

附录 1
Appendix One

心理学的神论

THE THEOLOGY OF PSYCHOLOGY

A. 引言

Introduction

要用神学思维理解辅导：

The need to think theologically about counselling:

基督徒不使用神学思维时，就会受到蒙蔽，在辅导中接受异端的思想 and 实践。（Jay Adams, *A Theology of Christian Counseling*, 9）

Christians are duped into the acceptance of pagan thought and practice in counseling when they do not think theologically. (Jay Adams, *A Theology of Christian Counseling*, 9)

兰伯特：Lambert:

辅导者可能明白辅导是一种神学事工，也可能不明白。他们可能是优秀的神学家，也可能是差劲的神学家，但毋庸置疑的是：他们是在神学事业上埋头苦干的神学家。

（Heath Lambert, *The Biblical Counselling Movement After Adams*, 21）

Counselors may understand that counseling is a theological task or they may not. They may be good theologians or bad, ones, but make no mistake: they are theologians who are neck deep in a theological enterprise. (Heath Lambert, *The Biblical Counselling Movement After Adams*, 21)

心理学的神论：

The theology of psychology:

融合主义者认为心理学能够而且应该与圣经融合。他们常常忽略的一个事实是，世俗心理学并不是在神学上中立的体系。它在自己的核心思想上对神、基督、人和救恩等已有预先存在的观点。

Integrationists argue that psychology can and should be integrated with the Bible. What integrationists often overlook is the fact that secular psychologies are not *theologically neutral systems*. Secular psychologies have at their very heart a pre-existing view of God, Christ, man, salvation, and so on.

问题：Question:

各种世俗心理学中预先存在的神学能否与真正的圣经神学相融合呢？

Can the pre-existing theology of the various secular psychologies be meshed with true, biblical theology?

心理学的神论跟圣经神学的融合与它跟其他假宗教（如摩门教、伊斯兰教或佛教）的混杂一般无二。

The theology of psychology can no more be intertwined with biblical theology than it can be interwoven with the theology of false religions such as Mormonism, Islam, or Buddhism.

资料：塑造现代心理学的一些关键人物...

Source: Some key figures in the shaping of modern psychology...

- 西格蒙德·弗洛伊德：Sigmund Freud:

不信仰上帝的人文主义者、现代心理学之父弗洛伊德，创立了他的心理学，为要取代宗教信仰。（John MacArthur, in MacArthur and Mack, *Introduction to Biblical Counseling*, 8）

Sigmund Freud, the father of modern psychology, was an unbelieving humanist who devised psychology as a substitute for religion. (John MacArthur, in MacArthur and Mack, *Introduction to Biblical Counseling*, 8)

证据：Proof:

1907 年 3 月，西格蒙德·弗洛伊德与上帝交锋了，他在维也纳精神分析学会之前发表了一篇文章，文中他得出结论说宗教是一种“普世的偏执性精神官能症。”

（Stafford in Christianity Today, 引自 MacArthur and Mack 的 *Introduction to Biblical Counseling*, 93, fn. 68）

In March 1907, Sigmund Freud took on God, presenting a paper before the Vienna Psychoanalytic Society in which he concluded that religion was a 'universal obsessional neurosis.' (Stafford in Christianity Today, quoted in MacArthur and Mack, *Introduction to Biblical Counseling*, 93, fn. 68)

弗洛伊德在其著作《The Future of an Illusion》中大肆嘲笑宗教信仰。他对于宗教那种强烈的仇恨在他的书里表露无余，而卡尔·荣格、埃里希·弗罗姆和弗洛伊德的其他大部分追随者又继承了这种仇恨。（Bulkley, *Why Christians Can't Trust Psychology*, 141）

In his book The Future of an Illusion, Freud ridicules religion. Carl Jung, Erich Fromm, and most of Freud's other successors carried the same fanatical hatred of religion that Freud revealed in his writings. (Bulkley, *Why Christians Can't Trust Psychology*, 141)

- 卡尔·罗杰斯：Carl Rogers:

（罗杰斯）在纽约协和神学院学习的时候接触到了一种关于宗教的自由主义哲学观。于是他与基督教信仰决裂，决定脱离之前委身的任何信仰的固定模式的限制来帮助人。（Vitz, *Psychology as Religion*, 7）

[Rogers] attended Union Theological Seminary in New York City where he was exposed to a liberal philosophical viewpoint regarding religion. He broke from Christianity, deciding that he wanted to help humanity without being inhibited by any prior commitment to a fixed set of beliefs. (Vitz, *Psychology as Religion*, 7)

- **卡尔·荣格: Carl Jung:**

荣格的多种多样的神秘体验包括其所谓的与死人对话甚至交往.....

Jung's wide variety of occult experiences included alleged conversations and even travel with the dead

荣格的精神导师费乐蒙成了他终其余生发展的心理学理论的基础。(Dave Hunt, *Beyond Seduction*, 209, 210)

His spirit guide Philemon, became the basis for the psychological theories that Jung developed over the remainder of his life. (Dave Hunt, Beyond Seduction, 209, 210)

要点: Point:

心理学的创立者是面对人的，他们故意与上帝和基督教为敌。他们公然想要发展出一种自觉的截然不同的观点，以取代基督教中的人论。

The creators of psychology were to the man, consciously and intentionally against God and Christianity. Their overt intention was to develop a self-consciously distinct replacement for the Christian view of man.

约翰·麦克阿瑟的总结: Summed up by John MacArthur:

我们今天所说的“基督教心理学”其实是一种自相矛盾的说法。其中的“心理学”不再有探究灵魂的意味，它所描述的是各式各样以人文主义为基础的治疗及理论。心理学的前设和其中多数的学说，是无法成功与基督教真理相融合的。

(MacArthur, in MacArthur and Mack, *Introduction to Biblical Counseling*, 10)
"Christian psychology" as the term is used today is an oxymoron. The word psychology employed in that expression no longer speaks of studying the soul; instead, it describes a diverse menagerie of therapies and theories that are fundamentally humanistic. The presuppositions and most of the doctrine of psychology cannot be successfully integrated with Christian truth. (MacArthur, in MacArthur and Mack, Introduction to Biblical Counseling, 10)

B. 心理学的神论纵览:

A Survey Of Psychology's Theology:

1. 神论: Theology proper:

心理学的神论:

Psychology's theology proper:

上帝不存在。即使存在，对于改变也是微不足道的。在大多数情况下，被辅导者对上帝的信心并不利于其精神分析的过程，因而必须加以否定或排斥。上帝和信仰上帝是一种神经官能症。

God does not exist and is unimportant to change if He does. In most cases the counselee's faith in God is counterproductive to the psychoanalytical process and must be negated or marginalised. God and belief in Him is a neurosis.

基督教心理学：
Christian psychology:

李奇·甘兹：Rich Ganz:

“基督教心理学家”出于好意，已在他们的心理咨询室里高兴地接受了相关的方法论和观点，而这些方法论和观点就其本质来说是否定上帝的。（Ganz, *PsychoBabble*, 49）

Well-intentioned "Christian psychologists" have welcomed into their counseling rooms methodologies and perspectives that have at their root a denial of God. (Ganz, PsychoBabble, 49)

基督教心理学家面对两个问题：
Two problems Christian psychologists face:

a. 实用的无神论 Practical atheism

基督教心理学家相信上帝的存在；但他们当中的许多人故意不把上帝带入心理辅导中。这主要是因为他们师从的那些心理学大家都是无神论者，所以在他们的辅导体系中没有上帝的位置。

Christian psychologists believe in the existence of God; however, many Christian psychologists intentionally do not bring God into their counseling. Primarily this is because the psychological masters from whom they learned their craft were atheists, and therefore, there is no place for God in their counselling systems.

甘兹：Ganz:

撇开辅导双方对上帝、人和宇宙的观点，辅导就无法进行。“我在治疗中不谈论上帝”并不是中立的说法，而是一种关乎上帝的有力声明——上帝不够重要，没必要在辅导中提及。（*PsychoBabble*, 44）

Counseling cannot operate apart from both parties' view of God, humanity, and the universe. To state, "I don't speak of God in my therapy," is not neutral, but rather it is a powerful statement about God—He isn't important enough to be mentioned in counseling. (PsychoBabble, 44)

b. 歪曲 Misrepresentation

基督教心理学家往往在辅导中歪曲或很少言及上帝，因为他们所接受的世俗心理学体系禁止提及神的某些属性。

Christian psychologists consistently misrepresent or under-represent God in their counselling because the secular systems they have embraced disallow the mention of certain of God's attributes.

大卫·鲍力生：David Powlison:

基督教心理学家经常性地忽略上帝的很多属性，特别是对于他的权能、圣洁、公义、君权和大能几乎只字未提。他们最常提到的是天父的爱，然而若不考虑上帝完整的特性，这种爱就就成了天上伟大治疗师无条件的肯定。（in MacArthur and Mack, *Introduction to Biblical Counseling*, 363）

There are many aspects of God that Christian psychologists routinely ignore. In

particular, His sovereignty, holiness, justice, kingly authority, and power are virtually unmentioned. The fatherly love of God is the great theme of these psychotherapists, but detached from the entirety of who God is, this love becomes the unconditional positive regard of a great therapist in the sky. (in MacArthur and Mack, Introduction to Biblical Counseling, 363)

圣经的神论：

The Bible's theology proper:

创世记 1 章 1 节：起初神……

Genesis 1:1. *In the beginning God ...*

箴言 1 章 7 节说：敬畏耶和华是知识的开端。

Proverbs 1:7. *The fear of the LORD is the beginning of knowledge.*

耶利米书 9 章 23 节至 24 节说：耶和华如此说：“智慧人不要因他的智慧夸口；勇士不要因他的勇力夸口；财主不要因他的财物夸口。夸口的却因他有聪明，认识我是耶和华，又知道我喜悦在世上施行慈爱公平和公义，以此夸口。这是耶和华说的。”

Jeremiah 9:23-24. *Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD.*

要点：Point:

从一开始就假设上帝不存在、不重要或上帝与辅导背道而驰，这样的体系怎么能与圣经相融合呢？圣经的前提条件是上帝。

How can systems that start with the presupposition that God does not exist or is unimportant or counterproductive to counselling be integrated with the Bible? God is the Bible's presupposition.

2. 基督论：

Christology:

心理学的基督论：

Psychology's Christology:

耶稣基督不是人类历史的中心，信耶稣也不是生活安稳富足的关键。信仰基督和他在十字架上的代死，以及基督在成圣过程中持续作工，这些对于辅导过程都是无关紧要的。

Jesus Christ is not central to human history nor is faith in Him essential to stable, fulfilled living. Neither faith in Christ and His substitutionary death on the cross nor the continuing work of Christ in sanctification is essential or relevant to the process of counselling.

圣经的基督论：

The Bible's Christology:

约翰福音 6 章 68 节说：西门彼得回答说：“主啊！你有永生之道，我们还归从谁呢？”

John 6:68. Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life.

腓立比书 3 章 3 节说：因为真受割礼的，乃是我们这以神的灵敬拜，在基督耶稣里夸口……

Philippians 3:3. We are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus ...

歌罗西书 1 章 18 节说：……他是元始，是从死里首先复生的，使他可以在凡事上居首位。

Colossians 1:18. ... He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.

要点：Point:

在本质上无基督的体系中被当作是一种附属品无法使基督得着荣耀。只有当他居首位时，他才得着荣耀。

Christ is not glorified by being made an add-on to fundamentally Christ-less systems. He is glorified only when He is first.

麦克阿瑟：MacArthur:

基督教信仰是与包罗万有的基督建立一种完满的关系。任何相信上帝话语的人都没有理由纠结于这样一个不言而喻的真理。（*Our Sufficiency in Christ*, 19）

Christianity is an all-sufficient relationship with an all-sufficient Christ. There's no reason anyone who believes God's Word should struggle with such a self-evident truth. (Our Sufficiency in Christ, 19)

鲍力生：Powlison:

在最深的意义上，信仰（即基督教信仰）并不是仅仅提供一个与其他模式竞争的“更好、更真的”心理学模型。它带来的是真实得救的人……（*in Psychology and Christianity: Four Views*, 221）

In the deepest sense, then, the Faith [i.e., Christianity] does not offer merely a "better, truer" psychological model competing with other models. The Faith offers the true, redeeming Person... (in Psychology and Christianity: Four Views, 221)

要点：Point:

那些既不源于耶稣基督也与耶稣基督无关的体系不应该被“基督教化”，也不应该被纳入基督教。

Systems that are neither from nor about Jesus Christ should not be "Christianised" and brought into Christianity.

3. 圣灵论

Pneumatology

心理学的圣灵论：

Psychology's pneumatology:

圣灵并不存在。即使圣灵存在，他对改变人或解决人的灵性和情感的问题也起不到任何作用。

The Holy Spirit does not exist. If He does, He has no role in changing people or dealing with their spiritual and emotional problems.

基督教心理学：

Christian psychology:

麦克阿瑟的分析：MacArthur's analysis:

心理学上的成圣已取代了圣灵充满的生命。教会内广传着这样一种说法：心理治疗往往比使人成圣的圣灵更能有效地改变一个人，特别在处理最麻烦的个案时更是如此。（in MacArthur and Mack, *Introduction to Biblical Counseling*, 132）

Psychological sanctification has become a substitute for the Spirit-filled life. The notion is abroad within the Church that psychotherapy is often a more effective change agent—particularly in dealing with the most difficult cases—than the Holy Spirit who sanctifies. (in MacArthur and Mack, *Introduction to Biblical Counseling*, 132)

要点：Point:

心理学技巧促使人改变是建立在这样的假设之上：圣灵对于改变的过程来说是多余的。无论采用这种心理分析技巧的心理学家是否是基督徒，假设莫不如此。技巧就是一切；圣灵无足轻重。

Psychological techniques for changing people are founded on the presupposition that the Holy Spirit is unnecessary to the process of change. This is true whether the psychologist employing the psychoanalytical technique is a Christian or not. Technique is all; the Spirit is inconsequential.

圣经的圣灵论：

The Bible's pneumatology:

加拉太书 5 章 16 节、22 节至 23 节：我说，你们当顺着圣灵而行，就不放纵肉体的情欲了……圣灵所结的果子就是仁爱、喜乐、和平、忍耐、恩慈、良善、信实、温柔、节制……

Galatians 5:16, 22-23. *But I say, walk by the Spirit, and you will not carry out the desire of the flesh ... But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control ...*

罗马书 8 章 13 节说：你们若顺从肉体活着，必要死；若靠着圣灵治死身体的恶行，必要活着。

Romans 8:13. *If you are living according to the flesh, you must die; but if by the*

Spirit you are putting to death the deeds of the body, you will live.

异议: Objection:

“但心理学有时候不也是起作用的吗？”
"But doesn't psychology sometimes work?"

回应: Response:

什么是起作用。
Define *work*.

辅导是通过仰望上帝、基督、圣灵、救恩和顺服基督来荣耀上帝的吗？从这个层面来看，即使心理辅导也会“起作用”，但它并没有做工。
Did the counselling glorify God by focusing on Him, Christ, the Holy Spirit, salvation, and obedience to Christ? In that sense, even if psychological counselling "worked," it didn't work.

要点: Point:

解除痛苦并不是辅导的唯一目标。
Relief is not the only goal in counselling.

**4. 人类学
Anthropology**

心理学的人类学：
Psychology's anthropology:

弗洛伊德: Sigmund Freud:

（弗洛伊德）认为，人的行为、反应和态度是由人的原始冲动与大量的个人经历合在一起支配的，对此人并不自知，也不会有意识地控制。从本质上讲，弗洛伊德认为人是受本能支配的野兽，被性冲动和攻击性所主宰。（Ganz, *PsychoBabble*, 31）
[Freud] believed that human behaviors, responses, and attitudes are governed by primitive urges combined with a vast horde of personal experiences of which they have no knowledge or conscious control. Essentially, Freud saw man as an instinct-ruled beast dominated primarily by the drives of sex and aggression. (Ganz, *PsychoBabble*, 31)

弗洛伊德是一个形而上的唯物主义者。他不相信人有灵魂。（Ganz, *PsychoBabble*, 33）
Freud was a metaphysical materialist. He did not believe that man possessed a soul. (Ganz, *PsychoBabble*, 33)

斯金纳：BF Skinner:

（斯金纳说）人仅仅是一种动物，而我们也必须像这样对待他.....斯金纳改变人的方式类似于共产主义者洗脑的方法.....人从每一层意义上来看，不过是一只非常复杂的老鼠而已。（Adams, *The Big Umbrella*, 130-131）

[Skinner says that] man is simply an animal and that we must treat him as such The way Skinner changes men is akin to the Communist brain-washing techniques Man is, for all intents and purposes, little more than a very complex rat. (Adams, The Big Umbrella, 130-131)

卡尔·罗杰斯：Carl Rogers:

罗杰斯的基本前提是：人自身就有他所需要的一切资源。辅导者不需要给被辅导者提建议。尤其是他切不可将权威书本上的指导意见强加于人，因为这样做会违背被辅导者的个性。（Adams, *The Big Umbrella*, 53）

The basic presupposition of Rogers is this: man has all of the resources that he needs in himself. The counselor does not need to give advice to the counselee. Most of all, he must not impose the instructions of an authoritative Book; that would violate the personality of the counselee. (Adams, The Big Umbrella, 53)

关于改变的智慧和力量：

Regarding the wisdom and power to change:

罗杰斯认为，人有“自我实现”的倾向，这种倾向是与生俱来的，它就像一种指引我们方向的内在导航机制，以致我们凭直觉就知道完成自我实现的途径。因此，每个人变成了他自己最好的导师.....这就是罗杰斯的非指导性辅导法的由来.....

Rogers believes that the individual possesses a "self-actualizing" tendency, something like an innate homing device that directs us so that intuitively we know the path that will lead us to self-actualization or fulfillment. Therefore, each person becomes his own best guide That is the reason for Rogers's nondirective approach to counseling

他的理论核心是，我知道什么最适合我。其他人不知道，也不应该试图告诉我或影响我。（Paul Brownback, *The Danger of Self-Love*, 80, 82）

The heart of his theory is that I know what is best for me. No one else does, and no one should try to tell me or to influence me. (Paul Brownback, The Danger of Self-Love, 80, 82)

圣经的人类学：

The Bible's anthropology:

创世记 1 章 26 节：神说：“我们要照着我们的形像，按着我们的样式造人.....”
Genesis 1:26. Then God said, "Let Us make man in Our image, according to Our likeness ..."

使徒行传 17 章 28 节：.....我们生活、动作、存留，都在乎他.....
Acts 17:28. ... in Him we live and move and exist ...

使徒行传 17 章 30 节至 31 节：（神）如今却吩咐各处的人都要悔改。因为他已经定了日子，要借着他所设立的人按公义审判天下.....

Acts 17:30-31. *God is now declaring to men that all people everywhere should repent, because He has fixed a day in which He will judge the world in righteousness ...*

箴言 16 章 25 节说：有一条路，人以为正，至终成为死亡之路。

Proverbs 16:25. *There is a way which seems right to a man, but its end is the way of death.*

箴言 28 章 26 节说：心中自是的，便是愚昧人.....

Proverbs 28:26. *He who trusts in his own heart is a fool ...*

传道书 9 章 3 节说：.....世人的心，充满了恶；活着的时候心里狂妄.....

Ecclesiastes 9:3. *... The hearts of the sons of men are full of evil, and insanity is in their hearts throughout their lives ...*

麦克阿瑟：MacArthur:

圣经没有一处建议人们要通过审视内心来寻求答案。（in MacArthur and Mack, *Introduction to Biblical Counseling*, 132）

Nowhere does Scripture advise people to seek answers by looking within. (in MacArthur and Mack, *Introduction to Biblical Counseling*, 132)

总结 Summary:

人不仅仅是一种高度进化的动物。他是按照上帝的形象被具体而独特地创造出来的，为要与上帝建立公义的关系，并且完全依靠神所赐予的智慧和力量才能改变。

Man is not merely a highly evolved animal. He is a being specifically and uniquely created in God's image for a righteous relationship with God and is completely dependent on God for the wisdom and power to change.

要点：Point:

人仅仅是一种动物，并且拥有与生俱来的内在导航机制，这种机制能万无一失地引领他通向智慧之路——基于这种观点的体系怎么能与圣经关于人的罪和违背神的愚蠢的观点相调和呢？

How can systems based on the notion that man is merely an animal and possesses an innate internal homing device that leads him infallibly to wisdom be reconciled with a biblical view of man's sin and anti-God foolishness?

5. 罪论（对罪的看法）

Hamartiology (view of sin)

心理学的罪论：Psychology's view of sin:

- 人性本善。

The inherent goodness of man.

弗罗姆将人性描述为本质上和天性上是善的，并将一切坏的、恶的归因于社会……（Paul Vitz, *Psychology as Religion*, 4）

Fromm described human nature as intrinsically and naturally good and attributed anything bad—evil—to society ... (Paul Vitz, Psychology as Religion, 4)

罗杰斯认为，人在本质上是善的，不是恶的。（Adams, *The Christian Counselor's Manual*, 84）

Rogers believes that at his core man is good, not evil. (Adams, The Christian Counselor's Manual, 84)

根据自尊的信条，世上没有坏人，只有认为自己坏的人。（MacArthur, in MacArthur and Mack, *Introduction to Biblical Counseling*, 98）

According to the self-esteem credo, there are no bad people—only people who think badly of themselves. (MacArthur, in MacArthur and Mack, Introduction to Biblical Counseling, 98)

- 罪是自我关注不够。

Sin is not being self-focused enough.

所有现代心理学关于人的动机和人格的理论都假定自我奖赏……是唯一一起作用的道德原则。（Vitz, *Psychology as Religion*, xi）

All modern psychological theories of human motivation and personality assume that reward for the self ... is the only functional ethical principle. (Vitz, Psychology as Religion, xi)

罪源于未能发展自身的潜能。（13）

Guilt arises through failure to develop the self's potential. (13)

- 思想或行动的道德价值是由人决定的。

The moral value of a thought or action is decided by man.

临床心理学对人类的观点并没有形成统一的认识，只有一个重要的例外，那就是他们都认为人与上帝没有关系。（Ganz, *PsychoBabble*, 30）

Clinical psychology comes to no consensus in its view of human beings—with one critical exception. It is unified in its belief that people are free from God. (Ganz, PsychoBabble, 30)

罗杰斯明确说到：“进行选择的是我”，“为我决定经历的价值的是我。”（Vitz, *Psychology as Religion*, 28）

Rogers says explicitly: "I am the one who chooses" and "I am the one who determines the value of an experience for me." (Vitz, Psychology as Religion, 28)

罗杰斯认定，当一个人“以这样一种方式看待自己：任何自我经验都不能被区别对待，都或多或少地比其他东西更值得积极关注”的时候，就产生了无条件的自爱。（Bobgan and Bobgan, *Prophets of PsychoHeresy II*, 72）

Rogers identified unconditional self-regard as occurring when an individual "perceives himself in such a way that no self-experience can be discriminated as more or less worthy of positive regard than any other." (Bobgan and Bobgan, Prophets of PsychoHeresy II, 72)

评论：Comment:

换句话说，罗杰斯告诉我们，一个完全发挥出潜能的人塑造了自己的道德。任何自我经验（无论是杀人还是行善）并不比其他事情更值得积极关注，只要他是在做自己的选择。

In other words, Rogers taught that a fully actualised person manufactures his own morality. No self-experience—murder or kindness—is less worthy of positive regard than any other, as long as the person is making his own choice.

- **随心所欲的神学：**
Follow-your-heart theology:

在大多数心理学体系中，心理不稳定据称都是因为没有遵从你的情感和本能。
In most psychological systems, mental instability purportedly comes from *not* following your emotions and instincts.

罗杰斯强调，人的自主对于成功的人生必不可少。实际上，一个人不能维持这种自主的时候就会生病。（Adams, *The Big Umbrella*, 53）

Rogers stresses human autonomy as essential to successful living. In fact, the sickness comes when one fails to assert this autonomy. (Adams, The Big Umbrella, 53)

人是以下因素的受害者，即恶劣的环境、遗传、父母的教育、教会或隐秘且无法控制的“潜意识”的作用力。

Men are victims of bad environment, genetics, input from parents, the church, or the secret, uncontrollable workings of their "unconscious mind."

评论：Comment:

心理学只是一种变相的推卸责任。

Psychology is just an institutionalised version of blame shifting.

弗洛伊德的最根本的前提是，一个人不需要为他的行为负责，应该为此负责的另有其人。所以如果被辅导者表现不好，他切不可因此受到责备。（Adams, *The Big Umbrella*, 50）

Freud's most fundamental premise is that a man is not responsible for what he does. Instead someone else is. If he behaves badly, the counselee must not be

blamed for this. (Adams, The Big Umbrella, 50)

基督教心理学:
Christian psychology:

许多基督教心理学家已经接受了罗杰斯的谎言——自我表达比顺服更重要。所幸的是，其他人没有接受。但是，那些没有接受的人仍然倾向于将罪主要（甚至仅仅）定义为给人造成不便的东西，而不是攻击上帝这位立法者的圣洁标准和属性的东西。

Many Christian psychologists have embraced the Rogerian lie that self-expression is more essential than obedience. Others, thankfully, have not. However, those who have not still tend to define sin predominantly (or even exclusively) as something that inconveniences man, rather than something that strikes a blow at the holy standards and character of God the Lawgiver.

例子: Example:

登山宝训将人格上的反常概念化为一种愤怒、忍受怨恨和报复的倾向;性欲、通奸和离婚的倾向;仇恨敌人的倾向;比如贪婪.....一个在行为态度上沉溺或陷入这种状态的人,为人处事会很差劲,不会是成熟、幸福和安定的。(Robert Roberts, in *Psychology and Christianity: Four Views*, 161)

The Sermon [on the Mount] conceptualizes personal pathology as a disposition to anger, grudge-bearing, and revenge; to lust, adultery, and divorce; to hatred of enemies; as greed A person who is given to or mired in such dispositions to action and attitude will be functioning poorly as a human being, will not be mature, happy, or solidly founded. (Robert Roberts, in Psychology and Christianity: Four Views, 161)

注意: Note:

罗伯茨的心理学自我理论不允许将这些邪恶的行为或态度描述成违背神的罪。在他看来,这些行为之所以错,主要是因为它们起了坏作用,并导致人苦恼和不安定。这与神和神的律法不相干。

Roberts's psychological self-theory does not allow him to describe these evil behaviours or attitudes as sin against God. In his view, they are wrong principally because they are poor functioning, and lead to human unhappiness and instability. God and His law are not the issue.

要点: Point:

当你采纳一种断然否认权威道德标准的心理学体系时,就很难将罪解释为悖逆或违反律法。

It is very hard to explain sin as rebellion or lawlessness when you have adopted a psychological system that categorically denies authoritative moral standards.

圣经的罪论：

The Bible's view of sin:

- 人生来有罪，天性邪恶败坏。
Men are sinners by nature, inherently evil and corrupt.

以弗所书 2 章 3 节说：……本为可怒之子，和别人一样。
Ephesians 2:3. ... *and were by nature children of wrath, even as the rest.*

诗篇 51 章 5 节说：我是在罪孽里生的，在我母亲怀胎的时候，就有了罪。
Psalm 51:5. *Behold, I was brought forth in iniquity, and in sin my mother conceived me.*

罗马书 3 章 23 节说：因为世人都犯了罪，亏缺了神的荣耀……
Romans 3:23. *For all have sinned and fall short of the glory of God ...*

亚当斯：Adams:

有关人根本问题的内情就在你里面。你能从书架上拿下几十本系统阐述人的问题的书，但你知道，人的问题的答案就在你书桌上的《圣经》第三章里。（Adams, *The Big Umbrella*, 20）

You have inside information about man's fundamental problem. You can pull books off the shelves by the dozens that theorize about what is wrong with man, but you know that the answer lies in the third chapter of the Book on your study desk. (Adams, The Big Umbrella, 20)

- 罪是指违背神的圣洁标准。
Sin is rebellion against God's holy standards.

约翰一书 3 章 4 节说：凡犯罪的，就是违背律法。
1 John 3:4. *Sin is lawlessness.*

顾韦恩：Wayne Grudem:

罪是指在行为、态度或本性上不符合神的道德律。（*Systematic Theology*, 490）
Sin is any failure to conform to the moral law of God in act, attitude, or nature. (Systematic Theology, 490)

关于“随心所欲”的神学：

In regard to "follow your heart" theology:

传道书 11 章 9 节说：……行你心所愿行的，看你眼所爱看的；却要知道，为这一切的事，神必审问你。
Ecclesiastes 11:9. ... *follow the impulses of your heart and the desires of your eyes. Yet know that God will bring you to judgment for all these things.*

人是有责任的罪人，并非受害于恶劣的环境、遗传、父母或隐秘且无法控制的“潜意识”的作用力。

Men are responsible sinners, not victims of environment, genetics, parents, or

the secret, uncontrollable workings of their "unconscious mind."

雅各书 1 章 14 节说：但各人被试探，乃是被自己的私欲牵引诱惑的。

James 1:14. *But each one is tempted when he is carried away and enticed by his own lust.*

哥林多后书 5 章 10 节说：因为我们众人必要在基督台前显露出来，叫各人按着本身所行的，或善或恶受报。

2 Corinthians 5:10. *For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.*

亚当斯：Adams:

神要我们每个人对自己的思想、言论和行为负责，无论外部的压力和影响怎样。

(*Christian Counselor's Manual*, 4)

God holds each one of us personally responsible for his thoughts, words, and actions regardless of external pressures and influences. (Christian Counselor's Manual, 4)

彼得前书 4 章 4 节至 5 节说：他们在这些事上，见你们不与他们同奔那放荡无度的路，就以为怪，毁谤你们。他们必在那将要审判活人死人的主面前交帐。

1 Peter 4:4-5. *In all this, they are surprised that you do not run with them into the same excesses of dissipation, and they malign you; but they will give account to Him who is ready to judge the living and the dead.*

关键点：Critical point:

你对罪的看法决定了你对救恩的看法。

Your view of sin determines your view of salvation.

泰勒和格雷迪：Tyler and Grady:

将罪归入疾病的范畴.....等于将人视为生病的受害者，而不是对上帝负责的罪人。这样就消除了悔改的必要性.....罪责和内疚消失了，没必要有一位救主.....生病的人需要康复，罪人需要的才是基督。（*Deceptive Diagnosis*, 2-3）

Placing sin in the category of sickness views man as a victim who is sick rather than a sinner who is responsible to God. It eliminates the necessity for repentance Culpability and guilt vanish and there is no need for a Savior Sick people need recovery. Sinners need Christ. (Deceptive Diagnosis, 2-3)

6. 救恩论 Soteriology

心理学的救恩论：

Psychology's soteriology:

人是自己的拯救者（“我们还不知道人能发挥多大的潜能，”BF 斯金纳说）。而且，耶稣基督的福音与人的改变无关。事实上，指出一个人有罪且需要得到神的饶恕，这样做不仅适得其反，还会起到消极作用，因为这种说法伤害了人的自尊心，而自尊心正是人类得以稳定、健康生存的基础。

Man is his own deliverer ("We have not yet seen what man can make of man," BF Skinner). Furthermore, the gospel of Jesus Christ is irrelevant to changing people. In fact, speaking to a person about his sinfulness and his need to be forgiven by God is counterproductive and destructive since it undercuts his high view of self, which is the foundation of stable, healthy human existence.

盖理·阿尔米论心理学的假福音：
Gary Almy on psychology's false gospel:

在我里面的是罪性，而不是当今一些基督徒圈子所推崇的受伤的内在小孩。我们不断地试图将里面的罪的事实和外面的救赎的顺序颠倒过来，即罪是从外面而来，而救赎是从里面生发。这种颠倒无疑是顿悟导向心理疗法的虚假福音最吸引人的地方。
(How Christian Is Christian Counseling?, 35)

Within me is my sinful nature—not the wounded inner child so promoted in some Christian circles today. We constantly try to reverse this reality of sin within and redemption without. This reversal (sin from without, redemption from within) is surely a large part of the attraction of the false gospel of insight-oriented psychotherapy. (How Christian Is Christian Counseling?, 35)

基督教心理学：
Christian psychology:

大卫·鲍力生: David Powlison:

对于大多数基督教心理学家来说.....上帝在十字架上的爱只是显明了人在上帝眼中何等宝贵，好提升人的自尊心，并满足被爱的要求。(MacArthur and Mack, Introduction to Biblical Counseling, 364)

For most Christian psychologists The love of God at the cross simply portrays how valuable one is to God in order to boost self-esteem and to meet the need to be loved. (in MacArthur and Mack, Introduction to Biblical Counseling, 364)

观点: Point:

罪、上帝面前无可推诿的过犯、上帝的忿怒和上帝差基督为罪人死所显出的完全不配得的恩典，这些事实在基督教心理学的教导中根本找不到。

Sin, objective guilt before God, divine wrath, and the utterly unmerited grace of God in sending Christ to die for sinners find little place in the teachings of Christian psychology.

圣经的救恩论：
The Bible's soteriology:

约翰福音 8 章 24 节：所以我对你们说，你们要死在罪中，你们若不信我是基督，必要死在罪中。

John 8:24. *Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins.*

使徒行传 3 章 19 节：所以你们当悔改归正，使你们的罪得以涂抹，这样，那安

舒的日子就必从主面前来。

Acts 3:19. Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord.

罗马书 5 章 1 节：我们既因信称义，就藉着我们的主耶稣基督得与神相和。

Romans 5:1. Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ ...

罗马书 8 章 1 节：如今，那些在基督耶稣里的就不定罪了。

Romans 8:1. Therefore there is now no condemnation for those who are in Christ Jesus.

7. 教会论 Ecclesiology

心理学的教会论：

Psychology's ecclesiology:

改变的地方是心理学家的辅导室，或是由许多非信徒组成的支持小组。在这个过程中教会的角色不是必要的，而且事实上，委身在一个教导圣经的教会可能会令被辅导者事与愿违。

The place of change is the psychologist's counselling room or a support group full of unbelievers. The church has no necessary role in this process, and in fact, involvement in a Bible-teaching church may be counterproductive for the counselee.

基督教心理学：

Christian psychology:

基督教心理学家倾向于以世俗心理学家的观点来看待辅导，把它视作一种专业活动，与耶稣基督的教会没有任何必然联系。（Powlison, MacArthur and Mack, *Introduction to Biblical Counseling*, 364）

Christian psychologists tend to view counseling the same way secular psychologists view it: as a professional activity without any necessary connection to the Church of Jesus Christ. (Powlison, in MacArthur and Mack, Introduction to Biblical Counseling, 364)

圣经中的教会论：

The Bible's ecclesiology:

以弗所书 4 章 15 至 16 节：惟用爱心说诚实话，凡事长进，连于元首基督；全身都靠他联络得合式，百节各按各职，照着各体的功用彼此相助，便叫身体渐渐增长，在爱中建立自己。

Ephesians 4:15-16. Speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

观点：

Point:

从圣经的角度来说，教会才是改变发生的地方，因为信徒运用属灵的恩赐彼此服侍。

Biblically speaking, the Church is the place of change as believers minister their spiritual gifts to one another.

罗马书 15 章 14 节：弟兄们，我自己也深信你们是满有良善，充足了诸般的知识，也能彼此劝戒。

Romans 15:14. *And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another.*

麦克阿瑟：MacArthur:

正式与非正式的辅导都应在地方教会进行，在每一个事工与团契的层面进行。领受恩赐的教会肢体自然而然地以警戒、勉励、扶助与教导等各种方式相互服侍.....当这些功能从团契中被抽出而转到心理诊所时，整个教会的生命也会受到影响。

Both formal and informal counseling should always be taking place in the local church at every level of ministry and fellowship. Gifted members naturally minister to one another by admonishing, encouraging, strengthening, and teaching When these functions are moved out of the fellowship and into remote clinics, the whole life of the body is disrupted.

不幸的是，在心理学融入教会的热潮中，富有恩赐的信徒经常在以圣经原则来辅导其他信徒上受挫。结果是，信徒的属灵恩赐被严重忽视。（MacArthur and Mack, Introduction to Biblical Counseling, 321）

Unfortunately, in the stampede to integrate psychology into the Church, gifted believers have often been discouraged from counseling fellow Christians according to Scripture. As a result, spiritual gifts have fallen into a severe state of neglect. (in MacArthur and Mack, Introduction to Biblical Counseling, 321)

8. 成圣观 Sanctification

心理学的成圣观:

Psychology's sanctification:

改变与耶稣基督、福音以及圣灵的工作无关。圣经对于改变的过程来说是多余的，使用圣经做辅导通常只会适得其反。改变是自生的，而且是由训练有素的心理专业人士运用技巧带来的。

Change takes place apart from Jesus Christ, the gospel, and the work of the Spirit. The Bible is unnecessary to the process of change and if consulted is usually counterproductive. Change is self-produced and is brought about by techniques applied by highly trained psychological professionals.

基督教心理学：
Christian psychology:

很多基督教心理学家都是由属世的指导老师训练出来的，他们认为改变主要是由心理分析的方法带来的。福音、祷告和圣灵的工作能带来些许的帮助，但不是必要的补充。

Having been trained by secular instructors, many Christian psychologists believe that change is primarily brought about by their psychoanalytical techniques, to which things like the gospel, prayer, and the work of the Spirit are helpful, but nonessential complements.

圣经的成圣观：
The Bible's sanctification:

- 改变是由基督带来的。
Change is Christ-driven.

加拉太书 2 章 20 节：我已经与基督同钉十字架，现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身活着，是因信神的儿子而活，他是爱我，为我舍己。

Galatians 2:20. *I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.*

- 改变是由圣灵带来的。
Change is Spirit-driven.

哥林多前书 6 章 11 节：你们中间也有人从前是这样；但如今你们奉主耶稣基督的名，并藉着我们神的灵，已经洗净、成圣、称义了。

1 Corinthians 6:11. *Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.*

加拉太书 5 章 22 至 23 节：圣灵所结的果子就是仁爱、喜乐、和平、忍耐、恩慈、良善、信实、温柔、节制。这样的事，没有律法禁止。

Galatians 5:22-23. *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.*

- 改变是由福音带来的。
Change is gospel-driven.

哥林多后书 5 章 17 节：若有人在基督里，他就是新造的人，旧事已过，都变成新的了。

2 Corinthians 5:17. *Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*

- 改变是由圣经带来的，不是由方法带来的。
Change is Bible-driven, not technique driven.

约翰福音 17 章 17 节：求你用真理使他们成圣，你的道就是真理。
John 17:17. *Sanctify them in the truth; Your word is truth.*

彼得前书 2 章 1 至 2 节：所以，你们既除去一切的恶毒、诡诈，并假善、嫉妒和一切毁谤的话，就要爱慕那纯净的灵奶，像才生的婴孩爱慕奶一样，叫你们因此渐长，以致得救。

1 Peter 2:1-2. *Therefore, putting aside all malice and all deceit and hypocrisy and envy and all slander, like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation ...*

提摩太后书 3 章 16 节：圣经都是神所默示的，于教训、督责、使人归正、教导人学义都是有益的。

2 Timothy 3:16. *All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.*

观察：Observation:

基督教和心理学在改变的源头、标准、能力和方法等方面都完全不同。

In Christianity and psychology, the source, standard, power, and means of change are completely different.

9. 末世论 Eschatology

心理学的末世论：

Psychology's eschatology:

人死后没有生命。天堂并不存在，也不会为改变带来动力。（注意：超个人心理学从根本上来说是新纪元运动的分支，它相信转世、涅槃以及其他东方神秘主义观念）。

There is no life after death. Heaven does not exist and plays no role in motivating change. (Note: transpersonal psychology, which is basically a branch of the New Age movement, believes in reincarnation, Nirvana and other features of Eastern Mysticism).

圣经的末世论：

The Bible's eschatology:

- 正确的天堂观是安稳生活的关键所在。
Right thinking about heaven is essential to stable living.

约翰福音 14 章 1 至 3 节：你们心里不要忧愁；你们信神，也当信我.....我去原是为你们预备地方去。我若去为你们预备了地方，就必再来接你们到我那里去；我在哪里，叫你们也在那里。

John 14:1-3. *Do not let your heart be troubled; believe in God, believe also in Me*

for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.

- 正确的天堂观是圣洁生活的关键所在。
Right thinking about heaven is essential to holy living.

歌罗西书 3 章 2 节、4 至 5 节：你们要思念上面的事，不要思念地上的事……基督是我们的生命，他显现的时候，你们也要与他一同显现在荣耀里。所以要治死你们在地上的肢体；就如淫乱、污秽、邪情、恶欲和贪婪（贪婪就与拜偶像一样）。
Colossians 3:2, 4-5. *Set your mind on the things above, not on the things that are on earth When Christ, who is our life, is revealed, then you also will be revealed with Him in glory. Therefore, consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.*

约翰一书 3 章 2 至 3 节：亲爱的弟兄啊，我们现在是神的儿女，将来如何，还未显明；但我们知道，主若显现，我们必要像他，因为必得见他的真体。凡向他有这指望的，就洁净自己，像他洁净一样。

1 John 3:2-3. *Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure.*

10. 结论：Conclusion:

所有的心理学系统都具有一个先入为主的神学观念，这种观念不可能与真正的圣经神学相融合。

All psychological systems have a pre-existing theology which cannot in any way be interwoven with true, biblical theology.

由大卫·鲍力森概括的事实：

The matter summed up by David Powlison:

事实上，各种心理学派系的背后都有一个统一的模式，尽管（它们）表面上看起来互不相容……但它们都一致认为人类是自治的，不用向一位能说话、行事的客观存在的神负责；它们都主张人的根本问题不是罪……它们都主张人生主要、特殊和普遍存在的问题是某种决定性因素，而不是关于顺服神还是悖逆神的选择；都主张改变的答案或力量存在于个人、人际关系或是医药化学之中；都主张耶稣基督和神话语的事工绝不是罪和痛苦（即功能障碍、烦躁和各种综合症）的解决方法；都忙于试图证明基督信仰对事物的观点根本不正确。（Powlison, in *Psychology and Christianity: Four Views*, 208-09）

In fact, there is an underlying paradigm unifying the psychologies, however incompatible ... [they] appear on the surface All agree that human beings are autonomous rather than responsible to an objective God who acts and speaks. All agree that the problem with people is anything but sin All agree in positing some sort of determining factor to replace choice either for or against God as the central, specific, pervasive issue of human existence. All agree that both answers and power to change reside either in the individual, in human relationships, or in medical chemistry. All agree that anything but

Jesus Christ and the ministry of the Word will be the answer to sin and misery, that is, to our dysfunctions, dysphorias, and syndromes. All busy themselves trying to prove that anything but Christianity's view of things is true. (Powlison, in Psychology and Christianity: Four Views, 208-09)

融合主义者似乎忘记了心理学是有神学的，只是心理学的神学与圣经神学彻头彻尾不同。心理学和摩门教、伊斯兰教或佛教一样，都不能与基督教融合。

Integrationists seem to forget that psychology has a theology, and that psychology's theology is completely at odds with biblical theology at every point. Psychology can no more be integrated with Christianity than Mormonism, Islam, or Buddhism.

观察：Observation:

在尝试融合时，圣经神学总是服从于心理学神学，并被它抹煞。

When integration is attempted, biblical theology is always subordinated to and obliterated by psychology's theology.

巴尔克利：Bulkley:

心理学一旦成为真理的主宰，神学就成了失败者。这样一来基督教教义就需要根据心理学的学说重新定义。（Bulkley, *Why Christians Can't Trust Psychology*, 194）

When psychology is the determiner of truth, theology comes out the loser. Doctrines end up redefined according to psychological dogma. (Bulkley, Why Christians Can't Trust Psychology, 194)

盖理·阿尔米：Gary Almy:

基督教心理学的问题主要是神学问题。虽然心理学疗法的教义是异端，但是我们可以使其披上“耶稣的话语”的外衣……就可以把它当作基督教的教义。（*How Christian is Christian Counseling?*, 204）

Christian psychology's problem is primarily a theological problem. Though the doctrine of psychotherapy is heretical, we cloak it in "Jesus-words" ... and accept it as Christian. (How Christian is Christian Counseling?, 204)

迈克阿瑟：MacArthur:

今天，没有什么比一窝蜂地冲向世俗心理学学说对教会生命更具威胁性了。

（MacArthur and Mack, *Introduction to Biblical Counseling*, 11）

There may be no more serious threat to the life of the Church today than the stampede to embrace the doctrines of secular psychology. (in MacArthur and Mack, Introduction to Biblical Counseling, 11)