



BBC UPDATE

BIBLICAL MADNESS – PART TWO



Dr. M. Ryan Strouse

The Curse of Sin – Biblical Expectations in a Fallen World

What is normal in a fallen world? Romans 8:22-23 reminds all inhabitants of Earth, “For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Cf. Gen.3:7-19). The

normal expectations in a fallen world for saved and unsaved include consequence from personal sin (shame), others’ sin (words, abuse, murder, deceit), and creation (disease, death, weather, disasters). Utopian attempts have been made by the world and the redeemed; however, they all crumble due to the consequence of personal sin, others’ sin, and natural causes. To experience the ramifications of sin is not sin itself, but how an individual chooses to respond will determine their course (Christ vs. anything else). The undesirable effects of living in a fallen world drive each individual to respond to the variety of consequences, which if not in the sufficiency of Christ and His Word will propound abnormal spiritual and mental behavior. The differentiating factor in a fallen world is one’s perspective, which is either through the myriad of secular constructs or focused on Christ through the Word of God.

The modern world has been so influenced by Darwin, Kraepelin, and Freud (see below) to believe that normal, albeit painful experiences of life are physical and environmental abnormalities that require a DSM label and pharmaceutical treatment, which ultimately drives the response of the individual away from Truth and repentance. The label frenzy allows individuals to pick a disorder as a way to express their pain and assuage their need for Christ. For example, Dr. Sing Lee notes:

“Culture shapes the way general psychopathology is going to be translated partially or completely into specific psychopathology. When there is a cultural atmosphere in which professionals, the media, schools, doctors, psychologists all recognize and endorse and talk about and publicize eating disorders, then people can be triggered to consciously or unconsciously pick eating-disorder pathology as a way to express that conflict.”¹

The Sovereign LORD uses the expected and normal pain of the fallen world to garner mankind’s attention; ultimately, the LORD desires Psalm 33:8, “Let all the earth fear the LORD: Let all the inhabitants of the world stand in awe of him.” The LORD uses trauma, pain, mourning, pressure, and judgment to get mankind’s attention. The LORD allowed Satan to touch Job “Without cause” to demonstrate His sovereignty to righteous Job; through the

¹Berger, D. *Mental Illness: Volume 4 – The Influence of Nurture*. Taylors, SC. Alethia International Publications, 2016, p.18.

process of mourning Job grew proud, of which he ultimately repented (Job 9:17, 40:8,11, 41:34, 42:6). Ecclesiastes 7:2-3 reveals that the time of mourning is better than joy because the heart of man contemplates spiritual matters, *“It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better.”* James implored the sinful church members to mourn the pain of their consequences of sin in order that they return to the LORD; *“Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness”* (Jms.4:9). Isaiah 57:16 reveals that the LORD contends with man until their *“Spirit should fail before me”* or turn to the LORD in broken repentance. Joel 2:12-14 reveals that the natural disaster brought onto Israel brought weeping and mourning; however, the LORD revealed He used that so they would *“Rend your heart, and not your garments, and turn unto the LORD your God.”* The secular construct uses the chaos of the fallen world to label and paralyze individuals, whereas the LORD does not waste the pain of this world, but uses it to draw man to Him (Jn.6:44).

The modern construct of determinism uplifts the seemingly perfect individuals with strong genes (nature) and superior pedigree (nurture), whereas it is unaccepting of the base and foolish (I Cor.1:25-30; Jms.2:1-4). It is important to expect sin and understand that sin manifests in a vast number of ways in all people. Two broad categories of sin seen in scripture would be overt (obvious) sins and covert (not so obvious) sins. The keynote Biblical example includes the overtly sinful publican and the covertly sinful Pharisee (Lk.18:9-14; Mt.23). Secular determinism lives in the realm of covert pharisees that claims those with the best genetics (beauty and brains) and backgrounds are to replicate, while those with overt sins and consequences should not reproduce or even exist (i.e., Emil Kraepelin, Joseph Mengele). Understanding of overt and covert sin will assist in navigating cases of the seemingly *“Perfect”* people as *“Normal”* compared to the broken individuals that know they are sinners (Lk.4:18).

Secular Theories of Psychology

At this juncture, it is important to briefly review the origins of secular psychology so the Christian can have awareness of the unbiblical approach to treating the spiritual nature of man through physical means. At the core of secular psychology is the attempt to place blame on physical or environmental causes as the root of madness, which diabolically assuages man’s wicked heart from needing to repent of sin and turn to Christ in faith. Simply stated, if an individual can have a medical label or condition for madness then they do not have to self-reflect in the mirror of God’s Word that reveals their sinful nature and need for a Savior (Jms.2:22-24).

Darwin and Materialism

In 1871, Darwin’s theory of evolution enshrined materialism that validates *“Truth”* as only things that can be observed through the scientific method. Essentially, if it cannot be observed and measured than it does not exist; subsequently, evolutionist and psychologist deny the spiritual realm and marginalize the mind as a by-product of the physical brain. Darwin’s theories have been embraced by materialists with great dogma and are now protected out of necessity by psychiatrists and the pharmaceutical industry.

The idea of determinism or bio-determinism stemmed from Darwin's materialism and evolution, which indicates that humans cannot control their actions, thoughts, desires, or feelings. Furthermore, determinism renders humans as "*Helpless products of genetics, brain, and environment.*" In the *Origin of Species*, Darwin noted that "*Hereditary factors were passed on from generation to generation, controlling the traits of offspring.*" It is key to note that determinism was foundational to the desire for racial hygiene and cleansing by the Nazis. Subsequently, helpless humans should not be held to moral standards because they are victims of evolution. For example, the DSM-5 denotes sexual abuse of children as *pedophilic disorder* instead of a choice to morally sin.

Emil Kraepelin and Brain-Dysfunction Theory

Dr. Emil Kraepelin was German physician in the nineteenth century who defined the Brain-Dysfunction theory, which postulated that schizophrenia was a form of juvenile dementia and attributed mental illness to brain pathology. His theory was in line with Darwin's materialism, which demanded a biological cause for the symptoms of schizophrenia. Dr. Kraepelin publicly embraced and promoted Darwinism; furthermore, he promoted racial hygiene, which carried weight beyond his death and into the holocaust.² The Nazi physician Joseph Mengele, who was also known as the "*Angel of Death,*" embraced determinism as the foundation for his lethal experiments on the Jews in the Auschwitz concentration camp; he penned, "*Weaker humans should not reproduce. This is the only way for humankind to exist and sustain itself.*"³ Kraepelin carried the error of determinism so well that it is zealously upheld in the present construct of psychiatry.

Sigmund Freud – Psychoanalysis

Sigmund Freud was a colleague of Emil Kraepelin; however, Freud saw the futility in attempting to treat mental illness and schizophrenia. Instead, Freud sought to understand the causes of mental illness through psychoanalysis, which focused on both deterministic nature and nurture (genetics and environment). Nevertheless, Freud and Kraepelin successfully changed the general public's perspective on anthropology to a materialistic and deterministic view from a Biblical dualism approach. Freud was staunchly against spiritualism that prevailed in the nineteenth century. Freud's theory of psychoanalysis was embraced for a short time; however, his lasting imprint has been on promoting the deterministic view of humanity, which entails man is a helpless victim of evolution.

Freud noted his success in changing this perspective:

"Mankind was now seen as being part of the natural order, different from non-human animals only in degree of structural complexity. This made it

²Berger, D. *Mental Illness: Volume 1 – The Necessity for Faith and Authority*. Taylors, SC. Alethia International Publications, 2016, p.64.

³It is critical to note that the LORD used lowly Mary to deliver the Savior into the world; Luke 1:48 reveals her heart of praise, "*For he hath regarded the low estate of his handmaiden: For, behold, from henceforth all generations shall call me blessed.*" Furthermore, I Corinthians 1:27-28 declares, "*But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.*"

BIBLICAL MADNESS

possible and plausible, for the first time, to treat man as an object of scientific investigation, and to conceive of the vast and varied range of human behavior, and the motivational causes from which it springs, as being amenable in principle to scientific explanation. Much of the creative work done in a whole variety of diverse scientific fields over the next century was to be inspired by, and derive sustenance from, this new worldview.”⁴

Robert Spitzer – Godfather of Modern Psychiatric Diagnosis

Spitzer was the principal author of the *Diagnostic and Statistical Manual of Disorders*, 3rd ed. (DSM-III, 1975). He injected life into the faltering field of biological psychiatry by optimizing and popularizing the DSM. He created new diagnostic labels of mental illness to fit normal aspects of life, which enticed the un-repentant human nature to have an excuse for sinful choices.

Historian Ed Shorter notes:

“Spitzer decided to take psychiatric diagnosis in another direction entirely, making the diagnoses as precise as possible in order to correspond to what were presumably natural disease entities. This was known as cutting nature at the joints and was precisely what Kraepelin had set out to do many years previously.”⁵

Spitzer’s update to the DSM-III included distress from symptoms and duration of distress; in essence, if someone experienced symptoms of fear and anxiety that interrupted their daily life for a period of weeks then they would obtain a diagnostic label. This enabled the deterministic view by allowing patients and doctors to declare any negative experience or behavior as a mental illness. Ultimately, this enables individuals to not make spiritual changes but to rationalize behavior with a label, which is further complicated by pharmacological treatment that allows the individual to stall in their progress of ever addressing the root issue!

Conclusion

Secular Psychology has labeled the normal experiences of life in a fallen world (abuse, sadness, pain, fear, etc.) and declared these normal responses as derived from physical or environmental abnormalities. Secularist’s struggle to identify “*Normal*” in a fallen world and subjectively attribute the “*American dream*” as normal, which limits the reality of normalcy for the masses of mankind. Whereas, scripture reveals that all creation groans the abundant and perpetual consequence of sin, and that the LORD uses the consequence of one’s own sin, other’s sin, and fallen nature to draw mankind to Christ. The labels of modern psychology diabolically provide excuse from reflecting on one’s sin nature and need for a sufficient Savior – Jesus Christ.

⁴Ibid, p.72.

⁵Ibid, p.74.

Part one of this article can be found in the May 1st, 2022 edition of the BBC Update, available on our website: www.BBC-Cromwell.org

HBTS GRADUATION

On the weekend of May 21-22, 2022, Dr. Thomas Strouse and Professor Jeff Skorupski attended the Heritage Baptist Theological Seminary Dissertation Defense of Pastor Jacob Reeves and Commencement Service of Heritage Baptist Theological Seminary. Dr. Cas Reeves is the pastor of Heritage Baptist Church and Dr. Keith Main is the Dean of Heritage Baptist Theological Seminary. These leaders honored the graduates by granting their earned degrees to the two theologians, namely Mr. Aaron Reeves (Certificate of Theology) and Pastor Jacob Reeves (Doctor of Ministry). The weekend was a blessing to all as this sister church demonstrated the fruit of the Apostle Paul's injunction, saying, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

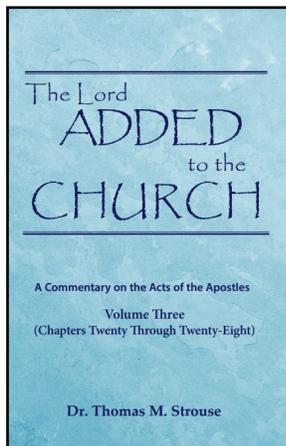


Dr. Jacob Reeves
with his wife
Danielle



Mr. Aaron Reeves
with his wife
Charity

THE LORD ADDED TO THE CHURCH—VOL. 3 COMPLETED



Dr. Thomas Strouse is pleased to announce that the Third Volume of his three volume commentary on *The Lord Added to the Church. A Commentary on the Acts of the Apostles* (Chapters Twenty through Twenty-Eight) is finished and ready for printing. This last volume contains 609 pages with four appendices. The three volume set has a total of 1948 pages and 6718 footnotes, giving a commentary on the English and Greek texts of the *King James Version*. This commentary is the product of about three and a half years of daily study of and writing about the second work addressed to Theophilus from the physician Luke, the *Book of Acts*.

The commentary is an effort to help pastors and church members have a better understanding of the *Book of Acts*, including difficult passages and interpretative issues. This commentary refutes Protestant eisegesis and para-church assumptions with biblical ecclesiology. The First Volume covered Chapters One through Nine, and the Second Volume dealt with Chapters Ten through Nineteen. The Bibliography contains over two hundred and fifty entries of relevant works, old and new, on the *Book of Acts*. *The Lord Added to the Church. A Commentary on the Acts of the Apostles* (Chapters Twenty through Twenty-Eight) should be available by mid-summer, 2022.

HOMEGOING OF BERNADETTE JACOBSON

February 8, 1933 - May 27, 2022



On May 27, 2022, Bernadette Dorothea Jacobson went home peacefully to be with her Lord and Savior Jesus Christ at the age of 89.

Born on February 8, 1933, to Alexander and Josephine (Trojan) Balogh, in Newark, New Jersey, she was the youngest and last surviving of seven siblings. After graduating from Irvington High School in Irvington, New Jersey, in 1951, Bernadette worked as a clerk for the Waldman Watch Company where she met her husband, Jay Warren Jacobson. The two wed on April 29, 1962, and eventually settled in Whippany, New Jersey, where they started a family. It was there that Bernadette, at the age of 40, turned in repentance and faith to Jesus Christ as her Savior, was born again, and started her life of Christian service.

When the family moved to Blairstown, New Jersey, in 1977, Bernadette began working as a cleaning lady. She enjoyed collecting antiques and going to garage sales. In Blairstown, she and her husband maintained a radio relay station for Family Radio. In 1999, Jay and Bernadette moved to Ocala, Florida, where she helped her husband lead a Parkinson's Support group known as "The Shakers."

In 2008, Bernadette moved to Newington, Connecticut, to live with her daughter Kirsten Gagnon and family. At the time of her death, Bernadette was a faithful and active member of Bible Baptist Church in Cromwell, Connecticut, where she used her spiritual gift of giving to edify the assembly. She spent many hours reading her Bible and praying for church members, family, and friends. Bernadette also loved hymns. She would have her granddaughters copy hymns from hymnals to send to others for comfort. Having been led to Lord by a missionary, Bernadette had a great burden for missionaries, and a burden to share the gospel with others.

Bernadette was preceded in death by her granddaughter, Lauren Beth Gagnon (1996); her son, August Ivern Jacobson (2006); and husband, Jay Warren Jacobson (2008). She is survived by her daughter, Kirsten (and William) Gagnon of Newington, CT, and 4 grandchildren: Amanda (and Mark) Reeves of Owego, NY; August Gagnon, Sophia Gagnon, and Sabrina Gagnon of Newington, CT.

Bernadette will be buried at Florida National Cemetery, Bushnell, FL with her husband. A memorial service will be held at Bible Baptist Church, 40 Country Squire Dr., Cromwell, CT, on Wednesday, June 1st, 2022, at 7PM.



Linda Reeves, Rhonda Main, Jan Strouse, and Susan Meadowcroft enjoy each other's company during HBTS graduation.



Bill Gagnon & Dr. Ryan Strouse preached in pastor's absence.



Bernadette in her spot ready to sing hymns!



New landscaping!

COMMANDED TO TELL



Pastor Cas Reeves

“And he said unto them, Go ye into all the world, and preach the gospel to every creature.”

Mark 16:15

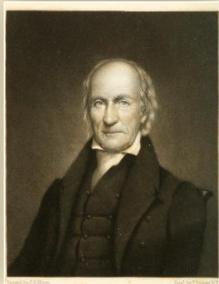
Our text has an imperative in it. It is the word “preach.” Its verb form expresses a command, thus we are commanded to “preach.” The Greek word is “kerusso” meaning to “herald” (as a public crier) “to proclaim or publish.” From our text, we learn that the disciples of Christ are commanded to “preach” to cry forth, to proclaim, to publish, to herald...What?

Today, there is a lot of preaching going on from our pulpits. There are the “do gooder” sermons, the politically correct sermons, the crusading sermons for this cause or that, there is the feel good sermons, the story telling sermons and of course the social oriented sermons. The LORD tells us he is against this kind of preaching and preacher. *“Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD”* (Jeremiah 23:30-32).

Through Jeremiah, we learn the false preacher and his false preaching does not profit anyone. However, from our text we learn what it is His command of us to preach. It is the “gospel.” The Greek word “euaggelizo” meaning “to announce” is the root word from which “gospel” comes. In our text it is the word, “euaggelion” meaning “a good message.” Thus we are to announce the good message. In general it refers to the Word of God, but here it is specifically speaking of the message that Jesus saves. JESUS SAVES—that is the Gospel, the good news for all mankind. It was announced by heaven itself prior to his birth, *“for he shall save his people from their sins”* (Matthew 1:21). This truth is born out as we study the early preaching in the Book of Acts and the publishing of the gospel within the New Testament epistles.

It is stated in our text, that as we are going, we are then commanded, to be preaching the gospel (the truth of God’s Word and that salvation is come in Jesus Christ to all who believe). We are to preach the gospel to “every creature” (all mankind). Are we sharing Christ as we are going? It is a command! -CAR

QUOTES FROM THE PAST



“Government should protect every man in thinking and speaking freely, and see that one does not abuse another.”

John Leland

(1754--1841)

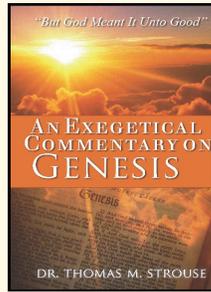
Early American Baptist Preacher

THE BOOK CORNER

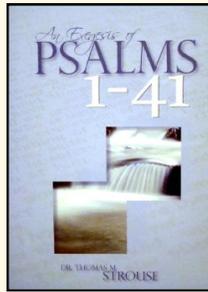
These books may be purchased through

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Cromwell, CT 06416
860-229-5387

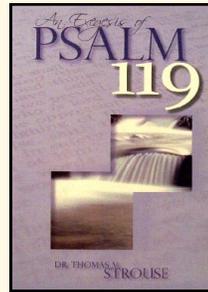
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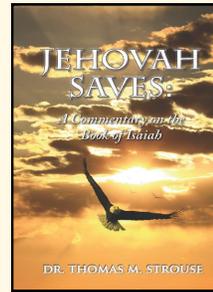
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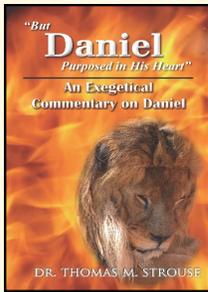
Psalms 1-41
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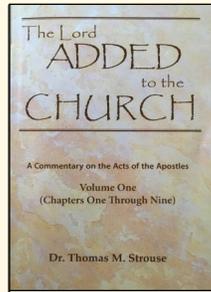
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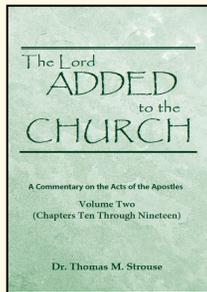
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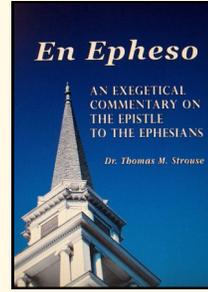
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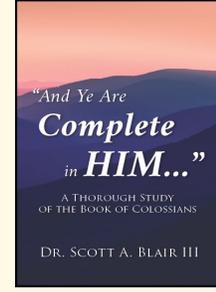
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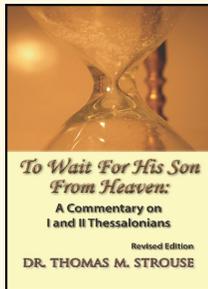
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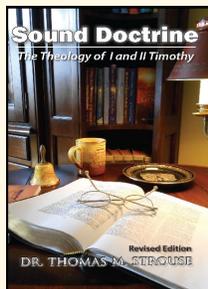
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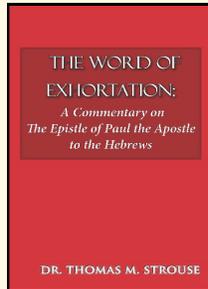
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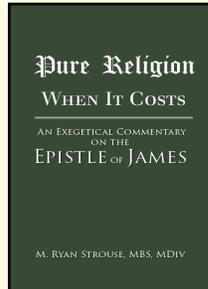
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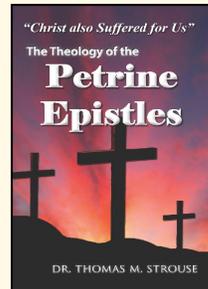
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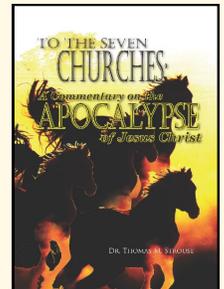
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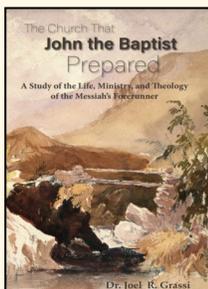
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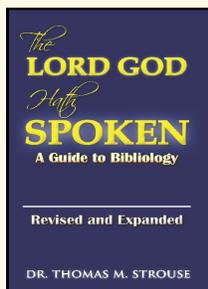
Peter
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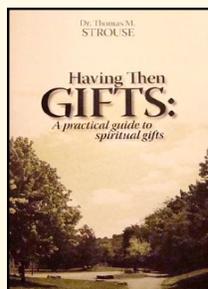
Revelation
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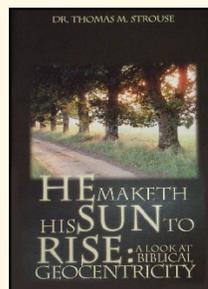
John the Baptist
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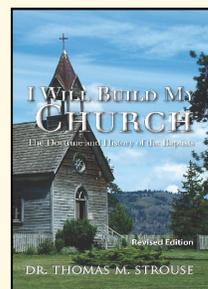
Bibliology
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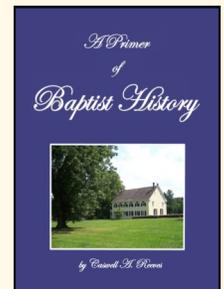
Spiritual Gifts
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Geocentricity
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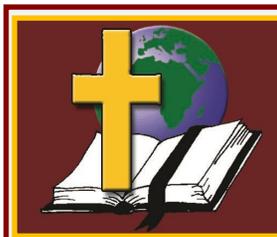


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