

## 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](http://google.com): "Is Freud Dead?")。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"!