

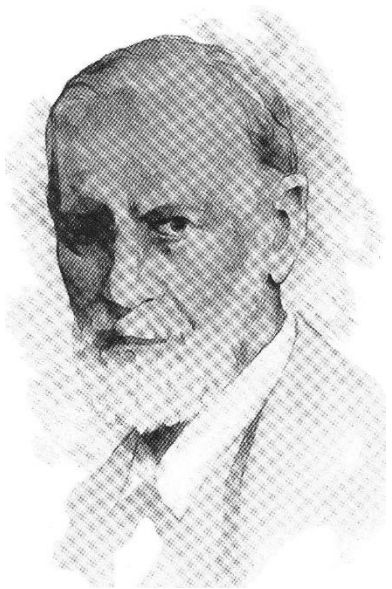
# Lion and Lamb Apologetics'

## Looking Within: Sigmund Freud

DAVID W. BREESE

“The wellsprings of the human personality!”

Those words represent the object of a quest conducted by most of the human beings who have lived in the world. Who has not, at one time or another, stopped to ask, Who am I? Why am I like I am? For many, this quest has not been a happy one, for it has led them to feel as if they are reaching into unknown passages in the dark labyrinth of the soul. The true nature of man and the shape of his spiritual being has been defined in more ways, shaped by more theories, and analyzed by more psychic approaches than probably any other entity on the face of the earth. The pursuit of answers to those questions has been infinitely complicated by the fact that few have known what they truly seek, and fewer yet have conceived of themselves as having any kind of road map by which to do the seeking.



Man has often assumed definitive knowledge of the body, for one can say a body weighs so much and is of a certain height, and one can describe it in apparently objective terms. Similarly, man has often thought that he understands his physical processes, those of the body (which, of course, he does not), but the unseen part of himself he still considers to be hiding in the world of impenetrable mystery.

That sense of the mysterious is part of the reason religious gurus, county fair fortune-tellers, nightclub hypnotists, and authoritative-sounding professors have been given so much attention by the common people of the world. In no area of thought does the common man feel more inadequate than in the area of understanding the unseen soul and undefined spirit he believes lives in himself and in others. How often have the moods, hysterias, and depressions that have emerged in the lives of people we thought we knew well brought from us the thought *I never dreamed such a thing possible*. Man is acutely conscious that there is much he does not know and that no small percentage of that unknown resides in the mysterious depths of personality. *Where shall I find out who I am?* has been the persistent question of individuals throughout history. From no known source did that answer seem to be forthcoming in any way that satisfied the questing soul.

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Then it happened.

There broke upon the world the voice, the writings, and the mysterious perceptions of a man who seemed to have discovered how to define the nuances of the human psyche. Furthermore, his answers appeared to be not only scientific and scholarly, but interesting, provocative, and even titillating.

Yes, a man from the world of science touched and titillated an age such as none had done before or have done since.

Sigmund Freud was his name. Psychoanalysis was his profession, and the world, before it was done, submitted itself to his therapy. In his lifetime he had an influence both superficial and profound upon the lives of millions and upon the spirit of his age. Few people who live in Western nations have been able to escape his influence. Few, in fact, have been able to avoid the accusation of at least once thinking along the lines of this man's theory of human personality.

Sigmund Freud was born in 1856 into a most interesting family. He was the eldest son of his father, Jacob, by his father's second wife. His father had with his first wife two sons, Emmanuel and Philipp. Therefore, his mother, Amile Nathansohn Freud, had step-sons who were as old as she. Sigmund had seven younger brothers and sisters, but had two half-brothers who were twenty years his senior. Later in life he was to consider that his network of family relationships had an effect on his personality. He was to confess that he had a lasting feeling of guilt when his younger brother Julius died in infancy, since from that point on Sigmund no longer had his brother as a rival for his mother's love.

For Freud, the faintest impressions of yesteryear were not to be discounted as influences in a person's overt thinking and covert impressions. From his later writings, we can be sure that Freud carried with him a complicated set of memories he believed was decisive in determining many of his later decisions. Memories meant more to him than to most people.

At the age of three, the young Sigmund moved with his family from Freiberg, a small town in Austrian Moravia where he was born. Economic changes were the primary factor in forcing the move, but a secondary element was the strong feeling of anti-Semitism in Freiberg, sentiment that would have created difficulties for the Freuds, who were Jewish. Later the family moved to Vienna, where Freud obtained nearly his entire education. These moves, which might easily be considered normal for a family in our time, Freud described in his autobiography as the basis of his phobia of trains and traveling. His account of his early education is significant for the pattern of life evident even then: "At the gymnasium I was at the top of my class for seven years, I enjoyed special privileges

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there, and was required to pass scarcely any examinations. Although we lived in very limited circumstances, my father insisted that, in my choice of a profession, I should follow my own inclinations. Neither at that time nor indeed in my later life, did I feel any particular predilection for the career of a physician.”

Freud’s biographers note that these school years brought to him a degree of self-confidence that was to be one of his characteristics for all of life. That self-confidence explains in part why throughout his life Freud seemed relatively uninterested in conforming, pleasing others, or fitting in and was relatively unperturbed by being thought odd or iconoclastic, which was indeed his reputation with many people.

Freud, though part of a Jewish family, never formally adopted the Jewish religion. In 1926, he wrote, “The Jews treat me as a national hero, although my contribution to the Jewish cause consists solely of the fact that I have never denied my Jewishness.” Nevertheless, the idea of a personal God who intimately interacts with man was not a part of Freud’s thinking.

In the process of his early education Freud developed an interest in the naturalistic side of science, preferring experiments and research in the laboratory. Nevertheless, he pursued a degree in medicine, which he received in 1881. He took three years longer than normal to complete his medical studies—not for lack of diligence, but because of his interest in related subjects that he pursued.

In 1885 he went to Paris to study under J. M. Charcot, where he spent part of a year in medical studies and practice. Then on Easter Sunday, April 25, 1886, an advertisement appeared in the Viennese newspaper *Neue Freie Presse*: “Dr. Sigmund Freud, lecturer in neurology at the University of Vienna, has returned from a six-month stay in Paris and now resides at Number 7 Rathausstrasse.” The announcement represented a significant step for Freud, for he had a greater interest in theory and experimentation than he did in the actual practice of psychiatry. But financial considerations and the practical necessities of his coming marriage had forced him to conclude that he must move to an income-producing activity. So Freud opened his medical practice in the field of psychiatry.

One of Freud’s early interests in his practice in neurology was the use of the drug cocaine. In a letter to his fiancée, he observed that cocaine would win its place by the side of morphium in the field of medicine and would eventually be superior to it. He thought of it as a drug to be used against depression and also indigestion. He was convinced that cocaine was potent and harmless and that it provided the answers to certain problems in psychotherapy. Then came a wave of cocaine addiction in Vienna, and Freud was accused by the medical profession and the public of having been a part of this new drug affliction.

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This first encounter with controversy demonstrated a characteristic personality trait of Freud's. Throughout his life, he would stubbornly pursue the things he felt were true and workable, even though his convictions were later to ban him from classical medicine and, as some of his contemporaries suggested, from the so-called civilized world as well. All who comment on him mention that he maintained his theories with astonishing stubbornness.

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The end of this first provocative stage in Freud's life came in September of 1886, when he married Martha Bernays. His life with Martha was uneventful and unruffled—a disappointment to later biographers who assumed that a man who promoted the theories he did would have something of the bizarre in his private life.

A pointed summation of the life of Freud is given to us by Gérard Lauzun in his biography.

Freud's achievement was that he restored human nature to its original wholeness and unity. He reestablished the connections between the visible behavior and hidden components of character and attitudes. He revealed the importance and the extent of impulses whose origin is sexual; he deciphered dreams, and rediscovered in humanity's stock of symbols and legends the conflicts which subtend the life of a collectivity or an individual. With unshakable daring and determination, working completely alone at first and later surrounded by a circle of disciples, he stood firm in the face of attacks, polemics and rebuttals. In a few years, this seeker whom we have watched anxiously groping for the right path to follow, passing from physiology to neuropathology and from thence to psychopathology, acquiring at every turn a mastery which was inadequate to his needs, eager to find masters to respect, was himself to become the master, the father, and at a stroke to take on a new stature. Sigmund Freud was to disappear and the father of psychoanalysis to take his place—vituperated, mocked, admired and gradually becoming *Tel que'en lui-meme l'eternite le change*: being "changed into himself" by eternity.<sup>1</sup>

Freud began his medical practice in neurology at a most interesting period in European history. A wide variety of neuroses flourished at the same time the *bourgeoisie* had the money to pay for counseling and treatment. Freud had developed a promising, emergent reputation in Vienna and began to be noted as a specialist in the diseases of children. He soon was put in charge of the first Institute of Pediatrics set up in Austria, and that, along with his private medical practice, moved him into a very busy round of activities. It was

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<sup>1</sup> Gérard Lauzun, *Sigmund Freud: The Man and His Theories* (Greenwich, Conn.: Fawcett, 1962), p. 27.

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at this point that he moved into the use of a therapy that was to characterize what might be called the first phase of his medical practice.

That therapy was hypnosis.

He had become familiar with this interesting mental phenomenon when he studied in Paris under Charcot. There he watched the French neurologist induce hysteria in patients, cause them to recall many lost memories, cause the hysteria to cease, and do many other things under the influence of hypnotic suggestion. At the time, hypnosis was experiencing the beginning of its acceptance by some involved in neurology, although it was rejected by others. Many thought the practice delivered valuable insights, whereas others considered it unauthentic and even the activity of a charlatan.

The questions concerning hypnosis and the fact that it was still an indeterminate medical practice were of little interest to Freud. As we have noted earlier, throughout his life Freud cared but to a very small extent for the opinions of other practitioners in his field (or, for that matter, any other field). He was resolutely determined to press strongly for the medical use of hypnosis and indeed become its champion. He himself testified on behalf of hypnosis, saying, "In the first years of my activity as a physician, my principal instrument of work, apart from haphazard and unsystematic psychotherapeutic methods, was hypnotic suggestion."

He further noted:

This implied, of course, that I abandon the treatment of organic nervous diseases; but that was of little importance. For on the one hand the prospects in the treatment of such disorders were in any case never promising, while on the other hand, in the private practice of a physician working in a large town, the quantity of such patients was nothing compared to the crowds of neurotics, whose number seemed further multiplied by the manner in which they hurried, with their troubles unsolved, from one physician to another. And apart from this, there was something positively seductive in working with hypnotism. For the first time there was a sense of having overcome one's helplessness; and it was highly flattering to enjoy the reputation of being a miracle worker. With the idea of perfecting my hypnotic technique, I made a journey to Nancy in the summer of 1889 and spent several weeks there. I witnessed the moving spectacle of the old Liébault working among the poor women and children of the laboring classes; I was a spectator of Bernheim's astonishing experiments upon his hospital patients, and I received the

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profoundest impression that there could be powerful mental processes which nevertheless remained hidden from the consciousness of men.<sup>2</sup>

It was during the early period of Freud's medical practice, as he listened to patient after patient give an account of his past life, that Freud became convinced that aberrant behavior in the present could be traced to an experience in the past, even to the experience of a very young child. Eventually he came to believe that "the cathartic method" was the great answer to neurotic behavior, a conclusion that came like a revelation to him. By *cathartic method*, Freud meant the practice of asking the patient under hypnosis to recall childhood experiences with parents, playmates, friends, and strangers and the realities about such people.

In his therapy sessions it appeared at first that behind the apparent neuroses of a patient was one or another kind of aberrant sexual practice. Many of his patients gave such clearly stated accounts of past abuse that Freud was led to believe that they had indeed been molested by a father, a mother, or another person close to them. So it was that the role of sexual factors in neuroses became the emerging reality that was the object of Freud's concentration. At the same time, others in the field and even his associates were horrified at the subject and horrified as well at the man who made it such an important factor.

It is often stated of Freud that at this point in his career it was intellectual courage alone that carried him on. He became the object of a wide disgust by the medical profession and his friend and colleague Joseph Breuer deserted him, as was to be the case with many others in his profession down through the years.

Still, the number of Freud's patients grew. But at the same time a suspicion began to grow in his mind about the accounts his patients gave him concerning their early lives. Though Freud had concentrated with mounting interest on his patients' accounts of sexual mistreatment, he began to have doubts about what they had said. He further researched the reports and testimonies given to him by his patients and realized that most of the seductions the patients reported had, in fact, never taken place. His theory of the cause of hysteria was beginning to break down. He later wrote that four factors particularly bothered him about the theory: his continued unsuccessful attempts to bring his analysis to a conclusion, the impossibility of believing that so many fathers were sexual perverts, the definite realization that there is no "indication of reality" in the unconscious, and the

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<sup>2</sup> Ibid., p. 38.

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absence of memories of sexual assault in serious mental illness when the personality is invaded by the unconscious.<sup>3</sup>

At this point Freud thought that he had failed in his work, and he even considered abandoning his quest for the wellsprings of human action.

In *The History of the Psychoanalytic Movement*, Freud said of this period in his career:

When the aetiology broke down under its own improbability and under contradiction in definitely ascertainable circumstances, the result at first was helpless bewilderment. Reality was lost from under one's feet. At that time I would gladly have given up the whole thing. Perhaps I persevered only because I had no choice and could not then begin again at anything else. In the end I told myself that one has, after all, no right to despair if one's expectations turn out to be wrong; they must simply be reexamined. If hysterical patients attribute their symptoms to imaginary traumata, this new fact merely means that they themselves have created such scenes and fantasy. As much attention must be paid to psychic reality as to practical reality.<sup>4</sup>

It was at this point, Freud later said, that he "stumbled upon" the *Oedipus complex*. Oedipus was a character in Greek mythology. The son of Laius and Jocasta, king and queen of Thebes, Oedipus was abandoned by his parents at birth because of the prophecy of an oracle and was raised by the king at Corinth. Eventually he returned to Thebes and unwittingly killed his father and married his mother. Oedipus's story is the subject of one of Sophocles' tragedies.

Freud saw in the Oedipus story the unconscious tendency of a child to be attached to the parent of the opposite sex and hostile toward the parent of the same sex. Freud advanced the idea that the persistence of this complex into adult life results in neurotic disorders of many kinds. Sometimes the idea of the Oedipus complex is restricted to the son's attachment to his mother; the expression *Electra complex* is often used for a similar attachment of a daughter to her father.

Over time, Freud progressively abandoned the use of hypnotism, for he distrusted some of its conclusions and saw it as a weak method for psychotherapy. More and more he went to a method of free association, where the patient was invited to associate freely any initial reaction to words and phrases that were presented by the examiner. To this day, free association is strongly identified with Freudianism.

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<sup>3</sup> Ibid., p. 49.

<sup>4</sup> Ibid., p. 50.

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Freud continued to develop his ideas. One of the lasting influences of his thinking was the definition, almost to the point of a diagram, he gave of the human personality. Freud saw the human personality as consisting of three somewhat overlapping components. These three components he called the *id*, the *ego*, and the *superego*. In 1923, Freud's book *The Ego and the Id* appeared, in which he somewhat revised his picture of the human personality.

For Freud, the *id* is the repository of the elemental components of the human personality. He said:

This is the dark, impenetrable part of our personality, and such little as we know of it we have learned by studying the elaboration of the dream and the formation of the neurotic system. That little, moreover, has a negative character and can be conveyed only in terms of a contrast with the *ego*. Only by means of certain similitudes can we build up any picture of the *id*; we call it a chaos, a cauldron of seething emotions. We examine it as being based on one side in the somatic realm and receiving from thence the instinctive needs which find psychic expression in the *id*.<sup>5</sup>

The *id* is a collection of thoughts, ideas, contradictions, desires, and impressions that have remained buried in the personality. Freud thought that only the work of analysis could bring these elemental entities to a conscious level. The *id* is filled with remembrances of the past that, for Freud, could still give us the best clue as to reasons for psychological aberrancies. The *id* also contains the unconscious, the passions, the irrationalities, and the primitive elements of human nature. Even after Freud's explanation, the *id* is difficult to understand, but one may think of it as an unrelated collection of things, the building blocks for whatever the personality may eventually become.

Superimposed on the *id*, or perhaps even an upper part of the *id*, is the *ego*. The *ego* is the entity through which the *id* interacts with the outside world. It finally formulates the personality, accepting some of the emergent emanations from the *id* and rejecting others. We may think of the *id* as being the elemental person and the *ego* as being the personality that in the outside world is sometimes called the real person.

Above these components of the personality was another entity, the *superego*. The best way to describe the *superego* is to say that it is something like, but not quite, the conscience. The *superego* has something of a judgmental function over the content of the *id* and the activities of the *ego*. It brings into the consciousness the ideas of guilt or

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<sup>5</sup> Ibid., p. 97.



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approval. Sensing these, the ego can react to the moral dictates of the superego, rebelling against them or submitting to them.

For Freud, the superego was “the heir of the Oedipus complex.” Freud saw the superego as coming into existence by identifying itself either with the father or with the mother of the individual. In fact, he believed, it might imitate the personality of one or another of the parents and thereby lead the child to imitate one of his parents or even to develop a latent hostility. So it was that Freud pictured in his mind the inner being of the human, which picture has moved into the consciousness and the table talk of our present world.

We need also to note that Freud postulated that behind these entities lay a pair of instincts that decide the nature of life itself. He named those instincts the *life instinct* and the *death instinct*. In the personality, the two instincts are in conflict with one another and produce an undifferentiating energy that feeds into the id and becomes accumulated there.

Freud asserted that the death instinct could become loaded with erotic charges and combine with the libido to express itself in sadism or masochism. In masochism the libido turns inward upon itself. In sadism the death instinct turns outward, expressing itself in dramatic, aggressive interaction with others.

Freud also postulated that the life instinct could be charged with libido as well and have an enhancing or even a multiplying effect upon the personality.

Libido, for Freud, was the great reality. The term is probably the word most identified with Freudian psychology to this day. In its simplest terms, libido is the sexual urge or, for Freud, the sexual *instinct*. So fundamental was the libido to Freudian thought that a modern dictionary, in cooperation with Freud, calls libido “psychic energy generally; the driving force behind all human action.”

Here, certainly, must be one of the most extreme statements made about anything in the history of the world. It is literally the way the modern interpreter understands the influence of Freud: it is the nearest thing to pervasive in our present time.

Many see Freud’s assessment of the role of sexual energy in human activity as his legacy to the world, and a clear majority would agree with him that the sexual instinct is the drive that makes everything else happen.

There is no doubt that Freud was serious about making libido the universal motivation for all things. In *Civilization and its Discontents*, Freud said:

This struggle between individual and society, however, is not derived from the antagonism of the primal instincts, Eros and death, which are probably

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irreconcilable; it is a dissention in the camp of the libido itself, comparable to the contest between the ego and its objects for a share of the libido; and it does eventually admit to the solution in the individual, as we may hope it will also do in the future of civilization—however gravely it may oppress the lives of individuals at the present time.<sup>6</sup>

From Freud we can also learn something of the attitude toward evolution and Social Darwinism that has emerged in our culture. In *Civilization and Its Discontents* Freud said:

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The analogy between the process of cultural evolution and the path of individual development may be carried further in an important respect. It can be maintained that the community, too, develops a super-ego, under whose influence cultural evolution proceeds. It would be an enticing task for an authority on human systems of culture to work out this analogy in specific cases. I will confine myself to pointing out certain striking details. The super-ego of any given epoch of civilization originates in the same way as that of an individual; it is based on the impression left behind by great leading personalities, men of outstanding force of mind, or men in whom some human tendency has developed in a usual strength and purity, often for that reason very disproportionately.<sup>7</sup>

At this point we have something of Freud's attitude toward the Son of God:

In many instances, the analogy goes still further, in that during their lives, often enough, even if not always—such persons are ridiculed by others, ill used, or even cruelly done to death, just as happened with the primal father who also rose again to become a deity long after his death by violence. The most striking example of this double fate is the figure of Jesus Christ, if indeed it does not itself belong to the realm of mythology, which called it into being out of a dim memory of that primordial event.<sup>8</sup>

These statements clearly demonstrate Freud's capacity to translate his ideas about human personality to the societal level, for in them he seconds the notion of cultural evolution and holds that society itself has a superego and is vying for a piece of the libido.

Freud was not hesitant to voice his attitude about religion, by which religion, we can safely assume, he meant the Christian religion. Individuals, Freud said, tend to become

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<sup>6</sup> Robert Maynard Hutchins, *Freud*, vol. 54 of *Great Books of the Western World* (Chicago: Encyclopedia Britannica, 1952), p. 800.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

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psychotic when they are frustrated and despair of the possibilities of civil revolt with society:

Religion circumscribes these measures of choice and adaptation by urging upon everyone alike its single way of achieving happiness and guarding against pain. Its method consists in decrying the value of life and promulgating a view of the real world that is distorted like an illusion, and both of these imply preliminary intimidating influence upon intelligence. At such a cost—by the forcible imposition of mental infantilism and inducing a mass delusion—religion succeeds in saving many people from individual neurosis. But little more. There are, as we have said, many paths by which the happiness attainable for man can be reached, but none which is certain to take him to it. Nor can religion keep her promises either. When the faithful find themselves reduced in the end to speaking of God's inscrutable decree, they thereby avow that all that is left to them in their sufferings is unconditional submission as a last-remaining consolation and source of happiness. And if a man is willing to come to this, he could probably have arrived there by a shorter road.<sup>9</sup>

Religion of all kinds Freud therefore saw as “mental infantilism” and “mass delusion.”

Reading Freud on religion, one hears in his words the source of many a modern conversation about the nature of the Christian religion and the purpose of the coming of Jesus Christ into the world. Freud, an atheist, gave every successive detractor of the value of religion a set of clever, psychological remarks through which to express contempt for God and His work. After all, psychoanalysis was the new revelation, and psychotherapy the new salvation. The pervasive influence of Freud's views on religion continues to be a significant factor in the thought life of our present society.

One cannot escape the feeling that Freud, with all his analysis of the human personality, was more simple than we think. It is arguable that he was merely attaching names to various conditions which he, on his own authority, reported to be within the human psyche. His “science,” that of psychoanalysis and psychotherapy, was new to the world. Therefore, at least at the start, there was no one to say that these cryptic conditions existed and were truly represented by the names Freud attached to them. It is almost as if Freud created arbitrary delineations in his own mind and then proceeded to superimpose them on the personalities described in the reports of his interviews with patients (many of which interviews he destroyed).

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<sup>9</sup> Ibid., p. 776.

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It is the nature of human condition that when we hear about things we do not understand, named by words that have never before existed, we respond with gentle curiosity. Our curiosity is gentle because at this point we are not reacting with any secondary attitude such as joy, horror, or resentment, and because the issue is interesting rather than compelling. If, however, the explanations do not come, or if they come in disquisitions equally cryptic, then we move from mere curiosity into an attitude that can only be called suspicion.

Our suspicions are then normally allayed if we have respect for the person who presented the new and unprecedented assertions. We may think, *He is a medical doctor. He is highly educated. He is a deep thinker. Who am I to disagree with what he says?* Freud was all of these. Therefore, the general public treated his assertions, which they did not understand, with due deference. In fact, the general public was not the first to react against Freud or to disparage his theories. Truth to tell, the general public has not done so to this day.

In his day Freud was looked upon with a kind of fascination mixed with embarrassment—much the same reaction a mixed crowd would have watching a film on animal reproduction. The public found in Freud enlightenment and titillation. Everywhere people were suspicious that his theories were not scientific. Yet they were carried along by an agreeable titillation. *What, they asked, will he say next?*

Then what he said continued to be interesting. He took us from the id to the ego to the superego to the libido and to the Oedipus complex through mounting stages of psychotherapy, and did it all by interpreting our dreams. Never mind that he changed his theories quite fundamentally several times in his life. Never mind that his “data” came from unconfirmed and quite unconfirmable testimony of his privately interviewed patients. Still, Freud carried the fascination of the West and the world with him through his lifetime and even through ours.

No, indeed, the public, far from repudiating him, made him a household figure. He was not merely the father of psychoanalysis and psychotherapy, he was the father also of pop psychology. Freud suggested that when a person makes a chance, unplanned remark while speaking of something else, he gives a sudden revelation of his true attitude. That has been called a “Freudian slip.” When someone’s amateur adviser professes to believe in any form of sexual determinism, he is today perceived as being a part of the “Freudian school” and not some depraved outcast. The mysteries of the soul are thought to have been understood and properly described by Freud. The public has received him well.

The fact is that it was in the professional class that the cracks in the wall first and early appeared. Chiefly because they believed his to be an overemphasis on, perhaps even an addiction to, the sexual motivation, professional psychiatrists, including Eugen Bleuler,

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C. G. Jung, Alfred Adler, and most of the other personal associates he had, broke with him. Each had a great deal to say about Freud in their works on psychology, and each analyzed him to the point of repudiation. Although the outside world was captured by his titillating theories, the professional world of neurology was greatly divided by the man whom many thought they could not understand.

What are the continuing influences of Freud that have had a profound and subversive effect on the thinking of the present age? Even in considering such influences, we note that some may be hard to detect, so deeply are they embedded in the psyche of the present time. Yet it is obvious that Freud changed man's understanding of himself, of his nature.

Freud drew the picture of man as consisting of id, ego, and superego, pressed by libido and influenced by the life instinct and the death instinct. These concepts are interesting enough to provide matter for rumination over many years, but fascination with them has resulted in men's failing to remember essential characteristics of humanity that must not be ignored.

The first and most important, man is made in the image of God. One of the first and most primary descriptions of the nature of man is found in a statement given to us by God Himself: "And God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth.' So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:26–27). Here in the Bible is a basic truth of the universe and perhaps the truth most basic in understanding the nature of man. Profound beyond description is the assertion from the Bible that we are images of the Being who made the universe.

It is wrong, therefore, to say that man is merely a collection of psychological forces. Even worse, it is a gross insult to say that man possesses his body, and indeed his being, as a subspecies of the animals of the field. Yet Freud's view tended to suggest all of this, as he caused man to concentrate on himself to the exclusion of the Being by whose past creative power and present grace we are able to continue our existence.

In contrast to the Freudian view, the Scripture teaches that man is a tripartite being consisting of body, soul, and spirit. The body of man was created out of the dust of the ground, but the spirit of man is the entity in which is resident the very creative power of God. Freud, in his concept of the id, would cause us to believe that the id is the essential component of man and that it exists in an autonomous fashion. Freud sees man as entirely

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conditioned by the environment, the pressures of life, the happy opportunities that come his way, and the purely human conditions in which he lives.

The believing Christian makes no such mistake. He knows that his essential nature resembles in a thrilling sense the nature of God Himself. He also recognizes that the soul of man grows out of the interaction between body and spirit and is the sense in which man communicates to the outside world. The believer knows that man's body and soul can be possessed, in fact, by the redemptive life of God in a literal sense. Because of his faith in Jesus Christ the believer possesses the wonderful gift of the indwelling Holy Spirit—the life of God in the lives of men. He is therefore possessed with the joy, fulfillment, and capability that come from daily contact with heaven and the sharing of the life of God. One would look in vain to the Freudian dictionary to find the marvelous assertion “Beloved now are we the sons of God.”

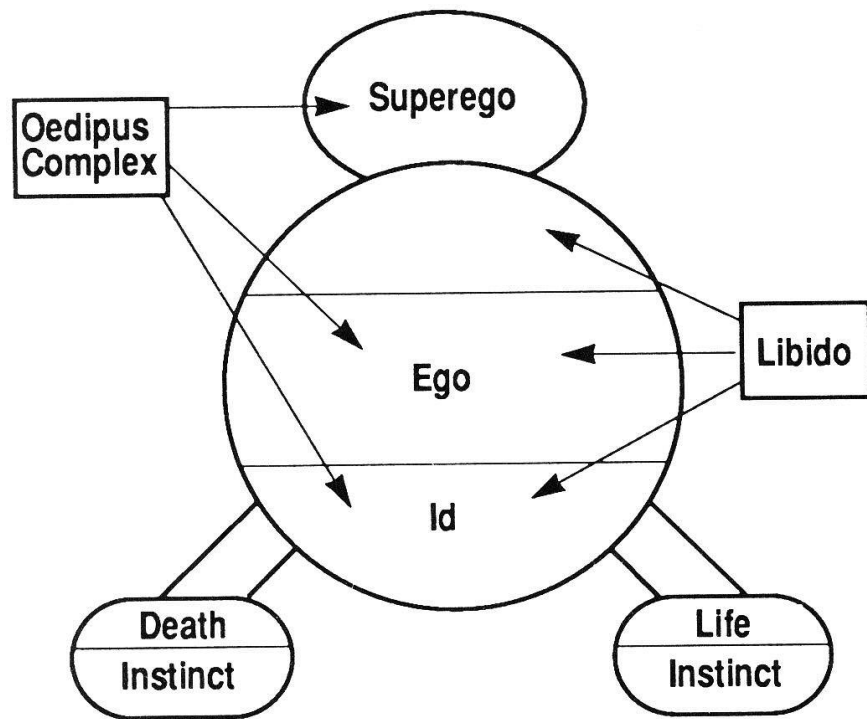


Fig. 6. The Freudian person

Freudianism must inevitably lead to despair. In fact, Freud held that the death instinct finally triumphs and is the conclusion of all that matters in life. He was never known to believe in heaven or to suggest the possibility of a life to come. For him, the person of any man or any woman is simply id, ego, and superego, and all of that is soon to expire. How tragic that this despairing view should settle upon mankind. How different it might have been.

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Perhaps the most critical influence Freud has upon society lies in his invention of a new determinism by which man does what he does and becomes what he becomes. Freud is interpreted as believing that libido is the prime mover, the reason that everything exists. One succeeds or fails because of his cooperation with or opposition to the forces of libido that course within his life. The notion that libido is everything is a part of the unfortunate heritage of Freudian thinking that has devolved upon mankind.

Who can doubt that the “libido is everything” philosophy has had a pervasive influence on our time? In the civilized world, up until perhaps the beginning of the twentieth century, the minds of people, at least in public, were Victorian as relates to sexual matters. For these people, still under the influence of orthodox Christianity, sexual matters were not to be spoken of. They followed the precept “Let it not once be named among you as becometh saints.” The porous-minded prognosticators of our time look back on that day and call the people prudish or Puritan. They think it unfortunate that society in that day missed out on all the fun by not dragging sex into the streets, into the books and newspapers, and even into the Christian community. Yes, our present generation believes that the one who possesses morals, who possesses his vessel in sanctification and in honor, is a pitiable individual. The person who has a recalcitrant attitude toward the sexual revolution is the one who needs a psychiatrist, our pundits say.

But apart from theories about the sexual revolution, what is the record? Has it in fact been a good thing to turn our society into an open-hearth furnace of insatiable sexual activity? Who but a fool would not agree that fearful days have come upon our society because the fire—intended by God to burn within the furnace of married love—has now begun to burn across the dry and defenseless landscape?

In America, the results are clearly seen. For every two marriages there is one divorce. Although we may argue that divorce takes place for other reasons, everyone knows the real reason. The philanderers are destroying the sacred institution of marriage in America and turning the home into a temporary stopping place rather than a permanent and blessed residence.

One wonders that a society could become so gross and so stupid at the same time, believing that libido determines everything. In fact, the lack of perception concerning these things in our present society may be an indication that unbridled sex produces not only the destruction of the flesh but the deterioration of the mind as well.

The sexual revolution has also moved into the commercial society. The nearly unclothed feminine figure has become the catalyst for selling automobiles, clothing, air conditioning systems, and a hundred other unrelated items, with some to be noted but not to be mentioned.

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What debilitation, what fatigue, what depression, what premature death has this produced in our society? No one will ever be able to estimate. Heaven can only suggest what marvelous individual and social advancements our world might have known had it not chosen to pour its vital, youthful energies into the sinking, sexual sands of time. What careers have been blasted, what potential melted into nothing, what great accomplishments never achieved because of our generation's incredibly nonsensical preoccupation with that never-to-be-achieved will-o'-the-wisp, that ever-unfulfilled pseudo-promise of sexual fulfillment?

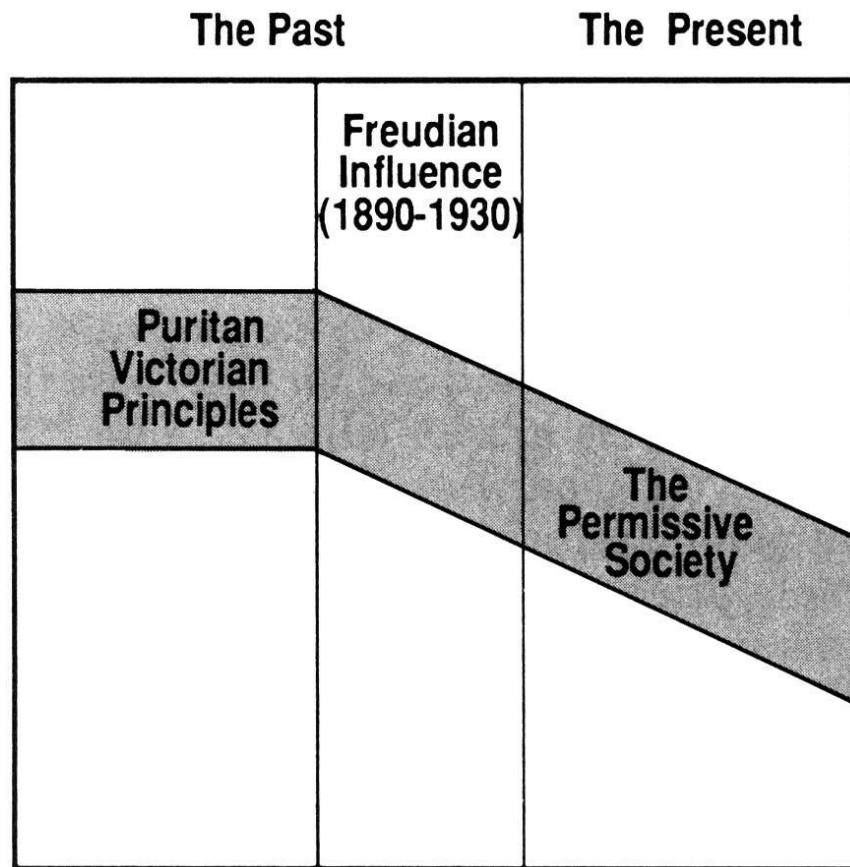


Fig. 7. The Freudian difference

The doctrine that life is significant or worthless, depending upon its sexual promise, is false. Sexual determinism is a fascinating, attractive, titillating lie.

What, then, is the determinism that makes man what he is? To answer that question, let us remember that there is moving in history a most significant force. That force is not Darwin's natural selection, Marx's economic determinism, or Freud's libido. No, indeed, that force is a prosaic-sounding entity called the will of God. Prosaic-sounding as it may



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be, still that is it! There is nothing else of significance in life except that—God and His perfect will for man.

What, then, is the determinism that makes life? Life is made or broken by the degree of conformity on the part of any individual or society to that knowable, divine direction, the will of God. A most profound statement is given to us in the Bible in this regard, a statement that is rarely quoted from the pew or pulpit. The apostle Paul said it well to the Corinthians: “For we can do nothing against the truth, but for the truth” (2 Corinthians 13:8).

Nothing of significance, nothing of consequence, nothing of importance, nothing that is lasting, nothing that matters can truly be accomplished which is “against the truth.” All efforts in that direction are nugatory. All energy, expended in any activity whatsoever, which is at variance to the will of God is lost, never to be seen again.

By contrast, life, happiness, accomplishment, and eternal destiny are implicit in those thoughts and activities that are “for the truth.” It is in that direction and for that cause that anything that is done is truly done in an intelligent sense. The key to all reality in life, to every good work that matters, is the intelligent human will responding affirmatively to the will of God.

That simple principle, if followed, will bring a thousand blessings to the perceptive soul and will save that soul from a thousand problems. It is a great mistake to reduce the motivations of life to libido or to make the wellsprings of life merely the life instinct or the death instinct. Such a conception of the potentially magnificent personality of the human individual is the grossest sort of reductionism.

More than a reductionist, Freud can certainly be called one of the great deceivers, confusing millions as to the nature of man and the nature of God. One of the great advancements for Freud is what Paul Johnson calls

the sudden discovery of Freud’s work and ideas by intellectuals and artists. As Havelock Ellis said at the time, to the Master’s indignation, Freud was not a scientist but a great artist. After eighty years’ experience, his methods of therapy have proved, on the whole, costly failures, more suited to cosset the unhappy than to cure the sick. We now know that many of the central ideas of psychoanalysis have no basis in biology.... As Sir Peter Medawar has put it, psychoanalysis is akin to Mesmerism and phrenology: it contains isolated nuggets of truth, but the general theory is false.<sup>10</sup>

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<sup>10</sup> Paul Johnson, *Modern Times* (New York: Harper & Row, 1983), p. 6.

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Criticisms like this caused Freud to say that his critics were insane. "My inclination is to treat those colleagues who offer resistance exactly as we treat patients in the same situation," he said. Freud's practice has been picked up in an ominous way by the totalitarian society, Johnson says: "Two decades later, the notion of regarding dissent as a form of mental sickness, suitable for compulsory hospitalization, was to blossom in the Soviet Union into a new form of political repression."<sup>11</sup>

Freud also foolishly seconded the notion of cultural Darwinism. One wonders at the perverse creative imagination of an individual who invented libido for the person and then applied it to all of society. One smiles at the suggestion that society is attempting to get "a piece of that libido" in order to move enjoyably along. Nevertheless, invented by Darwin and helped along by Freud, the idea of cultural Darwinism stays with us. Out of it comes the continued assumption that there is within the ongoing culture some kind of "force," a determinism that makes it all happen.

Our present age has drawn a very foolish conclusion from this sort of thinking. Schoolbooks and advertisements on television instruct us to believe that there is something "dynamic" and "ongoing" about the world that makes it an exciting place to be. How easily we thereby succumb to the assumption that history itself possesses a force that will carry us on to progress, riches, enjoyment, and perhaps utopia if we will just cooperate with that force. Yes, cultural Darwinism means nothing unless it imputes to humanity itself the possession of a life force, a cultural libido.

Many modern, cultic, and pagan religions have built their appeal on such a presumption. The modern New Age Movement insists that beings who choose to live "in harmony with nature," moving along the lines of its "life force," will discover happiness and be a part of the great utopian wave of the future. So religious have these convictions become that individuals by the thousands gather for great acts of worship in which they fall prostrate before "the sky god" and "the earth mother." They hold hands along some line, possessed by a special "magnetic resonance," and participate in a great "harmonic convergence." By harmonic convergence they mean that each one is called upon to think in unison with all of the other New Agers about a perfect world, individual fulfillment, and the utopia soon to come. The New Age Movement carries its propaganda everywhere, calling people to cooperate with the destiny they say is built into the social structure.

In giving us the determinism of libido, Freud did at least two things. First, he caused the world to concentrate on libido to the point of addiction. Second, he legitimized the creation of determinisms, thereby opening the door for the invention of the plethora of

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<sup>11</sup> Ibid.

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other determinisms that are being concocted in the minds of the would-be pied pipers of our time.

Freud was permitted by the Nazis to leave Austria in 1938. For years he had lived in virtual seclusion, largely because of the development of a cancer of the mouth that caused him persistent and chronic pain. He paid a ransom to be allowed to leave and went to England with his wife, his nephew, and his daughter, Anna. There he died on September 23, 1939.

Stefan Zweig gave an interesting summation of the life of Freud that will leave us thoughtful:

This hunger of the soul for faith can find no nutriment in the harsh, the cold, the severe, the matter-of-fact sobriety of psychoanalysis. Analysis can give knowledge, and nothing more. For the very reason that it has no place for faith, it can only supply us with facts, with realities, but never with a philosophy. That is its limitation. No other philosophical method can so successfully lead man into the recesses of his own ego; but, being an intellectual discipline and not an affective one, it can never lead him back to altitudes that transcend his own ego. It dissolves and subdivides and separates; it shows to each life its own meaning; but it is incompetent to weave the separate strands into a common meaning. If it is to be supplemented and until it becomes truly creative, the analysis and enlightenment it effects must have superadded to them a conjoining and fusing technique; psychoanalysis must be supplemented by psychosynthesis. Perhaps this will be achieved by the science of tomorrow. Freud has done marvels, but there remain other marvels still to do. Now that his art of interpretation has revealed to the mind its hidden bonds, we await the pioneers who will once more disclose to it its own freedom, showing it how to stream out of its own confines into the universe.<sup>12</sup>

Such a statement has New Age overtones. Such a hope can only be fulfilled by faith in the God of the universe, whose name is Jesus Christ.<sup>13</sup>

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<sup>12</sup> Lauzun, p. 215.

<sup>13</sup> Breese, D. (1990). *Seven men who rule the world from the grave* (pp. 125–147). Moody Publishers.