

## 《聖經》與人生難題讀本

信徒的難處

Christ and Your Problems

憂慮終日怎麼辦？

What Do You Do When You Worry All the Time?

如何從憂鬱沮喪中走出來？

What Do You Do When You Become Depressed?

婚姻觸礁怎麼辦？

What Do You Do When Your Marriage Goes Sour?

如何克服你的恐懼？

What Do You Do When Fear Grips You?

當怒不可遏的時候怎麼辦？

What Do You Do When Anger Gets the Upper Hand?

如何戒癮？

What Do You Do When You Know That You're Hooked?

## 聖經輔導原則

### I. 誰能輔導？ Who Can Counsel?

1. 聖靈是輔導者：賽 11：1-2。

The Holy Spirit is counselor: Isaiah 11:1-2.

2. 《羅馬書》15：14 – 基督徒都能勸戒，因有良善與知識。

Competent to Counsel. Romans 15:14: Every Christian can counsel, because he/she has goodness and knowledge. Every Christian is "competent to counsel."

3. 有基督徒特別有輔導的恩賜。羅 12：8。

Some Christians have special gifts for counseling. Romans 12:8.

4. 加拉太書 6：2 – 基督徒必需輔導，挽回在罪中的人。

Ready to Restore.

Galatians 6:2: Christians must counsel and restore those who have fallen into sin.

5. 特別是長老們，牧師傳道們，需要輔導。徒 20：20，28，31。

Specially elders and pastors should counsel. Acts 20:20, 28, 31.

### II. 《聖經》輔導的對象 Who Should Receive Biblical Counseling?

1. 教會的信徒。教會若不強（內部腐爛），怎樣傳福音？

Christians. If the church is not strong, and is "rotten inside," how can she reach out?

2. 慕道朋友。為什麼不可以向他們進行《聖經》輔導？我們很多時候害怕世人不能接受福音，其實我們的懼怕常常使教會癱瘓 (paralyzed)！參“歡迎，朋友”。

Non-believers. Why shouldn't/can't we provide them with biblical counseling? We are often so afraid that non-Christians would not receive the gospel. Actually we become paralyzed by this fear! Cf. "Welcome, friend" letter/brochure.

### III. 輔導與教會 Counseling and the Church

1. 輔導與傳道事工 Counseling as ministry of the Word
2. 輔導與團契生活 Counseling and fellowship
3. 輔導與管教（懲戒） Counseling and discipline
4. 輔導與慈惠事工 Counseling and mercy

#### IV. 清教徒與輔導 The Puritans and Counseling

1. 清教徒成熟，我們這代信徒不成熟。The Puritans were mature, we are not.  
(巴刻 J.I. Packer, *The Quest for Godliness*.)
2. 為什麼我們不成熟？因為我們對神不認真。  
Why are we not mature? Because we are not serious enough about God.  
(巴刻, 《活在聖靈中》, J.I. Packer, *Keep in Step with the Spirit*. 參看「聖靈與聖潔」一章。Chapter on “Holiness and the Holy Spirit.”)
3. 清教徒：一個牧養教會的運動。 Puritanism was a movement of pastors.
4. 清教徒牧師都從事輔導，稱之為靈魂的醫治。  
Puritan pastors all engage in counseling – they call it “the cure of souls.”  
這方面的著作，最有名的是《天路歷程》；最完備的，是 Richard Baxter, *A Christian Directory* (800+ pages, \$45, Soli Deo Gloria).  
The most famous work on the cure of souls is *Pilgrims’ Progress*. The most comprehensive work is Richard Baxter’s *A Christian Directory* (800+ pages).
5. 20 世紀的例子：鍾馬田, 《靈性低潮》 (Martin Lloyd-Jones, *Spiritual Depression*)。輔導的基礎是神的話, 《聖經》的真理。  
Example of 20<sup>th</sup> century Puritan “cure of souls” would be Martyn Lloyd-Jones, *Spiritual Depression*. The foundation of counseling must be God’s Word, biblical truth.
6. 如何應用《聖經》在不同生活情況上。  
Casuistry: cases of conscience: the art of applying Scripture to various contexts in life.
7. 現代的心理學，是將《聖經》輔導歪曲，世俗化。  
Modern psychology has twisted and secularized Biblical counseling.
8. 清教徒與《聖經》輔導：律法主義？  
Are Puritans/Biblical Counselors Legalistic?  
a. 律法主義 = 要求人遵守一些《聖經》沒有定下的規條。  
What is legalism? It is to require man to follow rules not laid down in the Bible.  
b. 清教徒：回到《聖經》找上帝所吩咐的誡命。  
The Puritans returned to the Bible to discover commands which God has laid down.  
c. 另一極端：無律法主義，假自由意志的名義，縱容放縱情欲。  
Another extreme is lawlessness (anti-nomianism) – under the pretext of “free will,” allowing sin and licentiousness.

#### V. 良心 Conscience

1. 清教徒對良心的定義：良心是人的理智作出道德判斷。  
The Puritans’ definition: Conscience is the mind of man passing moral judgment.  
講義中第 16-23 課對問題的定義，都從思想開始。  
Cf. Introduction to Biblical Counseling syllabus. Biblical counseling defines all problems (worry, fear, anger, marital problems, etc.) beginning with man’s mind.
2. 罪人良心的標準不合乎神的律法；因此，對得住良心還是對不住上帝；對不住良心也是神不喜悅的。因此，人需要重生，換心（結 36：25-26，約 3：3，5，8）。  
The conscience of sinners do not have God’s law as the norm. Therefore, when a conscience is clean to a person himself, it is not acceptable to God. And if a person has an uneasy (bad) conscience, it is not pleasing to God either. Therefore, man needs to be regenerated – he needs a “heart change”(Ezek. 36:25-26; John 3:3, 5, 8).
3. 良心不可靠，必須學習。  
Man’s conscience is not infallible. Man’s conscience needs to learn.  
基督徒必需操練良心。學習上帝的道。良心由上帝的道與聖靈來管教。  
The conscience needs to be discipline. It needs to learn God’s Word.  
The conscience needs to be disciplined by God’s Word and the Holy Spirit.

## VI. 《聖經》輔導的步驟 – 提後 3 : 16

### Steps in Biblical Counseling – II Timothy 3:16

1. 教導 – 神是怎麼樣的一位神，祂的吩咐是什麼。  
Teaching: What kind of God is God? What are God's requirements/commands?
2. 督責 – 我們如何的犯了罪，得罪了神。  
Reproof: How have we sinned and offended God?
3. 使人歸正 – 禱告悔改，立志改過。  
Correction – bring people to pray, repent, and commit themselves to change.
4. 教導人學義 – 操練敬虔，有紀律的生活。  
Training for righteousness – learn to be disciplined, godly in life.

## VII. 給人們的盼望 Give People Hope: There is Hope

1. 人需要盼望，因為除起初面對的挫折，還因受了非《聖經》的輔導而失望或絕望。  
People need hope because, in addition to the original setback in life, people became more disappointed (even despair) because they received non-biblical counseling.
2. 我們要給人盼望：但不要亂開支票：你丈夫不會跟你離婚的！（你我怎麼知道？）  
We must give people hope: but let's not write "blank checks," e.g.: "Your husband won't divorce you!" (How do you know he won't?)
3. 真正的盼望：你有盼望，若願意按照上帝的話面對你的情況，不論你感受如何。  
Real hope: We can say: "There is hope for you, if you are willing to face your problems God's way, regardless of how you feel."
4. 林前 10 : 13 :  
 (一) 你不孤獨，你面對的問題不是過於人能擔當的。  
 (二) 上帝是不變的，信實的。  
 (三) 有盼望，有出路（若你願意按照祂的話來面對，回應你的問題，無論感受如何）。  
 (四) 出路不是逃避，乃是經過，忍受得著。  
 Hope from I Cor.10:13:  
 (i) You are not alone. The problem(s) you face are not greater than what man can handle.  
 (ii) God is unchanging, faithful.  
 (iii) There is hope, there is a way out (if you are willing to face this problem according to His Word – regardless of how you feel).  
 (iv) The way out is not to avoid the problem, but to go through it, to endure it.

## VIII. 基督徒與非基督徒的不同 Is a Christian Different from a Non-Christian?

既然基督徒也會犯罪，那末，基督徒與非基督徒有什麼不一樣？

Since Christians also sin, what's the difference between a Christian and a non-Christian?

1. 重生的基督徒，會對自己的罪完全誠實面對。只有真正重生的基督徒才會。  
A born again Christian (and only a born again Christian) is honest about his sin.
2. 重生的基督徒，會懂得如何面對罪：他會到十字架面前。只有重生的基督徒才會。  
A born again Christian (and only a born again Christian) knows what to do with sin: he comes to the cross.
3. 重生的基督徒，在對付罪，勝過罪這事上，是有進步的。  
A born again Christian makes progress out of sin.

## IX. 如何面對家庭背景，如何面對過去

### Facing Family Background, Facing Our Past

1. 我們要知道求助者的過去家庭背景，傷害等。可是每人必需為自己負責，如何面對過去。我們的過去

與現在，都是上帝美好的安排，我們必需學習感恩。

We should understand the family background, and past injuries experienced by the counselee. However, everyone must be responsible for his/her own responses. Our past and present is part of God's wise providence. We must learn how to give thanks to God.

2. 我們要為過去所犯的罪，少年的私欲求上帝赦免。上帝必定在基督裏赦免我們的罪，這是祂的保證！  
We should ask God to forgive us for the sins of our youth. God will forgive us in Christ:  
this is the guarantee of his Word.

3. 接受上帝的赦免之後，我們要為生命裏的疤痕感謝祂。疤痕（特別是回憶）不一定是懲罰；上帝不咒詛我們一生作次等公民！要從十字架的角度（恩典）來面對過去。基督徒生活肯定會有苦難；原因：一，我們生活在一個墮落的世界裏，罪一定帶來苦難；二，基督徒須要為主，為福音受苦；三，我們因別人犯罪而受苦；四，我們自己犯罪因此受苦。

After we receive God's forgiveness, thank God for the scars in our lives. Scars, especially our memory, may not be punishment from God – God does not curse us to be second-class citizens for life! View our past from the perspective of the cross (grace). Christians will have suffering; there are several reasons for this: 1. We do live in a fallen world. Sin will bring suffering. 2. Christians will suffer for Christ, for the gospel. 3. We will suffer because of someone else's sin. 4. We sin, therefore suffering comes upon us.

## X. 面對死亡 Facing Death

通常有六種面對死亡的方法：Usually, people face death in one of six ways:

1. 否定對方已經去世。Denial: denying that the loved one has died.
2. 憂傷以致憂鬱。不能正常的工作。  
Depression: sorrow to the level of depression, so that we cannot work/function normally.
3. 靠自己的力量面對。（很孤單）  
Defiance: we face the death of our loved one with our own strength. Very lonely to do this.
4. 向上帝發怒，問：為什麼？Anger at God – asking “Why, God?”
5. 向家人發洩怒氣，弟兄姐妹之間不和。  
Anger directed at family/loved ones. Strife, no harmony in the family during period of grief.
6. 內疚。這是特別侵蝕我們心靈的！Guilt. This “eats away” at our soul!
7. 上面六條都是死路。Each one of these six ways is a “dead end street.”

只有依靠上帝，才能有效的面對憂傷，勝過憂傷。

Only if we rely on (trust in) God, can we effectively face our grief, and overcome our grief.

如何依靠上帝？以感謝來回憶過去。感謝上帝將已去世的家人（親友）賜為我們，在地上活了這些年日。

How to depend on God? Remember the past with a heart of thanksgiving. Thank God for giving this (deceased) loved one to us, that this person lived for these years on earth with us.

賞賜的是耶和華，收取的是耶和華，耶和華的名是應當稱頌的。

The Lord gives, the Lord takes away. Blessed be the name of the Lord.

8. 換言之，我們要靠上帝的恩典與已去世的親人道別 (Say Good-bye)，從今以後，以感恩來回憶。

In other words, we should “say good-bye” by God's grace to our deceased loved one. From now on, remember him/her with thanksgiving to God.

## XI. 一篇安息禮拜講道 A Funeral Sermon

God is God.

God is good.

God will receive His glory.

經文：詩篇 90:1-12

- 1 主啊，祢世代代作我們的居所。
- 2 諸山未曾生出，地與世界祢未曾造成，從亙古到永遠，祢是上帝。
- 3 祢使人歸於塵土，說：你們世人要歸回。
- 4 在祢看來，千年如已過的昨日，又如夜間的一更。

- 5 祢叫他們如水沖去；他們如睡一覺。早晨，他們如生長的草，
- 6 早晨發芽生長，晚上割下枯乾。
- 7 我們因祢的怒氣而消滅，因祢的忿怒而驚惶。
- 8 祢將我們的罪孽擺在祢面前，將我們的隱惡擺在祢面光之中。
- 9 我們經過的日子都在祢震怒之下；我們度盡的年歲好像一聲歎息。
- 10 我們一生的年日是七十歲，若是強壯可到八十歲；但其中所矜誇的不過是勞苦愁煩，轉眼成空，我們便如飛而去。
- 11 誰曉得祢怒氣的權勢？誰按著祢該受的敬畏曉得祢的忿怒呢？
- 12 求祢指教我們怎樣數算自己的日子，好叫我們得著智慧的心。

詩篇 23:1-6

- 1 耶和華是我的牧者，我必不至缺乏。
- 2 祂使我躺臥在青草地上，領我在可安歇的水邊。
- 3 祂使我的靈魂甦醒，為自己的名引導我走義路。
- 4 我雖然行過死蔭的幽谷，也不怕遭害，因為祢與我同在；祢的杖，祢的竿，都安慰我。
- 5 在我敵人面前，祢為我擺設筵席；祢用油脂了我的頭，使我的福杯滿溢。
- 6 我一生一世必有恩惠慈愛隨著我；我且要住在耶和華的殿中，直到永遠。

傳道書 3:1-11

- 1 凡事都有定期，天下萬務都有定時。
- 2 生有時，死有時；栽種有時，拔出所栽種的也有時；
- 3 殺戮有時，醫治有時；拆毀有時，建造有時；
- 4 哭有時，笑有時；哀慟有時，跳舞有時；
- 5 拋擲石頭有時，堆聚石頭有時；懷抱有時，不懷抱有時；
- 6 尋找有時，失落有時；保守有時，捨棄有時；
- 7 撕裂有時，縫補有時；靜默有時，言語有時；
- 8 喜愛有時，恨惡有時；爭戰有時，和好有時。
- 9 這樣看來，做事的人在他的勞碌上有什麼益處呢？
- 10 我見上帝叫世人勞苦，使他們在其中受經練。
- 11 上帝造萬物，各按其時成為美好，又將永生安置在世人心裡。然而上帝從始至終的作為，人不能參透。

羅馬書 8:28 我們曉得萬事都互相效力，叫愛上帝的人得益處，就是按祂旨意被召的人。

馬太福音 6:33-34 你們要先求祂的國和祂的義，這些東西都要加給你們了。

所以，不要為明天憂慮，因為明天自有明天的憂慮；一天的難處一天當就夠了。

[1] 在此失意哀傷的時刻，有很少的話語能表達我們怎樣去感受。

[2] 但我們卻感受到多般的情緒；讓我嘗試分享一些。

- a. 難以置信 — 不能相信他 / 她走了！
- b. 頹喪 — 我們變得如此傷心以致很難正常地度過每一天。我們開始失去一些面對日常事務的能力。
- c. 抗拒(獨自地) — 我們相信我們有資源在我們裡面去面對像這樣的哀情。
- d. 憤怒 — 我們將它發洩在他人身上 — 我們的家庭成員，醫護人員，甚至上帝。  
為什麼？我們問。為什麼現在發生？為什麼這麼快？為什麼以這樣的方式？為什麼有痛苦？  
為什麼我們不能多做一點 / 或用其他方法？
- e. 內疚 — 我們開始覺得，如果我們能做得多些 / 或用其它方法，情況便不同了。  
如果我們能做得多些，也許我們的親人不會去世。

[3] 所有這些感覺都是自然的。但如果我們揮不去每一次情緒的困擾，便如入了一條死胡同。

在一天的完結時，我們變得孤獨、無助。

[4] 聖經告訴我們：表達哀痛是有它的時候的 (傳道書 3:1-11)。因此度過今天的最好辦法是對我們的親人說"再見"。

[5] 聖經還告訴我們，有一條走出以上五個情緒困擾的出路 (難以置信、沮喪、抗拒、憤怒和內疚)。它就是：

感謝上帝。是的，感謝上帝 — 為我們親人的一生，為我們親人曾居住在我們之中而感謝上帝。

[6] 生命是上帝的恩賜 (詩篇 90: 1-12 )。它是一個信託，交在我們手中，為期數年，數十年。

[7] 所以我們今天要做的是：

- (a) 表達我們的哀慟，
- (b) 為我們親人(他 /她 )曾居住在我們之中而感謝上帝！
- (c) 信靠上帝，祂與我們同在。是的，有一位創造世界的上帝，祂並且在我們每個人身上有一個美好的、明智的計劃。我們不瞭解每一件所發生的事 — 為什麼它會發生。但我們仍想徘徊在以上五個情緒的困擾中嗎？

因此，聽從上帝的話 (詩篇 23: 1- 6；或羅馬書 8: 28 及馬太福音 6: 33-34 )。

Bible passages (selected from below):

Psalms 90:1-12

Psalms 23:1-6

Ecclesiastes 3:1-11

Romans 8:28

Matthew 6:33-34

- [1] At this time of loss and grief, there are very few words which express how we feel.
- [2] Yet we do feel a multitude of feelings; let me try to share some.
  - (a) Disbelief – I can't believe s/he is gone!
  - (b) Depression – We become so sad, that we could hardly go through a day as normal. We begin to lose some of our ability to face our daily tasks.
  - (c) Defiance (going it alone) – We believe that we have the resources inside us to face grief like this.
  - (d) Anger – We take it out on others – our family members, the medical staff, even God. Why? We ask. Why now? Why so fast? Why in such a way? Why the pain? Why can't we do something more/else?
  - (e) Guilt – We begin to feel that, if we had done something more/else, things would turn out differently. Maybe our loved one wouldn't go if we did something more.
- [3] All these feelings are natural for us. But if we linger in each one of these emotions, it is a dead-end street. At the end of the day, we are lonely, helpless.
- [4] The Bible tells us that: there is a time to express our grief (Ecclesiastes 3:1-11). So the best way to spend today, is to say "Goodbye" to our loved one.
- [5] The Bible also tells us that, there is a way out of the five emotions (disbelief, sadness/depression, defiance, anger and grief). And it is: to give thanks to God. Yes, give thanks to God – for the life of our loved one, who lived amongst us.
- [6] Life is a gift from God (Psalm 90:1-12). It is a trust, something put in our hands, for a few years, a few decades.
- [7] So what we must do today is:
  - (a) Express our grief,
  - (b) Thank God for the life which was lived among us – s/he lived among us!
  - (c) Trust God that he is with us, this day. Yes, there is a God who made the world, and he has a good, wise plan for each one of us. We don't understand everything that happens – why it happens. But do we want to linger in the five emotions? So, listen to God (Psalm 23:1-6; OR Romans 8:28 and Matthew 6:33-34).

## XII. 給一位弟兄臨終時用的禱告

### A Prayer for a Christian to Use During the Final Moments of His Life

親愛的主，你是我的救主。你是世上的光，也是我路上的光。我交託自己給你。

Dear Lord, You are my Savior. You are the light of the world, You are the light of my life. I now commit my soul to You.

感謝天父，我找到了救主，有你作我生命的主宰。感謝主，你賜給我一生的道路，一生的年日。你賜日光，你賜黑雲，你賜風暴。主啊，賞賜的是你，收取的也是你。你是值得我稱頌的。

Thank You, my Heavenly Father, I have found my Savior. You are the Lord of my life. Thank you Lord, You are the Way of my life, every day, every year of my life. You give sunlight, You give the dark clouds, You give the storm. Lord, You give, You take away, blessed be Your Name.

親愛的主，我把我的家人交託給你。與我的妻子同在。賜她每天所需的力量，每時刻需要的恩典。賜她足夠的信心，活在你的面前。我們一旦分開，她留在地上，求你每天給她心中的亮光，賜她力量確信你的應許。她有你自己愛她，支持她，帶領她。你是她的安慰，你親自來作愛她的丈夫。

Dear Lord, I commit my family to You. Please be with my wife. Give her the grace and the strength she needs every day, every moment. Give her the faith she needs, so that she may live before You. Once we part from one another, she will be left on earth; grant her the light she needs in her heart. Grant her strength to take hold of Your promises. She has You, Lord, to love her, support her, guide her. You are her comfort, You will be her loving husband.

求你給她足夠信心相信，抓住這些從你而來的應許。

Give her enough faith to believe, and hold tightly to the promises from You.

我信，我交託我的妻子。求主幫助我的不信。

Lord, I believe. I commit my wife to you. Help me in my unbelief.

親愛的主，我把下一代交託給你。他們是青少年，需要你自己作為他們的智慧。求你按著你的應許，作他們的父親。他們在成長的過程中，求你賜他們分辨的能力，分辨真理與異端；分辨與哪些青少年交朋友。主啊，若是你許可，我願意看見下一代與敬畏你的對象成立家庭。求你成全。

Dear Lord, I commit to you the younger generation(s). They are young, they need You to be their Wisdom. According to Your promise, Lord, be their Father (and Grandfather). They are growing in life's journey, grant them discernment, O Lord, to know truth from falsehood. Grant them wisdom to discern which friends they need. Lord, if it be Your will, grant them spouses who love and fear You, that they may build Christian homes. May You fulfill Your purpose in their lives.

主啊，我相信，我交託我的下一代給你。求主幫助我的不信。

Lord, I believe. I commit the younger generation(s) to You. Help me in my unbelief.

主啊，我交託我主內的弟兄姐妹，牧者長執，求你繼續治理，愛你在地上的教會。我交託我週圍的親戚朋友，求你在每一位身上成就你最美的，最智慧的旨意。

Lord, I commit to You all my brothers and sisters in Christ, pastors and elders. Lord, continue to rule over Your church. Continue to love Your church on earth. I commit all my relatives and friends around me to You. May You fulfill Your most wise and wonderful purpose in each life.

主啊，你是我黑暗中的亮光，你是我心靈的居所。我願意在地上服事你，我願意歸家投奔你。無論在哪裏，我的心啊，要抓住我的主。

Lord, You are the light in my darkness, You are the dwelling place of my heart. I want to serve You while on earth. I want to run home to be with You. No matter where I am, O my soul, take hold of Your Lord.

主啊，我相信你。求你幫助我的不信。感謝主耶穌是我的救主。奉我的救主名求，阿門。

Lord, I believe you. Help me in my unbelief. Thank You, Lord Jesus, for being my Savior. In the name of my Savior Jesus I pray, Amen.

## XIII. 婚姻，離婚，與再婚

### Marriage, Divorce and Re-Marriage

創 Genesis 2: 24

申 Deuteronomy 24:1-4

箴 Proverbs 2:17

瑪 Malachi 2:13-16

太 Matthew 5:31, 32 (esp. 32)

太 Matthew 18:15-18

太 Matthew 19:3-9 (esp. 9)

林前 I Corinthians 7:10-16

引言：為什麼需要討論這題目？

Introduction. Why Discuss the Topic?

1. 在基督徒中間，包括華人福音派教會的信徒，離婚越來越普遍。  
Divorce is increasingly common among Christians. No longer a taboo word.
2. 當基督徒離婚時，影響到很多人。小孩親戚，全教會等。  
Many are affected, and suffer the consequences, when divorce happens.
3. 神在《聖經》中對於婚姻，離婚與再婚有清楚的教導。我們不需，也不應該只靠我們自己的想法(常識)來正視這些問題。  
God has spoken on marriage, divorce, and re-marriage. Don't go by our own ideas.
4. 神為離婚中的受害者提供幫助，支持與安慰。林前 10：13  
God offers help, support and comfort for those who suffer the consequences of divorce. I Cor. 10:13
5. 基督徒常常對於愛的真義，婚姻，離婚，性，罪與再婚有不合乎《聖經》的觀念。《羅馬書》12：2  
Christians often have un-biblical ideas about love, marriage, divorce, sex, sin and re-marriage. Romans 12:2
6. 我們應該彼此擔當重擔(加 6：2)。因此，我們需要神的教導。  
We are to bear one another's burdens (Galatians 6:2). So God's instructions are necessary.
7. 對離婚有正確的認識，可以幫助單身的青年基督徒好好的準備結婚。  
Understanding this helps single people prepare properly, biblically for marriage.

#### A. 婚姻 Marriage

1. 神設立婚姻，為了給人同伴(創 2：18)。神也吩咐人類要生養眾多，遍滿全地(創 1：26-28)。婚姻不是人想出來的，是神所設立的。  
(神當然知道人類會否人口爆炸，小孩的大學教育太貴等問題！神仍然坐在寶座上！)  
God instituted marriage for companionship (Genesis 2:18). God also wanted man and woman to multiply and fill the earth (Genesis 1:26-28). Marriage is not our idea; it's God's idea.  
(Now God of course knows about the population explosion problem, and the expenses of a child's education, etc.! God is sovereign!)
2. 婚姻不是聖禮(我們不同意天主教的教導)。結婚並不讓我們得到更多的救恩。獨身也並不等於更加屬靈。婚姻是一個盟約。是在神面前，證人面前立志，立約，終生愛對方。(無論在教會行禮，或在政府面前，交換了誓約，就是結了婚了！)  
Marriage is not a sacrament (as the Catholic church teaches). By getting married, you do not gain more grace / salvation. Nor is singleness more holy/spiritual.  
Marriage is a covenant. It is a commitment, a vow before God, to love until death.  
(Whether done in a church or in front of a government official, once vows are exchanged, two persons are married!)

箴 Proverbs 2:17: "that leaves the companion of her youth and forgets the covenant of her God."

瑪拉基書 Malachi 2:14: "the Lord has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant."

3. 愛的真義是什麼？(林前 13 章)  
愛就是：決志為對方的最高好處而活。愛不是一個感覺。愛裡有感覺，愛也透過感覺來表達。  
這個功課，神要我們用一輩子來學習。

What is love? (I Corinthians 13)

It is a decision to live and act for the other's highest good. It is not a feeling, though love is expressed with feelings. This, of course, is a lesson which God wants us to take a whole lifetime to learn.

#### B. 離婚 Divorce

1. 神恨惡離婚。離婚從來就不是神的計劃。離婚是人類墮落的後果。



God hates divorce. Divorce is never God's intention. Divorce is a consequence of the fall of mankind.

瑪拉基書 Malachi 2:16: "'For I hate divorce,' says the Lord, the God of Israel."

可是在人類中，離婚的確會發生。因此神雖然恨惡離婚，可是祂管制離婚。  
(例如：申 24 章，太 19 章，林前 7 章等。)

But divorce happens. Though God hates divorce, He regulates it (e.g. Deut. 24, Mt. 19, I Cor. 7).

2. 雖然神管制離婚，可是神的旨意從來就是：一男，一女 = 一體。  
Even though God regulates divorce, God's will is – one man, one woman = one flesh.

太 Matthew 19 : 6 "What therefore God has joined together, let no man separate."

3. 耶穌教導祂的門徒(基督徒)：不可離婚。離婚乃將婚約破除。  
Jesus instructs his followers (Christians): do not divorce. Divorce breaks the marriage.

太 Matthew 5 : 31-32

"It was said, 'Whoever sends his wife away, let him give her a certificate of divorce': but I say to you that everyone who divorces his wife, except of the reason of unchastity (fornication), makes her commit adultery; and whoever marries a divorced woman commits adultery."

4. 不合乎《聖經》的離婚之後，若再婚乃是姦淫，因為這個後來的婚姻損害了先頭的婚姻的聖潔。  
注：可能很多基督徒目前活在這種的婚姻當中；可是不要隨便再離婚；悔改必蒙赦免！  
After a divorce not warranted by the Bible, if either one enters into another marriage, the subsequent marriage is adulterous because it has violated the sanctity of the first marriage.  
Note: Many Christians may be living in such "adulterous" 2nd marriages. However, this does not mean that they should hastily go and get another divorce. When we repent of our sins, God promises forgiveness!
5. 耶穌提出一個例外情況：淫亂。注：淫亂(fornication) = 所有與性有關的罪。姦淫 (adultery) = 任何違背婚約，不忠的行為。這兩個字在《聖經》裡有特定的用法。太 Matt. 5 : 32; 19 : 9  
Jesus provides one exception: fornication. Note: "Fornication" is any kind of sexual sin.  
"Adultery" is any unfaithfulness which violates the marriage vow, sexual or not.  
"Except for the reason of unchastity (fornication)" (Matthew 5:32).  
"And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery." (Matthew 19:9)
6. 耶穌在《馬太福音》19 : 9 針對的，是猶太人太容易，太輕率地離婚。神雖然管制離婚，要求人離婚時必需給對方休書，可是神從來不鼓勵人離婚。神從來沒有在任何情況裡要求人必須離婚！  
In Matthew 19:9, Jesus is rebuking the Jews for easy divorces. Though God regulated through certificates of divorce, he did not encourage divorce. God never requires/encourages divorce!
7. 《申命記》24 : 1-4 描述一個情況：男人休了妻子，因為她不悅目。她再婚，第二個丈夫也因為不悅目她而休了她。兩次的離婚，都是不合乎神的心意的。可是，離婚在神的眼中是那麼的嚴重：當第二個丈夫死後，第一個丈夫不可再娶這女人為妻。人再婚後，與前配偶和好再嫁/娶就不可能了。(注：不悅目--原文的意思不容易確定。)  
Deuteronomy 24:1-4 describes a situation: a woman is divorced twice for "unpleasantness" – God does not approve of either divorce. But divorce is so serious in God's eyes, that it cannot be remedied through reconciliation, once re-marriage has happened.  
"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency (unpleasantness) in her, and he writes her a certificate of divorce and puts it in her hand and sends her out from his house, and she leaves his house and goes and becomes another man's wife,

and if the latter husband turns against her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter husband dies who took her to be his wife, then her former husband who sent her away is not allowed to take her again to be his wife, since she has been defiled; for that is an abomination before the Lord, and you shall not bring sin on the land which the Lord your God gives you as an inheritance.” (Deuteronomy 24:1-4)

8. 我們必須從《馬太福音》18：15-18 的角度來看《馬太福音》19：9。兩處經文都是耶穌的教導！若有基督徒犯了淫亂的罪，教會應該跟著馬太 18：15-18 的四步驟：(一) 私下面責；(二) 帶一，兩個證人面責；(三) 告訴教會；(四) 開除會籍，把他當作外人，非信徒對待。若在第 1，2，3 步中，他悔改了，那麼他應與神，與配偶和好。

太 18：15-18

Understand Matthew 19:9 in light of Matthew 18:15-18. Jesus is speaking in both places.

When a Christian commits fornication, the church must follow 4 steps: (1) speak privately to him, (2) bring witnesses, (3) tell it to the church, (4) if he does not repent, expel him, regard him as a non-believer. If the Christian repents (in steps 1-3), restore him, reconcile him to his spouse.

“If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. If he refuses to listen to them, tell it to the church; and if he refuse to listen to the church, let him be to you as a Gentile and tax collector. Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.” (Matthew 18:15-18)

9. 紀律(管教) 是耶穌基督對全教會清楚的吩咐(就像洗禮與聖餐是耶穌清楚吩咐的一樣)。紀律的目標，一定是恢復犯罪者與神的關係，和與人(家庭) 和好。若好好執行紀律的話，教會必定更健康。這需要勤勞的事奉，是不容易的！很多教會在這方面虧欠/懶惰。

Discipline is explicitly commanded by Jesus, like baptism and the Lord’s Supper are. The goal of discipline (Matthew 18) is always to reconcile people to God and others. Discipline contributes to the spiritual health of the church. It is hard work! (Churches are grossly negligent here.)

10. 《馬太福音》18，19 章要一起來讀。(一) 基督徒不可(主動) 離婚。(二) 基督徒若犯淫亂，教會應該按《馬太福音》18 章的程序處理。(三) 犯罪者若不悔改，那麼另一方可以離婚。神從來沒有吩咐基督徒離婚，神從來沒有鼓勵基督徒離婚；在這個情況，神容許基督徒離婚。(注：對方已經不是基督徒了。) Put Matthew 18 and 19 together: (a) Christians must not divorce. (b) If a Christian commits fornication, follow the 4 steps in Matthew 18. (c) If the sinner does not repent, the Christian has the option to divorce. Divorce is never commanded/encouraged by God; it is allowed here.

11. 保羅在《哥林多前書》7：10-11 教導的與耶穌的教導完全符合。基督徒不可彼此離婚。  
I Corinthians 7:10-11 Paul teaches the same thing as Jesus. Christians cannot divorce each other.

12. 可是在《哥林多前書》7：12-16，保羅處理了另外一種情況，是耶穌在福音書裡沒有處理的。(因此保羅說，「不是主說，是我說。」)  
(一) 基督徒弟配偶若不是基督徒，那麼基督徒不可提出離婚，要與非信徒同住。  
(二) 若非信徒要離開，那麼基督徒必須讓他離開(離婚)。神吩咐基督徒要容許非信徒離婚(若後者要這樣作的話)。林前 7：10-15

In vv. 12-16, Paul deals with a second scenario which Jesus did not deal with: (a) If a Christian has a non-Christian spouse, the Christian must live with him. (b) If the non-Christian leaves (i.e., divorces the Christian), the Christian is commanded to allow for the divorce, for peace’s sake.

“But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife. But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. And a woman who has an unbelieving

husband, and he consents to live with her, she must not send her husband away. For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy. Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.” (I Corinthians 7:10-15)

13. 在《哥林多前書》7：12-15，保羅說，因為有基督徒在一個家庭裡，那些非信徒都成為「聖潔」了！  
In I Cor. 7:12-15, non-Christians are “holy” because a Christian is in the home!
  14. 結論：
    - (一)《馬太福音》18，19 章教導我們，基督徒弟基督徒配偶，若犯淫亂，而不悔改也不聽教會的紀律/管教的話，基督徒可以離婚(到那個地步，對方已經不是基督徒了)。
    - (二)《哥林多前書》7：12-15 教導我們，當一個非基督徒向一個基督徒提出離婚時，基督徒必須容許離婚。在這兩個例外情況下，神容許基督徒離婚。

Conclusion: (a) Matthew 18 and 19 teaches that, if a Christian’s Christian spouse commits fornication, does not repent and does not heed discipline, the Christian can divorce his/her spouse (who by now is regarded as a non-believer).

(b) I Corinthians 7:12-15 teaches that when a non-Christian divorces a Christian, the Christian must allow for this divorce and go through with it. These are the two situations where God allows the Christian to participate in a divorce.
  15. 請注意：所謂心靈的創傷，從來就不是《聖經》提供的離婚理由。可是，教會必須根據馬太福音 18 執行處理犯罪事件，這包括一個配偶不遵行婚約的義務，如離棄家庭，或虐待等。有身體/生命危險時，教會應立刻採取行動保護受害者。  
Note that “mental pain” is never given as a reason for Christians to divorce. The church, however, must follow Matthew 18 and exercise discipline when a spouse neglects or violates his/her marriage obligations (e.g. by desertion or physical abuse). If there is physical danger, the church should act immediately to protect the injured/potential victims.
- C. 再婚 Re-marriage
1. 在《哥林多前書》7：15，當基督徒讓非基督徒離婚之後，可以再婚。  
這是最自然解釋 14，15 節的方法。英文：在這些事上，我們不被捆綁。  
In I Corinthians 7:15, a Christian who participates in a divorce initiated by his/her non-Christian spouse, is allowed to re-marry. “Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.” (I Cor. 7:10-15)
  2. 我們的結論是，在《馬太福音》19：9，耶穌讓基督徒離婚，當對方犯淫亂，不肯悔改也不聽教會的管教時。基督徒若離婚，可以再婚。  
We conclude that in Matthew 19:9, Jesus allows divorce to happen in the exceptional case of fornication (with the understanding that, reconciliation is not possible because the fornicator refuses to repent and refuses to heed discipline.) The most natural interpretation is: he/she who divorces under these circumstances, can remarry.  
Jay Adams, *Marriage, Divorce and Remarriage in the Bible* (Zondervan 1980).  
“Divorce and Remarriage,” PCA Digest: Position Papers 1973-1993 (info: [www.pcanet.org](http://www.pcanet.org); [www.gcp.org](http://www.gcp.org)). pp. 182-293.

#### XIV. 决定你的婚姻时：自我省查的 5 个问题

##### Pre-Engagement: Five Questions to Ask Yourself

你怎样知道，你是否已经做好步入婚姻的准备？什么能暗示是恋爱双方彼此同心且同行？以下会列出

一些中肯的问题，以帮助恋爱中的双方更好的认识自我和彼此认识，将婚姻明智地投资在坚固牢靠的，以基督为中心的磐石上。

How do you know that you have prepared adequately for marriage?

What are the indicators that you love one another, and will walk together for life?

Here are some honest questions to ask yourselves, so that each of you can understand yourself and one another better, and that you will invest your marriage wisely on the solid rock of Jesus Christ.

## 一. 你们都是基督徒么？ Are you both Christians?

1. 首先，问一下自己，你对婚姻的期待是让你更快乐，更完整，实现自我价值么？如果是这样的话，你生命的主事实上已不再是耶稣基督了。

First ask yourself: what do you expect out of marriage? Is it that you can be happy?

That you will be “whole”? That you can realize your potential/worth?

If the answer is “yes,” the lord of your life is no longer Jesus Christ.

留一些时间，让自己认真地面对这个问题：耶稣基督是不是我们生命每个方面的主？我们是否把一些只能从神而得到的期望加之在婚姻里？在婚姻里首先的功课即是为对方最高的益处，不是么？

Take some time and face up to this question: Is Jesus Christ really the Lord of every area of my life /our lives? Do we lay our hope for marriage, only on what God can give? The first lesson in marriage, is to seek the highest good of your spouse, isn't it?

2. 你的他/她是重生得救的基督徒么？

在林后 6: 14-16 里，教导我们“信”与“不信”不能同负一轭。

当把最危险而错误的决定当作最好的，后果是难以想象的。关于这个问题，更多的探讨可以和当地的牧师或辅导沟通。

Are you born again? Is your future spouse born again?

In II Corinthians 6:14 Believers and un-believers must not be yoked together.

If you think that a dangerous and wrong decision is your “best,” the results are disastrous.

Discuss this matter with your pastor or biblical counselor.

3. 任何一方是否还未结束以前的婚姻或恋情？

Do you have an unresolved previous marriage or relationship? Does he/she?

4. 神是否给你单身的恩赐？

单身时所拥有的自由和灵活是婚姻中所没有的，当我们愿意把这个特别的恩赐用于青年事工，关怀探访等等，常常给教会带来最大的祝福。

婚姻是否会让你彼此更多地认识神，敬畏祂，服侍祂？

Did God give you the gift of singleness?

The freedom and flexibility in singleness will not be yours in marriage.

When you give this gift of singleness to God for youth ministry, caring, visitation, you will be a great blessing to the church.

Will getting married lead you to know God more? Fear the Lord more? Serve him more?

## 二. 按着圣经原则来生活

Are you living according to Biblical principles?

1. 首先，什么是按着圣经原则来生活？

在生活的重要层面，如婚姻，子女教养，沟通，饶恕，苦难，金钱观等等，圣经里已经有明确的教导。而如果我们不清楚这些，是不是应该先知道圣经是怎么教导的？

First, what does it mean to “live biblically”?

The Bible gives us clear instruction on the major areas of life: marriage, child rearing, communication, forgiveness, suffering, money, etc.

If you do not have a clear understanding of these, shouldn't you first find out: What does the Bible teach about these matters?

2. 你是否愿意遵行圣经上的教导？

当问题出现的时候，是任之不管，还是推究别人的原因？你愿意靠着主的恩典来面对？

你愿意学习饶恕？你愿意为自己的部分而认错，无论对方的态度如何？

蒙福的婚姻是需要学习彼此坦诚，彼此信任，面对并解决问题。请列举你们中过去出现过的 3 个问题，以及你们的回应；列举你们现在面对的 3 个问题，讨论怎样根据圣经原则来解决。

Are you willing to obey what the Bible teaches?

When problems arise, will you ignore them? Or blame it on the other person?

Or will you be willing to face the problems by God's grace? Will you learn to forgive?

Are you willing to confess the wrong on your side, regardless of your partner's attitude?

A blessed marriage is one in which both spouses are honest, they trust one another, and are willing to face and resolve problems. Now, list three problems which you have encountered in your relationship.

How did the two of you respond to each? Now, list three problems which you are facing right now.

Discuss together: How should you resolve each problem biblically.

3. 你需要在那些方面有改变，学习成长？

世上没有完美的夫妻，但是如果你们希望彼此朝着正确的方向，就要靠着主的恩典和怜悯，正视自己和未来配偶，是否有关于罪的问题？学习加拉太书 5: 16-6: 10，在你们的生活中，哪些可能成为试探，以致犯罪？哪些则是爱的源泉？谈论你们单身时的祷告和服侍生活，及在一起后的祷告和服侍生活？

In which areas do you need to change and grow?

There is no perfect husband, no perfect wife in this world. But if you hope that you and your spouse will be proceeding in the right direction, you must face up to yourself and your spouse: is the problem one of sin? Learn Galatians 5:16-6:10. In your lives, where may temptations arise, leading you to sin?

Which are the true sources of love? Discuss your prayer life and your ministry as a single.

How has your prayer life and ministry improved since you began this relationship?

为什么我们这么关心以上的问题？因为婚姻本身不是“良药”，反而像“催化剂”，让原本的问题更明显，甚至严重。如果你已经能对以上的问题，给出确定的积极的答复，当进入婚姻后，你也将给出确定的积极的答复。重要的是，圣灵会带领你。

Why should you care about these issues?

Because marriage is not a “cure-all” medicine. It is more a “stimulant” so that your existing problems become more evident, and more serious! If you can respond to these questions in a clear and concrete way, when you enter marriage you will continue to face these questions in a clear and concrete way. The important thing is: The Holy Spirit will lead you.

另外两个方面也是我们特别强调的：

Two other things must be emphasized:

1) 祷告是最直接的信靠神的表达之一。你们一切祷告么？真心的寻求神的带领么？求神祝福你们的关系，无论你们是否会携手步入婚姻。

Prayer is the most direct expression of your trust in God. Do you pray together? Do you earnestly seek God's leading? May God bless your relationship, whether or not you will be entering marriage together.

2) 单身时的圣洁。回应“到犯罪的尺度是多少？”，答案其实不难。你用何种的表达方式对待你的姐姐或妹妹呢？在上帝的眼中，男女间表达爱的关系有两种：配偶间和（除配偶外）家人间的。在配偶以外（不在或还未进入婚姻）的性关系破坏了爱的关系。恋爱中的双方如何彼此尊重，保护对方，而不是增加试探？是不是我们更应该思考的呢？阅读提前 5: 1-2，并思考爱

怎样表现在家庭关系里。特别注意，提摩太，一个单身的弟兄，被教导存着清洁的心对待年青的妇女。你是否愿意彼此饶恕过去的罪，并根据爱而非欲望，重新定义彼此关系呢？

Holiness when you are single.

It is not difficult to answer the question: “How far should we go before we sin?”

How do you treat your sister at home? In God’s eyes, there are only two ways to express love; between spouses, and between other family members. Sexual acts beyond those between two spouses, violate true love. When two people are in love, how do you respect one another? Protect one another? Or rather, does your conduct help to increase temptation for yourselves?

Have you given serious thought to this? Read I Timothy 5:1-2.

Consider: How is love expressed in family relationships?

Remember: Timothy, a single man, was taught to treat young women with purity and holiness.

Are you willing to forgive one another for past sins?

Are you willing to re-define your relationships and behavior according to true love rather than lust?

### 三. 离开和联合 Leaving and Cleaving

离开意味着放弃：1) 对父母的依赖，包括感情上，经济上 2) 朋友为先的优先顺序 3) 工作为先的优先顺序 4) 单身时的个人决定权。

当然，放弃更多的意味着以配偶为先的优先顺序，同样，要孝顺父母，结交朋友，工作，同时，你还是一个单独的个体。

What does it mean to “leave”? It means abandoning:

[1] Dependence on parents, including emotional and financial.

[2] A life where friends get priority

[3] A life where work gets priority

[4] The autonomous decision-making when you are single

Of course, “leaving” means that your spouse has priority; at the same time, you need to honor your parents, you need to have friends, you need to work, and you are still an individual human being.

联合意味着你们同心且同行。你的人生目标，恩赐和负担，工作，生活方式，休闲方式，金钱观，物质需求，信仰观和社会观的，孩子及其教育，父母的孝顺等等，这些都是值得认真面对并思考的，因为现在的情况预测着将来。请讨论以上一些典型的，及你们都关心的话题。

What does it mean to “cleave”? It means that you will walk (live) together.

The goals of your lives, your gifts, passion, work, lifestyle, recreation, view on money and desire for material things, your faith and social views, how you rear and educate children, how to honor your parents ... All of these must be faced together. Because your present situation is a pretty good indicator of how the future will look like!

Discuss some typical scenarios in these areas. Discuss issues which you both care about.

### 四. 那些了解你们的人的意见

The Counsel of Those Who Know You

那些了解你们的人（如父母，你们身边的朋友），睿智的婚姻辅导长者，教会的牧师，灵里的老师，听一听他们的意见。箴言 12: 15: “愚妄人所行的，在自己眼中看为正直；惟智慧人肯听人的劝教。”当然，他们的意见仍需要你自己权衡。列一张可以寻求意见的人的名单及安排时间。

Those who know you – your parents, friends around you – and the pastors/elders or your marriage counselor, your spiritual mentors, may have something to say. Listen to their advice. Proverbs 12:15

Of course, you need to evaluate their counsel. List out some names of people whom you should seek

advice. Arrange time to do this.

## 五. 你决定结婚么？ Do You Want to Get Married?

圣经告诉我们，结婚是一个决定（林前 7：25-40）。在神的引导里，祂给我们智慧，并让我们做一个真正的决定。是在结婚前，而非婚礼上，或者结婚后，你询问自己的心且祷告：是否要娶/嫁这个人，接受她/他的优点及缺点？

The Bible tells us that marriage is a decision. I Cor. 7:25-40.

As the Lord leads and guides us, he will give us wisdom, to help us make a real decision.

You need to make a decision before your wedding – not on the wedding day, and certainly not after you get married. Look into your heart and ask: Do I want to marry this person? Do I accept his/her weaknesses and strengths? Pray.

总结：

以上的讨论问题，并非一张的核对清单（checklist），盼望是一个学习彼此相爱之旅程。提前 4：8b：“惟独敬虔，凡事都有益处，因有今生和来生的应许。”思考怎样让神掌管你的婚姻，让耶稣基督成为思想的中心？

Conclusion:

This is not a “check list.” Hopefully, this points to a journey of loving one another. I Timothy 4:8.

Think about how god will rule over your marriage. How will Jesus Christ be the center of your thinking?

太 14：26 “人到我这里来，若不爱我胜过爱（注：“爱我胜过爱”原文作“恨”）自己的父母、妻子、儿女、弟兄、姐妹，和自己的性命，就不能作我的门徒。”。

Matthew 14:26

也许你没有想过用这个教导来结束结婚的讨论。但是思想一下，主耶稣怎样爱教会，海阔高深而本不配得地爱着。如果你能更爱耶稣基督，就能学习用一种深沉的爱去爱配偶，这是奇妙的，看似矛盾的圣经真理。

Maybe you have never thought about discussing marriage according to these teachings.

But now is the time to think.

How did Jesus Christ love the church? How deeply did he love? The church is not worthy of his love.

If you want to grow to love Jesus more, then learn to love your spouse with a deep love.

This is a mystery – a Biblical doctrine which is a paradox. It is truth.

以上选自 David Powlison & John Yenchko, *Pre-Engagement: Five Questions to Ask Yourself*. P&R Publishing.

## XV. 正視淫亂 Sexual Sin

1. 淫亂 (fornication) 是指所有的性罪。人都會犯淫亂的罪。

The word “fornication” refers to all sexual sins. All people commit fornication.

2. 姦淫 (adultery) 是違背婚約的行為。已經結婚的人所犯的罪，稱為姦淫。

The word “adultery” refers to sins which violate a marriage vow.

3. 淫亂始於淫念 (lust)。我們的大腦是身體裏最有力的器官。犯罪往往從思想開始。

Fornication begins with lust in the mind. Our brain is the most powerful sex-organ in our bodies.

Sin most often begins in the mind – begins with thoughts.

4. 分析：淫念是貪心 (greed) 一種。都犯十誡，都是自我中心生活的表現。

Analysis: Lust is a form of greed. It violates of God’s law, is a form of self-centered living.

5. 如何勝過淫念（貪心）？第一，要在上帝面前承認我們需要聖靈。求聖靈掌管我們的思想。把我們的思想生活，眼睛，雙手，身體每部分交托聖靈，奉獻給祂用。  
How to overcome lust/greed? First, confess before God that we need the Holy Spirit. Ask the Holy Spirit to control our thoughts. Commit our thought-life, our eyes, our hands, our bodies to the Holy Spirit. Let him use us.
6. 第二，要操練內心的滿足 (contentment)。人的身體，性別，靈魂，自我 (identity) 都是上帝所賜。因此我們需要為這些感謝上帝：（一）我們的性別，（二）我們的身體（是神所造的），（三）我們的感情，包括性方面的（都是神所造的，都是好的；只有誤用是才是犯罪），（四）我們的父母親（不論他們如何養育我們）。  
Second: Practice contentment in the heart. Our body, gender, soul, identity are all given by God. Therefore we should give thanks to God for these: (1) our gender, (b) our bodies (created by God), (3) our feelings, including sexual ones (God created them; they are good; the misuse of them is sin), (4) our parents (no matter how they raised us).
7. 第三，要知道自己的軟弱，而加倍儆醒。  
Third, we should be aware of our own weak points – and be extra alert.  
在哪些情況下我會挑起我的私欲？應該避免看什麼讀物？避免去哪些地方？避免與什麼朋友外出？上網時應該如何儆醒？  
What kind of circumstances would arouse my lust? What reading materials should I avoid? What places should I avoid going to? What kind of friends should I avoid going out with? How should I be extra alert when surfing on the internet?  
  
在上列的情況中，要操練禱告！  
In all these circumstances, practice praying!  
談戀愛者約會時，應避免在哪些地方停留（給自己提供誘惑，給魔鬼留地步）？  
When you are going out with your date, what kind of places should you avoid lingering at, which would give yourselves temptation, and give the Devil an opportunity?
8. 第四，我們需要彼此守望 (mutual accountability).  
Fourth, we need mutual accountability.
9. 第五，承認我們需要屬靈的遮蓋與保護。要求教會或團契，長者們為我們禱告。  
Fifth, confess that we need spiritual protection. Ask the church, elders to pray for us.

## XVI. 對妻子說的話 A Word to the Wives

（亞當斯，《信徒之家》，第六章。Jay E. Adams, *Christian Living in the Home*, chapter 6.）

1. 《以弗所書》第四章：不可不讀。彼此相交之道。  
并且：必先读了第四章，才可以进入第五章的话。  
Ephesians chapter 4: required reading. Bible's teaching on communication.  
Also: Study chapter 4 first, then chapter 5.  
《以弗所書》第五章：夫妻的本分。  
保罗根据上帝始创婚姻的起源，发挥信徒对婚姻的基本观念。  
Ephesians 5: 22—24.  
Ephesians chapter 5: the duty of husbands, the duty of wives.  
Paul bases his teaching on Christian marriage, on how God established the institution of marriage.
2. 夫妻失职。岗位倒置。  
Husbands and wives today: each have neglected his/her duties. There is reversal of roles.
3. 若不按照保罗所开列的夫妻职任去行：  
不但是困难难以解决，而且本身成了其他许多问题的发源。



If we do not live according to the “job descriptions” of husband and wives which Paul gives us, not only will our problems be difficult to resolve. This will be the source of many more problems.

4. 两条问题:

妻子: 你爱丈夫到肯为他活的地步吗?

丈夫: 你爱妻子到肯为她死的地步吗?

Paul asks two questions:

Wife: Do you love your husband enough to live for him?

Husband: Do you love your wife enough to die for her?

两方面的要求: 非同小可。都不容易。但上帝在《圣经》中就是这样明明地写下了。

Each demand is great. None is easy. But God has laid down these requirements clearly in the Bible.

5. 这番话出自古代落后的社会? 因为保罗恨女人? 因他是单身汉?

不! 这是上帝默示的话语。

You will object: What is this? Something from an ancient, backward society? Is Paul a woman-hater?

Or is this all due to Paul being a bachelor?

No. This is God's inspired Word.

6. 保罗爱护妇女! 他并没有敌对妇女的动机。

Read the Bible more carefully, observe: Paul loves and protects women!

There is no anti-woman motivation in his teaching.

保罗的话背后有更深远的原因。

(a) 创造的次序。

(b) 堕落的次序。

保罗是按最基本的因素来说的。

There is a deeper reason behind what Paul said:

(a) God's creation order.

(b) The order of the fall of mankind.

Paul's teaching on marriage is according to these foundational factors.

7. 顺服的模样:

你怎样顺服主, 就怎样顺服丈夫。

教会怎样顺服基督, 妻子也要怎样凡事顺服丈夫。

The model of obedience:

How you obey the Lord Jesus – that's how you should obey your husband.

How the church obeys Christ – wives, that's how you obey your husbands in all things.

8. 人一直想: 读歪它。设法缓和它。曲解它。置之不理。无论如何, 这句直截了当的话的意思, 是无法掩藏的。

Mankind has always tried to twist this; water it down; misinterpret it; ignore it.

But no matter what we do, we cannot hide the clear, direct meaning of this teaching.

9. 这是命令。是不问情由, 都要遵守的。不是说: 你若顺服就最好。

不是: 你若顺服, 就会令四周各人更快乐; 家庭更和洽。

你要顺服, 基本上不是为了你和丈夫要收什么益处。

This is an order. It doesn't allow us to make excuses. We are to obey it.

God doesn't say; it would be best if you submit.

God doesn't say, if you submit, it will make people around you happy; your home will be more harmonious.

Rather: Submit, basically NOT because you and your husband will reap benefits.

顺服, 是要表明耶稣基督与教会的关系。

Submission is an expression Christ's relationship with His church.

10. 你无论如何不能歪曲、玷污这个关系。

除非你对丈夫有这样的爱, 否则你无法表彰出教会对基督所当有的爱。

No matter what, you cannot twist or defile this relationship.

Unless you love your husband with this love – otherwise you will not be able to express the church's love for Christ.

11. 你说: 这命令太苛刻了!

你对保罗教训的真正意思，心中唯恐他真的要你顺服你丈夫的疑惧：全部证实！

保罗一次又一次的强调，必须顺服。

他的重复，叫读者：无法错过。

避不开。

跑不掉。

跳不过。

无路可走。

You say: This command is too harsh!

Your fear – being afraid that Paul really wants you to obey your husband – being afraid that this is the real meaning of this passage – your fear is confirmed completely!

Paul emphasizes over and over again: you must submit.

His repetition makes it impossible for the reader to escape from its meaning.

You can't run away it.

You can't get around it.

There is no way out.

必须依循而生活：遵守它。顺服它。实行它。

You must love according to it: Observe this command. Obey it. Practice it.

12. 对顺服的误解（一）：没有自由啦！

真正的自由，乃是受限与轨道上。

受限与轨道上，才能完成自己的本份。

自由与正规是分不开的。

There is much misunderstanding about submission: There won't be any freedom!

But: True freedom means living according to our limits.

When we live according to our God-given limits, we will fulfill our roles.

Freedom and submission to authority are inseparable.

13. 顺服：在家庭，在教会。提前 2:11-15；林前 14:34-35。

Obey: at home, in the church. I Timothy 2:11-15; I Corinthians 14:34-35

14. 对顺服的误解（二）：把女人的地位降低到意见附属品。隶属丈夫。受丈夫的指使。

什么也不可以提议。更不可反对。不必说，不必问。唯命是从。

There is a second misunderstanding concerning submission: This reduces the position of women to a commodity (possession).

The wives become subservient to the husband.

She cannot make suggestions. She cannot object. She can't speak, can't ask questions.

Just obey! (This is a misconception.)

15. 《圣经》对管理的观念。

做主管。他操纵一切。好的管家懂得分派工作。发现，发挥人的专长。

The Bible's concept of rule.

To be in charge, to control everything.

A good ruler knows how to delegate work.

He will discover and develop each person's gifts and talents.

16. 头不需要做身体的工作。

丈夫不必事事替妻子解答，岩岩为她计划。

反之，他要明白，上帝给她妻子作助手。

不压制她的个性。设法使她的花得以盛开。

The head need not do what the body does.

The husband does not need to answer every question for the wife, and do all the planning for her.

Rather, he should understand that God has given his wife to him to be his helper.

The husband will not suppress her personality.

He will do his best to let her blossom.

17. 例如：《箴言》第三十一章。贤德的妻子。

关键：她使丈夫有益无损。她甘心为他而活。

Example: Proverbs chapter 31. The wise wife.

The key: She does her husband good. She cheerfully lives for him.

18. 日常家务：每人都有困难！  
Housework chores: Everyone has difficulties with them!
19. 学习欢然工作！  
Learn to do housework cheerfully!
20. 学一下食物的化学原理！不必死跟食谱来烧菜的！  
Learn something about food chemistry! And you don't have to follow each recipe; adapt!
21. 你会说：《箴言》三十一章那位妇人：她有婢女！  
你更有：冰箱，洗衣机，干衣机，洗碗机...  
而且你的这些婢女不会驳嘴还口！  
You may object: the wife in Proverbs – she has maid-servants!  
But look: You have more: refrigerator, washing machine, dryer, dishwasher...  
And these maid-servants don't talk back at you!
22. 这位贤德的妻子，得到理论再去投资：  
她用自己的才干，成为家庭的祝福。  
This wise woman knows how to invest:  
She uses her talents to be a blessing to her family.
23. 她以能力束腰。身体健壮。  
She is girded with strength. She is healthy!
24. 她力求生利，便要勤劳到深夜。  
She works hard at profit. She works late into the night.
25. 她伸手帮助有需要的人。  
She stretches out her hand to help those in need.
26. 她和家人都穿精美的衣服。  
Everyone in her family dresses well.
27. 丈夫在城门口：是政府的大会堂。  
丈夫在城中升至高位。她的忠贞把他提升至这个地位。  
Her husband sits at the city gate – this is where the city government is located.  
The husband has a high position.  
Her faithfulness helps elevate his position.
28. 女人不宜工作，是错误的观念。  
主要视乎：工作是推动家庭的幸福？还是一个障碍？  
“Women shouldn't work” – this is a wrong concept!  
The question is: Will her work become a blessing to the family? Or an obstacle?
29. 她在智慧上充沛。  
不仅仅是在家操作，不仅仅是精于经营商务。  
她深深懂得怎样用智慧来影响别人的生命。  
She is rich in wisdom.  
Not only in housework; not only in business management.  
She knows profoundly how to influence others through spiritual wisdom.
30. 儿女，丈夫都称赞她。  
Her children and her children rise up to praise her.
31. 这是真自由的女性！  
那女人是快乐的！  
她是真正满足的。  
她在一切事上，包括解决问题与决策上，都帮助丈夫。  
丈夫也尽量用她的助力。  
This is a truly liberated woman! This woman is happy. She is fulfilled.  
In all things, including in problem-solving, she is her husband's helper.  
And her husband deploys her help.

32. 但是：最后决定关头：丈夫该下决定。一定要有人做最后决定的。  
所有因素都分析过了，而丈夫仍然做某一方面的决定：她知道不能改了。  
这就是顺服。  
But: when it comes to crucial decisions, the husband makes the decisions.  
There must be SOMEONE to make final decisions.  
When all the factors have been analyzed, the husband must make the decision.  
And when the decision is made, she knows it cannot be reversed.  
This is what it means to obey.
33. 就算你的丈夫不尽本分，你也要顺服。《彼得前书》第三章。  
Even if your husband does not fulfill his responsibilities, you still must submit. I Peter chapter 3.
34. 上帝的要求是严格的。罪人总想要逃避它。  
但是：靠着上帝的恩典，你可以尽力真正自由女性的快乐。  
God's requirements are hard. Sinners do their best to avoid them.  
But, by God's grace, you can strive to be a truly deliberated, truly happy woman.

## XVII. 愛的前導：丈夫的責任 Loving Leadership

(亞當斯, 《信徒之家》, 第七章。Jay E. Adams, *Christian Living in the Home*, chapter 7.)

1. 《以弗所书》5: 22—31。两个问题。  
对妻子：你爱丈夫到一个地步，愿意为他而活吗？  
对丈夫：你爱妻子到一个地步，愿意为她死吗？  
Ephesians 5:22-31. Paul asks two questions:  
To wives: Do you love your husband enough to live for him?  
To husbands: Do you love your wife enough to die for her?  
女人要顺服丈夫：  
(a) 是责任。  
(b) 是为了她的益处。  
(c) 是为了她丈夫的益处。  
Wives must submit to their husbands:  
(a) It is a duty.  
(b) It is for her good.  
(c) It is for the husband's good.
2. 丈夫作为“头”的责任：《以弗所书》5:23-33。  
The husband's duty to be "head": Ephesians 5:23-33.
3. 难度：要彰显基督在教会的地位。  
除非圣灵动工...  
The difficulty is: how to express Christ's position in the church.  
Unless the Holy Spirit works ...
4. 极巨大的吩咐。极其严肃的责任。  
失败的后果...亏负妻子，亏负主。  
A tremendous command. It is a solemn command.  
The results in failing to fulfill this: doing harm to wife, disobeying the Lord.
5. 女人与男人的身份(identity)，价值=一样。  
位份(role)不一样。  
The identity and worth of woman and man is the same.  
The role is different.
6. 基督在家庭的主权，集中在丈夫身上，不是在妻子身上。  
他有责任使用此权柄。  
妻子的责任不同。  
The authority of Christ in the home is focused on the husband, not on the wife.  
He has the responsibility to use this authority.

The wife's responsibilities are different.

7. 丈夫在上帝面前，直接为全家负责任。

In God's presence, the husband is responsible for the family.

8. 真真正正做头：负起做领袖的责任。

不可以不知道家中发生的事。

管理：控制。控制全家，包括妻子。（如何控制？请看本章的结论部分。）

He is to be the head really: to take up the responsibility of the head.

He cannot be ignorant of what happens in the home.

To rule = to be in control, of the entire family, including his wife.

(How to control: read to the end of this chapter.)

9. 做“头”的三种误解。做頭：

(a) 不是把妻子的才幹恩賜壓抑。

(b) 不是完全不顧妻子兒女而妄行決策。

(c) 不是不讓妻子有任何決定或行事的自由。

Three misunderstandings concerning being “head”:

(a) Being head does not mean suppressing the wife's gifts and talents.

(b) Does not mean unilateral decision making without considering wife/children.

(c) Does not mean not giving freedom for wife/children to make decisions.

10. 管家懂得如何用人于事，使妻子，儿女各尽所能。

发现恩赐，使用恩赐。谨防埋没恩赐，才干。

A manager knows how to utilize the gifts and abilities of others, so that the wife and the children will do their best according to their abilities.

He will discover and deploy these gifts and abilities.

He will be careful not to bury any gift or ability.

11. 有需要的时候，插手改良，修正，帮忙。

\*\*\* 在今天的社会，知道家中的事，与妻子商量，需要时间，努力。

When it is necessary, he will roll up his sleeves and get involved directly, to fine tune, to help.

\*\*\* In today's society, it will take a lot of time and effort in order to know what's going on in the home. He will need to discuss with his wife.

12. 照顾全家的需要。

(a) 肉体方面

(b) 属灵反面：最多丈夫失败的层面。

To take care of the needs of the entire family.

(a) Physical needs.

(b) Spiritual needs – this is where most husbands fail.

13. 对基督教与男人的扭曲：耶稣基督是孺弱的。

There is much distortion of Christianity – that Christianity is feminine.

That Jesus is weak and feminine.

14. 基督：勇敢面对死亡，痛苦。

Christ was manly – he faced pain and death head-on.

15. 丈夫必须反映出基督的爱。

丈夫被基督的大爱感染，因此以基督爱教会的爱，去爱妻子。

The husband must reflect Christ's love.

Christ must be impacted by Christ's great love, so that he can love his wife with the love of Christ for the church.

16. 爱的目的：祝福妻子。为她的好处，使她承受福份。

The goal of love is to bless his wife.

For her own good. So that she may inherit blessing.

17. 因此：必须处处为她着想。

一个爱的位置。

基督愿意为教会死，其他一切，岂不都白白给她吗？当然。

一切决定：都为她的好处着想。

Therefore: He must look out for her interests.

This is what love does.

Christ loved the church enough to die for her.

Wouldn't he give everything else to her? Of course.

All decisions = for her good.

18. 爱妻子，如同爱自己的身体。

Love your wife as you love your own body.

19. 保养，顾惜。

须要温柔。

《彼得前书》3:7。

《歌罗西书》3:18-19。

Protect, cherish. Be gentle.

I Peter 3:7.

Colossians 3:18-19.

20. 不要对妻子怀怨。

责任是丈夫的。

Don't be bitter, don't resent her.

The responsibility is the husband's.

21. 爱是什么？

爱不是感觉。

爱不是情欲。

爱不是不能控制的。

What is love?

Love is not a feeling.

Love is not lust.

Love is not something you cannot control.

爱是给予。

爱不是收取。

爱是行动。

爱是态度导致行动。

Love is giving.

Love is not getting.

Love is action.

Love is an attitude which leads to action.

22. 爱是自我节制的。

爱是上帝的命令。

Love is self-control.

Love is a command from God.

23. 须要学习去爱。

You are going to have to learn how to love.

24. 爱，不是妻子的责任。

Love – it is not the wife's responsibility.

It is the husband's.

25. 爱的源头：耶稣基督。

The source of love: Jesus Christ.

26. 妻子若不回报你的爱：家里还是有爱！有你的爱！

If your wife doesn't respond to your love: there will still be love in the home!

There will be YOUR love!

27. 怎样管理妻子？以爱。

How to control your wife? By loving her.

# I. 《聖經》輔導簡史 Historical Review of Biblical Counseling

1. 從來就有《聖經》輔導。宗教改革，清教徒：「心靈的醫治」。  
There has always been Biblical Counseling: Reformation, Puritans: "the cure of souls."
2. 世俗心理學的興起：19 世紀末，20 世紀。  
Rise of secular psychology: late 19<sup>th</sup> century, 20<sup>th</sup> century.
3. 1950 年代：世俗心理學進入教會。  
1950s: Secular psychology enters the church. E.g. Norman Vincent Peale.
4. 1960 年代：進入福音派教會。  
1960s: Enters the evangelical church.
5. 1970 亞當斯，《成功的輔導》面世，創始《聖經》輔導運動。  
1970 Jay E. Adams, *Competent to Counsel*. Launches Biblical (nouthetic) counseling movement.
6. 第二代《聖經》輔導運動：CCEF, [www.ccef.org](http://www.ccef.org)。  
2<sup>nd</sup> generation: Christian Counseling and Educational Foundation. John Bettler -> David Powlison, Paul Trip, Ed Welch. CCEF: 深入研究人的動機。(Walter Chung, 「再談《聖經》輔導學」。) Christian Counseling & Educational Foundation: Analyzes motives in the heart.
7. 各種不同的《聖經》輔導：相同點：《聖經》的足夠（完備）性。  
Different Biblical Counseling centers. Commonality: The Sufficiency of Scripture.  
《威敏斯特信仰告白》1:6  
上帝全備的旨意，與上帝自己的榮耀、人的得救，信仰、和生活有關的一切必要之事，聖經都明明記載，或是可以用正當且必要的推論，從聖經引申出來。所以無論在任何時刻都不可加添；無論是藉著「聖靈的新啟示」，或憑人的遺傳，都不能加添聖經的內容 (m)。不過我們承認：(1) 除非聖靈在我們裡面光照我們，否則我們對聖經啟示的上帝全備旨意，即使有某種程度的認識，這樣的認識也不足以使我們得救 (n)；(2) 有時候敬拜上帝和教會行政，也與人類的行事為人原則有相通處，這時我們就應該用人的「自然之光」、基督徒的判斷、按照聖經的一般規則(這原是我們應該一直遵守的) 來規定有關敬拜上帝、教會行政的相關事務 (o)  
*Westminster Confession of Faith*, 1:6  
The whole counsel of God concerning all things necessary for his own glory and man's salvation, faith, and life, is either expressly stated in Scripture or by good and necessary inference may be deduced from Scripture, unto which nothing at any time is to be added, whether by new revelations of the Spirit or by traditions of men (m). Nevertheless, we acknowledge that the inward illumination of the Spirit of God is necessary for the saving understanding of such things as are revealed in the Word (n). We also acknowledge that there are some circumstances concerning the worship of God and the government of the church – circumstances common to

human activities and societies – which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed (o).

8. 全國性組織。Nation-wide movement: National Association of Nouthetic Counselors.

### 附：聖經輔導運動簡史

「聖經輔導學」(nouthetic counseling) 是 1970 年代興起的一場福音派運動，不過，用《聖經》作輔導的準則與內容，並不是新事。《聖經》對自己的宣稱是：「聖經都是神所默示的，於教訓，督責，使人歸正，教導人學義，都是有益的。」（提後 3：16）這正是聖經輔導的定義與步驟：教導神是誰，祂要求人如何生活；督責，指出人的需要和其根源；帶領人歸回正道上，使人在聖靈的感動下到十字架面前悔改，立志跟隨主；教導人透過學習神的話，效法祂公義與聖潔的性情，效法主耶穌基督的樣式。

16 世紀宗教改革時期，馬丁路德，加爾文等改教領袖都致力於講解聖經，應用聖經，透過解經講道喂養主的教會。16，17 世紀加爾文的學生在英國宣講十字架與悔改的道理，又建立合乎聖經的治會制度，教會歷史上稱此為「清教徒運動」(Puritanism)。清教徒牧師系統的解經講道，又花很多時間精力牧養會眾，培育他們的靈性。他們仔細研究撒但如何攻擊信徒的心靈；一個神所喜悅的心靈應有哪些品質；成聖的過程必須的因素，可能遇見的障礙，神如何供應我們成聖方面的需要等。他們非常注重「心靈的醫治」(cure of souls：與今天所謂「內在醫治」完全是兩碼事)，其中 Richard Baxter（曾於 1640，1650 年代在 Kidderminster 牧會，果子豐碩）將歷代清教徒的智慧集大成，著書為 Christian Directory（目前還在出版），就是好幾代「聖經輔導」理論與經驗的精華。對兒童的靈命指南，最顯著的就是約翰本任的《天路歷程》(Pilgrim's Progress)。

自清教徒的時期（1555-1710），基督教的牧師，傳道，長執們都喜愛用《聖經》真理，神自己的話語來勸勉信徒，建立信仰，勝過魔鬼的詭計，克服罪惡，強化信心，安慰憂傷者。因此，所謂「聖經輔導」，就是用神的話來勸勉人。不幸在康德 (Immanuel Kant) 後的 19 世紀哲學中，歐洲思想建立了一個新的共識，就是人不可能透過思想（哲學）或經歷（科學）認識神，認識真理。19 世紀的哲學既然放棄了人具體找到真理的可能，唯物論，無神論，自然主義，懷疑聖經的文學歷史批判等應運而生。這對於人觀（人是誰？人基本的問題是什麼？）帶來深遠的影響。佛萊伊德 (Sigmund Freud) 的心理學敵對宗教信仰，認為是心理不平衡的成因之一，人的本性只不過由性慾和死慾組成；20 世紀人文主義的心理學理論（如羅傑斯 Carl Rogers，對福音派輔導影響尤深）否定人的靈魂的存在，認為人的自我 (self) 只是經歷的組合，生命只為追求人的自主自由 (autonomy)。與《聖經》的人觀，罪觀，救贖觀大相逕庭。

第二次世界大戰之後，很明顯地，基督教大量接受世俗心理學的理論（這裏不談心理輔導的技巧，科學研究等）來看待人；世俗心理學的書籍涌進教會裏，包括福音派的教會。在這大潮流中，亞當斯 (Jay E. Adams) 為了預備威敏斯特神學院 (Westminster Theological Seminary) 的輔導課程，對《聖經》關於輔導的真理作料整理，又與當時市面上的輔導理論對照，逐從新整理福音派的輔導理論基礎。1970 年，亞當斯的著作 *Competent to Counsel* 面世，書名來自羅馬書 16 章。保羅說信徒們有良善，都能彼此勸戒。中文譯本《成功的輔導》由陳若愚牧師翻譯，1978 年出版；後來又由中華展望再版，書名改為《聖靈的勸戒》。亞當斯稱聖經輔導為 nouthetic，這字來自新約《聖經》的「勸戒」一詞，意思是面責的勸導 (confrontation)。有人誤會，以為聖經輔導都是責備，沒有愛心，有不顧及人身體上的因素，不細聽人的傾訴等等。其實面責 (confrontation) 並不排除愛心，聆聽，同情心，和顧及人身體上的需要！

亞當斯博士一生努力建立聖經輔導學的理論基礎；雖然受到不少的攻擊，可是來自不同宗派的牧師，信徒們，紛紛響應，他的學生們到處建立聖經輔導中心。其中有費城的 Christian Counseling and Educational Foundation，多位輔導教授們深入研究，如何向人的心 (heart, 或 motive) 說話，分析人心中的動機，和基督改變人心（樹根 root）以致改變人生活（果子 fruit）的模式與方法。他們的網頁是：[www.ccef.org](http://www.ccef.org)。聖經輔導學成為一個多宗派，超宗派的運動。

不同的聖經輔導材料與訓練中心的重點稍微有些不同，有的比較多用《聖經》經句，有的多查《羅馬書》等關於對付罪的經文，等。可是他們中的共通點乃是：《聖經》是神的話，《聖經》對改變人的生命是絕對完備 (sufficient) 的。《聖經》的完備性 (the sufficiency of Scripture) 乃是聖經輔導運動的最基本原則，也是所有聖經輔導中心的共同信念。

《聖經》教導我們：人是誰？人基本的問題是什麼？如何解決人的問題？關於這三個問題，《聖經》與世俗心理學提供的答案，乃是天淵之別。因此，聖經輔導學同時是一場護教神學 (apologetics) 的運動。



## II. 《聖經》輔導的性質與目標

### The Nature and Goal of Biblical Counseling

1. 《聖經》輔導的目標，不是使人感覺舒服 (如佛洛伊德 Freud: equilibrium)。  
The goal of biblical counseling is not the person feeling better (e.g. Freud: equilibrium).
2. 《聖經》輔導的目標，也不是給人一個積極的自尊心 (positive self-esteem)。  
The goal of biblical counseling is not a positive self-esteem.
3. \*《聖經》輔導的目標：助人過有紀律的生活，遵行上帝的話，結聖靈的果子。  
The goal of biblical counseling is: a disciplined life, obedience to God's Word, and bearing the fruit of the Holy Spirit.
4. \*或說《聖經》輔導的目標是：助人有清潔無虧的良心（提前 1: 5）。  
Or: The goal of biblical counseling is: a clean conscience (I Tim. 1:5).
5. 《聖經》輔導是教會傳道事工的一種，是上帝話語的教導 (the ministry of teaching God's Word)。徒 20: 20-31: 或在家中（輔導），或在眾人前（講道）。  
**Biblical counseling is a form of the ministry of preaching/teaching God's Word** in the church. Acts 20:20-31: at home (counseling), or for all (preaching).
6. 有人提出異議：《聖經》輔導與傳福音有何不同？這樣說，輔導只不過是傳福音？回答：這有什麼壞處？教會不傳福音 / 帶領人作基督徒，要作什麼？  
Objection: If so, what's the difference between biblical counseling and evangelism? Are you just doing evangelism? Answer: What's wrong with that? If the church doesn't witness to the gospel, and makes disciples for Christ, what should we be doing?
7. 以「病人」和人感受為中心 (client-centered) 的輔導，至終是自私和懶惰的。必需向人挑戰：不可憑感覺；生活的目標是順服上帝，建立自律，結果子。  
Client-centered counseling is, in the final analysis, selfish and lazy. We must challenge people: do not depend on/feed on your feelings. The goal in life is to obey God, and to build disciplined, fruit-bearing lives.

## III. 心理學：對非基督教思想的深層剖析

### Psychology: A Penetrating Analysis of Non-Christian Thought

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：John M. Frame 的著作。）我們必須認識上帝，自己，與世界；我們認知的方法（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 fell, 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.)

- 自從弗來伊德以來，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（否認上帝啟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 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*.

- 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](http://www.cwipp.org)。） Both in the pre-modern and 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](http://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.)

#### IV. 再談「前提」：只有好的動機不夠

##### More on Presuppositions: Good Intentions Are Not Good Enough

- 很多弟兄姐妹在從事輔導的專業或事奉。我們是重生得救的基督徒，聖靈住在我們裏面，以真理光照我們，聖靈也會糾正我們對真理的錯誤理解。我們絕大部分的人都有好的動機：幫助別人，作外展事工分享基督的愛。所以我們會花時間來參加「心理學與《聖經》」這類講座。

Many of us are Christians involved in some form of counseling work or ministry. As born-again Christians, the Holy Spirit dwells in us, illumines us, and corrects our wrong understanding of the truth. The vast majority of us have very good motives to help people, and to reach out to society with the love of Christ. That is why we spend the time to attend seminars such as this one on “Psychology and the Bible.” We believe that the Holy Spirit led you to come to this seminar.

- 不過聖靈在我們裏面的光照，和我們好的動機，並不改變一件事實，就是：大多數基督徒的思想中含有不符合《聖經》的觀念，理論，和「前提」（世界觀）。這些往往與《聖經》所教導的相反。輔導員若要成熟，長期有效，必須學習《聖經》的教義：就是純正的，符合《聖經》的神學。我們並沒有意思判斷各位的動機，也不論斷我們願意幫助別人的目標。沒有基督徒會一天醒過來，說，「今天我決志作一個拜邪靈的異教徒！」當然不會！可是，我們誠懇邀請你重新審核自己的世界觀（價值觀）。

Our good intentions, and the Holy Spirit's illumination in our lives, however, do not change the fact that most Christians entertain notions, concepts and "presuppositions" (worldviews) which are contrary to what Scripture teaches. Counselors need to study the doctrines (teachings) which Scripture proclaims – i.e., study sound, Bible-based theology, if we are going to be mature and effective. Thus, while we do not judge your motives and your goal to help people (and you certainly didn't wake up one day and say, "I am going to become a follower of pagan, demonic religion"), we do challenge you to re-think your worldview.

3. 假如今天的講座是「市場學與教會增長」，我們會對到會的牧師們講解：雖然諸位牧師的動機是好的（願意教會增長），可是我們從很多神學院（特別是教牧學博士課程）學到的，不過是資本主義商界的市場學與廣告學伎倆而已。雖然我們不判斷牧師們的動機，可是我們會向他們的前提（價值觀，世界觀）挑戰！

If this were not a seminar on "Psychology and the Bible," but a seminar for pastors on "Marketing and the Church Growth Movement," we will point out to the pastors who come (who have every good intention to spread the gospel and bring people into the church) that, despite their good intentions, what they learn about church growth techniques from many seminaries (especially Doctor of Ministry programs) is nothing more than advertising and marketing techniques from the business world of capitalism. While we do not judge the pastors' intentions, we would challenge their presuppositions!

4. 事實上，多數基督徒輔導學教授（除了《聖經》輔導運動的成員例外）是從世俗心理學的理論基礎教導輔導的。所謂「心理學與基督教融合」必然是失敗的。我們須要聖靈光照我們，理清這些反對《聖經》的觀念，清潔我們的思想。最好，最理想的情況乃是：我們在中學時期就充分吸收《聖經》教義和護教學。這樣，到了大學，我們已經準備好面對世俗心理學的理論，懂得如何過濾，評判。

The fact is, most Christian professors of counseling (with the exception of a small minority who belong to the "nouthetic (biblical) counseling movement", teach from the theoretical perspective of secular psychology. "Integration of psychology and Christianity" is a failure; it is inevitable. We need the Holy Spirit's illumination to cleanse us from these anti-Biblical, anti-God concepts. The best, most ideal situation is that we absorb Bible doctrine, and learn the principles of Biblical apologetics, during our secondary school years. Then we are prepared to filter wrong concepts when we study psychology at the university.

5. 人是什麼？我們來看主要心理學理論家怎麼說。弗來伊德說：人是一大堆彼此衝突的欲望：生命之欲（性）和死亡之欲（謀殺）。弗氏極度反對、憎恨基督教。羅杰斯說：人的自我，就是過去經驗的總和；人沒有靈魂。行為主義：人就是動物。新紀元運動：人就是上帝。

Let us take an example: What is man? How do major psychologists answer this question? Sigmund Freud – man is a combination of contradicting desires and drives (the drive for life: sex; and the drive for death: murder). Freud fiercely opposes and despises Christianity. Carl Rogers – the self is the sum total of our past experiences – Rogers does not believe that the soul exists. B.F. Skinner (behaviorism) and contemporary studies on the brain and the body – man is a body, just like an animal. New Age philosophy/psychology – man is God.

## V. 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」），演變成為「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：張逸萍博士的著作：[www.chinesechristiandiscernment.net](http://www.chinesechristiandiscernment.net); [www.chinesebiblicalcounseling.net](http://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](http://www.chinesechristiandiscernment.net); [www.chinesebiblicalcounseling.net](http://www.chinesebiblicalcounseling.net).)
4. 幾位心理學理論大師：弗來伊德（「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（修正弗來伊德的人本主義）。  
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](http://www.nanc.org); [www.timelesstexts.org](http://www.timelesstexts.org); [www.ccef.org](http://www.ccef.org).)

## VI. 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. 「心理病」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（弗來伊德），「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.

### 世俗心理輔導專業 Helping Professions

1. 精神科醫生 Psychiatrist：是醫生，可以開藥。Physicians; can prescribe medication.
2. 臨床心理學家 Clinical psychologist (Ph.D.)：不可開藥。These are not physicians.
3. 社會工作者 Social worker (M.S.W.)。
4. 婚姻家庭輔導，治療者 Marriage and Family Therapist/Counselor。
5. 各式心理治療者 All kinds of “therapists,” “counselors”。

### VII. 《聖經》輔導學基本的原則（預設）：人是什麼？

#### The Bible’s View of Man: The Fundamental Presupposition of Biblical Counseling

Basic Principles (Presuppositions) of Biblical counseling: What is Man?

1. 預設是不能用邏輯或科學證明，又是我們事先假設，相信的，很基本的信念。  
Presuppositions are things we believe, and assume (presuppose). These cannot be proven by science or logic. (John Frame, Apologetics to the Glory of God, P&R. Richard Pratt, Every Thought Captive, P&R. [www.prpbooks.com](http://www.prpbooks.com).)

預設的同意詞，是「世界觀」(worldview, or world and life view)。

A synonym of “presupposition” would be worldview, or world and life view.

例：人是誰/人是什麼？是神創造的，還是進化的？

E.g.: What is man? Is man created by God, or evolved?

有神的形象，或像動物，僅是一堆欲望（如：佛洛伊德：生欲，死欲）？

Is man the image of God? Or just like an animal, a bunch of desires/drives? (e.g. Sigmund Freud: eros and thanatos, the desire for life/sex, and desire for death?)

人的尊嚴何處來？來自神的形象？是自發的？

Where does man’s dignity come from? From the image of God? From inside himself?

究竟人「自由」嗎？人可離開上帝自主生活(autonomous)嗎？

Is man really free? Can man live independently, autonomous from God?

即：宇宙人生有那些範疇(categories/contexts)，耶穌基督不管理，耶穌不是主？

In other words: Which categories/contexts in the universe are free from the rule of Jesus Christ? Is there any area in which Jesus is not Lord?

（羅傑斯：人趨向自主 – autonomy：合乎神的設計嗎？）

Carl Rogers: The self moves toward autonomy: Is this God’s design?

「自由意志」(free will)的定義是什麼？

What is the definition of “free will”?

人須為自己的行為，言語，思想負責嗎？還是一個受害者？

Must man take responsibility for his own behavior, words, thoughts? Or is he just a victim?

人的問題從哪裏來？

Where do man’s problems come from?

從小時的傷害（父母，教師，宗教等）？

From injuries received in childhood/youth (parents, teachers, religion)?

還是自己要為自己的罪負責？

Or does man need to take responsibility of his own sins?

人的問題歸根到底是什麼？是罪？病？傷害？

What is the root/cause of man’s problems? Is it sin? Sickness? Injury?

如何解決人（輔導求助者）的問題？探索原生家庭所造成的傷害？

How to solve the problems of the counselee?

By exploring the injuries experienced by the person, from his family of origin?

帶人到十字架，和神的話面前？

Do we bring people to the cross, to God's word?

2. 《聖經》輔導學的人觀（預設）與心理學的人觀完全不同。

The biblical counseling movement holds a radically different view of man (doctrine of man, presuppositions) from the view of man adopted by secular psychology.

心理學的人觀有嚴重的錯誤。

There are serious errors in the view of man held by secular psychology (schools).

我們並不懷疑，大部分的心理學家，動機都是幫助人。

We do not question the motives of most psychologists – they intend to help people.

我們不需要懷疑，很多心理學家是虔誠的基督徒！

We also don't doubt that many psychologists are devout Christians.

這些因素並不保證他們的預設是合乎《聖經》的。

But these facts/factors do not guarantee that their presuppositions are biblical.

3. 人觀包括：人是什麼？人的問題，需要在哪裏？如何解決人的問題？

A person's "view of man" includes: what is man? Wherein lie man's needs and problems? How to solve man's problems?

4. 加爾文：認識上帝，認識人。要認識人，必需認識上帝，祂如何看待人。

Calvin talks about knowing God, and knowing man (ourselves). In order to know man,

we must know God – we must know how God views man. (John Calvin, Institutes of the Christian Religion. Book 1, chapter 1.)

5. 《聖經》的人觀是：(a) 人是按照上帝的形象被造的，有（一）真理的知識（知），（二）仁義（意），和（三）聖潔的心（情）。亞當是（一）先知，（二）君王，（三）祭司。(b) 但人犯罪墮落了，知，意，情都歪曲了。(c) 重生的意義：（一）聖靈光照理智，認識真理；（二）聖靈克服意志，人降服在基督下，（三）感情跟著理智與意志，渴慕上帝，到十字架面前。這是具體的思維方式。

The Bible's view of man is: (a) Man is created in the image of God. At creation, man has knowledge of truth (in his mind), righteousness (in his will), and holiness (in his heart). Adam was prophet, king, and priest. (b) But man sinned, and mankind fell. Man's mind, heart and will are all depraved (twisted). (c) The meaning of being born again (regeneration) is: (i) The Holy Spirit enlightens the mind, so that man knows the truth. (ii) The Holy Spirit overcomes the will, so that man surrenders under Christ's lordship. (iii) The heart of man follows the mind and will, to thirst after God. Man comes to the cross. This would be "concrete thinking" about man.

6. 人最基本的需要不是被肯定，被愛，而是敬拜（約 4：24）。有三種人：（一）以心靈與誠實敬拜；（二）不以真理敬拜真神；（三）敬奉假神偶像（羅 1：25）。

Man's most basic need is not to be affirmed, to be loved, rather: it is the need to worship (John 4:24). There are three kinds of people: (i) Those who worship the true God in spirit and in truth. (ii) Those who worship the true God in the wrong way. (iii) Those who worship and serve false gods (idols, Romans 1:25).

7. 《聖經》要求人三樣事：（一）信靠，（二）悔改，（三）遵行上帝的話。

God demands three things from man: (i) faith, (ii) repentance, (iii) obey God's Word.

8. 解決人問題的方案，不外這三方面的立志與操練（使人歸正，教導人學義）。

Thus, the way to solve man's problems, is none other than to help man commit himself, and to discipline himself in these three areas (faith, repentance, obedience) – In other words, the way to solve problems is through "correction and training in righteousness."

## VIII. 普遍啟示與心理學 General Revelation and Psychology

1. 「普遍啟示」是指什麼？《羅馬書》1: 20, 19, 18；《詩篇》19: 1-4。上帝在一人心（思想）中和（二）受造之物已經自我啟示，清清楚楚，叫人無可推諉。What is “general revelation”? Romans 1:20, 19, 18. Psalm 19:1-4. God has revealed himself to all mankind: (a) in the human mind/heart, and (b) through the created universe. He reveals himself clearly, so that man is without excuse.
2. 人在心靈的深處壓抑、阻擋這啟示，雖然他知道上帝是創造主，理當敬畏祂。  
Man knows deep down in his soul that God is the Creator and Lord of the universe; but man suppresses this revelation.
3. 「普遍啟示」的目的不是教導人如何得永生，而是叫他無可推諉，應當敬畏上帝。The purpose of general revelation is not to teach man how he can have eternal life, but to make him without excuse – to acknowledge, obey and worship God.
4. 一切的文化：哲學，心理學，藝術，科學，宗教等，都是（有罪的）人類對上帝普遍啟示的回應。文化不是啟示！連腳印（影子）都不是！  
All “culture” – philosophy, psychology, art, science, and religion, etc.– is the response by (sinful) men and women to God’s general revelation. Culture is not revelation! Not even a footprint/shadow of it!
5. 上帝的普遍啟示是從上而下的，從上帝而來（羅 1: 18-20），是「無言無語，也無聲音可聽」（詩 19）。人對普遍啟示的回應（包括心理學）是從下而上的；從人發出。兩者不可混為一談！  
God’s general revelation is top-down; it comes from God (Rom. 1:18-20). It is “without words” (Psalm 19). Man’s response to revelation (culture, which includes psychology) is bottom-up; it comes from man. The two are not the same!
6. 人類既已墮落，這回應（文化）就在核心堅持人的自主，堅持「一元論」，就是保羅所稱的「世上的小學」。世俗的文化（包括心理學）必然與上帝的啟示鬥爭。Since mankind has fallen, this response is what Paul calls “the elementary things of this world.” It is committed to autonomy of man, and to monism. Secular culture (including psychology) inevitably battles against God’s Word.
7. 稱心理學的研究成果（或哲學）為「普遍啟示」是重要的錯誤。（例如：Gary Collins）  
It is a major error to say that the insights of psychology (and philosophy, etc.) are general revelation (e.g. Gary Collins).

#### IX. 人的道德責任（自由意志，人是道德責任者）

##### Man’s Moral Responsibility (Free/Moral Agency)

1. 世俗心理學其中一項重要錯誤（異端），是把人基本上（甚至只）視為受害者。所謂「基督教輔導」極力推行此觀念。這樣，人的責任就消除；同時人的尊嚴，和改變生命（解決問題）的盼望也泡湯。美國刺殺甘乃迪總統（1963 年 11 月 22 日）的被告者，被心理學家解釋為是家庭傷害的受害者。在郵包中寄炸彈的被告者同樣被解釋為家庭的受害者。這樣，社會秩序也瓦解。今天美國人口的百分之一是監犯。（2008 年三月的報導。）A major error/heresy of secular psychology (which so-called “Christian counseling” has borrowed enthusiastically), is to treat man fundamentally (only) as a victim. This takes away responsibility from the counselee, therefore it takes away dignity, and it takes away hope to change one’s life (to solve one’s problem). In the United States, famous criminals e.g. Lee Oswald (who assassinated John F. Kennedy) and the Unabomber, have been analyzed by psychologists as having been “injured” by family members, early in their lives. This explains their criminal behavior. This takes away hope for social order! 1% of the USA population is in prison today (March 2008).
2. 上帝創造人時，給人一個「意志」。有人喜歡稱此為「自由意志」，有些神學家稱它為「道德責任性」。上帝造人作一位有限的被造物，因此人的自由是有限的。  
God created man with a “will.” Some prefer to call it “free will;” others call this man’s “moral agency.” God created man as a finite being, therefore his freedom is finite (limited).

3. 《創世記》第二章教導：無限的上帝創造了有限的人，賜人有限的、可是真的自由選擇。這自由選擇附有道德責任；人必須為自己一切思想行為承擔後果。上帝在一個特定的處境裏賜人此「選擇兼責任」：在此處境，上帝已創造了一切，也向人曉諭；上帝已向人講解祂的旨意和吩咐。

Genesis chapter 2 teaches that: An infinite God created finite man, and gave him finite, but real free choice. This choice comes with moral responsibility; man must bear all consequences of his thoughts and actions. God gave this freedom-plus-responsibility to man in a context (place) in which he has created all things, and he has spoken to man (he has given man his will and his commands).

4. 人為自己的一切行為負責。人不應只問：「誰傷害過我？」而要問：「我傷害過誰？」還有：「我如何回應別人在我身上造成的傷害？我的回應有罪嗎？」我們須為自己的回應負責。

Man is responsible for his actions. He should not only ask: "Who has injured me?" He needs to ask: "Whom have I injured?" "How did I respond to other people's injuring me? Did I respond in a sinful way?" We are responsible for our responses.

5. 人是「從內心發出」一切思想、行為的。這就是說人有「意志」的意思。可是人的心墮落了，非常邪惡。人須要換一個心，取得新心，才有能力遵從上帝的吩咐來回應別人的行為（對自己的傷害，等）。

Man acts "out of his heart." This is what we mean when we say that man has a "will." But man's "heart" is fallen and utterly wicked. Man needs his "heart" to be changed in order to act, to respond to other people's actions (e.g. hurts against myself), in the way which God has commanded.

## x. 事情的成因與影響因素

### Why Things Happen: Influences and Causation

1. 四十年來，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](http://www.timelesstexts.com)。）

For 40+ 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](http://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 D. 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啟示與《聖經》啟示，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。）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，行為），（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。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](http://www.reformed.org). Also: China Horizon’s apologetics lecture notes and audio.) 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*.)

#### XI. 從《聖經》看家庭 **Family in Biblical Perspective**

1. 上帝在創造世界時設立了三個制度：婚姻家庭；工作文化，與安息敬拜。因此，人還沒有犯罪之前，家庭制度就存在了。God established the family as one of 3 institutions when he created the world. (The other 2 are: work/culture, and rest/worship.) Therefore, the family existed as an institution ordained by God before man sinned.
2. 上帝的旨意是：家庭是祂立約的對象，是「約民」的基本單位。約裏的人，都是個人，也是家庭的成員，都應順服，敬拜，記敬畏，愛上帝。上帝的律法（話語），應該在家庭中宣講，教導。（單身的應被包括在教會的眾家庭和大家庭裏。）God intends the family to be a covenant unit. Men and women, as individuals, and as family members, should obey God, worship him, fear him, and love him. The family is where God’s covenant-word (law) is to be proclaimed and taught. (Singles should be included in the several families of the church, or in the large family which is the church.)
3. 上帝在家庭裏設立了權威結構。丈夫，父親應該帶領家人順服，敬畏，敬拜，愛上帝。God has also established authority structures in the family. The husband/father is to lead the family to obey, fear, worship, and love God.
4. 上帝願意賜福給信徒的家庭（舊約，新約時期都是如此）。在上帝的約中有一些咒詛（特別限制在敬拜偶像的人身上）。基督來，勝過一切的罪和咒詛。God intends to bless the families of believers, both in the Old Testament and in the New. Within this covenant structure of blessing, there are curses (especially limited to idol worship). But Christ came to triumph over sin and sin’s curse.
5. 我們對上帝的認識（得救），是否會因家庭的傷害有負面影響？會的，若還沒有完全信靠上帝的話或聖靈在我們身上的工作的話。但若順服上帝的話與上帝的靈，這些都能勝過，變為感恩與喜樂。Can our knowledge of God (our salvation and sanctification) be negatively influenced by the injuries which our family members incurred on us? Yes, if we do not wholly trust God’s Word and wholly submit to the Holy Spirit’s work in our lives. But if we do, these can be overcome with thanksgiving and joy.
6. 世俗心理學（弗來伊德起）損害了教會與社會秩序，因往往破壞上帝話語的權威，和上帝設立的權威。Secular psychology (beginning with Freud) has damaged church and society by tearing down the authority of God’s Word and the authority-structures which God has ordained, e.g. the authority of God’s Word as taught by the head of the household.
7. 世俗心理學對「性革命」作了重要的貢獻，破壞婚姻的聖潔，以西方社會開始推動淫亂和同性戀；換言之，推翻上帝所設立的制度與權柄，破壞人生與人際關係。（不過我們若記得，心理學的前提包括自然主義：否認超自然事情；進化論：否認創造；相對主義：否認宇宙有絕對真理；和人本主義：否認上帝的主權，就不足為奇了。）Secular psychology has largely contributed to the “sexual revolution” which destroyed the sanctity of sex in marriage, and promoted promiscuity and homosexuality, beginning with western societies. In other words, it led to the destruction of God-ordained structures of life and relationships.

(This is perfectly understandable if we understand that secular psychology is based on naturalism, evolution, relativism, humanism etc.!) )

## XII. 所謂「基督教心理輔導」對《聖經》輔導的批判

### Critique of Biblical Counseling (from so-called "Christian Counseling")

1. 沒有愛心，不同情人，沒有同理心。（參：輔導七步驟。）  
Biblical counselors are not loving, they have no empathy. They don't care about people.
2. 亞當斯不了解心理學。（亞當斯的自白：《聖靈的勸誡》：前言，第一章。）  
Biblical counselors don't know anything about psychology. (Cf. Jay E. Adams' sharing in his *Competent to Counsel*, chapter 1.)
3. 《聖經》輔導者只指出人的罪（叫人焦慮更甚）。（人的需要是究竟什麼？）  
Biblical counselors only point out people's sin, so their anxiety increases. (What is the need of man?)
4. 《聖經》輔導沒有考慮到人身體上的因素。  
Biblical counseling doesn't address man's bodily factors.  
(參基督徒醫生的著作，他們同時是《聖經》輔導員；如：  
Cf. Books written by doctors who are also Biblical counselors: Robert D. Smith, *A Christian Counselor's Medical Desk Reference*。)

## XIII. 《聖經》輔導對心理學和融合派的批判

### A Critique of Psychology and "Integrationism" (from Biblical Counseling)

1. 我們不反對符合科學的研究。  
We do not oppose legitimate empirical research.
2. 我們不懷疑輔導員的動機（除非有事實根據）。  
We do not doubt the motives of counselors (unless there is evidence to the contrary).
3. 我們不批判個別的輔導技巧（除非有事實證明，與邪靈，邪教有關）。  
We do not critique specific counseling techniques (unless there is evidence that these are related to pagan religion or to the occult).
4. 我們主要批判的，是各派心理學的世界觀：  
人是什麼？  
人的問題從哪裡來？  
解決人問題的答案從哪裡找？  
Our primary critique is against the "worldview" which lies beneath various schools of psychology:  
What is man?  
Where do man's problems come from?  
Where do solutions to these problems come from?

## XIV. 「心理病」的神話 The Myth of "Mental Illness"

附：問題的來源是否出自身體，還是罪？Do our problems come from our bodies? Or from sin?

1. 人們問題的來源有兩種：身體上的。因此，基督徒與教會的牧長必需與誠實的醫生合作。其他的就是靈性的（就是，行為上的）。靈性的因素有三類：（一）自己犯罪，（二）他人犯罪，傷害自己，（三）邪靈。  
There are two sources of our problems: the body is one source. Therefore, all pastors should work with a honest doctor. Other sources are all spiritual (i.e., in behavior). Spiritual factors include: (a) sin, (b) other people sinning against us, (c) evil spirits.
2. 輔導面對的問題，如憂鬱，絕對可能有身體上的因素。  
Problems in counseling, e.g. depression, may have physical factors. *The Christian Counselor's Medical Reference*. Timeless Texts (Dr. Jay Adams' publishing house) [www.timelesstexts.com](http://www.timelesstexts.com)

3. 佛洛伊德前，當人們說某某人有「心理病」時，有兩種可能：一，「病」用法是寓意的；病可指憂傷，罪，憂慮等屬靈問題。二，是指瘋狂的人假裝生病。  
Before Sigmund Freud came along, when people (in the church) say, such a person is “mentally sick,” there are two possible meanings: (a) the word “sickness” is a metaphor; “sickness” may refer to sorrow, sin, worry, etc. – spiritual problems. (b) “Mental sickness” refers to insane people pretending that they are sick.
4. 清教徒牧師都從事輔導：靈魂的醫治。其基礎是上帝的話，《聖經》的教義。  
All Puritan pastors do counseling: “the cure of souls.” The foundation of counseling is God’s word, truths/doctrines revealed in the Bible.  
清教徒稱憂鬱作病，可是這絕對是寓意的 (metaphorical)。  
When Puritans call depression (melancholy) “sickness,” it may be metaphorical.
5. 佛洛伊德 (Sigmund Freud) 的革命，乃將寓意的用法變成是事實 – 像與身體上的疾病一樣 – 其實很多論調沒有科學根據。目前很多科學家，心理學家都承認佛氏的理論中所有的重要觀念都是錯誤，都不合乎科學（見 *Newsweek* 1992 的封面文章，“The Death of Freud”; [google.com: “Is Freud Dead?”](http://google.com:4444/Is%20Freud%20Dead?)）。這樣一來，人們，社會對心理病的態度，就以為它們真的是與身體上的疾病一樣，是有科學根據的事實。  
Sigmund Freud’s revolution in psychology makes “mental illness” a fact – just like physical illnesses. Many of his arguments have no scientific basis. Today many scientists and psychologists believe that all major ideas in Freud’s thought are wrong and unscientific. (“The Death of Freud,” *Newsweek*, 1992.)
6. 心理病 (mental illness) 觀念的問題在於：既是病，人不需負責任。沒有責任感，就沒有盼望！聖經稱罪為罪，是要給人在上帝面前負責；在上帝面前負責，就有盼望。上帝稱罪為罪，因有赦罪的恩典提供給我們！赦免比治療更重要，更寶貴！  
The problem with the notion of “mental illness”: Since man is “ill,” he is not responsible. There is no sense of responsibility, therefore: no hope! The Bible calls sin sin, to make us responsible before God. This way, there is hope for man! God calls sin, because forgiveness is available! Forgiveness is more important/valuable than “therapy”!

## XV. 吃藥可以嗎？Is It OK to Take Medication?

1. 我們並不懷疑，吃某一種藥會有某一種的效果 (包括 side effects)。  
We do not doubt that: there are effects, including side-effects, when we take medicine!  
Robert Smith, M.D., *The Christian Counselor’s Medical Desk Reference*. [www.timelesstexts.org](http://www.timelesstexts.org).
2. 千萬不要勸一個正在吃藥的人，停止吃藥。這不是我們的責任！  
Do not ever advise a person who is on medication, to stop taking it! That is not our job!
3. 究竟這個人的問題是什麼？是什麼問題使他「需要」吃藥？  
What is this person’s problem, which causes him/her to “need” the medication?  
他的問題是否真的大腦不靈或 chemical imbalance?  
Is it really true that his brain malfunctions, or there is chemical imbalance in his body?  
很多時候，人的所謂「心理病」其實是罪，是逃避責任。  
Quite often, what goes for “mental illness” is actually sin and escaping one’s responsibility.  
《聖靈的勸誡》*Competent to Counsel*, 頁 13, 15 Edward Welch, 《都是腦神經惹的禍？》  
*Blame it on the Brain?*

## XVI. 自尊心 The Idea of “Self-Esteem”

1. 耶穌基督來到世上，不是要給人一個積極的自尊心 (positive self-esteem)。  
Jesus Christ came to earth, not to give a positive self-esteem to men and women!  
這是心理學和一些基督教領袖的提倡，不是正統的福音。  
“Self-esteem” is an idea promoted by some psychologists and Christians – but not the gospel.  
如：Robert Schuller (Crystal Cathedral, Garden Grove, California) 認為救恩就是積極的自尊心。  
Schuller thinks that salvation consists of a positive self-esteem.

2. 耶穌基督來，是要我們背起十字架跟從祂，要捨己，而不是愛己。  
Jesus Christ came, to teach and requires us to take up the cross to follow him – to deny ourselves, not to love ourselves.
3. 那末，我們不是應當愛人如己嗎？所以應該先愛己嘛！  
But you may ask: isn't it true that we should love others as ourselves? So we should love ourselves first!  
這是嚴重的解經錯誤。This is a very serious mistake in interpreting the Bible.  
《聖經》講到愛人「如己」，是指我們愛人應愛到什麼程度，不是先愛己、後愛人。  
When the Bible says that we should love others as ourselves, "as ourselves" refers to the extent to which we should love others. It has to do with loving others, not loving ourselves. The Bible does NOT teach us to love ourselves first, then love others.  
我們墮落了的人性，不需要上帝提醒我們愛惜自己！我們的本性就是以自己為中心的。我們需要的真理乃是：捨棄愛己，去愛上帝，愛別人。  
Our fallen, sinful human nature does not need God to teach us to love ourselves! We are already self-centered. The truth we need, is to learn to give up loving ourselves, and learn to love God and love other people.
4. Self-esteem 按照心理學的論調，是往往需要別人來贊賞 (positive self-regard) 。  
Rogers' psychology, we need positive self-regard in order to have a positive self-esteem.  
這種說法，無形中強調自己的獨立，自主，和主權。正與捨己的福音相反。  
This way of promoting self-esteem presupposes that we should insist that we are autonomous, independent, and sovereign. It stands in exact opposition to the gospel in the Bible.

## XVII. 自卑感 Inferiority Complex

1. 《聖經》沒有自卑的觀念。《雅各書》4 章的自卑與心理學的自卑感沒有關係。  
The Bible does not teach "inferiority complex." "Humble yourselves" in James chapter 4 is something else; it has nothing to do with "inferiority" or "low self-image."
2. 我們的自卑，是因為我們與別人比較。我們非常在意他人怎樣看我們。  
We feel "low self-esteem" because we compare ourselves with others. We care too much about how other people look at us.
3. 我在意別人怎樣看我，主要問題是：我最重要，比任何人，比上帝都更重要。  
We care about how other people look at us, because: we feel that we ourselves are so important, we are more important than anyone else, than God.
4. 解決自卑感的辦法：相信上帝，感謝祂所賜給我的一切。  
The way out of "low self-esteem": trust God, thank God for all that he has given us.
5. 因此：自卑與自大一樣，都是不信的表現。  
Inferiority complex is the same as arrogance: they are both expressions of unbelief.
6. 很多人很害怕；怕別人看見我的真相；怕別人不肯定我，不喜歡我；怕別人會傷害我。解決的方法：先懂得敬畏上帝！  
A lot of people are afraid: they are afraid that "others will see the real me"; "others will not like me, and will reject me"; and "others will hurt me." Solution: fear God first!

## XVIII. 羅傑斯的非指引式輔導

### Carl Rogers' Non-Directive Counseling

1. 非指引的輔導方法：non-directive counseling; 等於是非輔導的輔導！  
Non-directive counseling: it amounts to "non-counseling counseling!"
2. 羅氏的人觀：人的自我 (self) 乃是一個人的經歷的總和。人並沒有靈魂。  
Rogers on man: the "self" = sum total of a person's experiences. Man doesn't have a soul.
3. 而人這個動物 (organism) 有一個導向自主的傾向 (a tendency toward autonomy) 。  
This organism – man – has a tendency to move toward autonomy.
4. 怎樣使人朝著自主方向走？人需要別人正面的對待 (positive regard) ，和自己對自己正面的對待 (positive self-regard) 。因此，人需要別人的肯定。  
How to help man along toward this goal? Man needs positive regard, and positive self-regard.

Therefore, we need to be affirmed by others.

5. 《聖經》的人觀：人不只是經歷的總和；人是靈魂，人是上帝的形象；按上帝的形象被造，有他的經歷。而我們如何面對我們的經歷，要在上帝面前負責。

The Bible's view of man: Man is NOT the sum total of his experiences. Man is soul, man is the image of God. Man is created in the image of God; man does have experiences. We are responsible for our responses to our experiences.

## XIX. 新紀元哲學 / 宗教與心理學

### New Age Philosophy / Religion and Psychology

1. 新紀元是古希臘的諾斯底主義（Gnosticism, 新約已指責為異端）和東方宗教（道教，佛教，印度教等）的混合品。[www.cwipp.org](http://www.cwipp.org) -> [www.truthXchange.com](http://www.truthXchange.com)  
New Age is a combination/mixture of Gnosticism (philosophy and religion from ancient Greece and Rome; condemned by the early church as a heresy), and Asian religions (Daoism, Buddhism, Hinduism, etc.).
2. 新紀元的神觀：神是我；我是神。我是宇宙；宇宙是我。神是宇宙；宇宙是神。  
New Age view of God: God is me. I am God. I am the universe. The universe is me. God is the universe. The universe is God.
3. 新紀元靈媒 (spirit-mediums)：今天很多西方的靈媒著書立說，代表天使，邪靈發言。靈媒中的教義（例如：無條件的愛與接納；我就是上帝等）  
有 80% 已被世俗心理學家用在他們的著作中。  
Spirit-mediums: Many spirit-mediums ("channels") today are authors of books. They write on behalf of angels and demons. The doctrines taught by channels (e.g. unconditional acceptance, I am God, etc.) – 80% of these doctrines have been incorporated into secular psychology books.
4. 「基督教心理輔導」的著作，已用上靈媒的教義的 50-59%!  
And what about books written by Christian psychologists? They have used 50-59% of these concepts/doctrines! (cf. Lois Chan, *Unholy Alliance*.) (見張逸萍女士博士論文：Lois Chan, *Unholy Alliance*: her Ph.D. dissertation, Trinity College and Seminary of Indiana, 2002。)

## XX. 「心想事成」：積極思想的能力

### "Mind Over Matter" – the Power of (Positive/Possibility) Thinking

賽 55: 10-11      Isaiah 55:10-11

"For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but *it shall accomplish that which I purpose*, and shall succeed in the thing for which I sent it."

弗 1: 11      Ephesians 1:11

"In him we have obtained an inheritance, having been predestined according to the purpose of him who *works all things according to the counsel of his will*."

1. 很多心理學家和新紀元作者相信，人的思想有極大的能力：所謂「心想事成」。你所想的，就能發生：心靈可以控制物質世界，可以控制未來。  
Many psychologists and most New Age writers believe in the "power of the mind." What you think affects what will happen to you – you can "think" the future into existence.
2. 「心想事成」若是指我們的思想能控制物質世界（我們的身體，環境等），那麼只有上帝有這種的能力。只有《聖經》的上帝絕對有這能力，有權使用這種能力。上帝思想，計劃一件事的時候，事就這樣成了。他是按自己計劃創造萬物的主！上帝說，「要有光」，就有光。上帝的話是主宰的曉諭，是掌主

權，全權的話語。唯有上帝有絕對「控制世界」的能力（賽 55：10-11）。上帝是「憑己意行萬事」的主（弗 1：5，9，11）。

If “mind over matter” means that what we think can control the physical world (our bodies, our circumstances, etc.), then only God has that power. Only God – the God of the Bible – has that power rightfully and absolutely. When God thinks and says something, he brings things into existence. God says “Let there be light,” and there is light. God Word is the Word of the Lord; it is a sovereign, all-powerful Word. Only God has absolute power of “mind over matter” (Isaiah 55:10-11). God does all things according to the counsel of his will (Eph. 1:5, 9, 11).

3. 上帝按照自己的形象創造人（創 1：26-28）。上帝是無限的，祂所造的人是有限的。可是人的確是上帝的形象，人有某些方面「像」上帝的性格。因此，人的理性論思想，在某一個程度上，是上帝思想的「形象」，是「類比」上帝思維的思維 (analogical knowledge)。當然，上帝的意念不是我們的意念，祂的道路不是我們的道路（賽 55：8-9）。祂是無限的，我們不是；祂是掌主權的，我們不是；祂是無罪的，聖潔的，我們不是。所以，我們的思想不可能一想就「創造」一件事出來（除非被邪惡靈控制）。我們必須以順服上帝的話的心來使用我們的思想；我們的思想必須是「守約順服」的行為。

God created man in his own image (Gen. 1:26-28). God is infinite, man is infinite, but man is God's image. We do bear some resemblance to God's character. Therefore, man's mind and man's thoughts are “analogical to” (an image of) God's mind and God's thoughts. Of course, God's thoughts are not our thoughts, and his ways are not our ways (Isaiah 55:8-9) – he is infinite, we are not; he is sovereign, we are not; he is sinless, we are not. So our minds do not “create” things into being (unless we are controlled by an evil spirit). We are to use our minds in submission to his revelation, in “covenant obedience.”

4. 任何人試圖（或教導人）使用自己的思想來控制物質世界的，都有奪去上帝權利的嫌疑。所以上帝禁止我們行邪術！（申 18 章。）新紀元哲學事實上相信我們就是上帝，因此我們應該以上帝自居，這樣生活。這簡直是褻瀆！

Any attempt to teach man to use his mind to control matter, is suspect of usurping the power that only God rightfully exercises. That is why God forbids sorcery and witchcraft (Deut. Chapter 18). New Age philosophy, in fact, believes that we ARE God, so we should think and act as if we ARE God. This is blasphemy!

5. 我們應該效法上帝的思維而思維 (think God's thoughts after God)；換言之，以信靠，順服《聖經》的心來思想一切的事。（參：傅蘭姆，范泰爾的著作。）

We should learn to “think God's thoughts after God” – in other words, in faith and in obedience to Scripture. (Cf. John M. Frame, *The Doctrine of the Knowledge of God*; and the writings of Cornelius Van Til.)

## XXI. 人性本善？Is Man Born Good?

弗 Ephesians 4:24 “And to put on the new self, created after the likeness of God in *true righteousness and holiness*.”

西 Colossians 3:10 “And have put on the new self, which is being renewed in *knowledge* after the image of its creator.”

耶 17: 9 Jeremiah 17:9 “The heart is deceitful above all things, and desperately sick (wicked); who can understand it?”

1. 大部分的心理學理論家都是人本主義者。人本主義基本信念之一，就是：人性本善。（他們也相信人是智慧的，人不需要上帝幫助可以獲得智慧；人是絕對自由的，等。）這信念符合《聖經》嗎？

Most psychological theorists are humanists. One of the most basic beliefs of “humanism” is that man is good. (Other beliefs: Man is wise and can attain wisdom without God's help; man is free in an absolute sense; etc.) Is this Biblical?

2. 上帝按照自己的形象創造了人（創 1：26-28），人本來是公義，聖潔，智慧的（狀況一）。可是亞當犯了罪，人類在祂裏面墮落了（羅 5：12-21）。今天人的心是極其邪惡的。我們都死在罪中（弗 2：1）。這是狀況二。唯有聖靈重生我們，我們才被上帝再創造，按照祂的形象，成為 1 公義，聖潔，智慧的人（弗 4：24，西 3：10）。這是狀況三。基督徒活在狀況三之中，仍然會犯罪，罪是那「另一個律」，住在我們裏面（羅 7：14-25）。God created man in his own image (Gen. 1:26-28), righteous, holy, and wise

(Eph. 4:24; Col. 3:10). This is the original condition of man (condition #1). But man fell after Adam sinned (Rom. 5:12-21). So man today has a heart which is exceedingly wicked and deceitful. We are dead in our sins (Eph. 2:1). This is condition #2. Only when the Holy Spirit regenerates us, will we become re-created according to God's image, and are restored to be righteous, holy, and wise (Eph. 4:24; Col. 3:10). This is condition #3. In condition #3 Christians still sin, sin is "another law" which still dwells in us (Rom. 7:14-25).

3. 上帝所賜我們的一切公義，聖潔，智慧，都是在基督裏賜給我們的。因為我們在基督裏有分，我們進入到基督裏，因此上帝把基督的義歸算給我們。我們憑自己一點良善都沒有。可是上帝開恩，將基督的義歸算給我們（好象刷信用卡一樣，算在我們的帳戶裏）。All the righteousness, holiness and wisdom which God gives us, He gives us in Christ. Because we are included in, incorporated in, and have a share in Christ, we have Christ's righteousness counted (imputed) as ours. In ourselves there is no goodness, none whatsoever. But God graciously grants Christ's righteousness, "charging it" into our account.
4. 任何試圖教導人性本善、智慧，而不須靠上帝救贖之恩的，都是謊言。我們這樣相信，可能出於好意：「噢，我的孩子心底是好的，可是他在學校頑皮就是啦！」但這是違背《聖經》教導的想法。Any attempt to teach that man is basically good, and wise, without God's salvation and transformation in our lives, is a lie. We may have very good intentions when we think this way: "Oh, my child has a good heart. He just behaves badly in school...." – but this is opposite to what the Bible teaches.

## XXII. 《聖經》論自我判斷

**What Does The Bible Say About Self-Esteem?** 約壹 3: 20-21 I John 3:20-21

*"For whenever our heart condemns us, God is greater than our heart, and he knows everything. Beloved, if our heart does not condemn us, we have confidence before God."*

羅 12: 3 Romans 12:3 *"For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned."*

1. 所謂「自尊」是什麼？是指我們如何判斷自己。很多心理學家教導，我們必須有一個正面積極的自我形象（自尊），很多新紀元邪靈（靈媒）也是這樣教導。基督徒輔導員，由「愛家協會」杜博士 (Dr. James Dobson) 帶領之下，紛紛成了「自尊」的信仰者：沒有自尊，不可能生活健康，學業、事業成功，婚姻家庭美滿。「自我形象」是萬善之源，缺乏好的「自我形象」是萬惡之根。究竟《聖經》如何說？What is self-esteem? It is what we think about ourselves. Many psychologists teach that we must have a positive self-esteem; so do many New Age spiritual mediums. Christian counselors, under the leadership of Dr. James Dobson (Focus on the Family), believe that without a good self-image, we cannot live healthy lives, perform well in school and at work, nor have good family relationships. "Self-image" is the cure-all, the source of all good; without it, we are open to all evils in life. What does the Bible say on the subject?
2. 《聖經》的確教導我們如何看待自己：我們應該看別人比自己強（腓 2: 3），我們應該謙卑，為上帝賜我們的恩賜而感恩，不要傲慢等。這些自我判斷的思想來自我們的「良心」，或「心」。我們在上文（第一篇）說過，我們有一個「意志」。意思是，我們一切所作的都是「從心發出」。The Bible *does* teach us how we should think about ourselves. It teaches that we should esteem others as better than ourselves (Phil. 2:3), for example. We should be humble, give thanks for the gifts God give us, and not become proud and arrogant. All of these thoughts which we think about ourselves come from our "heart" – or our "conscience." We said in our first presentation that: we have a "will." Therefore, everything we say and do, we do them "out of our heart."
3. 「良心」是什麼？良心是人的理性作出道德性的判斷。這是清教徒對良心的定義。（參：巴刻，《敬虔的追尋》，「清教徒的良心」一章。）一個好的（清潔的，正常運作）的良心，按照上帝如何判斷我們來判斷自己。我們作錯事（犯罪）的時候，良心會責備我們。我們作的對，良心會肯定。一個好的良心對自己說：「上帝赦免了我的罪，我在上帝面前被稱義；上帝繼續在我生命作成聖的工作，我繼續成聖。」What is conscience? It is man's reason making moral judgment. Conscience is talking to ourselves, judging ourselves. (This is the Puritan definition of conscience. Cf. J.I. Packer's chapter on "The Puritan Conscience," in *A Quest for Godliness*, Crossway Books.) A good conscience (a clean conscience, a conscience which operates normally) judges ourselves just like God judges us. When we do something wrong (when we sin), our conscience rebukes us. When we do something right (according to God's Word), our conscience approves of



it. A good conscience thinks, “God has forgiven my sins, I am justified before him; God continues to work in my life to make me holy, I continue to be sanctified.”

4. 我們的良心並非無所不知，也非無誤；只有《聖經》是絕對無誤！因此基督徒的良心必須學習。我們的良心必須跟隨聖靈的帶領，從《聖經》學習：《聖經》是聖靈默示的書，為了我們的好處！Our conscience is not all-knowing. Our conscience is not inerrant; it does make wrong judgments. Only God’s Word the Bible is inerrant. Therefore the Christian’s conscience must learn. Our conscience must follow the Holy Spirit’s leading, and learn from the Bible, the book which the Holy Spirit wrote for our benefit!
5. 美國加州「自尊工作小組」的調查報告，和《科學美國》的報導（2005）指出，有積極自尊的人會有淫亂行為（注：缺乏自制）；傾向暴力（注：缺乏溫柔）；傾向傲慢，偏見。有好的自尊，並不一定在學業、事業、人際關係上成功。這是因為我們把一個罪人的自我形象（自我中心的，從「自主」的心思而發的自我認識）當作是正確的自我判斷，不考慮自己的罪。我們換假當！我們的心剛硬，我們烙了自己的良心（整個社會如此！）。The California Self Esteem Task Force report and *Scientific American* (2005) show that people who have “positive self-esteem” tend to be promiscuous (lack of self-control), tend to be violent (lack of meekness), tend to be arrogant and prejudiced, etc. Good self-esteem is not related to better performance in school, at work, or in relationships! This is because we have taken a sinner’s self-centered “positive self-image” which comes from an autonomous mind and heart – without paying attention to our sin – as the right way of self-judgment. We have taken a lie for the truth. Therefore, our hearts have become hardened; our conscience – an entire society’s conscience – is seared.
6. 因此，新紀元的靈媒教導「自尊」，不足為奇。撒但最喜歡散播謊言，欺騙我們，叫我們從上帝真理之道上偏離。Therefore, it is not an accident that New Age spiritual mediums teach self-esteem. Satan loves to teach the lie, to deceive us and to divert us from following God’s truth.
7. 教會必須回到《聖經》面前，學習如何使用我們的「良心」來敬畏上帝，愛祂，順服祂，敬拜祂，為祂而活。The church must return to the Bible and learn how to use our conscience to fear God, love him, obey him, worship him and live for him.
8. 若有人教導「自尊」就是福音（如：南加州「水晶大教堂」的 Robert Schuller），有好的「自尊」就是得救，這種信息簡直不是福音。Robert Schuller 所教導的，不是基督教！他的教會中可能有信仰純正的傳道同工和會友，可是根據他的著作和他所宣講的，他的信息不是《聖敬》所教導的。If someone – such as Robert Schuller of the Crystal Cathedral in Anaheim, California – teaches that self-esteem is the Gospel, that it is the same as salvation, then that message is simply not the Gospel. Robert Schuller’s gospel is NOT Christianity. There may be many godly Christians on his staff and in his congregation, but it does not change the fact that what he writes in his books and preaches from his pulpit is NOT the Bible’s message.

### XXIII. 我們的自我認同與別人對自己的評價：《聖經》的模式

#### Identity and What Others Think of Me – A Biblical Model

箴 1: 2-7

Proverbs 1:2-7

“To know wisdom and instruction, to understand words of insight, to receive instruction in wise dealing, in righteousness, justice and equity; to give prudence to the simple, knowledge and discretion to the youth – Let the wise hear and increase in learning, and the one who understand obtain guidance, to understand a proverb and a saying, the words of the wise and their riddles. *The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction.*”

申 6: 4-9

Deuteronomy 6:4-9

“Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.”

1. 我們應該留意別人對我們怎麼想嗎？有時候應該，可是我們不應成為懼怕別人的奴隸：（一）怕別人會看到真的我；（二）怕別人不接納我，拒絕我；（三）怕別人會傷害我（感情傷害，身體傷害，性虐待等）。唯一從作懼怕的奴隸釋放的方法，乃是首先敬畏上帝！Should we pay any attention to what others think about us? Sometimes yes, but we should not be enslaved by fear of what others think of us. Many of us are enslaved by three thoughts: (a) others may see the real me; (b) others may not accept me, but reject me; (c)



others may hurt me, emotionally, physically, sexually. (Cf. *When People Are Big and God is Small*, [www.prpbooks.com](http://www.prpbooks.com), [www.ccef.org](http://www.ccef.org).) The only way to become liberated from this three-fold fear and slavery, is to fear God first.

2. 可是很多時候別人對我們的評語是有用的，是我們需要的。上帝創造世界時設立了三個制度：婚姻與家庭；工作與社會；安息與敬拜（創 1：26-2：3）。父母親必須教導兒女敬畏上帝，服從祂（申 6：4-9），教師（教會）必須教導學生智慧與真知識（守約順服）；政府必須賞善罰惡（羅 13 章）。因此上帝所設立的權威會對人發出評判，是他們的責任！However, what other people think of us, may be very helpful and necessary. God has established several covenant-institutions when he created the world: marriage and family; work and government; and rest and worship (Gen. 1:26-2:3). Parents are to teach their children to fear and obey God (Deut. 6:4-9); teachers are to teach students wisdom and knowledge (“covenant obedience”); the government should reward those who do good, and punish those who do evil (Rom. 13). Therefore, these authority-figures which God has ordained, will make judgments of men, women and children. This is their duty!
3. 一些研究指出很多美國學生不能接受自己的成績不合格。美國學生比日本學生對自己數學成績自信，但日本學生數學成績比美國學生高。這說明什麼？美國社會已經被「自尊」的謊言完全滲透，以致人拒絕面對事實。社會教導我們不要順服權威，不要接受責備。這就是為什麼美國在道德和信仰上是破產的，她僅剩下軍事，經濟和科技的能力罷了！「愚妄人藐視智慧和教訓。」上帝啊，憐憫！上帝必審判。Studies show that American students cannot tolerate being told that they have failed a course; U.S. students have better self-confidence about their math and science ability than Japanese students (when actually, Japanese students perform better than U.S. students). This shows that American society is so infiltrated with the lie of self-esteem, that we refuse to accept the truth. Society teaches us not to obey authority, and accept rebuke. This is why American society is bankrupt in morality and religion. (She is only strong in finance, military might and technology.) “Fools refuse wisdom and instruction.” God have mercy! God will judge.
4. 范泰爾稱上帝所設立的關係為「代表原則」。人生最基本的原則就是：我們的生活，完全在上帝面前（詩篇 139 篇）。我們所想、所說、所作的，都在祂面光之中。上帝與全人類立約，作我們的創造主。上帝與信徒們立「恩典之約」，作我們的救贖主，生命的主宰。我們因為屬於上帝，我們也彼此歸屬為肢體，彼此「代表」。我們與上帝立約，我們也彼此立約，成立家庭，學校，教會，社區，國家。Cornelius Van Til calls these relationships in life “the representational principle,” which is another name for “covenant.” The most fundamental fact in life is: We live our lives in the face of God (Psalm 139). All that we think, say and do, we do in God’s presence. God has made a covenant with all of us – he is our Creator and Lord. God has made a special covenant with believers (the covenant of grace) – he is our Redeemer and Lord (Gen. 17:7). Because we belong to God, we belong to each other as fellow believers. We “represent” one another. We covenant with God, and form the church. We covenant with each other, and form families, schools, churches, communities, and nations.
5. 上帝透過立約告訴我們，我們是誰：我們真正的身份（認同）來自上帝（羅 8 章，弗 2-3 章）。我們真正的身份（認同）來自如何了解死亡，我們死後到哪裏去（林後 4-5 章）。當我們永恆的去處問題安定了，我們就懂得如何生活，我們就有自己真正的身份，我們有「自信」。我們充滿著喜樂，感謝的信，因為「這世界非我家」（來 11：11-16）。我們的自我認識來自上帝的恩典，為此我們感恩：我們一切所有的，我們今天成何等的人，都因為主耶穌基督。Within the covenant, God tells us who we are – our true identity comes from God (Romans chapter 8, Ephesians chapters 2-3). Our true identity comes from our understanding of death, and where we go after death (I Cor. Chapters 4-5). When the issue of our eternal destiny is settled, then we have our true identity – we have a “strong self-esteem.” We are joyful, we are thankful, because “this world is not my home” (Heb. 11:11-16). Our self-understanding is based on gratitude to God’s grace – all that we have, we owe to Christ.
6. 換言之：我們必須捨己，背起十字架，跟隨住。這是我們真正的身份。Another way of putting this is: We are to “deny ourselves, take up the cross, and follow Christ.” This is our true identity.

#### XXIV. 罪與救恩：究竟福音是什麼？

##### Sin and Salvation – What is the Gospel? 羅 8：29

“For those whom he foreknew he also predestined *to be conformed to the image of his Son*, in order that he might be the firstborn among many brothers.” Romans 8:29

1. 一位南加州 Biola 大學的教授說：罪就是我們的需要沒有滿足，或我們沒有實現我們的潛能。Biola 大學設有 Rosemead 心理學院，與福樂神學院的心理學院一樣，是相信「融合」心理學與基督教信仰的學府。A professor at Biola University (La Mirada, California) is quoted as saying that: sin is when our needs are not fulfilled, and when we do not realize our potential. Biola is home to the Rosemead School of Psychology. Like Fuller Theological Seminary's School of Psychology, Rosemead believes in the so-called "integration" of psychology with the Christian faith.
2. 可是，世俗的心理理論，真的能夠與《聖經》的教義「融合」嗎？這位教授說的，剛好與《聖經》對罪的定義完全相反！罪是什麼？罪是對上帝的反叛！罪是干犯上帝的誡命，或不遵守上帝的吩咐。上帝所禁止的，我們去作；上帝所吩咐的，我們不去作：這叫罪！But can secular theories of psychology become truly "integrated" with the Bible's teaching? This professor's words have totally twisted what the Bible teaches about sin. Sin is rebellion against God. Sin is the lack of conformity to, and transgression of, God's law (*Westminster Shorter Catechism*). In other words: What God forbids us to do, we do; what God commands us to do, we fail to do. This is sin!
3. 我們往往把「需要」和「欲望」混為一談。餐廳的侍應若問我：「你需要在你的冰淇淋上面再加奶油嗎？」我要不要奶油，和我的「需要」完全沒有關係！我不需要奶油加在冰淇淋上面，也可以活下去！我們要學習分辨「欲望」和真正的「需要」。We often confuse our "needs" with "wants." For example, when a waitress asks me in a restaurant, "Do you need whipped cream on top of your ice cream?" The whipped cream has nothing to do with what I need to exist, to live, to be healthy. It is purely "desire!" We must distinguish between needs and wants.
4. 至於「實現我們的潛能」，我們必須以基督作我們的標準：我們的目標是效法基督（羅 8：29）。As for "realizing our potential," we must measure it against Christ (Rom. 8:29). Our "potential" or "goal" in life, is to be like Christ.
5. 救恩是什麼？肯定不是「自尊」！救恩乃是罪得赦免，得稱為義，作上帝的兒女，承受永生的產業，順服宇宙的主，在祂國度裏（祂國度已臨，卻未臨）。What is salvation? Not self-esteem! But forgiveness of sins, justification through faith, being adopted as God's child, being an heir of an eternal inheritance, and submitting under the rule of the King, whose Kingdom has come, and will come in fullness.

## **XXV. 我們怎樣走下去？How Should We Then Live/Counsel?**

1. 我們必須審核自己的價值觀，自己的信念。要誠實回答：你如何回答這三個問題？（一）人是什麼？（動物？人是上帝？一堆欲望？一對經歷？）（二）人的問題從哪裏來？（三）解決人問題的方法（答案）從哪裏找？Examine your own values and beliefs. How do you answer these three questions? (a) What is man? (Is he an animal? Is he God? Is he a bunch of desires? Is he a bunch of experiences?) (b) Where do man's problems come from? (c) Where do solutions to man's problem come from?
2. 接受純正的《聖經》教義裝備。輔導員需要好的神學！需要以《聖經》為基礎的教義根基。Equip yourself with sound, Bible-based doctrine (theology). Counselors need theology! Counselors need a firm foundation in a system of Bible-based doctrine.
3. 先接受《聖經》教義的裝備，然後才學習世俗心理學與輔導學的理論。Equip yourself with Bible doctrine before you attempt to understand and learn secular theories of psychology and counseling.
4. 參加《聖經》輔導運動的行列！成為一位真正能從上帝的話勸戒人的工人！請參考下列查詢資料。Join the Biblical counseling movement! Become truly competent to teach God's Word, and to counsel from Scripture.

恩典與真理：最好的父親節禮物

## GRACE AND TRUTH: THE BEST FATHER'S DAY GIFT

經文：《申命記》6:1-9

Scripture: Deuteronomy 6:1-9

### I. 紀念我的父親

#### Remembering My Father

### II. 《聖經》真理（一）：婚姻，家庭

#### Truths from God's Word: Marriage and the Family

#### 1. 婚姻的目的

Goal of marriage

#### 2. 男人的角色：申 6:1-9

Role of man : Deut. 6:1-9

#### 3. 養育孩子的目的

Goal of parenting

### III. 《聖經》真理（二）：認識孩童；教養孩童

#### Truths from God's Word (part 2): Understanding A Child and Child-Rearing

#### 1. 摒棄世俗的概念

Putting away secular concepts

#### 2. 上帝的形象

Image of God

#### 3. 墮落的罪人，需要耶穌

Fallen sinner in need of Jesus

#### 4. 上帝子聖約中賜給我們的產業：要我們管理，獻回給祂

God's covenant heritage – to manage, and to dedicated back to him

#### 5. 孩子一生的目的

Goal for child's life

#### 6. 教養孩子的目的

Goal for parenting

### IV. 我們該如何活下去

#### How Should We Now Live?

聽到這裡，非常失意了？

Discouraged?

失敗了？

Failure?

不可忘記：

Always remember:

#### 1. 恩典，恩典，恩典：都是恩典

Grace, grace, grace ... All grace

#### 2. 禱告

Pray

#### 3. 行善

Do good

#### 4. 以感恩回憶

Remember by giving thanks