

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.)

4. 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.

5. 在現代期之前，和在目前的「後現代」時期，人堅持「新紀元運動」的哲學前提；我們稱它為「一元論」。

一元論相信：上帝就是我，我就是上帝；我就是宇宙，宇宙就是我；上帝就是宇宙，宇宙就是上帝。這是「異教」的「心中堅持」。自從古代中西文化中就流行。（參：張逸萍，《新紀元的陷阱》；

www.cwipp.org。）Both in the pre-modern 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.)

6. 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.)