

Counsel the Word

The Institute of Soteric Counseling

Editorial

By J. R. Ensey

There are probably those among Apostolics who view the “anti-psychology contingent” as a small but vocal minority who only deserve to be ignored in favor of academic elitists who see no problem with plying Oneness Pentecostal theology with psychology. We respect the sincerity and the altruism that may motivate them, but we merely ask that they read from something other than the textbooks handed them in their psychology classrooms. There could be something they are missing...and it could be something very meaningful to the future of the movement.

The March 9, 2004 edition of the New York Times contained an article by columnist Erica Goode (a writer on issues dealing with health, drugs and psychology) chronicling and debunking the unscientific and often downright silly psychotherapies promoted by the practitioners in the psychology industry. The story focuses on a group of psychologists from Harvard, Emory University, Texas University, and other institutions who have “challenged the validity of widely used diagnostic tools like the Rorschach inkblot test. They have questioned the existence of repressed memories of child sexual abuse and of multiple personality disorder. They have attacked the wide use of labels like codependency and sexual addiction.” The group views these and similar labels and practices as “faddish, unproved or in some cases potentially harmful.”

The professors have also “criticized a

number of fashionable therapies, including ‘critical incident’ psychological debriefing for trauma victims, eye-movement desensitization and reprocessing, or E.M.D.R., and other techniques.” It is common for these men who dare to challenge the psychology establishment to “receive hate mail from the proponents of a variety of popular psychotherapies. The president-elect of the American Psychological Association has accused them of being overly devoted to the scientific method.”

Goode continues, “Yet the psychologists are hardly cranks. Their criticisms reflect a widening divide in the field between researchers, who rely on controlled trials and other statistical methods of determining whether a therapeutic technique works, and practitioners, who are often guided by clinical experience and intuition rather than scientific evidence. ‘I started to become very concerned by the practices that I was seeing our field tolerating and, in some cases, actively embracing,’ said Dr. Scott Lilienfeld, a professor of psychology who has emerged as a de facto leader of the group.”

“As in the case of medicine, practitioners have to be informed about the most recent and most credible findings,” he said. One survey, according to Dr. Lilienfeld, who is an author of the 2003 book *What’s Wrong With the Rorschach*,” found that a vast majority of practicing psychologists did

(Continued on page 2)

December 1, 2005

Volume 2, Issue 4

Inside this issue:

Editorial	1
Praise for the Course	2
How Things Change!	3
The Real Question: Can Man Serve both God and Mammon?	3
A Plan for Biblical Response to Temptation	7
Fourth ISC Conference Highlights	7

(Continued from page 1)

not read even one scientific journal article a month and that some doctoral programs in clinical psychology no longer required research training. "Many practitioners, because they don't keep up with the scientific literature, may be using suboptimal and, in some cases, even dangerous treatments," Dr. Lilienfeld said.

[Apostolics have to realize that just because someone has an impressive group of letters following his name doesn't mean that they can be trusted to know what is right in every case, nor does it indicate that they are committed to the absolute purity of the Word of God.]

Two years ago, Dr. Lilienfeld founded *The Scientific Review of Mental Health Practice*, a journal whose stated goal is to present "objective investigations of controversial and unorthodox claims in clinical psychiatry, psychology and social work." Two issues of the journal have been published. In it authors have examined "fact and fiction" in the treatment and investigation of autism; a paper evaluated "neurotherapy," a technique used for attention deficit disorder; and a critique by Dr. Eric Mart, a forensic psychologist in New Hampshire, questioned the scientific and legal basis of Munchausen syndrome by proxy, in which parents, usually mothers, make their children sick to draw attention to themselves.

In a "mission statement," the journal's editorial board notes that "a wide variety of unsubstantiated or untested treatments" and psychological tests have flourished in recent years. But many therapists resent the criticism. Dr. Richard McNally, a professor of psychology at Harvard who has conducted research on repressed memories, E.M.D.R. and other problems, said he had received threatening letters, e-mail messages and telephone calls from angry practitioners. An irate therapist, Dr. Lilienfeld recalled, wrote in an Internet posting that the authors (of an article critical of the Rorschach inkblot test) deserved "one bullet for each of the three assassins."

Some experts, among them Dr. Barlow of the Center for Anxiety and Related Disorders, have argued that psychologists can counter such pressures by building up the scientific evidence for the effectiveness of different forms of psychotherapy.

Like medicine, these experts contend, psychology should have clinical practice guidelines, and psychotherapists should favor treatments that are backed by evidence from controlled clinical trials over treatment whose effectiveness is supported by anecdotes and case histories only.

[In the article,] Dr. Ronald Levant, president-elect of the American Psychological Association, admitted, "The problem in clinical psychology is that we *don't* have science to cover everything we do, and that's true for medicine, as well." He added that psychologists "recognize that we need to find a way to show we are being accountable," but that many practitioners "question the very narrow standards that are being raised." In fact, at an annual meeting of the psychological association, a Canadian psychologist reportedly began a session by asking, "How can I escape from the clutches of the psychotherapy police?"

The association, Dr. Lilienfeld said, has not done enough to shore up scientific standards and weed out pseudoscientific or potentially harmful therapies. "The APA has been exceedingly reluctant to impose ethical limitations or sanctions on members who engage in either unvalidated or potentially harmful mental health practices, he wrote in the first issue of the new journal." [end]

[It seems very strange indeed to want to mix our Oneness Pentecostal theology with the stuff that their own practitioners assail as bogus. We can promise to stay away from the therapies that would violate Scripture, but who will say what crosses that line?]

Praise for the course, *Christian Counseling from Scripture*. This is from a recent graduate:



You do not know what an encouragement you have been to me throughout this long process. There were times, when I thought I would not be able to finish the assignments. Each one seemed so difficult, but I would read and study the material, read the Word of God, apply what I had learned and then I would finish it. I was amazed that time after time my grade came back as 100%, with the exception of the one 97...and I am a perfectionist in my studies. When I missed part of that one question about soul/spirit I redid the answer to my satisfaction. Along the way you sent a word here and there on the assignment sheet and it caused me to continue working.
--Indiana

How Things Change!

By Lynda Allison Doty

Yes, it is very strange to want to mix our Oneness theology with the things that even the world is refusing! I can remember when I first came into this truth. I had a Master's degree in psychology at that time. I had worked hard for it and, not understanding the deep evil behind psychology, I was proud of it. It stunned me when the Church did not look upon my degree with the same appreciation. To the pastor, and to most of the members of the local church of which I was a part, my degree "didn't count," because it was in psychology.

As God continued to bring me out of psychology and into His marvelous way of healing for His people, I too began to see the psychology degree through different eyes. Today, the church seems to idolize those with these degrees. How things change! I have watched as psychologists would come into our pulpits to speak, and the hushed awe that resulted. People hung onto their every word. I have seen pastors defer to them and hold them in such high regard as to diminish their own knowledge of God's healing and delivering Word (Psalm 107:20)! Gradually our pastors and preachers have stepped back and allowed the "learned" and "educated" and "degreed" "professional" to have his/her way with the saints. This ought not to be! Any minister who knows the Word of God has what it takes to counsel his own people!

Back to the church that nearly thirty years ago regarded my advanced degree with disdain....not too long ago, it was recommended by an authority in that church that my grandson see a psychologist and get help for ADHD. Thank God my daughter refused. Something inside of her realized that, once a child has a label applied to him, he will carry that label throughout his life. She also realized that the professional would soon have her child on drugs.

My daughter took the time to seek God about this, and with patience worked with her child. Soon, he no longer showed the signs of this so-called "diagnosis." I so deeply appreciate what my daughter did for my grandson, because I constantly see children "dumbed down" with drugs with no hope in sight of getting off them.

How things have changed! Now, although most saints still say they are "against psychology," they feel it is fine if it is watered down and mixed with things godly. This is called "integration." Integrating psychology with God's Word. Below is an article that was just written in response to another article on this very subject. Read on:

In response to the article, "Can We Integrate Psychology and Oneness Pentecostal Theology," by Mark Segraves as published in the Urshan Graduate School of Theology publication, *Insight* Fall/Winter 2005 Issue.

THE REAL QUESTION: Can Man serve both God and Mammon?

By Sabrina Long

Upon careful analysis of the article by Brother Mark Segraves, "Can We Integrate Psychology and Oneness Theology?" my mind began to turn. It makes one wonder how psychology could find its way into the true Apostolic church. After such consideration I concluded that one must not have had the revelation of what psychology truly is. I am truly thankful for this revelation because without His Spirit's dealings with my soul I would have bought into the New Age thinking that man has the ability to cure the ailments of the soul.

Since the beginning of time Satan has been devising a plan to turn man from God. This plan dates back to the Garden of Eden when Satan beguiled Eve to believe that God was withholding valuable information from her by forbidding her and her husband from eating from the tree. The only goal of Satan that day was to convince Eve that she was missing something that God couldn't give her or that He was selfishly withholding.

From the dawn of man we have strived for intelligence, power and success. From infancy we are driven to succeed, to grow, and to thrive. When a child does not seek and eventually achieve certain goals in development we theorize that there is some form of physical or mental retardation for which there are *medical* answers.

A "normal" or better said, "average" human being will grow and develop according to his/her environment. If you place an otherwise healthy baby in a dark room all of his/her developing years, and even though the baby had healthy seeing eyes, the child will likely become blind. And in the same line of thinking, if you place a healthy baby in an environment where he/she is withheld from teaching stimulus for all of their developing years they will be mentally retarded (the term *retarded* being used to describe someone behind in normal development). So, in respect to the average person, we are products of our environments.

There are, however, obvious congenital birth defects that hinder such development in some. A baby is born with a hole in his/her heart. This isn't a product of his/her environment obviously, because the baby entered the world this way. An example dealing with the subject at hand, as a result of a difficult delivery a baby is with-

held oxygen for a given period of time before being resuscitated will sustain a certain amount of brain damage. This can cause problems from a life long vegetative state to simple learning disabilities in the child. As medical science proves, brain damage is almost always irreversible because the prolonged lack of oxygen caused key areas of tissue to die in the brain.

How this is related to the subject of psychology is simple. Medical science is just that—a science. Psychology, however, is a practice of theories that relate more closely with religion than with science. Scientists use the scientific method for all of their determinations. They adhere to this method strictly. Any wavering from such method is not deemed science but philosophy.

The Scientific Method

“The scientific method is the process by which scientists, collectively and over time, endeavor to construct an accurate (that is, reliable, consistent and non-arbitrary) representation of the world. The scientific method has four steps:

- 1) Observation and description of a phenomenon or group of phenomena.
- 2) Formulation of a hypothesis to explain the phenomena. In physics, the hypothesis often takes the form of a causal mechanism or a mathematical relation.
- 3) Use of the hypothesis to predict the existence of other phenomena, or to predict quantitatively the results of new observations.
- 4) Performance of experimental tests of the predictions by several independent experimenters and properly performed experiments.”¹

Repetitive evidence is the goal of any scientist worth his salt. In fact, a scientist that does not strictly adhere to the scientific method is not a scientist, but rather a philosopher. Scientific theory is not based on feelings or passion, but only strict evidence.

This definition of evidence is not the same as the term used in a court of law. In a court of law one can be convicted only if there is enough evidence to prove guilt beyond a *reasonable doubt*. One can be found guilty “according to the preponderance of evidence” but innocent if guilt is not established “beyond a reasonable doubt.” This method has proven fallible by the embarrassing number of inmates found innocent by DNA testing later, only after serving years on Death Row. So, with this we understand that legal evidence is not the

same as *scientific evidence*.

But even so, scientific theories are always theories; they never become the concrete explanation for any given phenomenon. This is why doctors “practice” medicine, they never master it. There are no “scientific laws.” This term was coined only to try and bridge the gap between science and ordinary life. There are, however, theories we have a high degree of certainty about such as gravity and entropy, which we could translate into everyday language to say, “Eventually it will break, and when it does, it is going to fall.” But, those are still not absolute facts because the results could vary with circumstance, such as, if I place a pillow underneath the object, it will not break upon landing.

Regarding scientific evidence the philosopher Karl Popper said, “*No amount of observations of white swans can allow the inference that all swans are white, but the observation of a single black swan is sufficient to refute that conclusion.*” The cardinal rule of science is this—always consider alternative explanations, never accept anything at face value. This categorizes the difference in scientific thinking and ordinary human thinking.

“..Very little of the theoretical content of human psychology meets scientific criteria.”

difference in scientific thinking and ordinary human thinking.

Very little of the theoretical content of human

psychology meets scientific criteria. If a theory doesn't make testable predictions or if the tests are not practical, or if the tests cannot lead to a clear outcome that supports or falsifies the theory, the theory is not scientific. And when it comes to *clinical psychology* the gap is even wider.

WHAT IS PSYCHOLOGY?

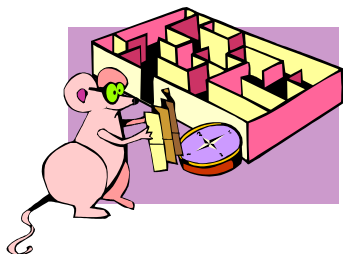
Psychology's primary objective is to understand human behavior; its secondary objective is to treat those behaviors deemed abnormal. From the establishment of this field of study, the practitioners have tried to place it on the same plateau as science. There are several reasons psychology has never rightfully obtained a scientific label, and those are:

Ethical

Out of concern for human ethics, psychologists use a different method. This method is called, “retrospective studies.” These are studies that try to draw conclusions from past events rather than setting up a formal laboratory experiment with strict experimental protocols and a control group. And thus I refer you back to what defines science—the use of the Scientific Method and

strict repetitive evidence. Therefore, by that criterion, psychology can't be considered a science.

The Gray Areas Of Research, Diagnosis and Therapy



Because of the lack of strict adherence to humans in control groups they get a lot of blurring of results in studies. Psychology and psychiatry use a three-step process—research, diagnosis, and therapy.

If the treatment is routine and somewhat uneventful, it is considered *clinical therapy*, which in all reason is no more effective than confiding in your best friend. If the client shows traits useful for diagnosis, the treatment becomes, by default, diagnostic. If the relationship between the client and the clinician provides enough interest to write about, it becomes research. In psychiatry there is very little difference in the gathering of the knowledge and the dispensing of the knowledge.

This raises another ethical concern, that of *informed consent*. The client cannot be properly informed of what is going to happen because the clinician himself doesn't know. Again, there is no scientific evidence on which to base any diagnosis.

Absolutely Anything Goes

As a result of the methods mentioned above this creates a climate where anything goes. Diagnosis and treatments are purely subjective, and as a result the field of psychology is nothing more than a cult and/or fad. The studies that are regularly published wouldn't make the grade with any self-respecting scientist. Psychology is a field that can only describe things, but it cannot reliably explain what it has described. In science, descriptions are only a first step, explanations are essential!

Psychology doesn't lack theories, but the theories applied to humans either cannot be tested in a strict scientific manner or the tests fail without anyone taking note or perhaps without concern. This is the reason that psychology's frequent theoretical failures tend to only be discussed in a courtroom rather than a laboratory or a scientific journal.

As Dr. Julian Whitaker explains, "There's no pathology. There's no blood test. There's no lab test. There's no x-ray. Psychiatrists list out and vote on clusters of behavior and call them a disease. They are giving drugs to millions of people who do not have a defined medical problem."²

"Based on this false theory, millions of people have

fallen prey to psychiatric treatment: stimulants and antidepressants have induced teenagers to go on murderous shooting sprees (8 out of 13 school shootings, such as the Columbine High School shooting in 1999, were committed by teens on psychiatric drugs). Mothers on these drugs have killed their children or cut off the arms of their baby while taking these drugs. Electroshock—the firing of up to 460 volts of electricity across the temples—is damaging the brains of over 100,000 Americans every year."³

THE PSYCHOLOGY BIBLE

Psychiatry's Bible is The Diagnostic and Statistical Manual of Mental Disorders and its companion, the International Classifications of Diseases, Mental Disorders Section (now jointly referred to as the DSM IV). Now, in its fourth edition produces a very valid concern as to what these men deem to be "mental illnesses." For example:

- * Stuttering
- * Spelling Disorder
- * Written Expression Disorder
- * Mathematics disorder
- * Caffeine Intoxication/Withdrawal
- * Nicotine use/Withdrawal
- * Sibling Rivalry Disorder
- * Phase of Life Problem

According to the DSM/ICD, if you have trouble spelling you have a mental disorder! The DSM, so fondly referred to by its psychologists as their "bible," is now being called in question by those very men. Remember what we previously established—"absolutely anything goes."

Professors Herb Kutchins of California State university and Stuart A. Kirk of the University of New York found, "There is ample reason to conclude that the latest versions of DSM as a clinical tool are unreliable and therefore of questionable validity as a classification system."

Psychiatrist Matthew Dumont wrote this regarding DSM's assumptions at scientific authority: "The humility and the arrogance in the prose are almost indistinguishable, frolicking like puppies at play." They say: "... while this manual provides a classification of mental disorder...no definition adequately specifies precise boundaries for the concept..."⁴ They go on to say, "... there is no assumption that each mental disorder is a discrete entity with sharp boundaries between it and other mental disorders or between it and no mental disorder."⁵

According to the authors of the DSM, in the future there will be no behavior that will be deemed "normal."

At this rate, either everything is a mental disorder or nothing is...because what will be considered “normal”? We will have nothing to measure against. Again, no control groups!

Psychology and psychiatry have never been based on science, yet those who espouse it grasp at the scientific label for their authority. We are reminded that science is not exact, but at least it has a method and is not the “free for all” that psychology is.

SOME QUOTES FROM PSYCHOLOGY'S FOUNDING FATHERS

“What if God were not exactly truth, and if this could be proved? And if he were instead the vanity, the desire for power, the ambitions, the fear, and the enraptured and terrified folly of mankind?” (Nietzsche, 1890)

“Do not allow yourselves to be deceived: great minds are skeptical.” (Nietzsche, 1890)

“Religion is an illusion and it derives its strength from its readiness to fit in with our instinctual wishful impulses.” (Sigmund Freud)

“I have found little that is ‘good’ about human beings on the whole. In my experience most of them are trash, no matter whether they publicly subscribe to this or that ethical doctrine or to none at all. That is something that you cannot say aloud, or perhaps even think.” (Sigmund Freud)

“One feels inclined to say that the intention that man should be ‘happy’ is not included in the plan of ‘Creation.’” (Sigmund Freud)

GOD OR MAN'S ANSWER? WE CAN'T HAVE BOTH.



A reference was made to Job in the paper I'm responding to. The reference was made simply to his hurt and his pain. This comment was followed with the question, “How does a believer cope when God seems silent?” If we will recall the story of Job, he was fully restored. One must also note that

the entire ordeal was a spiritual matter.

Consider Job 1:6-12: *“Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And*

the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord.”

God allowed Job to be tested. No amount of therapy could have restored Job; only God could do so. Why do we humans think we have the answers to man's dilemmas? Studying Job's psyche (or soul) could not have provided the insight as to why he was going through what he was. Why do we try to comfort the soul when there is but only one that can give healing balm to the soul—Almighty God.

God allows us to go through things to strengthen us, to prove his faithfulness to us. Yet, there are times when our mistakes and detours from His will cause our sufferings and trials. We do reap what we sow. What the saints need are men and women of God who are studied in the Word of God and can aptly provide the needed comfort to these hurting people with the Word of God. It's because of the cares of life that people hurt, they are not seeking man's help, they want something supernatural, that of God. To look to man for answers is trying to serve both God and man, and the Bible tells us, *“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon”* (Matthew 6:24).

IN CONCLUSION

The question isn't, “Can we integrate psychology and oneness theology.” Rather, it is “Can we serve two masters?” The answer: unmistakably, NO! There is but One who has charge of my soul and that is Almighty God. When he created man, He created him in his “own image.” He placed a soul in us that is eternal and doesn't belong to us. We are given free will, the opportunity to decide whether we will destine that soul to heaven or hell, but we do not own it. Simply put, to give charge of our soul to a psychiatrist or psychologist is serving man. The Bible speaks plainly in this regard.

The author of the article I'm responding to said that “2+2=4 isn't in the Bible.” To that I say, take a deeper look at the story of Noah's Ark. Mathematics was addressed extensively here. Perhaps that is a humorous way to look at it, but I sincerely believe and intelligently

live by the belief that the Bible is all encompassing and infallible. We have but scratched the surface at the mysteries that God has for us in His word. For things not specifically mentioned in the Bible, such as “anorexia....” There are principles in the Bible for every situation and condition. Our job is to search them out (which means spending time with Him in His Word,) and then applying those principles to the particular situation.

“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known” (I Corinthians 13:12).

References

1. Wilson, E. Bright, *An Introduction to Scientific Research* (McGraw-Hill, 1952)
 2. Dr. Julian Whitaker, author and founder of the highly respected Whitaker Wellness Center in California
 3. Citizens’ Commission on Human Rights, from the article, “Psychology is a Pseudoscience”
 4. APA, 1987
 5. Ibid.
- Paul Lutus, *Is Psychology a Science?*

A Plan for Biblical Response to Temptation

A Plan for Biblical Response to Temptation:

- (1) recognize and acknowledge early on that you are being tempted;
- (2) quickly ask God for His help;
- (3) if possible, remove yourself immediately from the source of temptation;
- (4) identify the unbiblical desire that would be served by yielding to the temptation;
- (5) quote and meditate on appropriate Scripture;
- (6) remind yourself of God’s presence, power, and promises;
- (7) reflect on the purpose of Christ’s death;
- (8) mentally and verbally make a commitment to do the godly thing;
- (9) get busy with a mind-engaging, godly activity;
- (10) call a godly friend and ask for help;
- (11) repeat key aspects of this temptation plan until the power of the temptation is reduced. And, most of all, don’t forget to WORSHIP!

Fourth Annual ISC Training Conference!

Houston, Texas October 27, 28, 2005

We had a tremendous time this year of fellowship, training, and advancement. Twelve hard-working students received their Certificates of Completion for the course, *Christian Counseling from Scripture*. This course is the first step towards becoming certified.

Certification is becoming virtually imperative if we are to be able to serve in our court and prison systems. Learning how to counsel our fellow Christians who are struggling through life is also important. People need to have confidence in the fact that you know what you are doing. The ISC Training Conference is dedicated to preparing apostolic believers to help others in times of crisis. Receiving their certification at this conference were the following—all from Illinois, by the way: Reverend Patrick Hancock, Sisters Pam Hancock, Patty Chapman, and Pam Pepper. Congratulations!

Speakers and Teachers



Sister Dale Anderson spoke on “Psychotropics: Panacea or Assault?” She is the author of *Breaking the Yoke of Spiritual Oppression*.

Brother Ensey spoke on “ISC Counselor’s Code of Ethics.”

Sister Ensey did a fantastic job on “Postpartum Depression: Realities and Myths.”



Sister Doty spoke on “The Works of the Flesh: Why Some People Don’t Heal and Stay Healed.”

Pastor David Fauss of Houston, Texas did a wonderful job speaking on the topic: “Healing Those Who Heal” (Unfortunately, we do not have a photograph of Brother Fauss.)

We shared awesome fellowship, such as Lynda Doty and Brenda Story, here:



And all of us together—here we are!



Be sure to start thinking about next year’s training conference. Pencil it in on your calendar right now and begin to pray about it. October 26 and 27, 2006.

The Institute of Soteric
Counseling

P O Box 1752
Willis, TX 77378



The 5th Annual ISC Training Conference will be
held

October 26, 27, 2006.

Contact Lynda Doty at
info@soteric.org or call

1-888-463-2873
