himself. The sign that he is protecting, “covering,” *hiding* his own sin is seen in the way in which he seeks to throw a covering over the sins of others.

Such an one can read Proverbs 28:13, but it does not register: “He that *covereth* his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.” And yet that man will turn right around and attempt to hide another man’s sins himself in the very same way with “Love *covereth* all sins” . . . “he that *covereth* a transgression seeketh love.”

When God says that love *covereth* all sins He does not mean that love sweeps all sins under the rug, leaving them safe and protected there, hidden from the light and undealt with. If only we had the proper attitude of obedience to the Scriptures in general our Lord could clearly reveal to us what He means here by “covereth all sins.” If for instance we would only obey the single injunction to “exhort one another daily lest ye be hardened through the deceitfulness of sin,” we would likely have the Spirit open our eyes as to what “covereth” means; and that true love really does cover sin, but does not protect or hide or condone it.

Positively:

Looking at the man Job one sees him praying for his three friends. They had misapplied the truth to him; they had harangued and contradicted him for many chapters and had wronged not only him but also God. Then in holy anger God told them to go to his servant Job with sin offerings and that Job would pray for them. Job did just that: he *covered* the

sins of those men; he genuinely hated sin and he took their sins to himself, made it his personal concern—he prayed, he was sufficient, if you like; he embraced, he encompassed, handled, *covered* those transgressions. That is true love, and only that love can properly cover sin; and it covers sin correctly because it deals with it by being concerned that men be delivered from it.

Negatively:

Proverbs 10:12 says that “hatred stirreth up strifes.” Indeed it does: when unlove touches sin, it criticizes, downgrades and mocks it, setting friends one against the other. It stirs up strife and divides good brethren. And this is precisely where one can look at our Lord and at his own life and accurately measure true love.

Did the method of Jesus in “covering sin” stir up strife and disunity and hard feelings between others? Or did His methods not rather solidify sinners in their hardness and corporate malice against true Love. Himself? “And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.” (Luke 23:12).

And with the Pharisees, too, did the “critical,” “sensorious,” “contentious” and “unloving” attitude of Jesus too ward their sin stir up strife, separate brethren and cause hard feelings in that group? Since Jesus, you must know, pointed out sharply and exposed evil clearly—but as some would imply, not as *love* would have done, for “love covereth all sins” and hatred stirreth up strifes!

What was the precise result? His dealing was one of *true love*, because it solidified and unified them in their wickedness: it cemented them together more tightly than they had ever been, and that, against Him. This was true love seeking to cover sin in the Bible sense of the term, not the attitude of hatred or unlove which criticizes and points out sin in order to make one man a laughing stock to another.

Still, on the negative side, true love will do this every time: rather than create any friction among brethren, it will

on the contrary unite them, tying them more firmly together, uniting their opposition and causing them to pool their resistance against the one who in love seeks to “cover” their sin. When true love seeks to cover transgressions by uncovering them, it actually solidifies factions and evils, which among themselves, amazingly enough, were actually fighting and striving and contentious before true love entered!

“Hatred stirreth up strifes”. You just believe it! He who gossips and “repeateth a matter” in the joy of mere malice or the pleasure of mere criticism and unlove can indeed separate very friends and do untold damage. But love never yet succeeded at doing that. It “covereth all sins” and it is of such a nature that it will rather solidify the anger and envy and malice of the sinful and rebellious against itself than to set any factions within the pooled deceit against themselves.

Thus you may wonder at this love that covers, because if rejected it will cause the most respected religious devils to get together and tolerate anything in each other in order to prevent that true love from seeking to cover or to make itself sufficient enough for their sins to find the remedy and deal correctly with them.

Look at it this way: a doctor does not come to *give* you cancer, but to cure it. He does not visit you in order to break your leg, but to mend it, make himself sufficient for it. He does not come to scald you with hot water, but to medicate and cover the burns which are already there. He does not as it were “stir up strife” by inflicting trouble, but rather he covers the evil, he embraces it, encloses it, encompasses it with the heart to heal the afflicted. “Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him” (Lev. 19:17).

And what shall we say more for those who cover their own sins by concealing them? or for those who would aid others in hiding and ignoring sin not loving them enough to truly cover them and deliver them, but who give them the

right hand of a false fellowship, affording them a hiding place for their evil, encouraging them to ruin themselves and infect others; and befriend them in such a way as only to strengthen them in their wickedness?

**They hated me without a cause.
The Love that covered sin;
And love each other more and more
For what they hide within.**

“We have a law, and by our law he ought to die.” He will, because He *covers* sin; and as a religious leader you will slay Him because you insist upon *hiding* sin. “He that covereth his sins shall not prosper . . . Blessed is he whose transgression is forgiven, whose sin is *covered*.”

All right, it is high time to close this point on “The Blasphemy of the Religious Psychologist,” with all of its implications and innuendoes, both individual and organizational. I close it by declaring that on the one hand God has not given me the ministry of saying finally who will be let into heaven and who will be sent to hell; that is my Master’s business. And on the other hand, He has not given me the ministry, either, of painting devils to look like angels; neither has He imparted to me a lawyer-like tongue that could win a case for a Jezebel, a Jacobsen, or a Clyde Narramore, if the fees were high enough. Let those do this work who are learned in the arts and who want the glory accruing from them. I never was good at disguising a wolf in sheep’s skin and then of convincing others that his howl was, in fact, only a bleat!

But the work which God has given me to do is that of correctly representing His truth in this life so that men will face themselves and measure their own lives by what God says and not by some project I am pushing. My business is to warn every man and teach every man, exhorting them *daily* lest they be hardened through the deceitfulness of sin. And if they cannot and will not treat me in a similar manner, with God’s interests at heart for me, then I say, let no man trouble me with anything else.

One day we are all going to stand before the Judgment Seat of Christ. There we will all have to answer the question, in essence, which Jesus put to the Pharisees in Matthew 21:25: “The baptism of John, whence was it? from heaven, or of men?” And like you, I, too, will have had about seventy years on this earth to answer that question by the sum total of all that I did and said; so that when I am asked my answer for it at the Judgment Seat of Christ, my yea might be a clear yea or my nay a clear nay, with no nervous, no shifty, no evasive using of the kind of human psychology on God Almighty that I should never in the first place have used on men.

And what I say here, I say to the entire Body of Christ in any and every generation: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col. 2:8). Yes, and to those of you who are determined to infect others with your deadly philosophies and vain deceits, regardless of what God or His men say against it, then I say this to you as from the spiritual mood of Acts 8:20: “Thy psychology perish with thee, for thou hast thought that the work of God might be done by the Philistines! Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity” (Acts 8:21-23).