

# Borderline and Antisocial Personality Disorders in the Bible

Hugo André de Lima Martins<sup>1,\*</sup>, Bianca Bastos Mazullo Martins<sup>2</sup>, Bruna Bastos Mazullo Martins<sup>3</sup>, Valdenilson Ribeiro Ribas<sup>4</sup> and Alexandro Luiz Bomfim dos Santos<sup>5</sup>

<sup>1</sup>Physician, PhD in Neuropsychiatry, UFPE

<sup>2</sup>Psychologist, Universidade Católica de Pernambuco (UNICAP)

<sup>3</sup>Psychologist, Faculdade Pernambucana de Saúde (FPS)

<sup>4</sup>Psychologist, PhD in Neuropsychiatry, UFPE

<sup>5</sup>Psychologist, Specialist in Neuropsychology (UNIFTC)

**Abstract:** Introduction: A pervasive and inflexible personality characterizes the borderline personality disorder (BPD) and antisocial personality disorder (ASPD). Both belong to cluster B of the personality classification, and the main feature is emotional dysregulation and a high degree of impulsivity.

**Objective:** To present, outline, and discuss the traits of borderline and antisocial personalities in the biblical characters.

**Methods:** An extensive search was conducted in the Old and New Testaments to find characters who committed violent acts against themselves and/or against other characters. Right after, we sought traits of borderline and antisocial personality disorders and outlined the psychological profile of the characters.

**Results:** Six characters committed suicide in the Old Testament. The first was Abimelech, whose history is told in the book of Judges, followed by Samson's. The next was Saul, as presented in 1 Samuel. Ahithophel's suicide is reported in 2 Samuel, while Zimri is reported in the 1 Kings, and Judas, the most famous suicide of the New Testament. The following characters presented with a high degree of impulsivity and homicidal acts: Cain and Potiphar's wife, reported in the book of Genesis, and Absalom and Amnon, described in 2 Samuel (Amnon was a rapist and killer). The last murderer woman described was Jezebel, presented in the book of 1 Kings and 2 Kings.

**Conclusion:** The bible is a very rich and underexplored source of borderline and antisocial personality disorder descriptions.

**Keywords:** Borderline personality disorder, Antisocial personality disorder, Bible.

## INTRODUCTION

The term borderline was used for the first time by Adolf Stern in 1938 to describe a group of patients presenting a severe mental condition without psychotic status [1]. The "borderline" nomenclature refers to the person in the border between neurosis and psychosis [2].

Borderline personality disorder (BPD) is characterized by a pervasive pattern of instability in affect regulation, self-image, impulse control, and interpersonal relationships [3]. It is very prevalent (affects up to 6% of the general population), with one out of five inpatients in psychiatric hospitals and 10% of outpatients in psychiatric settings fulfilling the BPD criteria [3].

Impulsivity is the inability to inhibit behavioral impulses and thoughts. It is a central symptom in BPD

and is associated with careless, negative consequences, and poor social functioning [4].

Suicide threats and attempts are present in almost 70% of patients with BPD (up to 10% commit suicide) and it is one of the criteria for BPD diagnosis (Table 1) [5].

Amoral personality disorder, psychopathic personality disorder, and dissocial personality disorders are terms used to refer to the people who do not behave properly in social circumstances [6, 7].

Antisocial personality disorder (ASPD) is characterized by high impulsivity, manipulation, and disregard and violation patterns for the rights of the others [8, 9].

Patients with BPD and ASPD present negative emotionality and antagonistic characteristics in common. Both belong to the cluster B of the Diagnostic and Statistical Manual of Mental Disorders (DSM-V) [10].

Personality disorders may be the result of a personality trait combination, and, in this study, it will

\*Address correspondence to this author Hugo Martins, Physician, PhD in Neuropsychiatry, UFPE, Brazil; Tel: +55 81 98281-0008; E-mail: hugomt2001@yahoo.com.br.

be based on the five-factor model (FFM) composed of the following domains: neuroticism, agreeableness, openness to experience, extraversion, and conscientiousness. The FFM is a dimensional model in which each personality characteristic belongs to a continuum within a spectrum [11].

The FFM profile of ASPD is composed of high level of excitement-seeking facets of extroversion and neuroticism (*i.e.*, impulsiveness and angry hostility). Conversely, the BPD is associated with a high level of facets of neuroticism and a low level of positive emotionality facets of extroversion [12, 13].

BPD and ASPD have overlapping features of personality traits, such as impulsivity. The prevalence of comorbidities (*e.g.*, violent behavior) between these two conditions seems higher in forensic psychiatric patients [14]. Mood disorders, anxiety disorders, and substance abuse are high prevalent comorbidities in BPD and ASPD, which may increase the rate of suicide in these conditions [15]. Furthermore, impulsivity is a highlighted trait in the diagnosis of both conditions, being associated with suicide attempts even in the absence of depressive symptoms [14].

BPD patients chronically think about suicide, and, although the intensity of suicidality among BPD patients varies over time, long-term studies have documented a high rate of suicide completion. Conversely, chronically suicidal patients are treatment-seeking, and persons with a history of repeated suicide attempts constitute a large proportion of visitors to psychiatric emergency departments and clinics [16].

The bible is an extraordinary library, and one may find several BPD and ASPD personality traits; however, to our knowledge, no data is available in the scientific literature regarding BPD and ASPD in the bible. In this sense, this study aimed to present, outline, and discuss the traits of borderline and antisocial personalities in the biblical characters. We also explored the interplay between suicide and borderline/ antisocial features, and homicides and rapes in all characters who committed suicide or homicide in the bible.

## METHODS

A complete reading of the King James version of the Holy Bible was performed. This version is also reproduced here to ensure that copyright laws of translations sponsored by different religions were not violated.

## THE BIBLE

The Christian Bible is grouped into two major sections: namely, the Old and the New Testament. The former was written before Christ and has 39 books. It narrates the creation of heaven and earth (Genesis), the formation of the national state of Israel, and its collapse under the aegis of the Roman empire. The New Testament has 27 books that started to be written around 50 after Christ (A.C). It narrates the birth of Jesus Christ, the formation of the so-called Primitive Church, and its evangelizing work advances. Due to the numerous editions, it is impossible to locate the passages according to the number of pages. Thus, in a gradual process between the 13th and 16th centuries

**Table 1: Cases of Antisocial and Borderline Personality Traits in the Bible**

Character	Book	Section of the Bible	Suicide or not
Cain	Genesis	Old Testament	No
Potiphar's wife	Genesis	Old Testament	No
Abimelech	Judges	Old Testament	Yes
Samson	Judges	Old Testament	Yes
Saul	1 Samuel	Old Testament	Yes
Ahithophel	2 Samuel	Old Testament	Yes
Absalom	2 Samuel	Old Testament	No
Amnon	2 Samuel	Old Testament	No
Zinri	1 Kings	Old Testament	Yes
Jezebel	1 Kings	Old Testament	No
Judas	Matthew	New Testament	Yes

A.C., the book started to be divided into chapters and verses, and, in Switzerland 1560, the first printed Bible (the Geneva Bible) was published.

**SELECTED CASES**

Initially, 19 cases were selected, but eight were excluded due to the absence of more detailed information regarding the character’s personalities. Of the 11 cases studied, ten were in the Old Testament (Table 1). Only two cases involved females, probably because the Bible was written in a period where sexism was common, and the descriptions about female characters were very poor. The characters showing borderline and antisocial personality traits were selected according to the DSM-V diagnostic criteria, as shown in Table 2 and Table 3.

**RESULTS**

**Cain’s history (Genesis, Chapter 4)**

{4:1} And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. {4:2} And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. {4:3} And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. {4:4} And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering, {4:5} But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. {4:6} And the LORD said unto Cain, Why art thou wroth? And why is thy countenance fallen? {4:7} If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the

**Table 2: DSM-V Diagnostic Criteria for BPD**

1. Frantic efforts to avoid real or imagined abandonment (Note: Do not include suicidal or self-mutilating behaviour covered in criterion 5).
2. A pattern of unstable and intense interpersonal relationships characterized by alternating between extremes of idealization and devaluation.
3. Identity disturbance: markedly and persistently unstable self-image or sense of self.
4. Impulsivity in at least two potentially self-damaging areas (e.g., spending, sex, substance abuse, reckless driving, binge eating). (Note: Do not include suicidal or self-mutilating behaviour covered in Criterion 5).
5. Recurrent suicidal behaviour, gestures or threats, or self-mutilating behaviour.
6. Affective instability due to a marked reactivity of mood (e.g., intense episodic dysphoria, irritability, or anxiety usually lasting a few hours and only rarely more than a few days).
7. Chronic feelings of emptiness.
8. Inappropriate, intense anger or difficulty controlling anger (e.g., frequent displays of temper, constant anger, recurrent physical fights).
9. Transient, stress-related paranoid ideation, or severe dissociative symptoms.

**Table 3: DSM-V Diagnostic Criteria for ASPD**

A. Disregard for and violation of the rights of the others occurring since age 15, as indicated by one of the seven sub features:
1. Failure to obey social laws and norms by engaging in behaviours that result, or would warrant, in a criminal arrest.
2. Lying, deception, and manipulation for profit or self-amusement.
3. Impulsive behaviour.
4. Irritability and aggressiveness, manifested by repeated assaults or engages in fighting.
5. Reckless disregard for the safety of self and others.
6. A pattern of irresponsibility.
7. Lack of remorse for actions.
The other diagnostic criteria are:
B. The person is at least age 18 years.
C. Conduct disorder is present before age 15 years.
D. The occurrence of antisocial behaviour is not exclusively during of Schizophrenia or bipolar disorder.

door. And unto thee [shall be] his desire, and thou shalt rule over him. {4:8} And Cain talked with Abel his brother, and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. {4:9} And the LORD said unto Cain, Where [is] Abel thy brother? And he said, I know not: [Am] I my brother's keeper? {4:10} And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground.

Cain takes an offer. This act should represent gratitude for the good harvest, recognizing that God is generous and kind. It must reveal total dependence on the offeror. The frustration observed in Genesis 4:5-8 will generate physical violence (homicide) against Abel. It is necessary to remember that God is the figure of the Father. We all yearn for reciprocity, and when it does not happen, an anger outburst may occur. The reason why God rejected Cain's offer was not clear, probably for motivational purposes (it should seek gratitude, but not approval). Moreover, a son like Cain wants not only the love of the "father" but also its exclusivity.

#### **Potiphar's wife (Genesis, Chapter 39)**

{39:7} And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. {39:8} But he refused, and said unto his master's wife, Behold, my master wotteth not what [is] with me in the house, and he hath committed all that he hath to my hand; {39:9} [There is] none greater in this house than I; neither hath he kept back anything from me but thee, because thou [art] his wife: how then can I do this great wickedness, and sin against God? {39:10} And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, [or] to be with her. {39:11} And it came to pass about this time, that [Joseph] went into the house to do his business; and [there was] none of the men of the house there within. {39:12} And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. {39:13} And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, {39:14} That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: {39:15} And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. {39:16} And she laid up his garment by her, until his lord came home. {39:17} And she spake unto him

according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: {39:18} And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. {39:19} And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. {39:20} And Joseph's master took him, and put him into the prison, a place where the king's prisoners [were] bound: and he was there in the prison.

The attitudes of the wife reveal a total disregard for Joseph. Her impulsiveness is revealed through uncontrolled actions, thus risking herself and the other. She minds inducing a person's arrest only because this person did not submit to her sexual impulses. She does not show any regrets because she keeps lying to several people, leading to serious consequences for the other.

#### **Abimelech's history (Judges, Chapters 8 and 9)**

{8:30} And Gideon had threescore and ten sons of his body begotten: for he had many wives. {8:31} And his concubine that [was] in Shechem, she also bare him a son, whose name he called Abimelech.

{9:50} Then went Abimelech to Thebez, and encamped against Thebez, and took it. {9:51} But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut [it] to them, and gat them up to the top of the tower. {9:52} And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

{9:53} And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. {9:54} Then he called hastily unto the young man his armourbearer, and said unto him, draw thy sword, and slay me, that men say not of me, a woman slew him. And his young man thrust him through, and he died.

Abimelech was Gideon's son (Judges 8:31), an important figure in the social context (Judges 9:17); however, his mother was a slave (Judges 8:31). In this sense, he had misperceptions regarding self-image. He did not feel belonging to the family group and needed self-affirmation (Judges 9:2).

John Bowlby's theory states that children have an instinct to form attachments to caregivers. Thus, early

life experiences related to parental emotional neglect may have impaired the development of a stable self-concept. Also, the fear of abandonment is recognized as a core symptom in BPD, and it has a wide clinical presentation spectrum that influences suicidal behavior [17].

### Samson's story (Judges, Chapters 14, 15, and 16)

{14:1} And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. {14:2} And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife. {14:3} Then his father and his mother said unto him, (is there) never a woman among the daughters of the brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for the pleaseth me well.

Impulsivity is one of the most important BPD hallmarks (9), and impulsive people act without thinking. In general, this impulsivity is dysfunctional and may lead to many troubles. Samson desired to engage with a woman without knowing her, even against the cultural context because she was Philistine (*i.e.*, enemy of his people). According to Grosjean *et al.* [3], the prefrontal cortex, a brain region that modulates impulsive behaviors and proper social judgments, is impaired in BPD.

{14:19} And the spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

{15:1} But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in. {15:2} And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: (is) not her younger sister fairer than she? Take her, I pray thee, instead of her. {15:3} And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. {15:4} And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. {15:5} And when he had set the brands on fire, he (let) them go into the standing corn of the Philistines, and

burnt up both the shocks, and also the standing corn, with the vineyards (and) olives.

{16:1} Then went Samson to Gaza, and saw there an harlot and went in into her. {16:2} And it was told the Gazites, saying is come hither. And they compassed him in, and laid wait for him all night in the gate of city, and were quiet *all* the night, saying in the morning, when it is day, we shall kill him. {16:3} And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put (them) upon his shoulders, and carried them up to the top of an hill that is before Hebron. {16:4} And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. {16:5} And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength [lieth,] and by what [means] we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred [pieces] of silver. {16:6} And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength [lieth,] and wherewith thou mightest be bound to afflict thee. {16:7} And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. {16:8} Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. {16:9} Now [there were] men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines [be] upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known. {16:10} And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound. {16:11} And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man. {16:12} Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And [there were] liars in wait abiding in the chamber. And he brake them from off his arms like a thread. {16:13} And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. {16:14} And she fastened [it] with the pin, and said unto him, The Philistines [be] upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web. {16:15} And she said unto him, How canst thou say, I love thee, when thine heart [is] not with me? thou hast mocked me these three times, and

hast not told me wherein thy great strength [lieth.] {16:16} And it came to pass, when she pressed him daily with her words, and urged him, [so] that his soul was vexed unto death; {16:17} That he told her all his heart, and said unto her. There hath not come a razor upon mine head; for I [have been] a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any [other] man. {16:18} And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand. {16:19} And she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him. {16:20} And she said, The Philistines [be] upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him. {16:21} But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house. {16:22} Howbeit the hair of his head began to grow again after he was shaven. {16:23} Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand. {16:24} And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us. {16:25} And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars. {16:26} And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. {16:27} Now the house was full of men and women; and all the lords of the Philistines [were] there; and [there were] upon the roof about three thousand men and women, that beheld while Samson made sport. {16:28} And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes. {16:29} And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. {16:30} And Samson said, Let me die with the Philistines. And he bowed himself

with [all his] might; and the house fell upon the lords, and upon all the people that [were] therein. So the dead which he slew at his death were more than [they] which he slew in his life. {16:31} Then his brethren and all the house of his father came down, and took him, and brought [him] up, and buried him between Zorah and Eshtaol in the burying place of Manoah his father. And he judged Israel twenty years.

Delilah betrayed Samson many times, but he was unable to assess this danger properly. Maladaptive cognition is recognized as an important BPD feature and is characterized by deficits in attention, memory, learning processes, executive systems (*i.e.*, planning, conflict resolution, and adaptation to environmental changes), and social cognition (emotional recognition, emotional interpretation, mentalization) [3].

Samson may present an impaired mentalization process, an advanced component of emotional cognition related to the ability to interpret the facial expression of another person. Subjects with BPD present a misinterpretation of emotional signals [3].

Samson may also present a characteristic BPD vulnerability called impaired reversal learning (*i.e.*, the ability to learn a different behavior in a similar setting, after learning a previous behavior) since his first wife tricked him the same way Delilah did.

### **Saul's history (1 Samuel, Chapters 18, 19 and 31)**

{18:1} And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. {18:2} And Saul took him that day, and would let him go no more home to his father's house. {18:3} Then Jonathan and David made a covenant, because he loved him as his own soul. {18:4} And Jonathan stripped himself of the robe that [was] upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. {18:5} And David went out whithersoever Saul sent him, [and] behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. {18:6} And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. {18:7} And the women answered [one another] as they played, and said, Saul hath slain his thousands, and David his ten thousands. {18:8} And Saul was very wroth, and the saying

displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed [but] thousands: and [what] can he have more but the kingdom? {18:9} And Saul eyed David from that day and forward. {18:10} And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and [there was] a javelin in Saul's hand. {18:11} And Saul cast the javelin; for he said, I will smite David even to the wall [with it.] And David avoided out of his presence twice. {18:12} And Saul was afraid of David, because the LORD was with him, and was departed from Saul. {18:17} And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the LORD'S battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

{19:9} And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with [his] hand. {19:10} And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. {19:11} Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life tonight, tomorrow thou shalt be slain.

{31:1} Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. {31:2} And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. {31:3} And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. {31:4} Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore, Saul took a sword, and fell upon it.

Saul quickly changed his opinion on David. At first, he offered him all the possible advantages, but he developed an uncontrollable fury afterward, indicating a marked pattern of interpersonal relationship instability. BPD is characterized by cognitive and affective disturbances manifested as changes in self-emotional perception, objects, and other persons, together with fluctuations between idealization and devaluation [18].

Saul, motivated by envy, tried to kill David repeatedly. Subjects with ASPD present no empathy and are indifferent to the other's feelings, rights, and suffering. These individuals can also be very stubborn, self-confident, or arrogant [19].

The second criterion for ASPD is lying, deception, and manipulation for profit or self-amusement. Subjects with ASPD do not seem to suffer, but they make others suffer [20]. Saul's manipulative attitude to politically dominate David, even offering his daughter to marry David, is clear.

Saul committed violent suicide. Although suicide gestures to manipulate the environment are present in subjects with ASPD, the suicide completion rate is quite high (5%) [19].

### **Ahithophel's history (2 Samuel, Chapters 11, 15, and 17)**

{11:2} And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman [was] very beautiful to look upon. {11:3} And David sent and enquired after the woman. And [one] said, [Is] not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? {11:14} And it came to pass in the morning, that David wrote a letter to Joab, and sent [it] by the hand of Uriah. {11:15} And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

{15:31} And [one] told David, saying, Ahithophel [is] among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

{17:1} Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: {17:2} And I will come upon him while he [is] weary and weak handed, and will make him afraid: and all the people that [are] with him shall flee; and I will smite the king only: {17:3} And I will bring back all the people unto thee: the man whom thou seekest [is] as if all returned: [so] all the people shall be in peace. {17:4} And the saying pleased Absalom well, and all the elders of Israel. {17:5} Then said Absalom, Call now Hushai the Archite also, and let us hear likewise what he saith. {17:6} And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do [after] his saying? if not; speak

thou. {17:7} And Hushai said unto Absalom, The counsel that Ahithophel hath given [is] not good at this time. {17:23} And when Ahithophel saw that his counsel was not followed, he saddled [his] ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father.

The biblical comments attribute the Ahithophel's rebellion to the fact that he was the grandfather of Bath-sheba, the woman David committed adultery. David planned and ordered the death of her husband, Uriah.

David's misconduct was a trigger for Ahithophel's violent behavior. Ahithophel acted as a counselor, an occupation reserved only for those presenting stable conduct, and tried to maintain peace at great cost; however, a stressful factor manifested his tendency to act with violence.

### **Absalom's history (2 Samuel, Chapters 13, 15, 16, and 18)**

{13:23} And it came to pass after two full years, that Absalom had sheepshearers in Baal- hazor, which [is] beside Ephraim: and Absalom invited all the king's sons. {13:24} And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant. {13:25} And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. {13:26} Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee? {13:27} But Absalom pressed him, that he let Amnon and all the king's sons go with him. {13:28} Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? Be courageous and be valiant. {13:29} And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled. {13:30} And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons, and there is not one of them left.

{15:1} And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. {15:2} And Absalom rose up early, and stood beside the way of the gate: and it was so, that

when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city [art] thou? And he said, Thy servant is of one of the tribes of Israel. {15:3} And Absalom said unto him, See, thy matters [are] good and right; but [there is] no man [deputed] of the king to hear thee. {15:4} Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! {15:5} And it was [so,] that when any man came nigh [to him] to do him obeisance, he put forth his hand, and took him, and kissed him. {15:6} And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

{16:21} And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that [are] with thee be strong. {16:22} So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

{18:9} And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that [was] under him went away. {18:10} And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. {18:11} And Joab said unto the man that told him, And, behold, thou sawest [him,] and why didst thou not smite him there to the ground? and I would have given thee ten [shekels] of silver, and a girdle. {18:12} And the man said unto Joab, Though I should receive a thousand [shekels] of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none [touch] the young man Absalom. {18:13} Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against [me]. {18:14} Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he [was] yet alive in the midst of the oak. {18:15} And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

Absalom killed Amnon and several other brothers. He also planned against his father, King David. Absalom



had no control over his sexual impulsivity and died violently.

Absalom has poor impulse control traits, which leads to extremely violent acts. The reduced anger control results in very dysfunctional social relationships.

### **Amnon's history (2 Samuel, Chapter 13)**

{13:1} And it came to pass after this, that Absalom the son of David had a fair sister, whose name [was] Tamar; and Amnon the son of David loved her. {13:5} And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see [it,] and eat [it] at her hand. {13:6} So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

{13:11} And when she had brought [them] unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister. {13:12} And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. {13:13} And I, whither shall I cause my shame to go? And as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee. {13:14} Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. {13:15} Then Amnon hated her exceedingly; so that the hatred wherewith he hated her [was] greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. {13:16} And she said unto him, [There is] no cause: this evil in sending me away [is] greater than the other that thou didst unto me. But he would not hearken unto her. {13:17} Then he called his servant that ministered unto him, and said, Put now this [woman] out from me, and bolt the door after her. {13:28} Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? Be courageous and be valiant. {13:29} And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

In the first versicle, Amnon showed a passion for his sister, Tamar. He accepted and implemented

Jonadab's suggestion (pretending to be sick) to attract his sister, the object of his obsession, indicating a tendency to falsehood. Right after, he showed no empathy for Tamar for the pain and shame that his acts would cause. He violated Tamar's rights without hesitation and broke Israel's legal precepts. In the following versicles, Amnon reveals his indifference and lack of regret to Tamar's feelings again.

In the last versicles, Amnon's lack of control over alcoholism is evident, indicating a disregard for his safety and costing his life. Alcohol use disorder is common in subjects with personality disorders [21].

### **Zimri's history (1 Kings, Chapter 16)**

{16:8} In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. {16:9} And his servant Zimri, captain of half [his] chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of [his] house in Tirzah. {16:10} And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead. {16:11} And it came to pass, when he began to reign, as soon as he sat on his throne, [that] he slew all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends. {16:12} Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha by Jehu the prophet, {16:13} For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities. {16:14} Now the rest of the acts of Elah, and all that he did, [are] they not written in the book of the chronicles of the kings of Israel? {16:15} In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people [were] encamped against Gibbethon, which [belonged] to the Philistines. {16:16} And the people [that were] encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. {16:17} And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. {16:18} And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

Zimri shows a high difficulty with impulse and anger control. After being cornered, he decides to set fire to the place, even knowing that he would die burned.

### Jezebel's history (1 Kings, Chapter 21)

{21:5} But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? {21:6} And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee [another] vineyard for it: and he answered, I will not give thee my vineyard. {21:7} And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? Arise, [and] eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. {21:8} So she wrote letters in Ahab's name, and sealed [them] with his seal, and sent the letters unto the elders and to the nobles that [were] in his city, dwelling with Naboth. {21:9} And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: {21:10} And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And [then] carry him out, and stone him, that he may die. {21:11} And the men of his city, [even] the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, [and] as it [was] written in the letters which she had sent unto them. {21:12} They proclaimed a fast and set Naboth on high among the people. {21:13} And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, [even] against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. {21:14} Then they sent to Jezebel, saying, Naboth is stoned, and is dead. {21:15} And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. {21:16} And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

Jezebel showed a lack of empathy, inciting hatred, and manipulating people to satisfy her interests. She also planned murders and showed a lack of remorse for her perverse attitudes. Jezebel fulfills all criteria for ASPD, and this is demonstrated by the violent way she lived and died.

### Judas' history (Matthew, Chapters 24 and 27)

{24:1} And Jesus went out and departed from the temple: and his disciples came to [him] for to shew him

the buildings of the temple. {24:2} And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down.

A possible explanation for Judas' treason was the frustration regarding the master since he expected a political leader. He did not understand the spiritual mission of Jesus.

{27:3} Then Judas, which had betrayeth him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, {27:4} Saying, I have sinned in that I have betrayed the innocent blood. And they said, What [is that] to us? See thou [to that] {27:5} And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Judas has very high impulsivity. Soon after handing over the master to his opponents, he regrets so intensely that it leads to committing suicide. Impulsivity is a common feature of BPD [4, 5] and ASPD, while remorse is uncommon in the latter [14].

### CONCLUSION

Since the beginning of time, we have seen human personality descriptions compatible with modern psychiatric classifications. The violence reported in the bible illustrates the serious social dysfunction caused by ASPD and BPD, within the perspective of the most important book for the Christianity that involved more than one-third of humanity.

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