

第五十三課 心理學與《聖經》（一）

PSYCHOLOGY AND THE BIBLE

I. 對非基督教思想的深層剖析

A Penetrating Analysis of Non-Christian Thought (溫習 Review)

1. 基督教思想。基督徒思想的範圍包括：認識上帝，認識自己，認識世界。什麼是「知識」？不僅是理性追求事實，不僅是哲學的猜測。討上帝喜悅的知識是「順服守約」(Covenant obedience)。(參：傅蘭姆 John M. Frame 的著作。) 我們必須認識上帝，自己，與世界；我們認知的的方法（知識的科學）和對知識的解釋（知識的藝術）都必須遵從上帝的話。（參：Richard Pratt,《將人的心意奪回》。）

Christian Thought. The scope of Christian thought includes knowledge of God, knowledge of self, and knowledge of the world. What is knowledge? Not just intellectual pursuit of facts; not just philosophical speculation. Knowledge which pleases God is “covenant obedience.” (John M. Frame, *The Doctrine of the Knowledge of God; The Doctrine of God.*) We must know God, ourselves, and the world in such a way that we obey and submit to his Word, both in our method (science) and in our interpretation (art). (Richard Pratt, *Every Thought Captive.*)

2. 每一個人的思想，都來自一些「前提」，或「世界觀」。什麼是世界觀？可以說是：我們「心中的堅持」。例如：上帝存在嗎？人是什麼？人的問題來自哪裏？解決人的問題的方案來自哪裏？等等。

All man's thought is based on “presuppositions,” or his “worldview.” A worldview is our “heart commitment”: What is man? Where do man's problems and needs come from? Where do solutions to problems come from?

3. 非基督徒的思想的「心中堅持」：非基督徒心中堅持「自主」。人堅持自己是離開上帝獨立的，自主的。自從人犯罪墮落以來，人拒絕順服在上帝的主權之下。人是自己的律法（auto - 自己，nomos - 律。）「自主」是所有人犯罪以來（非基督教）思想的核心原則，或「前提」，或「心中的堅持」。現代期的思想文化尤其是如此（1500-1980）。（參：《前車可鑒》；《將人的心意奪回》。）

The “heart commitment” of non-Christian thought: autonomy. Man is committed to be independent, autonomous from God. Since man sinned and fall, he refuses to submit under God's authority. He is his own law (auto – nomos), his own authority. “Autonomy” has been the most fundamental principle, the “heart commitment,” or the “presupposition” in all non-Christian thought ever since the Garden of Eden, and especially in modern

thought and culture (1500-1980). (Francis Schaeffer, *How Should We Then Live*; Pratt, *Every Thought Captive*.)

4. 自從弗洛伊德 (Sigmund Freud) 以來，心理學接受了康德的世界觀，作為它「心中的堅持」。康德：人不可能透過科學與理性認識絕對真理；理性與科學只可能認識事物的外表。至於上帝，永生，愛，自由意志等宗教、倫理上的真理，只能「超越」理性與科學來認識。因此，心理學的世界觀（前提，心中堅持）包括：自然主義（否認超自然的存在），唯物主義（否認靈魂與上帝的存在），決定主義（否認上帝與人的自由作為事物的成因），進化論（否認創造），邏輯實證主義（否認上帝啓示在知識和方法論上的權威），相對主義（否認絕對真理的存在）。（*Baker's Dictionary of Psychology and Counseling*。）

Psychology since Sigmund Freud has absorbed the post-Kantian “heart commitment.” Immanuel Kant: Man cannot know (absolute) truth through science and reason. Science and reason can only know the outward of things. Religious and ethical truth (God, eternal life, love, free will) is known “beyond” science and reason. Thus, psychology’s presuppositions include: naturalism (denying the supernatural), materialism (denying the soul and God’s existence), determinism (denying God’s and man’s freedom as causes), evolution (denying creation), logical positivism (denying the authority of God’s Word as method in knowledge), relativism (denying the existence of absolute truth) and humanism (denying God’s sovereignty in everything), according to *Baker’s Dictionary of Psychology and Counseling*.

5. 在現代期之前，和在目前的「後現代」時期，人堅持「新紀元運動」的哲學前提；我們稱它為「一元論」。一元論相信：上帝就是我，我就是上帝；我就是宇宙，宇宙就是我；上帝就是宇宙，宇宙就是上帝。這是「異教」的「心中堅持」。自從古代中西文化中就流行。（參：張逸萍，《新紀元的陷阱》；www.cwipp.org。） Both in the pre-modern postmodern period, man holds to the “heart commitment” of New Age philosophy, which is “monism.” Monism believes: God = me, I = God; I = the world, the world = me; God = the world, the world = God. This is the heart of the ancient / postmodern “pagan” religion. (Peter Jones, Spirit Wars. www.cwipp.org.)

注：一元論的相反詞不是二元論或三元論！

與一元論相反的是《聖經》的世界觀：（一）上帝就是上帝，上帝是創造宇宙的主；（二）人與宇宙都是上帝所創造的；（三）創造主與被造物之間有著絕對的區分。（參：范泰爾的著作。）

Note. The opposite of monism is not dualism! The opposite of monism is the Bible’s view of the world: (a) God is God, God is creator of the universe; (b) man and the universe are created by God; (c) there is an absolute distinction between the Creator and all creation. (Cf. the works of Cornelius Van Til.)

II. 心理學是什麼？ What is Psychology?

1. 心理學從一種「科學」（其實是「社會科學」，「行為科學」，直接了當說是「偽科學」），演變成爲「新紀元哲學與宗教（即：異教）」的最佳推銷員團隊。其實，「新紀元」的世界觀，早在早期心理學理論中就找得到。

Psychology evolved from a “science” (a “social science,” a “behavioral science,” or a “pseudo-science”) to an eager sales force for New Age philosophy. But the “New Age” worldview actually predates the beginning of psychology.

2. 心理學是一種「偽科學」。科學竭力觀察事實，按照一些理論來解釋所觀察的事實。所分析的事實應該是可以重複的，可以證實的。心理學不是這樣的。心理學中不少的定義和解釋都非常主觀。（注：不論是傳統科學或偽科學，都來自人自主的「前提」。）

Psychology is a “pseudo-science.” Science observes data according to a theory which seeks to interpret the data. The data analyzed should be repeatable and verifiable. Psychology’s definitions, data and explanations are often subjective. (Note: Whether it is conventional science or pseudo-science, man is committed to his own autonomy, unless science is redeemed and rebuilt with biblical presuppositions.)

3. 心理學從「現代」（康德後；堅持人的自主，推翻上帝的主權與祂設立的權威），到「後現代」。不過，「後現代」在「現代」之前就有了。（參：張逸萍博士：www.chinesechristiandiscernment.net; www.chinesebiblicalcounseling.net.)

Psychology evolved from being “modern” (post-Kantian, asserting man’s autonomy over against God and all God-ordained authority) to “postmodern” (monism). But the “postmodern” actually pre-dates the modern. (Lois Chan, *Unholy Alliance*. www.chinesechristiandiscernment.net; www.chinesebiblicalcounseling.net.)

4. 幾位心理學理論大師：弗洛伊德（「心理分析」），容格（異教徒），Alfred Adler（「認知心理學」），羅杰斯（人本主義；「非指引式」的，「案主中心」的治療），Eric Fromm（修正弗洛伊德的人本主義）。

Major theorists in the history of psychology: Sigmund Freud (psychoanalysis), Carl Jung, Alfred Adler (cognitive psychology), Carl Rogers (non-directive, client-centered therapy), and Eric Fromm.

5. 一些所謂「基督教輔導」的理論家：Gary Collins; James Dobson。
Some names of “Christian counseling” theorists: Gary Collins, James Dobson.

6. 《聖經》輔導學與所謂「基督教輔導學採取完全不同的前提（心中堅持）。
- Over against secular psychology and “Christian counseling” is “biblical counseling.” (www.nanc.org; www.timelesstexts.org; www.ccef.org.)

閱讀：

053A。「智慧的選擇」

第五十四課 心理學與《聖經》（二）： 輔導是什麼？

III. 輔導是什麼？ What is Counseling?

1. 輔導可以「非指引式」嗎？非指引的輔導等於非輔導的輔導！（「非指引輔導」這個觀念來自羅杰斯，他是一個人本主義者；這觀念卻被基督徒輔導員與輔導中心廣泛使用。）

Can counseling be really “non-directive”? Non-directive counseling is non-counseling counseling! (The idea of “non-directive counseling” comes from Carl Rogers, a humanist, and is very commonly adopted by Christian counseling and counseling centers.)

2. 「心病」的神話。什麼是「疾病」？是可以觀察，診斷，開藥或開刀的問題。輔導呢？輔導是「講話」。（這種對心理學輔導的批評，往往來自無神論者，猶太教徒，不僅僅來自信仰保守，支持《聖經》輔導的基督徒！）耶穌講到人「有病」時，當然是喻意的。

The myth of “mental illness”: what is “illness”? It is when you can observe a problem, prescribe medicine or do surgery. Counseling is just talk! (This critique of psychological counseling is raised not only by conservative Christians, but also secular writers, including Jews and atheists!) Of course, Jesus speaks of “illness” as a metaphor.

3. 是，輔導是「講話」，是帶有道德觀的講話。世俗的心理輔導基於世俗的理論，它是不合《聖經》的倫理。

Counseling is “talk;” it is “talk” with an ethical perspective. Secular psychological counseling, based on secular theories, is “non-biblical ethics.”

4. 非《聖經》輔導的目標：心理平衡（弗洛伊德），「自尊」，「自我接納」，或含糊不清的所謂「心理健康」。

Non-biblical counseling’s goals: “equilibrium” (Freud), “self-esteem,” “self-acceptance,” or “mental health” (whatever that means).

5. 《聖經》輔導的目標來自《提摩太後書》3:16-17：「教訓，督責，使人歸正，教導人學義」。目標：幫助人過有紀律的生活，遵從上帝的話，結出聖靈的果子。

Biblical counseling is an application of (obedience to) II Tim. 3:16-17: “teaching, reproof, correction, and training in righteousness.” The goal: that men and women live disciplined lives, obey God’s Word, and bear the fruit of the Spirit.

IV. 事情的成因與影響因素 Influences and Causation

1. 三十多年來，亞當斯被誣告、曲解。基督教心理學家說亞當斯認為人的問題都來自罪，沒有身體上的因素影響他。其實從《成功的輔導》面世以來（目前中譯本名《聖靈的勸戒》，中華展望出版），亞當斯一直堅持，有身體而來的因素！（亞當斯的網站：www.timelesstexts.com。）

For 30+ years, Jay E. Adams has been misquoted and maligned for saying that all counseling problems are due to sin; there are no physical factors involved. This cannot be further from the truth! From his first book, *Competent to Counsel*, he has said that there are factors related to the human body. (Adams' website: www.timelesstexts.com.)

2. 《聖經》輔導運動有醫生和精神科醫生參與，讀者可參考他們的著作。Works by physicians and psychiatrists who have joined the Biblical counseling movement: Robert Smith, *A Christian Counselor's Medical Desk Reference*; Payne, *The Healing of Modern Medicine*; and Gary Almy, *How Christian is Christian Counseling?*

3. 顯然地，家庭是影響行為的重要因素，可是它不是唯一因素。這因素（包括傷害），靠基督的能力絕對可以勝過！還有其他的因素，如：遺傳，成年的經驗，和身體（大腦，神經）等。（參：Edward Welch,《都是腦神經惹的禍？》。）

The family, obviously, is an important influence on behavior; but it is not the only influence. Certainly, it is an influence (injury) which Christ's power can overcome! Other factors: heredity, adult experiences, and the body/brain. (Cf. Ed Welch, *Blame It On the Brain?*)

4. 這些因素包括整個宇宙：（一）人的身體；（二）靈界（魔鬼邪靈）；（三）物質世界；（四）人的靈魂（屬靈、行為因素）。一切都由上帝的護理掌管。

These factors are as wide as the universe, which includes: (a) man's body; (b) the spiritual realm (of Satan and the demons); (c) the physical universe; and (d) man's soul (spiritual = behavioral factors). All are under God's sovereign control (under his "providence").

5. 我們應該如何研究這些因素？我們必須順服上帝的普遍啓示與《聖經》啓示，來建立我們的方法論。（參：范泰爾的著作；中華展望護教學講義與錄音。）

But how should we study all these factors? We must build our "method" based on obedience to both general revelation and special revelation (the Bible). (Cf. Cornelius Van Til's works, www.reformed.org. Also: China Horizon's apologetics lecture notes and audio.)

6. 我們手上既然有《聖經》的全部（66 卷），我們必須順服《聖經》來研究：（一）我們的身體，（二）我們的靈魂（信仰，行爲），（三）物質世界，（四）人類，（五）靈界；和（當然）（六）我們對上帝的認識。即是：《聖經》在（一）信仰，（二）生活，（三）歷史，（四）科學的事上，都是無謬，無誤，我們絕對最高的權威。

Since we *do* have 66 books of the Bible in our hands, we must submit to the Bible as the highest authority for our study of (a) our bodies, (b) our souls, (c) the physical universe, (d) mankind, and (e) the spiritual realm – and of course, in our knowledge of God himself. I.e.: the Bible is inerrant, infallible and our highest authority in matters of (a) faith, (b) conduct, (c) history, and (d) science. (Cf. Chicago Statement on Biblical Inerrancy, 1978; John M. Frame, *The Doctrine of the Knowledge of God.*)

閱讀：

054A · 亞當斯，「憂慮終日怎麼辦？」

054B · 亞當斯，「如何克服你的恐懼？」

