International Training

Chapel Counseling Center

<https://wx.yongbuzhixi.com/node/3145>

**BASIC TRAINING COURSE**

圣经辅导总页：圣经辅导资源推荐 | 主内公众云 （有很多分网页）：

<https://wx.yongbuzhixi.com/node/3145>

聖經輔導課程

<http://www.chinesebiblicalcounseling.net/counseling_courses.htm#Sam_Ling_CD>

分开的、可以调整进度的

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Russ Kennedy

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**The Discipleship Mandate P5**

Lesson 1

**The Discipleship Mandate**

Biblical Command to Disciple God’s People

**Russ Kennedy**

**Introduction**

**Statement of Topic**

The Bible speaks with authority and clarity on…

Discipleship is the means by which God causes His people to grow and change. One aspect of discipleship is to deal with people who are sinning, suffering or struggling as a result of their own sin or others in against them.

**Exposing the Issue**

Biblical churches often do a good job in the public ministry of the Word. They work hard at expositing the Bible in preaching and teaching the Bible in other settings. However, they often struggle and outright fail in their personal ministry of the Word. So one anothering and discipleship is often weak and unhelpful. The result is that the discipleship of those who are sinning, suffering or struggling with life is not available or put in “Counseling” ministries or even worse, given to the world.

What does the Bible call us to?

**Expositing the Bible**

What does the Bible say about this topic and its related issues?

**The Sending of the Church (Matthew 28:16-20)**

16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 And when they saw him they worshiped him, but some doubted. 18

And Jesus came and said to them, “All authority in heaven and on earth has been

given to me. 19 Go therefore and make disciples of all nations, baptizing them in the

name of the Father and of the Son and of the Holy Spirit, 20 teaching them to

observe all that I have commanded you. And behold, I am with you always, to the

end of the age.”

作门徒的任务 P5

**第1课 作门徒的使命**

**圣经中门徒神的百姓的命令**

拉斯·肯尼迪

介绍

主题陈述

圣经讲的权威和清晰…

门徒培训是指上帝使他的百姓成长和改变。一方面门徒训练是处理人犯罪、苦难和挣扎，因为他们自己的罪或其他人向他们所犯的罪。

展露的议题

圣经中的教会经常在世上做一些公开的事工。

解释圣经讲道和其他设置圣经教学。然而，他们经常在他们个人的话语中挣扎和彻底失败。所以，门徒常常是软弱和无助。结果是，那些门徒犯罪，苦难和挣扎的生活。是不可用或放在“辅导”的事工中甚至更糟糕的是甚至把他们交给了这个世界。

圣经叫我们做什么？

解释圣经

关于这个主题及其相关问题，圣经说了些什么？

差遣教会（马太福音28:16-20）

28:16 十一个门徒往加利利去，到了耶稣约定的山上。

28:17 他们见了耶稣就拜他。然而还有人疑惑。

28:18 耶稣进前来，对他们说，天上，地下所有的权柄，都赐给我了。

28:19 所以你们要去，使万民作我的门徒，奉父子圣灵的名，给他们施洗。（或作给他们施洗归于父子圣灵的名）

28:20 凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了。

P6

The Mixed Response (v. 16-17) -17)

There is obedience…

There is worship.

There is doubt…

The Sovereign King (v. 18)

The King’s words… 、

The King’s authority…

The King’s Command (v. 19-20)

The Scope

The Purpose

To make disciples

The Profession

Baptizing the convert as a means of publicly confessing Christ.

The Process

Teaching them to do what the Scriptures command

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P6 混合反应（第16-17节）

有顺服…

有敬拜。

有疑问…

主权的王（第18节）

王的话…

王的权柄…

王的命令（第19-20节）

范围

所有：所有的权力，所有国家，所有的教导，所有的时间

的目的

作门徒

上帝。

宣告：为信者施洗作为公开承认基督。

过程

教他们行圣经中的命令

P7

The Presence

The King will be present in and with His disciples wherever they may be until the end of this age.

**The Aim of Discipleship (Ephesians 4:11-16)**

11 And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, 12 to equip the saints for the work of ministry, for building up the body of Christ, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, 14 so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. 15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, 16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

God gives gifts to people and gifted people to the church who are responsible to bring people to:

Ministry

The leadership is to equip people for their work of ministry…

Maturity

The work of church is to help people come to spiritual and personal maturity…

Stability

The work of the church is to help people know and believe truth and doctrine so that they are stable in their thinking in all areas of life.

Purity

The work of the ministry is to help people live lives that are pleasing to the Lord in all areas of life.

Basic Training Course | The Discipleship Mandate

P7同在

王要和门徒同在，直到这世代结束。

门徒培训的目的（以弗所书4:11-16）

4:11 他所赐的有使徒，有先知。有传福音的。有牧师和教师。

4:12 为要成全圣徒，各尽其职，建立基督的身体。

4:13 直等到我们众人在真道上同归于一，认识神的儿子，得以长大成人，满有基督长成的身量。

4:14 使我们不再作小孩子，中了人的诡计，和欺骗的法术，被一切异教之风摇动，飘来飘去，就随从各样的异端。

4:15 惟用爱心说诚实话，凡事长进，连于元首基督。

4:16 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。

神将恩赐赐给人，让他们负责教会将人们带到：

将人带到事工中

领导力是为了装备人们去做事工的。

将人带到成熟中

教会的工作是帮助人们达到属灵成熟和个人的成熟。

将人带到稳定性中

教会的工作是帮助人们认识和相信真理和教义，以使他们稳定他们的在生活的所有领域中的思想。

将人带到清洁

该事工的工作是帮助人们在各方面都能讨主喜悦的生活。

P8

**The Categories of Discipleship**

Formational

This is discipleship aimed to begin the process of spiritual formation in a new or untaught convert.

Transformational

This is discipleship aimed to grow in holiness and wisdom.

Equipping

This is discipleship aimed to train the use of spiritual gifts, experience and abilities in the service of God and His people.

Crises (Galatians 6:1-5)

This is discipleship of those who are overcome with sinning, suffering and struggling with issues of life.

1 Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. 2 Bear one another’s burdens, and so fulfill the law of Christ. 3 For if anyone thinks he is something, when he is nothing, he deceives himself. 4 But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. 5 For each will have to bear his own load.

P8 门徒培训的类别

形成：这是门徒训练的目的是开始在一个新的或灵命塑造的转变过程

转换：这是门徒训练的目的是在圣洁和智慧的成长。

装备

这是门徒训练旨在培养属灵的恩赐的使用，在经验和事奉上帝和服事他的子民的能力。

危机（加拉太书6:1-5）

这是为那些胜过罪、战胜患难和生命中的问题的挣扎之人预备的门徒培训。

6:1 弟兄们，若有人偶然被过犯所胜，你们属灵的人，就应当用温柔的心，把他挽回过来。又当自己小心，恐怕也被引诱。

6:2 你们各人的重担要互相担当，如此就完全了基督的律法。

6:3 人若无有，自己还以为有，就是自欺了。

6:4 各人应当察验自己的行为，这样，他所夸的就专在自己，不在别人了。

6:5 因为各人必担当自己的担子。

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P9

**Applying to Counseling**

What we believe and teach is that it is the responsibility of the church to carry out a comprehensive process (program) of discipleship.

In this training, the word “counseling” as a ministry is used to refer to Crises Discipleship largely define by Galatians 6.1-5.

**Engaging the Person**

**Church: The Place the Ministry Exists**

It will be important to publicly identify what you are doing in your counseling or crises discipleship ministry…

**Counselor: The Person doing the Ministry**

It will be important for the person doing this ministry to know what they are doing and the focus and limits of the ministry.

**Counselee: The Person being Helped in the Ministry**

It will be important for the person being helped to understand what the focus of the ministry will be.

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P9应用到辅导中

我们相信和教导的是教会有责任执行一个综合过程（程序）门徒培训。

在这次训练中，“辅导”这一个词将被作指为加拉太书6：1－5中广泛定义的危机与人建立紧密的关系

了解人和他们的位置吗？圣经是什么？

教会：事工所在之处

在你的辅导或危机中公开确定你在做什么事工，是门徒训练事工，是很重要的

辅导员：正在从事这个事工之人

对于正在从事这个事工的人来说，知道他们在做什么，以及这个事工的焦点及限度是很重要的。

被辅导者：正在事工中接受帮助之人。

对于正在这个事工中接受帮助的人来说，知道他们在做什么，以及这个事工的焦点及限度是很重要的。

P10

**Summary**

The Church has been commanded and commissioned by God to carry out the work of disciplining believers so that they grow in all aspects into their full maturity in Christ.

P10 总结

教会在神的吩咐和差遣之下开展这个使信徒成为门徒的事工的，这个事工旨在使这些信徒成长以至于在他们在基督里面全面地成熟。

P11

**Lesson son 2**

**A Personal Ministry of the Word**

Titus 2:15

Russ Kennedy

Declare these things; exhort and rebuke with all authority. Let no one disregard you.

Titus 2:15 (ESV)

**Introduction**

Counseling that is Biblical is a personal, face-to-face ministry of the Word.

**Statement of Topic**

The Bible defines for us the field of ministry we call counseling. While the word itself is a modern invention, the why, who, where and what of counseling is woven all through the Bible.

**The Issues**

What about Sara1.

What do you say? What do you do? How do you enter Sara’s world and give help and hope?

1 A fictional character and composite situation.

P11第2课

神的道的个人事工（Titus 2:15）

拉斯·肯尼迪

2:15 这些事你要讲明，劝戒人，用各等权柄责备人。不可叫人轻看你。（Titus 2:15（ESV））

介绍

圣经辅导是一个个人的、面对面、用神的道来做的事工。

主题陈述

圣经为我们定义了我们称之为圣经辅导的事工，辅导这个词本身也是现代发明。辅导的为什么、谁、哪里和什么辅导，编织通篇的圣经之中。

议题：

sara1怎么样。（1个虚构的人物和复合情况）

她蓬头垢面，肮脏。她漫不经心地走在她的椅子上，她的目光固定在她脚。她是

显然太瘦了。她是来找你的，因为她的生活混乱不堪。她是在财务困境。她丈夫和她离婚了，一个月前给她留下了一个6个月大宝贝。她在桌上有驱逐令。她讲述了一个童年的噩梦，包括乱伦、骚扰和殴打。她已经大量服用维生素，很快就会摆脱掉。目前处方药百忧解。昨天晚上，她的前夫回到家里，强迫她自己。

你看怎么样？你是做什么的？你如何进入萨拉的世界，给予帮助和希望？

P12

What is at stake is worship. worship.

So we have personal disconnects.

And we have formal disconnects

We also have lost a real sense of sin as a principle,

**Our Interactions**

With an ever-present and persuasive cultural milieu.

With an authoritative and sufficient Word of God.

With a needy, growing, learning covenant community.

With people as neighbors needing hope and help.

What are the issues, concerns, difficulties that Christian people face? What false wisdoms and perspectives keep them from responding in ways that please God?

P12岌岌可危的崇拜。

所以我们有与人分离失联。

我们有正式的分离失联

我们也失去了一个对罪的真实感受的原则，

我们的互动

一个永远存在的和有说服力的文化环境。

一个权威的上帝全备的道（话语）。

一个贫穷的人，成长中的，学习契约社会。

人们需要希望和帮助邻居。

不断提出忠告；问题是：“我们建议这个词吗？”“

基督徒面临的问题、忧虑和困难有哪些？什么假名言的观点使他们以一个讨神喜悦的方式？

A Personal Ministry of the Word | Basic Training Course

P13

All counseling answers some fundamental questions:

. What ought people to be like?

. Why do people do what they do?

. How does lasting change take place?

. How can I be an instrument of that change?

**Expositing the Bible**

**What is Counseling? 2**

We must begin with thinking about what is counsel according to Scripture.

**Counsel at Creation Genesis 1**

“All of life and humanity is counseling!”

**Why?**

. People were created to be revelation receivers and God communicators.

. People were created to be interpreters – to not live by facts; but by interpretations, he meaning of things.

. People were created to be worshippers with the fundamental consequence that what/who we worship drives us.

**Counsel in the Fall Genesis 3**

“We live now in the confusion of competing voices.”

2 Adapted from Changing Hearts, Changing Lives, . 2000 CCEF, page1.

Basic Training Course | A Personal Ministry of the Word

P13所有辅导辅导都回答一些基本的问题：

人应该是怎样的？

为什么人们做他们做的事情？

持久的改变发生在哪里呢？

我如何成为那个持久的改变的器皿吗？

解释圣经

什么是辅导2？

我们必须首先从圣经来思考什么是辅导。

**创造时的辅导 创世记1：**

“所有的生命和人性都是辅导！“

**为什么？**

人是为着启示以旧接收器和上帝的交通者而被创造。

人是为着被诠释而被创造的，不是根据事实，而是根据诠释，是事实的意义而创造的。

人是为了驱使我们去敬拜为基本结果的敬拜者基本结果而创造的。

**人犯罪堕落中的辅导 创世记3**

“我们现在生活在相互竞争的声音的混乱中。”

摘选自《改变心、改变生命》

P14

**Counsel as the Redeemed Redeemed Hebrews 3:12-13**

“We need the counsel and care of community.”

m u n d a n e

The most significant effect of our blindness is that we are blind to it.

We must crave the community of insights:

What we are calling for and shaping and defining and modeling is the care and cure of souls.

Hence, we are considering the personal ministry of the Word. How will we, in face-to-face conversations, help people overwhelmed and entrapped in the situations and sins of life?

**What is our Biblical Mandate?**

A Ministry with an Agenda Titus 2:11-15

Grace Comes with a Change Agenda

Bringing us our Redeemer's Salvation (v.11).

P13

**作为被救赎之人而辅导 3:12-13希伯来书**

（3:12 弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，把永生神离弃了。3:13 总要趁着还有今日，天天彼此相劝，免得你们中间，有人被罪迷惑，心里就刚硬了。）

“我们需要辅导的社区的关怀。”

我们的盲目最显著的影响是我们对它视而不见。

我们必须渴望有洞察力的社区：

我们所呼唤的、所塑造、所定义和锻造成模的是对灵魂的病情和医治。

因此，我们正在考虑基于神的道（神的话语）的的个人事工。那我们将如何在面对面的交谈中，帮助被淹没在生活的情境和罪恶中的人们呢？

我们的圣经中的使命是什么？

**一个有议程的事工 提多2:11-15**

（多2:11 因为神救众人的恩典，已经显明出来，2:12 教训我们除去不敬虔的心，和世俗的情欲，在今世自守，公义，敬虔度日。2:13 等候所盼望的福，并等候至大的神，和（或作无和字）我们救主耶稣基督的荣耀显现。2:14 他为我们舍了自己，要赎我们脱离一切罪恶，又洁净我们，特作自己的子民，热心为善。2:15 这些事你要讲明，劝戒人，用各等权柄责备人。不可叫人轻看你。）

随着恩典而来的改变议程的

给我们带来我们的救赎主救恩（第11节）。

A Personal Ministry of the Word | Basic Training Course

P15

Instructing us in our Redeemer's Transformation (v.12)

Sensibly Live with thought out, reasonable, knowledge and wisdom.

Righteously Live with a growing correspondence to the glory and holiness of God as revealed in Christ.

Godly with an overwhelming God-centeredness.

Focusing our gaze on our Redeemer's Glory (v.13)

Christ Comes with a Change Agenda

From choices arising from lawless thoughts and affections.

To character in a community owned and mastered by God.

This from/to process must engage the complexity of a person's heart and life.

Energized by/with a passion for conduct reflecting the righteousness of Christ.

Basic Training Course | A Personal Ministry of the Word

P15

教导我们在我们的救赎主的转换（第12节）。

理智地，生活在思想、理性、知识和智慧之中。

随着越来越多的对应基督所启示的神的荣耀和圣洁公义的生活。

以神为中心的敬虔。

将目光聚焦在我们救赎主的荣耀上（13节）

基督来了，带着改变议程

从无法无天的思想和情感所产生的选择。

给在神所拥有的和神所掌管的社区的人物。

从这个过程到必须处理一个人的心脏和生命的复杂性。

有力量地/有激情地为反映中基督的公义而行事。

P16

Christians Come to One Another with a Change Agenda

Verse 15 requires a personal ministry of the Word in the lives of others as care and cure for souls.

A ministry of words

A ministry with authority

A ministry not to be circumvented

A Ministry with One Another Hebrews 3:12-15

The Constant Dangers We Face

Hearts that are doubting and unbelieving

Hardness arising from the deceitfulness of sin

The Common Duty We Share

Careful watchfulness over one another

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P16

基督徒来了，也一个改变的议程

第15节要求在基于神的道（神的话语）的的个人事工国，是在对灵魂的关怀和医治中的生活。

一个用话语的事工。

一个用权柄的事工

一个不可规避的事工

一个人与另一个人的事工 希伯来书3:12-15

3:12 弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，把永生神离弃了。

3:12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

3:13 总要趁着还有今日，天天彼此相劝，免得你们中间，有人被罪迷惑，心里就刚硬了。

3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

3:14 我们若将起初确实的信心，坚持到底，就在基督里有分了。

3:14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

3:15 经上说，你们今日若听他的话，就不可硬着心，像惹他发怒的日子一样。

3:15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

我们面临的持续的危险

怀疑和不信的心

从罪的诱惑所产生的刚硬

我们共同的责任（义务）

彼此警醒守护

P17

Encouraging engagement with one another with one another

The Corrective Design We Expect

**Applying to Counseling**

Here is the basis for our care and cure of souls. We are committed to the sufficiency of Scriptures. We understand that sufficiency as follows:3

The Bible is comprehensive, not exhaustive. It allows us to gaze on, view, evaluate, engage and understand…

The Bible alone is how we understand life. We can go to outside resources as long as we don't buy into the worldview.

There is an exegetical basis for all of ministry. We develop a thematic understanding, rooted in texts and mapped onto people's lives.

There is no disrespect for history/creeds while we intentionally aim at developing new

categories and criteria

There is a systematic, Biblically authentic model of discipleship (counseling) towards which we work in our thinking and ministering.

**Engaging the Person**

Here are the elements of a care and cure of souls

Analysis –What is wrong?

3 Dr. David Powlison, The Ministry of the Word: Conversation and Proclamation, lecture at the 2001 Bethlehem Baptist Pastor's Conference.

Basic Training Course | A Personal Ministry of the Word

P17

鼓励彼此建立密切关系（参与）

我们所期待的正确设计

应用到辅导中

这里是我们对灵魂的关怀和的医治的基础。我们委身于圣经的全备性。我们对圣经的全备性的理解如下：

圣经是全面的，而不是详尽无遗的。圣经使我们能够凝视、观察、评价、参与和理解…

唯有圣经才是我们所理解生活。只要我们不认同世界观，我们就可以利用外部资源。

所有的事工有一个解经的基础，我们发展了一种根植于经文的主题理解，并映射到人们的生活中。

没有对历史的不尊重和教义，而我们有意致力于研制新的类别和标准

有一个系统的、符合圣经的门徒培训（辅导）的真实的模型，我们是向此而思想和事工的。

与人建立密切的关系

这里是一个对灵魂的关怀和医治的元素

分析-什么错了？

P18

Solution –What change must take place–What change must take place?

Methodology -How will change take place?

Structure –Where will this ministry take place?

Apologetic -Described and defended how?

**Thinking it Through**

What are some Steps toward a Care and Cure of Souls?

Vision Gain a vision of what is possible.

Commitment Be persuaded to its resulting in commitment to its practice.

Training Gain knowledge and insight through instruction and interaction.

Practice Develop skill over time with practice.

Leadership Become a leader through growth, serving and sacrifice.

**Summary**

What can I do to help people?

The circle of obedience as the eye of the storm.

Counsel as a nightlight and a flashlight.

Discipleship as to our Redeemer and under our Ruler.

P18

解决方案–必须发生什么变化？

方法论——改变将如何发生？

结构–这个事工发生在哪里？

道歉-描述和辩护（防御）如何？

仔细思考

异象 朝向对灵魂的关怀和医治的步骤中是什么？

委身 获得可能的愿景。

培训 通过指导和互动而得到知识和洞察力

实践 中随着时间，发展与出技能。

领导力 通过成长、服事和牺牲而成为领导者。

总结

我能做些什么来帮助人们？

作为风暴眼的顺服圈子。

一个小夜灯和手电筒的辅导。

作为我们的救赎主也在我们的掌权者之下的门徒培训。

A Personal Ministry of the Word | Basic Training Course

P19

**Lesson son 3**

**An Essential Ministry of the Church**

**Romans 15:14-16**

Russ Kennedy

**Introduction**

Romans 15:14–16

14 I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. 15 But on some points I have written to you very boldly by way of reminder, because of the grace given me by God 16 to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.

**Statement of Topic**

The public and personal ministry of God’s Word through the church is the Biblical place to receive the general and specific counsel needed to please God in all situations of life. Counsel, the Word of God and words of God’s people are sufficient resource for God’s people.

**Exposing the Issue**

It is common for people who have major life issues to seek for counsel outside the church.

It is common for churches to have no one available to Biblically help.

**Expositing the Bible**

**The New Life of God’s People (Ephesians 4:17-24,ff)**

17 Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. 18 They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. 19 They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. 20 But that is Basic Training Course | An Essential Ministry of the Church

教会的P19必不可少的事工

**第3课 教会必不可少的一个事工**

罗马书15:14-16

拉斯·肯尼迪

介绍

罗15:14–16

5:14 然而从亚当到摩西，死就作了王，连那些不与亚当犯一样罪过的，也在他的权下。亚当乃是那以后要来之人的预像。5:15 只是过犯不如恩赐。若因一人的过犯，众人都死了，何况神的恩典，与那因耶稣基督一人恩典中的赏赐，岂不更加倍的临到众人么。5:16 因一人犯罪就定罪，也不如恩赐。原来审判是由一人而定罪，恩赐乃是由许多过犯而称义。

主题陈述

圣经讲的权威和清晰…

神的话语通过教会的公共和个人事工是圣经的所在地，的在生活的各种情况下接受一般和具体的辅导。这辅导需要取悦上帝的神的话语和神的百姓的话语是神百姓的充足的资源。

暴露的问题

对于那些有重大生活问题的人来说，在教会外面寻求辅导，是很常见的。

教会没有提供符合圣经的帮助，是很常见的。

解释圣经

神的百姓新生活（以弗所书4:17-24，及之后的经文）

4:17 所以我说，且在主里确实的说，你们行事，不要再像外邦人存虚妄的心行事。4:18 他们心地昏昧，与神所赐的生命隔绝了，都因自己无知，心里刚硬。4:19 良心既然丧尽，就放纵私欲，贪行种种的污秽。4:20 你们学了基督，却不是这样。4:21 如果你们听过他的道，领了他的教，学了他的真理，4:22 就要脱去你们从前行为上的旧人。这旧人是因私欲的迷惑，渐渐变坏的。4:23 又要将你们的心志改换一新。4:24 并且穿上新人。这新人是照着神的形像造的，有真理的仁义，和圣洁。

P20

not the way you learned Christ!— — 21 assuming that you have heard about him and were taught in him, as the truth is in Jesus…

Not as the world (Gentiles)

Because of their way of thinking…

Because of their darkened understanding…

Because of their ignorance…

Because of their hard hearts…

Because of their sensuality…

But as we have learned Christ

The One-anothering of God's People (Hebrews 3:12–14)

12 Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. 13 But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin. 14 For we have come to share in Christ, if indeed we hold our original confidence firm to the end.

The Shepherding of God's People (Acts 20:27–28)

27 for I did not shrink from declaring to you the whole counsel of God. 28 Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to [ shepherd] care for the church of God, which he obtained with his own blood.

P20

不是你学到基督的方式！- 21假设你已经听说过他，并在他身上被教导，因为真理是在在耶稣里面的…

不像这世界（外邦人）

因为他们的思维方式…

因为他们暗昧的理解…

因为他们的无知…

因为他们铁石心肠…

因为他们的性感…

但是正如我们所知道的耶稣基督

神的百姓的彼此（希伯来书3:12–14）

3:12 弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，把永生神离弃了。3:13 总要趁着还有今日，天天彼此相劝，免得你们中间，有人被罪迷惑，心里就刚硬了。3:14 我们若将起初确实的信心，坚持到底，就在基督里有分了。

牧养神的百姓（徒20:27–28）

20:27 因为神的旨意，我并没有一样避讳不传给你们的。20:28 圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的教会，就是他用自己血所买来的。（或作救赎）

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The Means of Grace for God's People (Hebrews 10:24–25) (Hebrews 10:24–25)

24 And let us consider how to stir up one another to love and good works, 25 not

neglecting to meet together, as is the habit of some, but encouraging one another,

and all the more as you see the Day drawing near.

The Admonishing of God's People (Colossians 3:16)

16 Let the word of Christ dwell in you richly, teaching and admonishing one another

in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in

your hearts to God.

The Struggles of God’s People (1 Thessalonians 5:14)

14 And we urge you, brothers, admonish the idle, encourage the fainthearted, help

the weak, be patient with them all.

Three categories of problems among God’s people:

Three different responses and help for God’s people:

One overarching command, patient with all.

The Discipline of God's People (Matthew 18:15–20)

15 “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. 16 But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. 17 If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. 18 Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. 19 Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. 20 For where two or three are gathered in my name, there am I among them.”

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P21恩典对神百姓意味着什么（希伯来书10:24–25）

10:24 又要彼此相顾，激发爱心，勉励行善。10:25 你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉。既知道（原文作看见）那日子临近，就更当如此。

对神的子民的告诫（歌罗西书3:16）

3:16 当用各样的智慧，把基督的道里，丰丰富富的存在心里，（或作当把基督的道里丰丰富富的存在心里以各样的智慧）用诗章，颂词，灵歌，彼此教导，互相劝戒，心被恩感歌颂神。

神的子民的斗争（1帖撒罗尼迦前书5:14）

5:14 我们又劝弟兄们，要警戒不守规矩的人。勉励灰心的人。扶助软弱的人。也要向众人忍耐。

神的百姓之间问题的三个类别：

三种不同的反应和对神的人的帮助：

一个重要的命令，耐心的对待一切。

神的子民的管教（马太福音18:15–20）

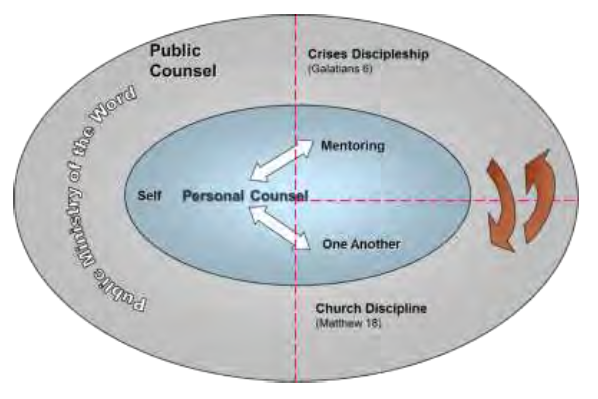
18:15 倘若你的弟兄得罪你，你就去趁着只有他和你在一处的时候，指出他的错来。他若听你，你便得了你的弟兄。18:16 他若不听，你就另外带一两个人同去，要凭两三个人的口作见证，句句都可定准。18:17 若是不听他们，就告诉教会。若是不听教会，就看他像外邦人和税吏一样。18:18 我实在告诉你们，凡你们在地上所捆绑的，在天上也要捆绑。凡你们在地上所释放的，在天上也要释放。

18:19 我又告诉你们，若是你们中间有两个人在地上，同心合意的求什么事，我在天上的父，必为他们成全。18:20 因为无论在那里，有两三个人奉我的名聚会，那里有我在他们中间。

P22

**Applying to Counseling**

The following model attempts to locate crises discipleship (counseling) within the discipleship ministries of the church.



**Public Sphere**

Public Discipleship

Crises Discipleship

Church Discipline

**Personal Sphere**

Self-discipleship

Mentoring

One-Anothering

P22应用到辅导上

下面的模型试图查找到危机的门徒培训（辅导）在教会的门徒训练事工。

公共领域

公开的门徒培训

危机门徒培训

教会管教

私人领域

自我门徒培训

导师

彼此参与

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P23

**Engaging the Person**

The call to people to engage with each other in discipleship.

The call to the church to establish effective discipleship ministries.

The call to elders/pastors/shepherds to model and master

personal and public discipleship.

The call to God’s people to rely on the discipleship ministries of the

church.

Thinking it Through

Are you involved in being discipled?

Are you seeking to disciple others?

How do your spiritual gifts enable you to do discipleship?

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P23吸引人

呼召的们在门徒培训中彼此吸引。

呼召教会建立有效的门徒训练事工。

召唤长老/牧师/牧羊人来塑造和掌握个人和公共的门徒培训。

呼召神百姓依赖依靠教会的门徒训练部

思考

你进入到做门徒的事工了吗？

你是在寻求给他别人门徒培训吗？

你属灵恩赐是如何让你可以做门徒培训的？

P24

**Summary**

All that God’s people need to be pleasing God in all areas of life should be provided by the gathered church or churches in partnership. God’s people should not be going to the world for the solutions to their struggles.

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P24 总结

上帝的人在生活的各个方面需要取悦上帝的一切，都应该由聚集的人来提供。

合伙制的教会或教会。上帝的人不应该去世界为他们的挣扎的解决方案。

P25

**Lesson son 4**

**The Sufficiency of Scripture**

Tim Nixon and Devon Berry

**Introduction**

“There can be no doubt whatsoever that all the troubles in the church today, and most of the troubles in the world, are due to a departure from the authority of the Bible.” (Dr. Martyn Lloyd-Jones)

In counseling, as in every area of life, the people of God must take their marching orders from the word of God, committed to its authority and sufficiency. Believers are called to counsel one another with the rich truths of God’s word in a way consistent with the gospel of Jesus Christ. The center of this counseling ministry is marked by the truths, power, and authority of God’s word and the gospel. (Dr. R. Albert Mohler Jr.)

**Statement of Topic**

Biblical Counseling recognizes and affirms the claim of Scripture in its promises, precepts, principles and wisdom to be an all-sufficient resource for matters of life and godliness.

**Exposing the Issue**

One of the most revolutionary aspects of the gospel of Jesus Christ is the assumption that our main problem is inside of us and our only hope for rescue comes from without. In matters of counseling, the secular worldview, driven by the engine of therapy, says precisely the opposite. Our problem is something outside of us, and the rescue we need is something that comes from within.

Basic Training Course | The Sufficiency of Scripture

圣经P25的充分性

P25 4课

**圣经的充分性**

**Tim Nixon和Devon Berry**

介绍

“没有什么可以怀疑一切的烦恼在今天的教会，和世界上大部分的麻烦，都是由于从圣经的权威出发。”（Dr. Martyn劳埃德-琼斯）

在辅导中，如同生活中的每一个领域，上帝的人必须顺服上帝的命令，顺服它的权威和充分性。信徒们被要求用上帝的话语丰富的真理与耶稣基督的福音相一致。

这个辅导部的中心是神的话语和福音的真理、权力和权威。（R.艾伯特Jr.）

主题陈述

圣经辅导承认和肯定圣经应许中的宣告的，是对生命和敬虔的事都足够资源的原则和智慧。

暴露的问题

耶稣基督福音中最具革命性的一个方面是假设我们的主要问题在我们内部，而我们拯救的唯一希望来自于没有。在辅导方面，世俗世界观受到医治引擎的驱动，恰恰相反。我们的问题是我们之外的东西，我们需要的救援是来自内部的东西。

P26

**Expositing the Bible**

The Bible has much to say about itself.

**The Presuppositions from Scripture**

Inspiration

God superintended the human authors of the Bible so that they composed and recorded without error His message to mankind in the words of their original writings. I Peter 1:21, II Tim 3:16, I Cor 2:13

Inerrancy

The Bible tells the truth…and it does so in all parts with all its words1.

Matt 5:17-18, John 10:31-38, Matt 22:23-33, Matt 22:41-46

**The Purposes of Scripture**

2 Timothy 3:14-17 (v. 16) All Scripture is God-breathed…

The perfection of the Scripture and its profitable use is aimed to make a man of God

complete and fully equipped.

P26 圣经解释

圣经有很多话为自己说了。

来自圣经的预设

圣灵的感动

神者圣经的人类作者让他们组成并记录没有错误，他用原始文字的话向人类传达了信息。

彼得前书1:21，提摩太后书3:16，哥林多后书2:13

无误

圣经告诉真理…和它通过圣经中所有的话语在所有部分的。

马太福音5:17-18 约翰福音10:31-38，马太福音22:23-33，马太福音22:41-46

圣经的目的

提摩太后书3:14（第16节）圣经都是神所默示的…

圣经经文的完美和有利可图的用途，是要使神的人完全装备齐全。

The Sufficiency of Scripture | Basic Training Course

P27

The Believer’s Salvation (v. 14-15) iever’s Salvation (v. 14-15)

The Scripture is sufficient to make a man wise of Salvation

Rom 10:17, Acts 3:11-26

Rom 10:17 Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

The Believer’s Maturation (v. 16)

Teaching

Reproof/Rebuke

Correction

Instruction in righteousness

The Believer’s Actuation (v. 17)

To Complete the Man of God

To Equip the Man of God

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P27信徒的救恩（第14-15节）

圣经是全备的，可以使人懂得救恩。

罗马书10:17，使徒行传3:11-26

罗马书10:17因此，信道是从听道，听道是从耶稣基督的话来的。

信徒的成熟（第16节）

教训

督责

使人归正

教导人学义

信徒的冲动（第17节）

神人的成全

神人的装备

P28

**Applying to Counseling**

Let’s look at specific ways that we can use the Scripture in the counseling environment from Psalm

19. (adapted from “Sufficient for Life and Godliness” Paul Tautges and Steve Viars)

**The Bible restores our soul. (v. 7)**

**The Bible makes simple minded people wise. (v. 7)**

**The Bible brings joy to the heart. (v. 8)**

**The Bible enlightens the eyes of the heart. (v. 8)**

**The Bible endures forever. (v. 9)**

**The Bible warns of disobeying God, and promises reward to those who do obey. (v. 11)**

P28应用到辅导

让我们来看一看我们在圣经中的诗篇19：使用圣经的具体方法。（改编自“全备的生命和敬虔”Paul Tautges和Steve Viars）

圣经使我们的灵魂回复。（第7节）

圣经使头脑简单的人变得聪明。（第7节）

圣经给心带来欢乐。（第8节）

圣经启发心灵的眼睛。（第8节）

圣经永存。（第9节）

圣经警告不顺服上帝，并奖励那些遵守承诺。（第11节）

The Sufficiency of Scripture | Basic Training Course

P29

In Christ and in his sufficient word, we have access to divine resources as we gently and skillfully help broken people experience freedom in Christ, forgiveness, and grace. help broken people experience freedom in Christ, forgiveness, and grace.

**Summary**

Is God’s word profoundly sufficient, necessary, authoritative, and relevant to equip God’s people to address specific, complex issues in today’s broken world? The answer is a resounding “Yes!”

It communicates a way of viewing God’s Word to address life in a broken world -a theology of the personal ministry of the Word. It presents a way of using God’s Word to minister to broken people -a practical methodology of the personal ministry of the Word

It is our hope that you will gain competence in using God’s Word to address the real-life issues of people in a broken world. All to the glory and praise of God.

Basic Training Course | The Sufficiency of Scripture

P29

在基督和基督的全备的话语中，我们已经获得了神性的资源为我们轻轻地

帮助破碎的人经历基督、饶恕和恩典中的自由。

总结

神的话是否足够充足、必要、权威和相关，足以装备神的百姓？是的。

具体的，在今天的破碎的世界复杂的问题吗？答案是响亮的“是的”！“

它传达了一种看上帝的话语，在破碎的世界里解决生活的方式。

字的个人部。它提供了一种方式，用神的话语来服事破碎的人-个人事工实用方法论

我们希望你能在用上帝的话来解决一个破碎的世界中人们的现实生活中获得更多的能力。所有的荣耀和赞美都归于上帝。

P30

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P31

**Lesson 5-6**

**Not the Wisdom nor the Weapons of the World**

Counsel that is the Wisdom and Power of God in Christ

Russ Kennedy

**Introduction**

1 Corinthians 1:22-24

22 For Jews demand signs and Greeks seek wisdom, 23 but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, 24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. (ESV)

**Statement of Topic**

The Christian must rely on God’s Word to interpret all that is and must reject all ideas and interpretations that are contrary to the Scriptures. So, we do not rely on the wisdom nor the weapons of the world in any kind of ministry including counseling/crises discipleship.

**Exposing the Issue**

The culture around us presents us with pervasive and persuasive models by which we are to understand life and living.

Pervasive......

Persuasive......

Basic Training Course | Not the Wisdom nor the Weapons of the World

**P31 第5-6课**

**不是智慧，也不是世上的兵器**

在基督的智慧和神的力量的辅导

拉斯·肯尼迪

**介绍**

哥林多前书1:22-24

1:22 犹太人是要神迹，希利尼人是求智慧。1:23 我们却是传钉十字架的基督，在犹太人为绊脚石，在外邦人为愚拙。1:24 但在那蒙召的无论是犹太人，希利尼人，基督总为神的能力，神的智慧。

主题陈述

圣经讲的权威和清晰…

基督徒必须倚靠神的话语来解释一切，必须拒绝所有的想法和解释违背圣经的解释。所以，我们不倚靠智慧，也不倚靠兵器。

暴露的问题

我们周围的文化给我们提供了普遍的和有说服力的模型，我们可以理解生命和生活。

普遍的......

有说服力的.....

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**Not the Wisdoms of the World**

Colossians 2:1-11; 1 Corinthians 1:30-2:16

**Mere Human Teaching as False Wisdoms**

Colossians 2:1-11

Christ is the very wisdom of God for all of life and eternity, for salvation and transformation, for every facet of our care and cure of souls.

The Reason: Christ is Wisdom’s Fullness (v.1-5)

Christ Himself is the very wisdom of God. A Christian attains what God expects through knowing and understanding Christ, in whom are hidden all the treasures of wisdom and knowledge. So compelling compassion, loving obedience, purifying discipline and stabilizing faith come from knowing and treasuring Christ.

The great danger is that we will be deluded by persuasive argument.

The Result: Christ is the Object of our Faith (v.6-7)

The primary aim of the care and cure of souls is to so focus faith, trust and reliance in Christ so that people walk in Christ…

P32不是世界的智慧

歌罗西书2:1-11；哥林多前书1:30-2:16

人类教学为虚假的智慧

歌罗西书2:1-11

2:1 我愿意你们晓得我为你们和老底嘉人，并一切没有与我亲自见面的人，是何等的尽心竭力。2:2 要叫他们的心得安慰，因爱心互相联络，以致丰丰足足在悟性中有充足的信心，使他们真知道神的奥秘，就是基督。2:3 所积蓄的一切智慧知识，都在他里面藏着。2:4 我说这话，免得有人用花言巧语迷惑你们。2:5 我身子虽与你们相离，心却与你们同在，见你们循规蹈矩，信基督的心也坚固，我就欢喜了。2:6 你们既然接受了主基督耶稣，就当遵他而行。2:7 在他里面生根建造，信心坚固，正如你们所领的教训，感谢的心也更增长了。2:8 你们要谨慎，恐怕有人用他的理学，和虚空的妄言，不照着基督，乃照人间的遗传，和世上的小学，就把你们掳去。2:9 因为神本性一切的丰盛，都有形有体的居住在基督里面。2:10 你们在他里面也得了丰盛。他是各样执政掌权者的元首。2:11 你们在他里面，也受了不是人手所行的割礼，乃是基督使你们脱去肉体情欲的割礼。

基督是神对生命和永恒，是拯救和转变的神的智慧，为我们灵魂的关怀和医治的每一个方面。

原因：耶稣基督是智慧的丰满（v.1-5）

基督本身就是神的智慧。基督徒通过认识和理解基督而达到神所期望的，在那里隐藏智慧和知识的所有宝藏。如此引人注目的怜悯、爱的顺服，洁净、管教和稳定信心来自了解和珍惜基督。

最大的危险在于我们会被说服性的论点所迷惑。

结果：耶稣基督是我们信仰的对象（v.6-7）

关心和医治灵魂的首要目标是聚焦在信心、信任和信赖基督，使人在基督里行走…

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The Responsibility:

Christ is the Test of the World’s Teaching (v.8-11)

Kent Hughes writes, “How is it possible for one not to be sucked in by a philosophy which is subtly deceitful in its language, logically compelling within its system of reason, and enticingly moral?”4 The answer is that Christ is the standard against which all human systems of wisdom are to be measured.

The incarnation, the fullness of redeemed persons in God and God as the final and absolute ruler, head and source of all reality are the foundations upon which all true wisdom is built and over against which all other wisdoms are evaluated. The most fundamental reality for redeemed persons is all that being united with Christ has done for them and delivered them from.

4 Kent Hughes, Colossians, p.71.

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P33的责任：

基督是世界的教学试验（v.8-11）

休斯写道，“一个人怎么可能不被哲学在其语言是巧妙的欺骗，令人信服的逻辑系统内的原因，和诱人的道德吗？4，答案是耶稣基督是衡量所有人类智慧体系的标准。

道成肉身的救赎者，在上帝和上帝的丰满作为最终的和绝对的统治者，一切现实的头和源为基础建立的所有真正的智慧和对所有其他智慧的评价。救赎的人最基本的现实就是与耶稣基督联合，为他们所做的一切，并从中拯救他们。

P34

**Mere Human Technique as False Wisdoms**

1 Corinthians 1:30-2:16

God opposes the human wisdom of the world because it is rooted in human arrogance (1:18-29).

God spotlights the Lord Jesus Christ as the locus of all His wisdom, righteousness, sanctification and redemption in order to elicit the admiration and acclaim of His people (1:30-31).

C.J. Mahaney has so helpfully pointed out that these two truths must radically shape our thinking and doing of ministry in the care and cure of souls:

. Unless we obscure the cross and eviscerate the gospel of its power (1:17).

. Unless we diminish God’s sovereignty and misunderstand human rejection (1:1821).

. Unless we devalue the gospel and remove Christ from its center (1:22-23).

. Unless we misread the purpose of God and pilfer from His glory (1:26-31)

The Distinctives Characterizing Ministry (v.1-5)

What set apart Paul's ministry from others and thus set an example for us as well?

In What is Rejected (v.1)

In What is Resolved (v.2)

There are two fundamental commitments for a Christian who is going to think deeply about ministry and interact Biblically with the culture.

God has determined to undermine reliance on human wisdom by magnifying Himself as worthy of fear and respect. (1 Corinthians 1:19; Isaiah 29:13-14)

God magnifies Himself by elevating Jesus, His cross and crown, as the sum and substance of all God’s truth and wisdom.

P34

仅仅是作为假智慧的人类技术

哥林多前书1 1:30-2:16

上帝与人类对世界的智慧，因为它是植根于人的傲慢（1:18-29）。

上帝的聚光灯主Jesus Christ为他所有的智慧、公义、圣洁、救赎以便和他的民赞叹钦佩（1:30-31）。

C.J. Mahaney也一针见血地指出，这两个真理必须从根本上改变我们的思维和干部在护理和医治的灵魂：

除非我们模糊的交叉和剔骨其力量的福音（1:17）。

除非我们贬低神的主权和误解人排斥（1:18-21）。

除非我们让福音和删除从它的中心基督（1:22-23）。

除非我们误解了神的目的，偷窃神的荣耀（1:26-31节）

事工的显著特点（v.1-5）

是什么使保罗的事工脱离了别人，并且从而为我们树立了榜样？

在什么里被拒绝了（1节）

在什么里被解决了（2节）

有两个基本的委身，一个基督徒要深度地思想符合圣经的标准的与文化的互动。

上帝定意通过夸大自己的恐惧和尊重来拆毁对人类智慧的倚赖。（哥林多前书1:19；以赛亚书29:13-14）

上帝借着提升耶稣来将自己显大，他的十字架和王冠，是所有神的真理和智慧的总和与物质。

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In What Are Its Results (v.3-4Results (v.3-4)

In What Are Its Reasons (v.5)

The Design Shaping Ministry (v.6-13)

In rejecting the wisdom of human invention, we are not rejecting wisdom, per se. The wisdom of the Word is characterized by:

Its Relation to the Purposes of God (v.6-8)

Its Revelation by the Spirit of God (v.9-10)

Its Reception by the People of God (v.11-13)

The Dynamics Involving Ministry (v.14-15)

God’s designation of His wisdom in Christ and the design of its Spirit given revelation and illumination is connected to dynamics operating in those to whom we minister.

The Natural Man’s Inability

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其结果在什么中（v.3-4）

其原因是什么（第5节）

设计塑造事工（v.6-13）

在拒绝人类发明的智慧时，我们并不排斥智慧本身。这个词的特点是：

神的目的的关系（v.6-8）

通过神的启示（v.9-10）

上帝的人接受（v.11-13）

涉及到事工的动力学（v.14-15）

上帝在基督里指定他的智慧和启示的圣灵的设计。

光照与我们所负责的人的事工有关。

自然人的无能

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The Spiritual Man’s Enablement

**Not the Weapons of the World**

2 Corinthians 10:1-6

3 For though we walk in the flesh, we are not waging war according to the flesh. 4 For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. 5 We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ, 6 being ready to punish every disobedience, when your obedience is complete. (ESV)

Dr. David Powlison makes the following observation:

Modern psychology in its most significant form is a marketplace of differing popular philosophies of life. Different schools of thought dispute each other (psychologies, not psychology). Each psychology’s interpretive system is embodied in a set of categories and labels that map onto life lived. Norms and ideals set standards, against which diagnoses are made and toward which therapies aspire in seeking to alter life lived into something more worth living. The schema guides counseling conversations toward whatever “image” a human being is meant to be. As intellectual systems the personality theories are “alternative spiritualities” offering “rival words about human nature;” they “mean their words to be taken to heart, to shape our souls, and their therapies are potent methods for planting their ideas in us so that we may grow in the shapes that they ordain” (Roberts) Just as there are many philosophies and many religions, it is no surprise that there will always be conflicting psychologies until the kingdom of God is established and everyone faces up to the final truth about our souls.5

**Our Expectation**

We desire authentic ministry in a fallen world.

5 Dr. David Powlison, Psychology and Christianity, edited by Eric L. Johnson & Stanton L. Jones, p.205.

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P36属灵人的支持

不是这世上的兵器

哥林多后书10:1-6

10:1 我保罗就是与你们见面的时候是谦卑的，不在你们那里的时候向你们是勇敢的，如今亲自藉着基督的温柔和平，劝你们。10:2 有人以为我是凭着血气行事，我也以为必须用勇敢待这等人，求你们不要叫我在你们那里的时候，有这样的勇敢。10:3 因为我们虽然在血气中行事，却不凭着血气争战。10:4 我们争战的兵器，本不是属血气的，乃是在神面前有能力可以攻破坚固的营垒，10:5 将各样的计谋，各样拦阻人认识神的那些自高之事，一概攻破了，又将人所有的心意夺回，使他都顺服基督。10:6 并且我已经预备好了，等你们十分顺服的时候，要责罚那一切不顺服的人。

David Powlison博士提出以下的观察：

现代心理学在其最重要的形式是一个市场的不同流行的人生哲学。思想争论彼此不同的学派（心理，不是心理）。每一个心理学的解释系统都体现在一系列类别和标签上，映射到生活中。规范和理想设定了标准，对诊断进行了医治，并要求医治试图改变生活，使之成为更配得的生活。该模式指导辅导对话的任何人想要的“形象”。作为知识系统的人格理论是“另类灵性”提供“人性的对手的话；“他们”指的是他们的话了心，塑造我们的灵魂，和他们的医治是有效的方法种植他们的想法在我们成长的形状，他们规定”（罗伯茨）一样有很多哲学和许多宗教，它是，总是会有冲突不奇怪心理直到神的国建立和每个人面对最后的真相，我们的灵魂。5

我们的期望

我们在一个堕落的世界渴望着一个真实的事工。

P37

We minister to real people who live in a fallen world.

Our Ministry may be misunderstood.

Our ministry may be misrepresented.

Our ministry will require both tenderness and toughness.

**Our Explanation**

We depend on God's power, not on mere human strategies.

We understand the difference between living in the world and ministering according to the world.

We see the true nature of what we are involved in.

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我们服事的是生活在一个堕落的世界的真正的人。

我们的事工可能会被误解。

我们的事工可能是错误地解读。

我们的事工将需要温柔和韧性。

我们的解释

我们倚靠神的力量，不只是人类的策略。

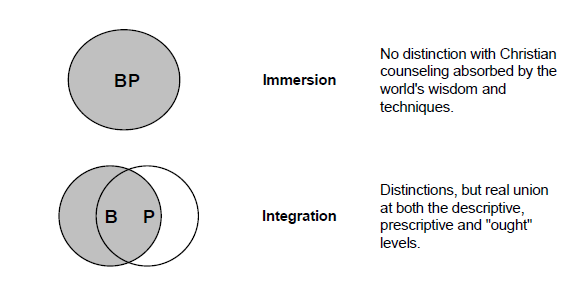
我们了解生活在世界上和按照这个世界来服事的差异

我们看到我们所参与其中的东西的真实的本质。

P38

We believe that Biblical change comes not by mere application of human techniques, but by God's power.

We analyze how we stand in relation to human wisdoms and techniques.



BP B P

Immersion

No distinction with Christian counseling absorbed by the world's wisdom and techniques.

Integration

Distinctions, but real union at both the descriptive, prescriptive and "ought" levels.

P38 我们相信依据圣经而有的改变并不是单纯的应用人类技术，而是倚靠上帝的大能。

我们分析了我们就站在人类智慧和技术。

BP

浸泡

与基督教没有区别被吸收的辅导世界的智慧和技术。

B P

整合

区别，但真正的结合在两个描述性的，规定性与应然性水平.

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B P

B P

**Interaction**

Descriptive and data value seen, viewed, analyzed and interpreted by the Word of God.

**Interdiction**

Authoritative rejection as irrelevant, unengaged, without value or possibly even dangerous and hostile.

**Our Exercise**

We deal with people, their beliefs and behaviors.

An initial and powerful focus is on the way people think.

These ways of thinking are strongholds –that is, they will be fortified and defended.

Basic Training Course | Not the Wisdom nor the Weapons of the World

P39互动

用神的话语（道）来看到、观察和分析和解读了描述性和数据价值

封锁

作为无关紧要的，无所事事的、没有价值或者可能即使是危险的权威的排斥反应

敌意。

我们的操练

我们与人打交道，和他们的信念和行为打交道。

最初和强大的焦点是人们的思维方式。

这些思维方式是据点，也就是说，它们将得到加强和防御。

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We are engaged with people’s hearts as “thinking”. hearts as “thinking”.

We are engaged in both tearing down false thinking and taking captive the process of thinking.

Our counseling must:

1. Identify and expose the false way of thinking;

2. Define and explain the Biblical way to think;

3. Call for repentance, to turn from the false way of thinking to believe, trust and think in the Biblical way;

4. Show how the Biblical way of thinking works out in practical ways of obedience.

We are engaged in helping people submit their thinking to Christ.

A corresponding and practical follow-up on the way people act.

Biblical counseling may end in discipline.

Biblical counseling aims for comprehensive obedience.

Not the Wisdom nor the Weapons of the World | Basic Training Course

P40

我们与人们的心灵从事“思考”。

我们是从事拆除错误的思维和将人的心意夺回的过程。

我们的辅导必须：

1。确定暴露思维的错误的方式；

2。定义和解释符合圣经的方式思考；

3. 呼召悔改，从错误的思维方式转变为相信、信任和用圣经的方式思考；

4。彰显圣经的思维方式是如何以实际的顺服方式运作的。

我们致力于帮助人们向耶稣基督交托他们的想法。

相应的对人们的行为方式，随访和实用。

圣经的辅导可能以管教结束。

圣经辅导的目的是总体的顺服。

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**Applying to Counseling**

The Scriptures have a clear and articulated stance on the issue of human wisdom and techniques.

The issue is fundamental because it touches on the nature of man and sin, Christ and the cross, revelation and illumination, God’s power and provision.

Being Christ-centered is not merely a theological statement, a creedal necessity or a theoretical, but not related to our practice truth. Without it, Christian truth and practice is no longer Biblically authentic.

The strategies we implement in the care and cure of souls are shaped and selected by where we place our trust and reliance – whether in the techniques of human wisdom or in the power of God.

The wisdom for salvation and sanctification requires that God both reveal it in principle and in person

**Summary**

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应用到辅导

在人类智慧和技术问题上，圣经有明确明确的立场。

这个问题是根本性的，因为它涉及到人与罪、耶稣基督和十字架的本质，启示与启示，上帝的大能与护理（供应）。

是以基督为中心的不仅是一个神学的说法，一个教义或理论的必要性，但不涉及到我们的实践真理。没有它，基督教的真理和实践不再是圣经的真实性。

我们在关怀和医治灵魂的过程中所采取的策略，是在我们信任和信赖的地方，无论是在人类智慧的技巧还是在上帝的大能中形成和选择的。

对于得救的智慧和成圣要求上帝揭示它在原则和亲身显现

总结

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**Resources**

Why Christians Can’t Trust Psychology, Ed Bulkley

Taking God at His Word, Kevin DeYoung

Competent to Counsel, Jay Adams

P42资源

为什么基督徒不信任心理，Ed Bulkley

抓住神的应许，Kevin DeYoung

胜任的辅导，Jay Adams

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**Lesson 7**

**Basics for Spiritual Growth**

Practical Application and Union with Christ

Russ Kennedy

**Introduction**

Romans 6:17-18

But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness. (ESV)

**Statement of Topic**

In the gospel, that is the truths of the death and resurrection of Jesus Christ, is the truth needed to overcome sin. Our union with Christ in his death and resurrection is the fundamental truth to be pleasing to God. Through the gospel we overcome the power of sin and the Law so that we live as sons by the Spirit even in the midst of suffering.

**Exposing the Issue**

Most of the people you will be counseling with will be there because of struggles with issues of life, and particularly with sin. It raises a fundamental question that you must answer with confidence – for yourself and for those to whom you minister. “How do people who have been justified by faith defeat sin?”

The large answer to this question is what Romans 6 – 8 is all about. The foundations to the answer are laid in Romans 6. Paul poses the same questions for us, just worded according to the particular objections he faced. Should a believer go on sinning because grace will forgive? Must a believer go on sinning because of indwelling sin? In our care and cure of souls, we will regularly be faced with people who will answer these two questions wrongly.

. If I keep on doing this, thinking this, feeling this way God will still forgive me.

. I can’t stop sinning in this way – it is simply too strong for me.

Basic Training Course | Basics for Spiritual Growth

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**第7课**

**灵性成长的基础**

耶稣基督的实际应用与结合

拉斯·肯尼迪

**介绍**

罗马书 6:17-18

6:17 感谢神，因为你们从前虽然作罪的奴仆，现今却从心里顺服了所传给你们道理的模范。6:18 你们既从罪里得了释放，就作了义的奴仆。

**主题陈述**

圣经讲的权威和清晰…

在福音中，福音就是Jesus Christ的死和复活的真理，是战胜罪恶所需要的真理。我们与耶稣基督在死亡和复活中的合一是上帝所喜悦的基本真理。通过福音，我们克服了罪和律法的力量，使我们即使在苦难中，也能靠圣灵活着。

暴露的问题

大多数你要辅导的人都会在那里，是因为他们的生活问题，尤其是犯罪问题。它提出了一个你必须自信地回答的根本问题——对你自己和你所要服事的人。那些因称义的人是如何能战胜罪恶呢？

这个问题的主要答案是罗马书6 - 8章的全部内容。对答案的基础放在罗马书6：。保罗对我们提出了同样的问题，只是根据他所面对的具体异议而措辞。一个信徒应该去犯罪，因为神的恩典被赦免？

犯罪的信徒必须继续犯罪吗？在我们对灵魂的关怀和医治中，我们经常会遇到错误地回答这两个问题的人。

·如果我坚持这样做的话，这样想着，这样的感觉，上帝还是会原谅我。

·我不能停止犯罪这样–对我来说简直是太强。

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**Expositing the Bible**

**Process that Directs our Counseling**

Romans 6 follows a process that provides a very helpful structure to our crises discipleship.

Examine (v.1-2,15)

We must observe and understand wrong thinking that is leading to wrong behaving.

Know (v.3-10)

We must teach or remind people in crises discipleship of the truths that are directly connected to their sins and struggles.

Apply (v.11)

We must help people to personalize the truth you are teaching them in renewing their minds and transforming their lives.

6 John Piper, United with Christ in Death and in Life, sermon 9/24/200, Bethlehem Baptist Church, Minneapolis, MN.

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圣经解释

指导我们辅导的过程

罗马书6：遵循了如下为我们提供了一个非常有用的结构危机的门徒的过程。

省察（v.1-2,15）

我们必须观察和理解导致错误行为的错误思想。

认识（v.3-10）

我们必须教导或提醒门徒在危机，直接连接到他们的罪恶和挣扎的真理的人。

应用（11）

我们必须帮助人们把你教给他们的真理个人化，以更新他们的思想，改变他们的生活。

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Yield (v.12-14) (v.12-14)

We call people to surrender themselves in practical ways so as to overcome sin. Part of the imperative in counseling is in the growth and change activities designed to help people to yield themselves – their bodies, ways, lives – to God instead of to self and sin.

**Applying to Counseling**

We have union and identification with Christ.

For those who are in Christ, by God's doing, Christ becomes for us "wisdom from God, and righteousness and sanctification, and redemption." (1 Corinthians 1:30) All that Christ is for us, he is for us because we are "in him"; because we are united to him. So we can tell counselees, “Because you have the union with him that Paul is talking about in Romans 6:5:7

Christ becomes wisdom for you and this overcomes your blinding, deadening ignorance.

Christ becomes righteousness for you and this overcomes your guilt and condemnation.

Christ becomes sanctification for you and this overcomes your corruption and pollution.

Christ becomes redemption for you and this overcomes in the end all the miseries and pain and futility that come from sin and guilt – like sickness and death (compare "redemption" in Romans 8:23).

7 John Flavel, The Method of Grace, p. 14.

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柔顺（v.12-14）

我们呼召人们以实际的方式降服，以战胜罪恶。辅导活动的一部分是在成长和变化的活动中，旨在帮助人们把自己——他们的身体、方式、生活——交给上帝，而不是自己和罪。

应用到辅导

我们与耶稣基督的合一和认同。

对于那些在基督里，上帝做的，耶稣基督是从神我们的智慧、公义、圣洁、救赎。”（哥林多前书1 1:30），耶稣基督是我们的，他对我们是因为我们是“在他里面”；因为我们与基督联合。所以我们可以告诉人们，“罗马书6:5 我们若在他死的形状上与他联合，也要在他复活的形状上与他联合。”

基督为你成为智慧，而且这就战胜了你的盲目，麻木无知。

基督为你成为公义，这就战胜了你的罪恶和定罪。

基督为你成圣，这就是战胜了你的腐败和污染。

基督成为你的救赎，这最终战胜了来自罪恶和罪恶的一切痛苦、痛苦和徒劳——如疾病和死亡（比较罗8：23 “救赎”）。

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Our identification with Christ as taught in the Scriptures is to be used to help believers to change in practical ways. Yet this is rarely done. Who we are in Christ frames what we are becoming now in the world and eventually in glory.

We may not live as though sin does not matter.

We may not live as though sin has control.

We have been delivered from the old life and are empowered for the new life (v.4-11).

We have been delivered from the condemnation of the law to the freedom and power of grace (v.14ff).

We must not let sin master us because sin is not going to master us

(v.13-14).

We must speak to people’s responsibility through Biblical imperatives while upholding God’s supremacy in His promises and provisions. Christians must obey God while depending on God who works in them to cause their obedience.

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我们认同耶稣基督正如圣经所教导我们的是用来帮助信徒实用方法。然而这是很少做的。我们在基督里是谁，我们是什么？成为当今世界和最终在荣耀中。

我们不可能就好像罪不那么要紧的那样活着。

我们不能活得像罪有掌控那样。

我们已经从旧的生活中被释放，被赋予了新生命的能力（v.4-11）。

我们已从法律的定罪

自由和权力的恩典（v.14ff）。

我们不能让罪恶支配我们，因为罪恶不会支配我们（v.13-14）。

我们必须通过圣经的命令来表达人们的责任，同时持守上帝在祂的应许和至大。基督徒必须顺服神，而要依靠在他们身上工作的神来顺服他们。

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We must obey truth from the heart, having been freed from sin and become God’s slaves (v.17-18).

We must present ourselves to God for His use, rather than presenting ourselves to sin for its use.

We must understand that we may not live as though sin were not deadly and sanctification were not demanded.

Justification always brings transformation leading to glorification. On this point the Bible is crystal clear – our sanctification is decisively God’s work and dependently our work. So, those who have been justified by grace will grow in grace. Sin is deadly and holiness is demanded.

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我们已经脱离了罪，成为神的奴仆，就必须从心里顺服真理（v.17-18）。

我们必须在神面前为神为所用，而不是在罪面前为罪所用。

我们必须明白我们活着不能就如同罪并不是致命、又如也没被要求成圣那样。

称义总是带来那带来了荣耀的转化。在这一点上，圣经是非常清晰的–我们成圣是神的工作，也是我们果断地工作。所以那些被因恩典而称义之人会在恩典中成长。罪是致命的，圣洁是需要的。

P48

Two possible points of misunderstanding.

What we are not saying:

What we are saying:

**Engaging the Person**

**Thinking it Through**

An Illuminating Illustration8

The following is a compilation of material from Dr. John Piper writing and preaching on Romans 6. We have edited some of the material in order to move into the third-person voice we use in these lectures. We believe that this analogy will be very helpful both to your own understanding of the sin dynamics in those growing in grace.

8 All of the material under this heading comes directly from several messages on Romans 6 preached by John Piper during November and December, 2000 at the Bethlehem Baptist Church, Minneapolis MN. We present it almost verbatim, acknowledging our huge debt to the clarity of Dr. Piper’s writing and preaching.

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P48两个可能误解的点。

我们没在说什么：

我们在说什么：

和人在一起

思考

照明的说明8

以下是John Piper博士关于罗马书6：的写作和讲道的资料汇编。我们已经编辑了一些材料，以进入我们在演讲中使用的第三人称的声音。我们相信这一类比将对你们对那些在恩典中成长的罪恶动态的理解非常有帮助。

8所有的材料在这个标题下直接来自于罗马书6：几个消息传由John Piper在11月和2000年12月在伯利恒浸信会教会、明尼阿波利斯锰。我们几乎一字不差地把它呈现出来，承认我们对Piper博士的写作和讲道的清晰性有着巨大的责任。

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**The Battlefield**

Verses 12-14 are the description of a great conflict or battleground in the life of a typical believer. This is you and me and our counselees here. So who and what make up this conflict?

Let’s describe the situation here. [There are] eight things in the warfare of these verses.

There is a kingly throne or reign. Verse 12: “Do not let sin reign.” There is a reign that is being contested in this passage. A throne. The word “reign” is simply the verb form of the word for king.

There is a challenger to this throne, a revolutionary, a rebel who wants to take over the kingdom, namely, sin. “Do not let sin reign.” He is in revolt and mutiny and means to lead a coup and gain the throne. And you are called to resist.

There are a town and castle that are under attack by the challenger to the throne, namely, your body. “Do not let sin reign in your mortal body.”

There are servants in the castle who may become deceptive secret agents of the rebel leader and use their inside servant role to seduce and capture parts of the castle. These servants are called “desires.” “Do not let sin reign in your mortal body so that you obey its desires.” The word is neutral. They may become “evil desires” or “lusts,” but not if the rebel sin does not

capture them.

Incremental surrender is possible. That’s what the word “obey” signals in verse 12. “Do not let sin reign in your mortal body so that you obey its desires.” If sin, the leader of the revolt, takes some desire captive and sends it in behind the castle walls with a deceptive promise of immunity and reward for capitulation, the obedience to that desire would be the surrender

of part of the castle.

There are weapons in the castle that may be captured and turned around and used by the enemy for his unrighteous purposes. These weapons are the parts of your body – your eyes and ears and tongue and hands and feet and sexual organs. Verse 13: “Do not go on presenting the members of your body to sin as weapons of unrighteousness.” The word, opla (hopla), in all its four other uses in the New Testament (three in Paul and one in John

18:3) means “weapons,” not just instruments. In other words, I am not just making up this

battle imagery. Paul is pointing to it. Don’t let the rebel, sin, capture the members of your body and turn them into weapons against the true King.

There is a true king over the realm, namely, God. Verse 13b: “Do not surrender the members of your body to sin – the rebel contender for the throne – so he can make them weapons of unrighteousness; but present yourselves to God as those alive from the dead, and your members as weapons of righteousness to God.” So the true King is God. Sin is the rebel and the insurrectionist. Stay loyal to the true King with all your weapons and all your servants

– all your desires and all your members.

Finally, there is the constitutional authority of the kingdom, namely, grace, not law. Verse 14: “For sin shall not be master over you, for you are not under law but under grace.”

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P49战场

第12-14节是在一个典型的信徒生活的巨大冲突或战场的描述。这是你和我和我们的人们在这里。那么谁和什么构成了这场冲突呢？让我们描述一下这里的情况。这些经文的战争有八件事。

有一个国王的宝座和统治。第12节：“不要让罪作王”。“作王”一词仅仅是“王”这个词的动词形式。

这个宝座上有一个挑战者，一个革命者，一个想要接管王国的叛乱者，即罪恶。他说：“不要让罪作王。”。你被召唤去抵抗。

有一座城镇和城堡受到挑战者的攻击，也就是你的身体。“不要容罪在你们必死的身上作王。”

城堡里有仆人，他们可能成为叛军首领的欺骗性间谍，并利用他们的内部仆人角色引诱和占领城堡的某些部分。这些仆人叫“私望”，“不要让罪在你必死的身体里统治，使你顺从身子的私望”。他们可能会成为“私欲”或“私欲，“但如果叛乱罪不捕捉它们。

增量地交托是可能的。这就是第12节中的“顺服”一词。“不要容罪在你们必死的身上作王，使你们顺从私欲。“如果罪，起义的领导者，需要一些欲望的俘虏并把它在城堡的墙后面带有欺骗性的承诺豁免奖励投降，顺从欲望会投降

城堡的一部分。

有兵器的城堡，可以捕获并转过身来，敌人利用他的不义的目的。这些兵器是你身体的一部分——你的眼睛、耳朵、舌头、手、脚和性器官。13节：“不要将你们的肢体献给罪作不义的器皿。”一词，设（hopla），在其所有的四的其他用途在新约（三保罗和约翰18:3）意味着“兵器”不只是工具。换句话说，我不只是编造这个。战役的意象。保罗指着它。不要让叛逆，罪恶，抓住你的身体，把他们变成真正的国王的兵器。

有一个真正的国王的境界，即上帝。13节b：“将自己献给神。并将肢体作义的器具献给神。–反叛的竞争者所以他可以使他们的兵器的人将自己献给神；但像从死里复活的人，和你的肢体作义的神的兵器。所以真正的王是上帝。罪就是悖逆和造反。用你所有的兵器和你的仆人忠于真正的国王。-你所有的私欲和你所有的肢体。

最后，是王国的宪法权柄，即恩典，而不是法律。第14节：“罪不可辖制你们，因为你们不在律法之下，乃在恩典之下。”

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**Our Desires – Servants or Secret Agents?**

Pleasing Delilah was a legitimate thing for Samson to do while she was a faithful wife. But when she was a secret agent of the enemy, Samson’s surrender to her meant destruction. So it is with our desires and sin. If they are faithful desires, loyal desires, reflecting the truth and value of God, then we may please them. But if sin captures them and makes them his deceptive agents, then our pleasing them would be joining the conspiracy and may become treason.

Specifically, there is, for example...

The desire for food (hunger) which serves us well, but when sin captures it, the desire becomes gluttony or bulimia or anorexia and it rules us for the sake of the enemy, and our tongue and mouth and stomach become weapons of unrighteousness.

The desire for drink (thirst) which serves us well, but when sin captures it, the desire may become alcoholism or caffeine addiction, and the tongue becomes a weapon of unrighteousness.

The desire for sexual satisfaction which is a good servant of procreation and marriage joy, but if sin captures it, the desire becomes lust for pornography or masturbation or fornication or adultery or homosexual relations, and our sexual organs become the weapons of unrighteousness.

The desire for rest and sleep which serves us well, but if sin captures it, the desire becomes sloth and laziness.

**Summary**

The following summarizes all this for us.

All of us by nature are enslaved to sin – we don’t rule sin, sin rules us.

God is the decisive deliverer from sin – and our efforts, though real and crucial, are dependent on Him

Without this deliverance from sin and the resulting new direction of righteousness and sanctification, we have not and will not inherit eternal life.

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我们的私欲–仆人或秘密特工？

讨Delilah 地喜悦是山姆做合法的事，但这仅仅是当她是一个忠诚的妻子的时候。但当她是秘密的特工时，山姆向她投降意味着毁灭。我们的欲望和罪恶也是如此。如果他们是忠实的愿望，忠诚的愿望，反映上帝的真理和价值，那么我们可以取悦他们。但如果罪抓住他们，使他们成为他的欺骗者，那么我们取悦他们就会加入阴谋，并可能成为悖逆。

具体来说，有，例如…

对食物的欲望（饥饿），是好的。但是当罪捕捉它，欲望变成暴饮暴食或贪食或厌食和它的规则我们敌人的缘故，我们的舌头和口腔和胃成为兵器的人。

喝酒的欲望（渴望）这是良好的，但是当罪捕捉它，欲望可以成为酒精或咖啡因成瘾和舌头就会成为一种兵器的人。

渴望性欲的满足，这是一个好仆人，婚姻和生育的喜悦，但如果罪捕捉它，渴望成为色情或手淫或乱伦或通奸或同性恋关系的欲望，和我们的性器官成为不义的兵器。

休息和睡眠的欲望对我们有好处，但如果罪恶抓住了它，欲望就会变得懒惰和懒惰。

总结

以下为我们总结了这一切。

我们所有的人都天生受制于罪恶——我们不控制罪恶，罪恶支配着我们。上帝从罪恶–和努力的决定性的救赎，但真正的关键倚靠他。

没有脱离罪和由此产生的公义、圣洁的新方向，我们就不会有来世。

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Lesson 8

**The Doctrine of Spiritual Growth**

The Process of Transformation by the Informing of Christ

**Tim Pasma**

**Introduction**

**What would happen if a baby did not grow?**

Christians must grow spiritually as well, for if they do not...

They will require continuous care; they would have limited joy;

they could not serve others.

They will be hostile and demanding.

They will cause divisions.

They will be tossed about with every wind of doctrine.

They will not be ready to give an account of themselves to Christ.

**But are we as careful and intent on teaching the doctrine of spiritual growth as we are other doctrines?**

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**第8课**

**属灵成长的教义**

在耶稣基督里通过告知基督而有的转变过程

提姆杂志

**介绍**

如果婴儿不成长怎么办？

基督徒也必须在属灵上成长，因为他们不成长…

他们需要持续的关怀；他们的喜乐是有限的；

他们不能服事别人。

他们将充满敌意和要求。

他们将导致分裂（分党）。

他们将随着教义之风而翻天覆去的。

他们不愿意为自己向基督交帐（负责）。

但是，我们是不是谨慎地如同教导其他教义那样教导属灵成长的教义呢？

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**You must understand that counseling is the systematic understanding and application of a theology of growth.**

**TRANS.: If you would counsel effectively...**

**Your Counselees Must Be Convinced of their Sanctified Status**

**Sanctification is “being set apart for a relationship with the Holy One, to display his character in every sphere of life” (Peterson, Possessed By God, p. 24).**

Sanctification is not acquired by human effort, but is a status or condition which God imparts to those whom he chooses to bring into a special relationship with himself.

**Believers are “sanctified” or “set apart” in Christ.**

(see 1 Corinthians 1:2, 30).

1 Corinthians 1:2

1 Corinthians 1:30 - we have a NEW STATUS because of Jesus, the wisdom from God. Our standing does not depend on our effort, but depends entirely on the grace of God in Christ.

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你必须明白辅导是对对成长神学的系统的了解和应用。

如果你能有效地辅导…

你你被辅导者必须是一个已经成圣的信主的身份状态

成圣是“分离（留出）的和那圣者的关系，以显示他的性格在各个生活领域”（彼得森《被神所拥有》第24页）

成圣不是由人的努力获得的，不过是一种身份和状态，上帝赋予那些他选择把自己的特殊关系。

信徒是“成圣的”或“分开”的基督。

（见哥林多后书1:2，30）1。

哥林多前书1:2

哥林多前书1:30 但你们得在基督耶稣里，是本乎神，神又使他成为我们的智慧，公义，圣洁，救赎。

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**Believers are “sanctified” or “set apart” by faith through the Word**

(Acts 20:32; 26:18).

As the gospel is proclaimed and faith elicited, we are brought together into a **sanctified relationship** with God **through Jesus.**

We enter into a “sanctified status” through faith in the gospel.

**Believers are “sanctified” or “set apart by the Holy Spirit.** (Romans 15:16).

“When the Spirit brings people to faith through the preaching of the gospel, they are set apart from their unbelieving contemporaries and are bound together with other believers in an exclusive relationship with God” (Peterson, p. 59)

**Believers must be convinced of this sanctified status or they will not grow.**

They will be enveloped in self-righteousness.

They will despair (thinking that their standing is due to their efforts rather than God’s grace in Christ).

A grasp of justification is necessary if one would grow.

**Counselees Must Be Convinced That They Are Active In Their Growth**

**Those who are sanctified must yet grow**

(see 1 Peter 1:2)

1 Peter 1:2 - Notice that we are sanctified in the Spirit so that we would OBEY (by first believing the gospel and living a life of obedience).

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信徒是因信和藉着神的道（神的话语）而“成圣的”或“与世界分开”的（使徒行传20:32；26:18）。

当福音被传扬，信心被释放，我们通过耶稣与神一起成为圣洁的关系。

我们通过相信福音而进入“成圣的地位”。

信徒是「成圣」或「被圣灵所分开的」。（罗书15:16）。

“当圣灵领人到通过传福音而信，他们是从不信的同时代人被分离出来的，是与上帝“独一关系的其他信徒联系在一起（彼得森，第59页）

信徒必须相信这神圣的地位，否则他们不会成长。

他们将笼罩在自以为义中。

他们会绝望（认为他们的立足于倚靠他们的努力，而不是上帝在基督里的恩典）。

抓住称义对要成长的人是必需的。

被辅导者必须是信主了在成长中是活跃之人（见彼得前书1:2）

彼得前书1:2要留意我们在圣灵里被圣别，这样我们就可以顺服（先信福音，过顺服的生活）。

（附彼得前书1:12 他们得了启示，知道他们所传讲的一切事（传讲原文作服事），不是为自己，乃是为你们。那靠着从天上差来的圣灵，传福音给你们的人，现在将这些事报给你们。天使也愿意详细察看这些事。

Believers are “sanctified” or “set apart” by faith through

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**Beware of views that see personal effort as unnecessary or wrong.**

There is the “Wesleyan” view - but we are indeed already “entirely sanctified” in Christ.

There is the “Dedication” view

This “Let go and let God” does not do justice to the biblical data.

There is the "Quarterback" approach

the go

al of godliness without strenuous personal effort…”

**The Holy Spirit is the agent of growth, while you are his instrument of growth.**

A man is as incapable of living out his sanctification as he is of saving himself and is dependent on the work of God.

(Romans 8:13; 1 Peter 1:2; Philippians 2:12-13; Galatians 5:16)

You are called to cooperate with the Spirit in your growth

(Philippians 2:12-13; Ephesians 4:1,17-24; Colossians 3:5-14; 2 Peter 1:3-7; Colossians 1:28-29).

**Great expenditure of effort is required**

(2 Corinthians 7:1; 1 Timothy 4:7; 6.11; 2 Timothy 2:22; 1 Corinthians 9:24-27; 2 Peter 1:5-8; Ephesians 4:22-24)

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小心看待人的努力是错误或不不必要的观点

有“卫斯理”观点--但我们确实已经完全在基督里成圣了。

有“奉献”的观点

有“四分卫”的方法。

圣灵是成长的中介，而你是他成长的器皿（工具）

一个人是不可能拯救自己、活出自己的成圣，因为成圣是依赖于神的工作。

（罗马书8:13；彼得前书1:2；腓立比书2:12-13；加拉太书5:16）

你是被呼召来在你的成长中与圣经合作。

（腓立比书2:12-13；弗4:1,17-24；歌罗西书3:5-14；2彼得1:3-7；歌罗西书1:28—

1. 。

需要付出巨大的努力。

（哥林多前书2 7:1；提摩太前书4:7；6.11；提摩太后书2:22；哥林多前书1 9:24-27；彼得后书1:5-8；弗4:22-24）

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**Growth is a gradual process**

(Philippians 3:12-14)

**Counselees Must Utilize the Means of Growth**

**Knowing and delighting in God**

(Psalm 27:4ff.; Psalm 73; John 8:29; Genesis 39:9)

**An appreciation of the Savior’s death.**

By understanding what happened at the cross, we can grow (Romans 6.5-14)

By contemplating the cross, we are motivated to grow

(2 Corinthians 5:14-15)

**The word of truth**

(Psalm 119:9, 105; Matthew 4:4,7,10; 2 Timothy 3:16-17; 2 Peter 1:3)

It must have a renewing effect on the mind

(Romans 12:1-2; Ephesians 4:23)

It must have an effect on habits or actions

(See e.g., Ephesians 4:25-6.9).

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成长是一个渐进的过程

（腓立比书3:12-14）

被辅导的人人必须利用成长的手段

认识神和使神喜悦

（诗篇27:4ff。；诗篇73篇；约翰8:29；创39:9）

对救主的死的感谢（带着欣赏的感谢）。

通过认识十字架上发生的事，我们可以成长。

（罗马书6.5-14）

通过默观十字架，激励我们成长

（哥林多前书2 5:14-15）

真理的道（话语）

（诗篇119:9，105；马太福音4:4,7,10 提摩太后书 3:16-17；2；彼得后书1:3）

它一定对头脑有更新作用。

（罗马书12:1-2；弗4:23）

它必须对习惯或行为产生影响。

（例如，弗4:25-6.9）。

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**Power through prayer**

(Hebrews 4.16)

**A living faith**

(Hebrews 11:1-12.3; Romans 6:11-12)

**Trials and hardships**

(Psalm 119:67,73; Hebrews 12:5-11; Romans 5:3-5; 2 Corinthians 4:16-18)

**CONCLUSION**

As a counselor, you must be convinced of the necessity of sanctification as the foundation of changes in your counselee. You must hear clearly what your counselee believes about growth.

Keep your mind settled on biblical truths concerning sanctification and growth.

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P56祈祷（祷告）出来的能力

（希伯来书4.16）

活泼的信心

（希伯来书11:1-12.3；罗马书6:11-12）

试炼和艰难困苦

（诗篇119:67,73；希伯来书12:5-11；罗马书5:3-5；哥林多后书4:16-18）

结论

作为一名辅导员，你必须确信成圣你作为被辅导者的变化的基础。

你必须仔细地听你的被辅导者对成长的看法。

让你的头脑保持了圣经中关于成圣与成长的真理上。

资源

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**Men as Trees**

**Lesson 9**

**Men as Trees**

Christians as not Blind but not Seeing

Russ Kennedy

**Introduction**

Mark 8:14-38 -

**Statement of Topic**

The Bible speaks with authority and clarity on why Christians struggle with situations of life. The Gospel of Mark in chapter 8 shows us how those who believe, can and do respond wrongly to teaching, trails and temptations.

**Exposing the Issue**

**The Problem of Understanding**

Counselees will struggle with understanding truth. How ma

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像是树木的人

第9课

基督徒，不是瞎子，但是看不见

拉斯·肯尼迪

介绍

马可福音8:14-38—

主题陈述

圣经带着权柄和清晰讲到基督徒为何与生活处境作争战（挣扎）。

马可福音在第8章中向我们展示了那些相信、能、做的人如何对教学、小道和诱惑做出错误的反应。

暴露的问题

理解的问题

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**The Struggle in Interpreting**

**The Challenge of Applying**

**Expositing the Bible Mark 8:14-38**

**The Probing Evaluation (v.14-21)**

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在解读（诠释）中的挣扎

应用的挑战

马可福音8:14-38阐述圣经

在探索中评价（v.14-21）

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**The Living Object Lesson (v.22-26)**

The miracle that follows in this paragraph is to a living object lesson to the disciples. He has just challenged them about their sight, now He illustrates for them what this means. They are not blind, but don’t see.

ut don’t see.

**The Stunning Illustration (v.27-33)**

The interaction between Peter and Jesus shows that it is hardness of heart that causes us to

not see the importance of God’s agenda.

**The Sobering Confrontation (v.34-38)**

The summoning of the crowd levels the playing field. What he is about to say is not just for disciples, it is for the crowd as well. The challenge to not seeing and its great solution is the cross. Jesus’ claim and call is unmistakable. To pursue Christ means taking up the cross and following Him. So when we are faced with both the blind and those who see men as trees walking, bring the cross to them and bring them to the cross. Call them to the cross.

The cross challenges these categories of psychological refuge:

v.35 Saving and losing life Self-preservation

v.36 Profit and gain Self-sufficiency

v.37 Exchange for soul (self) Self-determination

v. 38 Ashamed of Christ Self-actualization

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活生生的教训（v.22-26）

这段话后面的神迹是给门徒们一个活生生的教训。主耶稣只是向他们挑战他们的观察，现在他向他们说明这意味着什么。他们不是盲目，但不要看见。

迷人的插图（v.27-33）

彼得和耶稣之间的相互作用表明我们坚硬的心使我们看不到上帝议程的重要性。

清醒的对抗（v.34-38）

召唤人群水平运动场。耶稣要说的不仅仅是对门徒，也是对人群说的。看不见的挑战和伟大的解决办法是十字架。耶稣的主张和呼召是无误的。追求基督意味着背起十字架来跟随他。因此，当我们面对盲人和那些视男人为树的人时

行走，把十字架带给他们、带到十字架上。呼召他们来到十字架前。

十字架挑战这些类别的心理避难：

第35节 救自己的命和失去生命 自我保护

第36节 利益和得着 自给自足

第37节 交换灵魂（自我） 自我决定

第38节 以基督为耶 自我实现

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**Applying to Counseling**

Let’s enumerate the principles that define our task and the ministry it describes.

Disciples and counselees will tend to be consumed with the problems, failures, pains and feelings in the experiences of life.

Disciples and counselees have hard hearts.

Disciples and counselees may both affirm saving truth and yet seemingly reject transforming truth.

Disciples and counselees tend to reject God’s agenda.

Disciples and counselees must be brought to the cross.

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应用到辅导

让我们列举一下定义我们任务的原则和它所描述的事工。

门徒和辅导会被生活经验中的问题、失败、痛苦和感受所消耗的。

门徒和被辅导者内心坚硬。

门徒和辅导都可以双方确认得救的真理，但还是看拒绝那改变的真理。

门徒和被辅导者倾向于拒绝上帝的计划。

门徒和被辅导者者必须被带到十字架。

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**Disciples and counselees must not reject these truths as a second tier or advanced spirituality.**

**Engaging the Person**

There is a penetrating power of questions framed by Biblical principles and aimed at heart issues.

Questions that address the principle of the heart.

Questions framed by Biblical criteria and categories.

Questions as examples of what and how they ought to have interpreted, understood or responded to life’s situations.

Questions designed to draw distinctions between the errors that

surround the disciple/counselee and their own faith and confession.

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门徒和被辅导者不得把这些真理当二线或先进的灵性（灵命）来拒绝。

吸引人

圣经教义所提出的问题是有穿透力的，目的在于解决心的问题。

Address处理原则的核心的提问。

由圣经的标准框架和范畴的提问。

作为和他们应该如何对生活状况的解释、理解或反应的例子的提问。

设计用来区分周围的门徒/辅导者和自己的信仰和认罪的错误的提问。

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Questions whose penetrating power is aimed at changing the will and directing the affections.

**Resources**

The Message of Mark, R.C. Lucas

Heart Penetrating Questions, David Powlison

**Summary**

Seek to bring the Scriptures and our Savior to bear on people’s heart pursuits. Understand and recognize when the person you are ministering to is not blind, but is not yet seeing – is seeing men as trees walking. And bring them to the cross with truth and in heart penetrating questions for real, lasting, God-pleasing life change.

**Discussion**

The following questions will help you to think through the truths and applications of this lecture.

How do you handle the Bible to prepare for counseling and to use during counseling?

What is the value of descriptive, diagnostic texts? Do you tend to rely on imperatives or commands?

What do you rely on to get truths across to people? What does Jesus rely on to express, explain and apply what He is teaching the disciples?

What explanations do people have for not understanding or not applying the Scriptures? How does this text diagnose those explanations?

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其穿透力旨在改变意志和引导情感的提问。

第36至37节是一类应用和暗示问题，旨在引出一个

意志和情感的真实反应。如果是这样的话，它们就属于更大的范畴。

原则，那么细节呢？这些都是使真理强大的问题。

带来悔改、信仰与顺服。

**资源**

Mark R.C. Lucas的信息

David Powlison的《能穿透心的提问》。

总结

设法使圣经和我们的救主承担人们的心灵追求。理解和认识到当你服事人不是盲目的，但尚未见到–是把人看成是在行走的树。用真理和内心的有穿透力的提问来把他们带到十字架来，带来持久的、讨神喜悦的生命改变。

讨论

下面的问题将帮助你思考这堂课的真理和应用。

你如何处理圣经，准备辅导和辅导期间使用？

描述性、诊断经文的价值是什么？你倾向于倚赖祈使句吗？命令吗？

你们靠什么获得真理的人吗？耶稣靠什么来表达、解释并应用他教导门徒的东西？

人们对不理解或不应用圣经有什么解释？这篇文章怎么诊断这些解释吗？

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Lesson 10

**Qualifications of a Biblical Counselor**

Who is qualified to help people change?

Tim Nixon and Tim Pasma

**Introduction**

We have already established that there is a Context for Biblical Counseling that is, the local church. Since the Scriptures are clear that this is the place for the cure and care of souls, we must then determine who is qualified to bring Godly, wise, Biblical counsel to those in need.

Counseling skills are important, but the character qualities, functional qualities and the relational building approaches of a counselor also significantly contribute to effective biblical counseling.

**Statement of Topic**

What God told believers in Christ to do for others involves counseling. A person cannot be faithful doing what God wants each of us to do for others and not be involved in counseling to some extent.

“**We who are strong** have an **obligation to bear with the failings of the weak**, and not to please ourselves. 2 Let each of us please his neighbor for his good, to **build him up**. 3 For Christ did not please himself, but as it is written, “The reproaches of those who reproached you fell on me.” 4 For whatever was written in former days **was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.** 5 May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, 6 that **together you may with one voice glorify the God and Father of our Lord Jesus Christ**. 7 Therefore welcome one another as Christ has welcomed you, for the glory of God.” (Romans 15:1-7 emphasis mine)

The church that wants to fulfill its God-given counseling ministry must have members who are practicing biblical counseling among themselves. In other words, the members must have an open, honest, loving relationship with each other that involves mutual ministry to each other, mutual teaching, mutual admonishment, mutual reproof, mutual correction, and mutual discipling of one another. These members “who are strong” must be well grounded doctrinally and understand how theology relates to the problems of people. These members understand the hope brought into lives through the encouragement of the Scriptures.

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**第10课**

**圣经辅导员的资格**

谁有资格帮助人们改变？

Tim Nixon和Tim Pasma

**介绍**

我们已经建立了圣经辅导的背景，也就是当地教会。因为圣经清楚地表明，这里是医治和关怀灵魂的地方，我们必须确定谁有资格为那些需要帮助的人带来敬虔、智慧、圣经的忠告？

辅导技能是重要的，但辅导员的性格素质、功能素质和关系构建方法对有效的圣经辅导也有很大的帮助。

**主题陈述**

神告诉在基督里的信徒为别人做与辅导相关的事。一个人不可能做上帝希望我们每个人为他人做的事，而不是在某种程度上参与心理辅导。

15:1 我们坚固的人，应当担代不坚固人的软弱，不求自己的喜悦。15:2 我们各人务要叫邻舍喜悦，使他得益处，建立德行 15:3 因为基督也不求自己的喜悦，如经上所记，辱骂你人的辱骂，都落在我身上。15:4 从前所写的圣经都是为教训我们写的，叫我们因圣经所生的忍耐和安慰，可以得着盼望。15:5 但愿赐忍耐安慰的神，叫你们彼此同心，效法基督耶稣。15:6 一心一口，荣耀神，我们主耶稣基督的父。15:7 所以你们要彼此接纳，如同基督接纳你们一样，使荣耀归与神。（罗马书15：1－7 强调mine）

要履行其上帝的辅导事工的教会，必须有成员在他们中间实践圣经辅导。换句话说，成员必须有一个开放的、诚实的、充满爱的关系，包括相互服事、彼此互教，互相规劝，互相责备，相互校正，以及彼此相互的门徒训练。这些“坚强的”成员必须有扎实的教义的理论和了解神学涉及人的问题。这些成员理解通过圣经的鼓励带来的希望。

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**Exposing the Issue**

You are “qualified” to be a biblical counselor if you have a desire to help people. There is undoubtedly something different about people helpers. Many are described as having gifts of mercy, encouragement, discernment, and compassion. Others are servants and givers, and still others are truth tellers who desire to redirect the sheep that have wandered off the path.

There are some personal requirements for those who desire come alongside other people. Teaching, rebuking, correcting, training in righteousness, and restoration must be done with affectionate admonition because included in the greatest imperative of Jesus Christ was to love one another. Our love is to be sacrificial for those we counsel.ii

**Expositing the Bible**

**Not Everyone is Qualified to Counsel**

The Scriptures speak of at least three areas in which Biblical Counseling takes place:

Through Pastoral Shepherding (1 Peter 5:1-4, Ephesians 4:11-12)

Through daily and formal Discipleship (Ephesians 4:12-16, 2 Timothy 2:2)

Through Crisis Counseling (Galatians 6:1-3)

The Bible is clear that certain characteristics must be present in the life of a believer for them to be qualified to counsel at any of these levels. Scripture defines levels of personal holiness, maturity, skill levels, and Spiritual giftedness that all apply to one’s ability to counsel.

**Pastors are qualified to counsel (or they should be).**

They are those who have been called to “keep watch over your souls as those who must give an account” (Hebrews 13.17).

Thus, counseling is not a nice thing to add to a pastor’s repertoire.

Counseling is part of the shepherding task.

To be a pastor is to take on the duties of face-to-face, personal ministry of God’s Word.

Every pastor will some day give an account as to how he went about the task of binding up the wounds of the sheep entrusted to his care.

Pastors are involved in both public & personal ministry for the purpose of change (Colossians 1.28).

 · “Warning” is the word that comes closest to what we would call “counseling.”

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**暴露问题**

如果你想帮助别人，你就“有资格”成为圣经辅导员。毫无疑问，人们的帮助是不同的。许多人被描述为有怜悯人的、鼓励、属灵分辨能力和同情的恩赐。其他人是服事人和施舍的，还有一些是讲真理的人，他们希望把迷失在道路上的羊重新定向。

（罗马书12:8 或作劝化的，就当专一劝化。施舍的就当诚实。治理的，就当殷勤。怜悯人的，就当甘心。12:7 或作执事，就当专一执事。或作教导的，就当专一教导。）

渴望与他人同行的人有一些个人要求。教学、责备、归正、操练和恢复正义，必须用深情的训诫因为列入耶稣基督最大的命令是彼此相爱。我们的爱是牺牲那些我们所辅导之人牺牲的。

解释圣经

并不是每个人都有资格当辅导员。

圣经中提到了至少三个进行圣经辅导的领域：

通过牧民牧养（1彼得5:1-4，弗4:11-12）

通过日常的和正式的门徒培训（以弗所书4:12-16，2提摩太前书2:2）

通过危机辅导（加拉太书6:1-3）

圣经清楚和确定地表明，信徒的生活中必须有某些特征，使他们有资格在任何一个层次上进行辅导。圣经定义个人的圣洁、成熟度、水平、技术水平、以及所有适用于一个人的能力，辅导员的属灵恩赐。

牧师是合格的辅导员（或者说他们应该是合格的（有资格的））。

他们是那些被呼召来“守护你的灵魂、将来要交帐的人”。（希伯来书13.17）。

（13:17 你们要依从那些引导你们的，且要顺服。因他们为你们的灵魂时刻儆醒，好像那将来交账的人。你们要使他们交的时候有快乐，不至忧愁。若忧愁就与你们无益了。）

因此，辅导不是一件好事，增加了一个牧师的剧目。

辅导是教会牧养的任务。

作一个牧师，就要承担面对面的、神的话语的个人服事的。每一位牧师总有一天会讲述他是如何把托付给他照料的羊的伤口包扎起来的。

牧师参与公共及个人事工为目的的转变（歌罗西书1.28）。

（1:28 我们传扬他，是用诸般的智慧，劝戒各人，教导各人。要把各人在基督里完完全全的引到神面前。）

·“劝戒”这个词，接近我们所说的“辅导”。

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Public and personal ministry has as its goal the presentation of members as “mature in Christ.”

**God has called all believers to counsel through informal and formal discipleship, assuming they have the character qualities required (Colossians 3.16; Galatians 6.1-4).**

Note that “counseling” (here “admonishing”) is a “one-anothering” activity (Colossians 3.16).

What are those qualities?

Romans 15:14

“I myself am satisfied about you, my brothers, that you are **full of goodness**, **filled with all knowledge** and **able to instruct one another**.” (emphasis mine)

Colossians 3:16

“Let the **word of Christ dwell in you richly, teaching and admonishing one another in all wisdom**, singing psalms and hymns and spiritual songs, **with thankfulness in your hearts to God.”** (emphasis mine)

You are qualified to counsel if you are full of goodness (Romans 15:14)

·Are you able to be kind, generous, and compassionate with others?

You are qualified to counsel if you are growing in knowledge (Romans 15:14).

 ·The Biblical counselor must be a student of the Word.

 ·Do you understand the Gospel, the work of Christ, the role of Scripture in counseling, the grace of God in the transformation of people, the work of the Holy spirit through the reading and application of the Word?

You are qualified to counsel if you have the ability to adequately teach /admonish another. (Romans 15:14).

 ·This ability may come to some naturally but for most requires training, reading, prayer, and practice.

You are qualified to counsel if you are growing in wisdom (Colossians 3:16).

 · Wisdom is knowledge rightly applied.

 · Wisdom comes, not with acquiring knowledge, but with obeying the truths, commands, and promises of Scripture.

You are qualified to counsel if you are thankful. (Colossians 3:16).

 · You MUST understand that it is the grace of God that enables you to listen, understand and care for those in need.

 · You MUST understand that it is the grace of God through which the Holy Spirit uses the Word of God to penetrate hearts and transform you and those you counsel.

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公开事工和个人事工的目标是将成员展示为“在基督里成熟”。

上帝呼召所有的信徒辅导员通过非正式和正式的门徒，假设他们所要求的品格品质（歌罗西书3.16；加拉太书6.1-4）。

请注意，“辅导”（这里的“劝戒”）是一个“彼此”的活动（歌罗西书3.16）。

3:16 当用各样的智慧，把基督的道里，丰丰富富的存在心里，（或作当把基督的道里丰丰富富的存在心里以各样的智慧）用诗章，颂词，灵歌，彼此教导，互相劝戒，心被恩感歌颂神。（重点）

这些品质是什么？罗15:14

（15:14 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。）

歌罗西书3:16

你有资格的辅导员如果你满有良善（罗15:14）

你能与人为善，慷慨和富有同情心的人？

你有资格的辅导员如果你增长知识（罗15:14）。

圣经辅导员必须是一个神的话语（道）的学生。

你理解福音，基督的工作，圣经辅导的作用，神在改造人的恩典，工作

圣灵通过阅读和应用神的话语（道）吗？

如果你有能力充分教导别人/劝戒他人，你有资格辅导。（罗15:14）。

这种能力可能会有些自然但最需要培训，阅读、祈祷和练习。

你有资格的辅导员如果你是智慧的增长（歌罗西书3:16）。

智慧是正确应用的知识。

智慧，不是从获取知识而得到的，智慧是通过顺服真理，命令，和应许的经文。

如果你有感恩的心，你有资格的辅导员。（歌罗西书3:16）。

你必须明白，是神的恩典使你能够倾听、理解和关心那些需要帮助的人。

你必须明白，这是神的恩典通过这神圣的圣灵用神的话语穿透人心，改变你和你的辅导。

Qualifications of a Biblical Counselor | Basic Training Course

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**God has gifted some to counsel during crisis situations**

**(Galatians 6:1)**

“Brothers, if anyone is caught in any transgression, you **who are spiritual** should restore him **in a spirit of** gentleness. **Keep watch on yourself, lest you too be tempted**. **Bear one another’s burdens**, and so fulfill the las of Christ” (Galatians 6:1-2, emphasis mine)

**What does “you who are spiritual” involve? How does this**

**determine the depth of our involvement?**

The depth of a person’s involvement in counseling should first be determined by his Spiritual giftedness.

“…Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly” (Romans 12:6 – 8)

The “you who are spiritual” relates directly to the context of Galatians 5.

walking by the Spirit and thus exhibiting the fruit of the Spirit (Galatians 5:16-26)

“But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires.25 If we live by the Spirit, let us also keep in step with the Spirit.” (Galatians 5:22-25)

Walking by the Spirit in Galatians 5 implies a level of maturity and

experience.

Those who walk by the Spirit have learned to crucify the flesh.

Those who walk by the spirit have learned the joy and peace of following Christ over a period of time, testing, and circumstances,

Those who walk by the Spirit have developed self-control.

Those who walk by the spirit have demonstrated the fruit of the Spirit in their lives.

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上帝赋予了辅导员在危机情况下做辅导的恩赐

（加拉太书6:1）

6:1 弟兄们，若有人偶然被过犯所胜，你们属灵的人，就应当用温柔的心，把他挽回过来。又当自己小心，恐怕也被引诱。

什么是“人的属灵”的参与？这是如何

确定我们参与的深度？

一个人介入辅导的深度应该首先是他的属灵恩赐决定。

“……因为我们所得的恩赐，各有不同，根据我们给予的恩典而不同，我们每个人都要锻炼他们”（罗12:6–8）

（12:6 按我们所得的恩赐，各有不同。或说预言，就当照着信心的程度说预言12:7 或作执事，就当专一执事。或作教导的，就当专一教导。12:8 或作劝化的，就当专一劝化。施舍的就当诚实。治理的，就当殷勤。怜悯人的，就当甘心。）

“你们属灵的人”直接关系到加拉太书5：的语境。

靠圣经而行，从而表现出圣灵的果子（加拉太书5:16-26）

但圣灵的果子是爱、喜乐、和平、忍耐、恩慈、良善，信实，23温柔，节制；在这样的事上，没有律法。

24那些属甚至耶稣的人，已经把肉体和私欲钉在十字架上了。25如果我们圣灵而生，也当靠圣灵行事。”（加拉太书5:22-25）

加拉太书5：中的靠圣灵而行，意味着一种成熟和经验的水平。

那些靠圣经而行的人已经学会了把肉体钉十字架。

那些靠圣灵而行的人，在一段时间里、被试炼中和环境中学会了跟随基督的喜乐与平安。

那些靠圣灵而行的人已经发展也了节制。

那些靠圣灵而行的人，在他们的生命中展示了圣灵的果子。

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You must be gentle (Galatians 6:1)

You must exercise caution (Galatians 6:1)

You must be committed to the sometimes exhausting care of others. (Galatians 6:2)

**Applying to Counseling**

If we were so say that the ultimate goal of Biblical Counseling comes from 1 Timothy 1:5, “But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.”, then the qualifications of the Biblical counselor are focused at bring that about.

. Is our life and our Godliness sufficient to guide in bringing true heart change to our fellow brother or sister in Christ?

. Are we vessels prepared, studied, and gifted to be used by God in the life-transformation of others?

. Are our hearts and lives transforming into the likeness of Jesus?

. Would God count us worthy of the calling to which we have been called?

**Resources**

Tripp, Paul. “Instruments in the Redeemer’s Hands”, P&R Publishing (2002)

Adams, Jay. “Competent to Counsel”, Zondervan (1970)

“The Holy Bible”, Ephesians, Colossians, Galatians, Romans

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你必须是温柔的（加拉太书6:1）

你必须小心（加拉太书6:1）

你必须致力于竭尽全力地关怀他人。（加6:2）

应用到辅导当中

如果我们这样说，圣经辅导的最终目标来自提摩太前书1章1:5，“1:5 但命令的总归就是爱。这爱是从清洁的心，和无亏的良心，无伪的信心，生出来的。”然后，圣经辅导员的资格是集中在使这方面发生之上的。

是我们的生命和我们的敬虔，足以在指导我们在基督里的弟兄姊妹带领到真正的心中改变吗？

我们的器皿准备好、研究过的、有恩赐的，被神用在他人的生命转变中吗？

我们的心和生命正在被转化成耶稣的样式吗？

上帝数我们值得我们所被呼召的吗？

资源

特里普，保罗。“仪器在救赎主的手中”，宝洁发布（2002）

亚当斯，杰伊。“能干的律师”，译（1970）

“圣经”，以弗所书，歌罗西书，加拉太书，浪漫少女组

基本训练课程|圣经辅导员资格

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**Summary**

What God told believers in Christ to do for others involves counseling. A person cannot be faithful doing what God wants each of us to do for others and not be involved in counseling to some extent.

“God has called his people to a personal ministry of the Word. He expects his people to use that Word as the content for personal transformation (heart-change) personally and in the lives of others.Thus, we all must give ourselves to the Word, submitting to it in every detail if we are to be competent to counsel.”

ii Ganschow, Julie, “Can I Become a Biblical Counselor”, Blog (August 31, 2015)

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总结

神告诉信徒在基督里为别人做与辅导相关的事。一个人忠心地做上帝希望我们每个人为他人做的事时，不会不在某种程度上涉及辅导的。

“上帝已经召唤他的子民去做一个个人的世界。”。他希望他的民用这个词作为个人转变的内容（心的变化）个人和其他人的生活。

因此，我们都必须顺服于神的道，如果我们能够胜任辅导，就必须向每一个细节顺从它。

Ganschow, Julie, “我可以成为一个圣经辅导员”，博客（2015年8月31日）

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**Lesson 11-12**

**Biblical Foundations #1**

Overview of a Model for Christian Growth

Dr. Robert Jones

2 Peter 3:18

But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen

KEY QUESTION: How should you understand yourself, your life situation and your God--in a biblical way--so that you can “grow in the grace and knowledge of our Lord and Savior Jesus Christ?”

**ILLUSTRATION:**

**The Case of the Eight Workaholics**

Mr. A, Mr. B, Mr. C., Mr. D, Mr. E, Mr. F, Mr. G and Mr. H are all popularly known as "workaholics." How do we think biblically about them?

**Their BEHAVIOR--identical in all eight men--is sinful.**

What's wrong with their behavior?

They devote inordinate time and energy to their job life.

Enslaved - Even at home they think about work, take business phone calls, take work home, use their laptop computers and cell phones.

They neglect other God-given duties.

Pentathlon Priority Pie chart:

Personal vs. Family vs. Church vs. Community vs. Work.

Workaholism is an acceptable vice in our day in corporate America

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**第11-12课**

**符合圣经的根基# 1**

基督徒成长模式综述

Robert Jones博士

彼得后书3:18

你们却要在我们主救主耶稣基督的恩典和知识上有长进。愿荣耀归给他，从今直到永远。阿们。

关键问题：你应该如何理解自己，你的生活状况在一个符合圣经的方式中和你的上帝，这样你就可以在主和救主耶稣基督的恩典和知识中成长吗？“

插图：

八个工作狂的案例

A先生、B先生、C.先生、D先生、E先生、F先生、G先生和H先生都是众所周知的“工作狂”。我们如何从圣经的视角来看他们呢？

他们的行为－－在八个人都相同--是有罪的。

他们的行为有什么不对？

他们把过多的时间和精力在他们的工作生活。

成为奴役受到控制-即使在家里，他们考虑工作，打商务电话，在家用自己的笔记本电脑和手机工作。

他们忽视了其他上帝赋予的职责。

五项优先的饼图：

个人与家庭与教会与社区与工作。

工作狂是美国企业在我们的时代一个可接受的恶习（疾病）

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What do they all need to do? Change their behavior !

Establish a biblical view of the balance of the relationship spheres

of life to God.(priorities)

Implement biblical principles of time management9

**Their SINFUL HEARTS drive their sinful behavior.**

This is a Biblical truism: Matthew 15; Mark 7; Proverbs 23

Yet, while their behavior is identical, their individual hearts vary widely!

**What heart desires drive each man?**

Vastly different – all sinful but vastly different

 · Mr A = Greed, Mammon

Wants to buy/own expensive luxury items, large boats, house, etc

Matt. 6:19-24; 1 Tim 6

 · Mr. B = Fear/worry (about future)

Not want rich things, but afraid of financial loss, unsure about future

Matt. 6:25-34

 · Mr. C = Jealous of brother, crave parental approval, affection & admiration

Brother extremely successful career; parents always promise brother things; he got good grades Gen. 37; Luke 15

 · Mr. D = Reputation and pride

Wants neighbors and community to view him highly. Phil. 2:1-11,20-21

 · Mr. E = Escape responsibilities/duties

Bad marriage & family life, not want to come home. When home he convinces himself and his family that he is too tired to help, deal with relationships, etc. Eph. 5:15-6:4

 · Mr. F = Pre-adultery

Finds acceptance/approval female secretary, beginning to form unwise, inappropriate relationship, pre-adultery brewing Matt. 5:27-30

 · Mr. G = Fear of man

Afraid of displeasing boss, losing boss' approval Proverbs 29:25; John 12:42-43; Galatians 2:11-13

 · Mr. H = Self-righteous, legalistic, perfectionist

Proud of his work ethic, good Christian, does what is right, believes that being perfect worker makes him righteous Phil. 3:4-9

In each case, the person can justify/rationalize their workaholic behavior. Jeremiah 17 says that the human heart is deceitful.

9 Key passage: Ephesians 5:15-6:9; also John 4:34 with John 17:4.

Recommend: Doug Sherman & William Hendricks, How to Balance Competing Demands (NavPress).

Jim Petty, "Time Pressure...Do You Feel It?" (CCEF's Pulse, Spring '92).

Jim Petty, "Your Time and God's Kingdom" (June 1990 CCEF Lectures).

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他们都需要做些什么？改变他们的行为！

建立一个符合圣经的给神的生命关系范围的平衡

实施符合圣经的时间管理原则

他们的罪恶的心驱使他们的罪恶行为。

这是圣经的真理：马太福音15：；马可福音7：；箴言23：

然而，尽管他们的行为是相同的，但他们各自的心灵却大相径庭！

人内心的什么渴望驱动这个人？

不同的–所有罪恶却截然不同

·A先生=贪婪，毒蛇

想买/拥有昂贵的奢侈品、大船、房子等

马太福音6:19-24；提摩太前书6：

·B先生害怕/担心（未来）

不想要丰盛的东西，但害怕经济损失，对未来不确定。

马太福音6:25-34

 ·C先生=嫉妒哥哥，渴望父母的认可，喜爱和赞赏

哥哥事业非常成功；父母总是答应弟弟的事情；他很好。

等级创世记37：路加福音15：

 ·D先生=声誉和骄傲

希望邻居和社区高看他。腓立比书2:1-11,20-21

 ·先生E =逃避责任/职责

糟糕的婚姻和家庭生活，不想回家。他在家说服自己和他的家人，他太累了不能助人和处理关系，etc. 以弗所书5:15-6:4

 ·F先生=预通奸

发现接受/批准女秘书，开始形成不明智、不适当的行为。

前通奸酝酿。马太福音5:27-30

 ·G先生害怕的人

怕得罪老板，失去老板认可。

箴言29:25；约翰12:42-43；加拉太书2:11-13

 ·H先生=自以为是，墨守成规，完美主义者

为自己的职业道德感到骄傲，好的基督徒，做正确的事，相信自己是完美的。工人使他成义的腓立比书3:4-9

在每一种情况下，这个人都能证明他们的工作狂行为是合理的。耶利米书17章说人心诡诈。

注：

9个通道：以弗所书5:15-6:9；约翰福音4:34和约翰17:4。

推荐：Doug Sherman和William Hendricks，如何平衡相互竞争的需求（navpress）。

Jim Petty，“时间压力…你感觉到了吗？”（CCEF的脉搏，春天92）。

Jim Petty，“你的时间和上帝的王国”（1990年6月CCEF讲座）。

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**What do they all need to do? Change their hearts !**

Joel 2:12-13

Quote: WSC Q#87 on Repentance

What is repentance unto life?

Repentance unto life is a saving grace, (Acts 11:18) whereby a sinner, out of a true sense of his sin, (Acts 2:37–38) and apprehension of the mercy of God in Christ, (Joel 2:12, Jer. 3:22) doth, with grief and hatred of his sin, turn from it unto God, (Jer. 31:18–19, Ezek. 36:31) with full purpose of, and endeavour after, new obedience. (2 Cor. 7:11, Isa. 1:16–17)10

**Further Comments on the Label "Workaholic"**

While this label may help to describe people, it is both deficient (it doesn't say enough) and distorted (communicates wrong ideas).

1) The "-aholic" suffix implies a medical "disease" or "addiction" model, without physiological warrant. Such labels tend to remove moral responsibility for behavior, ignore God and dehumanize people.

2) Scriptural metaphors are far stronger and richer:

3) Such labels rob people of biblical hope. Unlike disease, God forgives and changes slaves, idolaters and spiritual adulterers (1 Corinthians 6:9-11)!

Westminster Assembly, The Westminster Shorter Catechism, (Oak Harbor, WA: Logos Research Systems, Inc.) 1995,

[Online] Available: Logos Library System.

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他们都需要做什么？改变他们的心！

约珥2:12-13

。

引用：WSC问# 87悔改

悔改对生命有什么意义？

悔改得生命是一种恩典，（使徒行传11:18），一个罪人，从真正意义上

他的罪，（使徒行传2:37–38）和认识神在基督的怜悯（约珥2:12，耶利米书3:22）

是的，悲伤和和对罪的恨，把它献给神，（耶利米书31:18–19，以西结书36:31）

带着满心的目的，努力之后，新的顺服。（哥林多后书7:11，以赛亚书1:16–17）10

关于“工作狂”标签的进一步评论

虽然这个标签可能有助于描述人，但它都是缺陷（它说得不够）和扭曲。

（传达错误的思想）。

1） “狂”后缀意味着医学的“病”或“成瘾”的模式，没有生理需要。这些标签往往删除行为的道德责任，忽略上帝和兽性的人。

2） 依据圣经的隐喻更丰富：

3） 这样的标签剥夺了人们的圣经希望。与疾病不同，上帝宽恕并改变。奴隶、拜偶像的、属灵的通奸者（哥林多前书1 6:9-11）！

威斯敏斯特议会、威斯敏斯特小要理问答，（Oak Harbor，WA：理性研究系统，Inc.）1995，

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**THE THREE TREE MODEL:**

**A Comprehensive Model for Christian Growth**

On page 82 of your notes is the three-tree model diagram. Please refer to it for the following.

**1. Situation \_**

Your world, circumstances, experiences, etc.

This includes your past, present and anticipated future aspects.

**Heat** = Hardships, trials, suffering, effects of sin & curse

(1) General life hardships (4) Satan

(2) Being sinned against (5) False counsel (false

(3) Body problems teaching & false models)

Chronic or acute

Minor or severe

Include brain disorders.11

**Dew** = Blessings, good things from God's common grace

Your situation does not cause or determine behavior, though it may influence, provoke, tempt, limit, lull, impact, encourage, discourage you (even the dew: Deuteronomy 8; Proverbs 30:7-9).

**2. Person \_**

Two kinds of people. Each person has two levels (fruit and root)

**Thorn Bush** = Ungodliness, foolishness, fleshly.

Bad Fruit = Sinful behavior:

Words, actions and emotions

Bad Root = Sinful heart :

Hebrews 4:12 – beliefs/motives (heart idols/ruling desires)

lies/lusts

**Fruit Tree** = Godliness, wisdom, spiritual.

Fruit Tree = Godliness, wisdom, spiritual.

P72三种树的模型：

基督徒成长的综合模式

在你的笔记的第82页是三种树模型图。请参考以下内容。

1。情况\_

你的世界、环境、经历等。

这包括你的过去、现在和未来。

热=艰难、试炼、苦难、罪恶和诅咒的果效

（1）一般生活困难 （4）撒旦

（2）犯了罪 （5）假辅导员（假）

（3）身体问题 教导与假模式）

急性或慢性

轻微或严重

包括脑失调.11

露水=祝福，从神普遍恩典的好东西

你的处境不会导致或决定行为，尽管它可能会影响、激起，诱惑，极限，平静，影响，鼓励，阻止你（甚至露水：申命记8；箴言30:7-9）。

2。人\_

两种人。每个人有两个层次（果子和根）

荆棘、灌木（荆棘和蒺藜）=不净，愚蠢，肉体。

坏果子=罪恶行为：

言语、行动与情感

坏的根=有罪的心：

希伯来书4:12–信仰/动机（心中偶像/统治欲望）

谎言/欲望

果树=敬虔、智慧、属灵。

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Good Fruit = Godly behavior:

Words, actions and emotions

Good Root = Godly heart :

Beliefs/motives

**3. God and His Provisions**

Who God is and what God provides in Christ.

**Triangle & Circle** = Triune God as sovereign, wise and good

(Romans 8:28-30)

See also Jeremiah 29:11; Genesis 50:20

**Cross** = God’s provisions in Christ

Mercy, forgiveness, wisdom, hope and power including Christ's Body and the cross.

**Stream** = The Holy Spirit’s application to you of God’s provisions

**God’s Provisions for You in Jesus Christ in Hebrews 4:12-**

**16**

Verses 12-13 -- Your Plight:

1) God exposes you

2) God judges you

Verses 14-16 -- God’s Provisions:

1) Who Jesus is: (v.14-15)

2) What Jesus provides: (v.16)

P73

好果子=敬虔的行为：

言语、行动与情绪

善良的根=敬虔的心：

信念/动机

3. 神和他的供应

上帝是谁和上帝在基督里所供应的。

三角形和圆= 主权、智慧的和良善的三位一体的神（罗马书8:28-30）

又见耶利米书29:11；创世记50:20

十字架=上帝在基督里的供应

怜悯、饶恕、智慧、希望和力量，包括耶稣基督的身体和十字架。

连续（stream）＝圣灵在神的供应中对你的应用

在希伯来书4:12 耶稣基督你上帝的供应—希伯来书4:12-16

第12-13节 --你的困境：

1）上帝暴露了你

2）神审判你。

第14-16节 --上帝的供应：

1）耶稣是谁：（第14-15节）

2）耶稣供应了什么：（第16节）

Biblical Foundations #1 | Basic Training Course

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**There is real hope and help for you today!**

The crucified, risen Lord Jesus Christ, through his Spirit and his Word (the Bible), can solve your personal and relational problems. He provides the forgiveness, the wisdom and the power you need to grow as a Christian and handle life his way. Consider...

John 1:16-17 Luke 10:38-42

John 6:66-69 Matthew 22:37-40

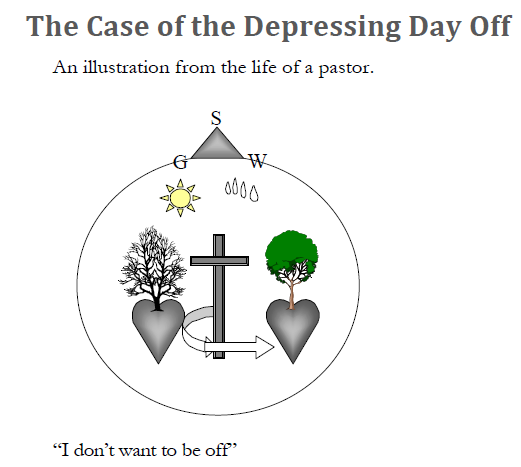
Hebrews 1:3 Colossians 2:3,9-10

Hebrews 4:16 1 Corinthians 10:13

2 Peter 1:3-4 Philippians 4:12-13

**The Case of the Depressing Day Off**

An illustration from the life of a pastor.



“I don’t want to be off”

P74

**今天真的有希望和帮助给你**

被钉十字架的复活主Jesus Christ，藉着他的灵和他的话（圣经），可以解决你们的个人和关系问题。他提供了你需要作为一个基督徒和处理他的生活方式而成长的饶恕、智慧和能力。考虑…

约翰1:16-17 路加福音10:38-42

约翰6:66-69 马太福音22章37-40节

希伯来书1:3 歌罗西书2:3,9-10

希伯来书4:16 哥林多前书10:13

彼得后书1:3-4 腓立比书4:12-13

令人沮丧的一天的案例

牧师生活的说明。

“我不想离开”

P75

**His Situation:**

Physically tired Sons’ desires

Long to-do list Cancelled game

Accountability from wife

**His Sinful Behavior versus Godly Behavior:**

**His Sinful Heart Motives versus Godly Heart Motives:**

**Sinful Godly**

· Driven by performance – ministry was his idol

· Indulgence – short-term laziness and

selfishness

P75

他的情况：

身体累了 儿子的愿望

长长的待办事项清单 取消比赛

从的妻子负责（交帐）

他的罪恶行为和神的行为：

他的罪恶的心的动机与敬虔的心的动机：

罪恶 敬虔的



P76

**Biblical Foundations#2**

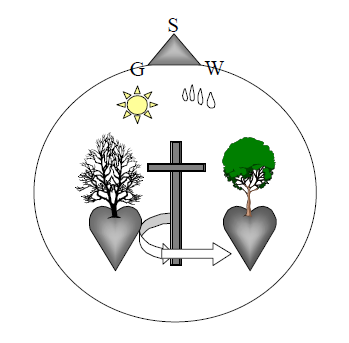
Overview Of A Model For Christian Growth

Dr. Robert Jones

2 Peter 3:18

But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.

**THE THREE TREE MODEL in Jeremiah 17, esp. 17:5-8 12**



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**符合圣经的根基# 2**

基督徒成长模式综述

Robert Jones博士

彼得后书3:18

你们却要在我们主救主耶稣基督的恩典和知识上有长进。愿荣耀归给他，从今直到永远。阿们。

**在耶利米书17：中的三树模型，特别是17:5-8** 12

Biblical Foundations#2 | Basic Training Course

P77

**1. Situation**

(Your world, circumstances, experiences, etc.)

Heat (17:3-4,8; 16:10)

Divine judgment

**2. Person**

(Two trees, with both fruit and root)

Thorn Bush (17:1,5-6,9)

Verse 1 – evil behavior & heart idols

Fruit Tree (17:7-8)

Godly behavior and heart trust in God

**3. God & His Provisions**

Who God is and what God provides in Christ.

Triangle & Circle, Cross, Stream (17:8)

God searches hearts and judges all people (17:10)

God heals and saves his people (17:14) 13

Healing metaphor – restoration of heart to God and restoration of covenantal blessings. See Hosea 14:4. This is not inner healing, psychic healing, emotional healing, healing of memories. (Cultural replacements for prayer, spiritual meditation)

13 On the Bible’s use of “healing” as a metaphor, see Gary Shogren, “Recovering God in the Age of Therapy,” Journal of Biblical Counseling, 12:1 (Fall 1993), 14-19.

P77

1. 情况

（你的世界，环境，经历等等）

热（17:3-4,8；16:10）

神的审判

2. 人

（两棵树，既有果子又有根）

Thorn Bush（17:1,5-6,9）

（17:1 犹大的罪是用铁笔，用金钢钻记录的，铭刻在他们的心版上和坛角上。17:2 他们的儿女记念他们高冈上，青翠树旁的坛和木偶。17:3 我田野的山哪，我必因你在四境之内所犯的罪，把你的货物，财宝，并邱坛当掠物交给仇敌。17:4 并且你因自己的罪必失去我所赐给你的产业。我也必使你在你所不认识的地上服事你的仇敌。因为你使我怒中起火，直烧到永远。17:5 耶和华如此说，倚靠人血肉的膀臂，心中离弃耶和华的，那人有祸了。17:6 因他必像沙漠的杜松，不见福乐来到，却要住旷野干旱之处，无人居住的硷地。17:7 倚靠耶和华，以耶和华为可靠的，那人有福了。17:8 他必像树栽于水旁，在河边扎根，炎热来到，并不惧怕，叶子仍必青翠，在干旱之年毫无挂虑，而且结果不止。17:9 人心比万物都诡诈，坏到极处，谁能识透呢。）

第1节-邪恶的行为和心中的偶像

果树（17:7-8）

敬虔的行为和对内心对神的信靠

3. 上帝与他的供应

上帝是谁，上帝在基督里供应了什么？。

三角形和圆、十字架、溪流（17:8）

神鉴察所有的人的肺腑也审判所有的人（17:10）

上帝会医治和拯救他的民（17:14）13

医治的隐喻–恢复上帝圣约的祝福的心和恢复。见何西阿书14:4。这不是内在的疗愈、心理上的疗愈、情绪的疗愈、记忆的疗愈。（给祈祷者的文化置换、属灵默想）

13对圣经把“医治”用作一个比喻，见Gary Shogren，“在治疗的时代恢复上帝”，圣经辅导学报，12:1（1993年秋季），14-19。

P78

**BIBLICAL CASE STUDIES:**

**Selected Psalms**

**Psalm 23**

**Psalm 27**

P79

**Psalm 46**

**Psalm 94**

God vindicates and judges

Biblical Foundations#2 | Basic Training Course

P78 按照圣经的辅导的案例研究：

选定的诗篇

诗篇23篇

诗篇27篇

P79

诗篇46篇

诗篇94篇

上帝为人辩屈和审判

P80

**BIBLICAL CASE STUDY: Mr. & Mrs. Job in Job 1:6-2:10**

**1. Situation: Severe suffering.**

How did they both suffer? Loss of...

**2. Person**

· Mrs. Job was a thorn bush who cursed God. Bad root/fruit.

 ·Mr. Job was a fruit tree who blessed God. Good root/fruit.

**3. God & His Provisions:**

God is Sovereign (1:6-2:10; 38-42)

God sovereign control over everything, even evil. What the theologians call "God's

Decrees"

Everyone in book knows God as the ultimate cause:

Job, Mrs. Job, Writer, Servants, Satan, God

God is good (1:21; 2:10; 42:7-17; James 5:11)

Everything he received came from God. See 1 Corinthians 4:7 about the problem of pride.

God has a purpose (40:3-5; 42:1-6)

To prove Satan to be a liar

Agenda to mature Job

Biblical Foundations#2 | Basic Training Course

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按照圣经的辅导的案例研究：在约伯记1:6-2:10中的约伯先生和约伯夫人

1. 情境：严重的患难。

他们是怎么受苦的？损失…

2. 人

 约伯夫人工作是荆棘灌木，他诅咒上帝。坏的根/果子。

约伯先生是一颗果树，他赞颂上帝。好的根/果子。

3. 上帝与他的供应：

上帝是有主权的（1:6-2:10；38-42）

神的主权掌管万有，即使是邪恶的神学家们所说的“上帝的法令”

每个人都知道上帝作为终极原因的这卷书中：

约伯、约伯夫人、作者、仆人、撒旦、上帝

上帝是良善的（1:21；2:10；42:7-17；雅各书5:11）

他得到一切都来自上帝。见哥林多前书4:7有关骄傲的问题。

上帝有一个目的（40:3-5；42:1-6）

证明撒旦是个骗子

使约伯变成熟的议程

P81

**Summary observations about Mr. & Mrs. Job:**

1) They both suffered severely.

2) They both knew that God was the ultimate cause.

3) They both faced a spiritual crossroad, but responded differently: 14

He followed God

She rejected God

She followed a path of folly (which leads to death – Proverbs) – "foolish woman"

Severe suffering cannot cause you to sin nor prevent you from obedience.

**Concluding Exhortations about Our Three Tree Model**

Master this model and its dynamics, nuances and implications, for

your life and ministry.

Use it to help you better understand your Bible, and use your Bible to fine-tune this model.

Use it to help you better understand yourself, and begin to

immediately look at your situations, your fruits and roots, and your merciful, mighty Savior in light of this model.

Use it to help you better understand the people to whom God calls you to minister. You will find this a helpful tool to draw out and apply to them.

Basic Training Course | Biblical Foundations#2

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总结对约伯先生和约伯夫人的观察：

1）他们双方都遭受了严重的损失。

2）他们双方都知道上帝是最终的原因。

3）他们双方都面临着属灵的十字路口，但不同的回应：14

 \* 他跟随了上帝

\* 她拒绝了上帝

她跟随了一条愚蠢的道路（通向死亡——箴言）——“愚妄的妇人”（箴言14：1）。

重大的患难不能使你犯罪，也不会阻止你的顺服。

总结我们的三树模型的劝戒

为你的生活和事工而掌握这个模型及其动力学、细微的差别和意义。

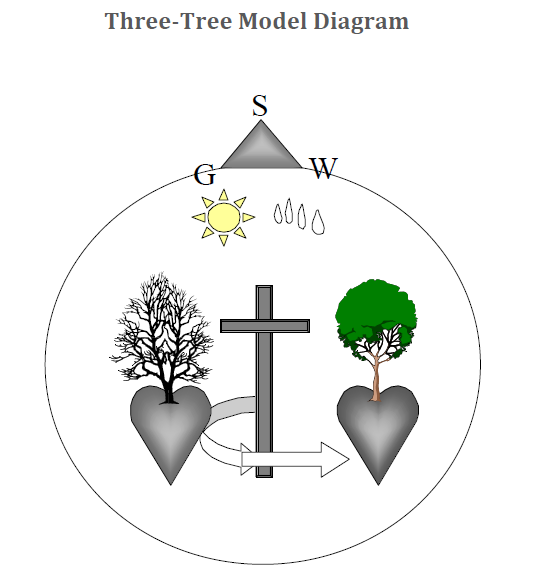
用它帮助你更好地理解你的圣经，并使用你的圣经来微调这个模型。

用它来帮助你更好地了解自己，并立刻开始看看你的处境，你的果子和根，以及你怜悯的、有大能的救主。

用它来帮助你更好地了解神呼召你去服事的人们，你会发现这是鼓励和适用于他们的有用工具。

P82

**Three-Tree Model Diagram**



P82三树模型图

P83

**Lesson 13**

**Helping People Change**

Russ Kennedy, adapted from Paul D. Tripp

**Introduction**

**Statement of Topic**

The Bible speaks with authority and clarity on…

The Bible gives us a simple, but rich way of engaging people sending life-transforming love and truth through a relationship.

**Exposing the Issue**

One of the challenges facing us as we think deeply about the care and cure of souls is the pervasive presence of a clinical model for counseling.

It is not first about what and where, but about a model that sees what we are doing as IN AND WITH PEOPLE IN THEIR LIVES.

Basic Training Course | Helping People Change

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**第13课**

**帮助人们改变**

Russ Kennedy，改编自Paul D. Tripp

**介绍**

主题陈述

圣经给我们提供了一种简单而丰富的方式来吸引人们通过一种经由关系把生命转化为爱和真理。

暴露的问题

我们对灵魂的护理和医治所面临的挑战之一，是普遍存在的辅导临床模式。

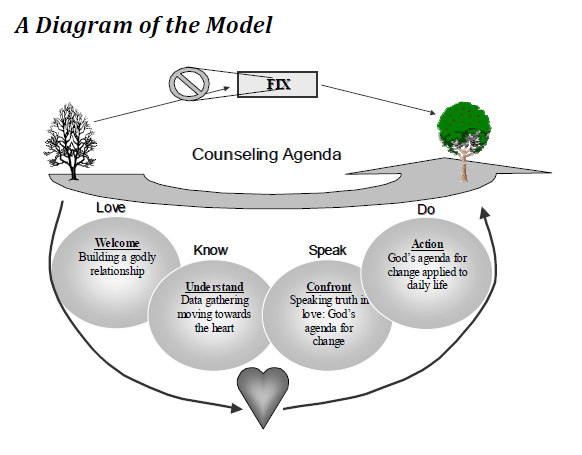
它不是关于什么地方，在哪里，而是关于一个模型，它可以看到我们正在做什么，和他们生活中的人一样。

P84

**Developing a Biblical Model**

What does the Bible say about this topic and its related issues?

**A Diagram of the Model**



Counseling Agenda

love

Welcome building a godly relationship

Know

Understand data gathering moving towards the heart

Speak

Confront speaking truth in love . God’s agenda for change

Do

Action

God’s agenda for change applied to daily life

Developing a Biblical Model

P84发展出符合圣经的模型

圣经是怎么说的关于这个话题及其相关的问题？

模型的示意图

辅导计划

爱

接纳（欢迎）。建立一个敬虔的关系

认识

了解采集走向心数据

讲话

面质，讲真理。上帝改变的议程

做

行动

神的变化应用到日常生活中的议程

P85

**LOVE**

Welcome - Building a relationship in which God’s love thrives

Enter a Person’s World Hebrews 2:10-18

An entry gate is the particular person’s experience of this problem.

A woman abandoned by her husband—the immediate experience is fear

Help a counselee become a seeker .

Develop the skill of listening.

The best counselors are the best listeners.

Incarnate the Love of Christ Colossians 3:12-17

People are changed not just by what we say , but also by who we are .

Their experience of suffering will affect you and you share in their experience.

You are called to speak the truth in love .

Be the evidence of what Christ can produce .

Identify with their Suffering

A Theology of Sharing Hebrews 2:10ff

Cultivate an atmosphere of brotherhood reflecting Christ our brother and compassionate One who takes us to God; so we take others to God

P85

**爱**

欢迎－建立一种关系神的爱在其中兴旺的关系

进入一个人的世界 来2:10-18

被丈夫抛弃的女人－最直接的经历是恐惧。

帮助被辅导者成为一个寻求的人。

培养倾听的技巧。

最好的辅导员是最好的倾听者。

基督道成肉身的爱 歌罗西书3:12-17

人们不仅是被我们所说的改变了，而且也是被我们所谁而改变了。

他们的苦难经历会影响你和你在他们的经历中的分享。

你被召唤凭爱心说诚实话。

让自己成为基督所能产生的证据。

和他们的痛苦认同

一个分享的神学 希伯来书2:10ff

（2:10 原来那为万物所属，为万物所本的，要领许多的儿子进荣耀里去，使救他们的元帅，因受苦难得以完全，本是合宜的。 ）

培养一种反映出基督，我们的兄弟，富有同情心的那一种的兄弟情谊。

基督将我们带到神那里，因此我们把其他人带到神那里。

P86

The Theology of Suffering 2 Corinthians 1:3-12

Do we have a Biblical theology of suffering

A methodology for sufferers

Accept with a Biblical Agenda

Redemption as our model

All redemptive activity and change takes place in the context of relationships.

**KNOW**

Discovering where change is needed in the life of another

Goal of Data Gathering

To understand the person .

Hebrews 4:14-16

Not on a sin hunt – want to understand the person, especially the heart

To help people to know themselves biblically .

People are trapped by their own bad questions:

Problem of Assuming Too Much

When we assume, we don’t ask

—when we don’t ask, we don’t know

Define their Concepts

Helping People Change | Basic Training Course

P86

苦难神学 哥林多前书2 1:3-12

我们有符合圣经的苦难神学吗？

受患难之人的方法论

接受符合圣经的议程

作为我们的模式的救赎

所有救赎的活动和变化是发生在关系的语境（脉络）中的。

认识

发现在另一个人的生活中需要改变的地方

数据收集的目标

理解那个人。

希伯来书4:14-16

不是在做罪的猎头，而是要了解人，尤其是心灵。

帮助人们用符合圣经地了解自己的圣经。

人陷入在自己的错误提问的陷阱中：

假设太多的假定

当我们假设时，我们就不会询问了

当我们不询问时，我们就不能知道了

定义他们的概念

P87

Clarify their Behavior

Be sure that they make it obvious, plain, clear. There must be no room for mutual misunderstanding.

Expose their Heart

Give the reason, logic, motivations

Ask Good Questions

Open vs. closed questions

Closed questions tend to allow “Yes/No” answers.

Open-ended questions require self-disclosure

Survey vs. focused questions

Focused – many questions about an area leading to roots and causes

Survey – asking a little bit about wide areas leading to themes and patterns

Certain questions uncover particular kinds of information

|  |  |
| --- | --- |
| **Question** | **Data** |
| What? | Basic info |
| How? | Mechanics/way done |
| What for? | Purpose/motivation |
| When/how often? | Themes/pattern |
| When? | Order of events |

\*\*\*\* What do I not know about what I know? \*\*\*

P87

澄清他们的行为

确定他们使它是明显的、朴实的，清晰的。彼此之间一定没有主角的空间。

暴露自己的心

给出理由、逻辑、动机

问好的问题

开放式问题或封闭式问题

封闭式问题倾向于回答“是/否”的答案。

开放式问题需要自我披露。

调查式的问题或聚焦式的问题

聚焦——关于一个导致根源和原因的领域的许多问题

调查-询问一些涉及主题和模式的广泛的领域小问题。

某些问题揭示了特定类型的信息。

|  |  |
| --- | --- |
| **问题** | **数据** |
| 什么？ | 基本信息 |
| 如何？ | 力学/完成的方式 |
| 有什么用呢？ | 目的/动机 |
| 何时/经常性如何？ | 主题/模式 |
| 什么时候？ | 事件发生的顺序 |

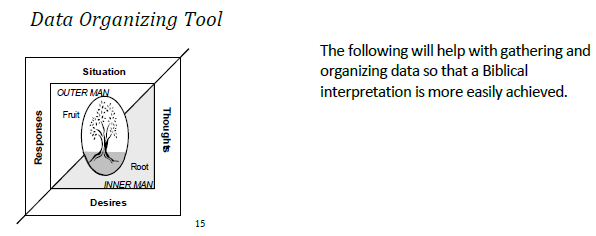
\*\*\*我不知道我知道什么？\* \* \*

P88

Interpret Biblically the information you’ve gathered

You do not counsel on the facts you gather but on the Biblical interpretation of the facts.

Data Organizing Tool

15

**Situation**

**Desires**

**Responses**

**Thoughts**

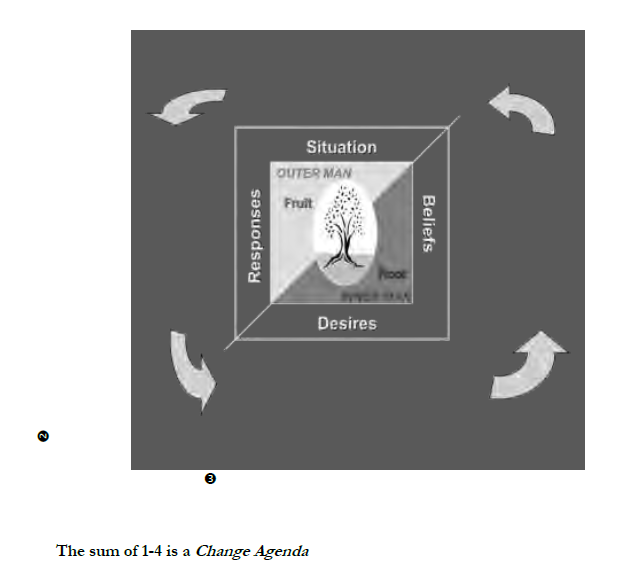
Root

INNER MAN

Fruit

OUTER MAN

The following will help with gathering and organizing data so that a Biblical interpretation is more easily achieved.

desires, wants, delights, hopes and gains

**The sum of 1-4 is a Change Agenda**

Situation

Beliefs

Responses

Desires

15 Adapted from Changing Hearts, Changing Lives, . 2000, CCEF, Philadelphia, PA.

P88

依据圣经解释你所收集的信息

你不是按照你所搜集的事实来辅导，而是根据圣经来解读你所收集的事实。

数据组织工具

以下将有助于收集和组织数据，使之容易实现依据圣经的解读。

情况

欲望

反应

思想

根

内在的人

果子

外在的人

1-4的总数是一个变化议程。

情况

信仰

反应

欲望

15适应改变的心，改变生活，。2000、CCEF，费城，宾州.

P89

Illustration – Using questions

A person who is struggling with their job—

1. What happened?

2. How did you respond?

3. If you could have anything in the situation what would it be?

4. What were you thinking, believing, doubting?

**SPEAK**

Helping a person see themselves in the mirror of the Word of God

A Method of Confrontation16

It is rooted in the Gospel

Too often, a great deal of confrontation is about:

It seeks to comfort

Romans 8:1-11

Guilt

The judicial punishment over my sin has been dealt with

Leading you to confession of sin

Inability

The indwelling presence of the Holy Spirit

Enabling you to live a new life

It serves to call

Romans 8:12-17

By bringing them to accept responsibility before God.

16 Adapted from Changing Hearts, Changing Lives, . 2000 CCEF, Philadelphia, PA.

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用提问来说明

在工作中有挣扎的人—

1. 怎么搞的？（发生了什么）

2. 你是怎么反应的？

3. 如果你能有什么情况，那会是什么？

4. 你在想什么，相信什么，怀疑什么？

说话

帮助一个人看到自己在神的话语（道）的镜子里来观察自己

一种面质的方法16

植根于福音。

在绝大多数的情况下，大量的面质是有关于：

寻求安慰。

罗马书福音第8章1:11节

内疚

对我罪的司法处罚已经处理了

引领你认罪

无能为力

圣灵的内住

让你过上新生活

它可以用来召唤：

罗马书8:12-17

领他们们在神面前承担责任。

16摘选自《改变心，改变生活》。2000 CCEF，费城，PA.

P90

**Go on a search and destroy mission for sin**

Goal of Confrontation

To be an instrument of seeing

To lead people to repentance

Four Steps of the Process

Old self remnants/put off

Consideration

Confession

Commitment

Change

How to Confront

Involved/active engagement in their lives with the counsel of words

Start with Interaction

Draw out the heart

Dialog /discuss through questions and responses

Describe through metaphors in the person’s life.

P90

继续搜寻并败坏罪的使命

面质的目标

成为观看的工具（器皿）

领人悔改

过程的四个步骤

老我的残余/脱去

思考

认罪

委身

改变

如何面质

用语言的辅导来参与/积极参与他们的生活

用互动开始

掏出心来

通过提问来对话/讨论

用隐喻来描述人的一生。

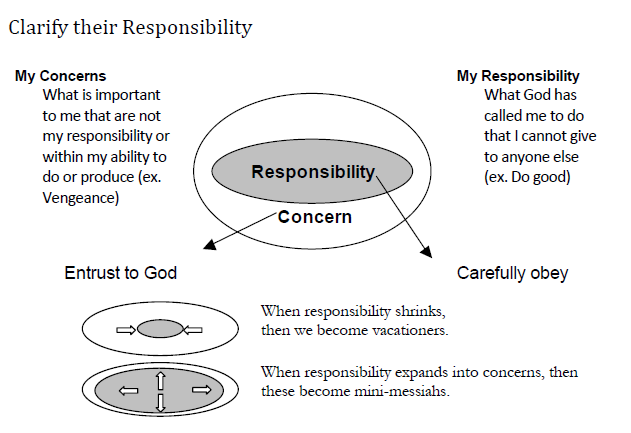
P91

Reserve declaration for the rebellious

**DO**

Applying change to the everyday situations and relationships

Clarify your Agenda



Clarify their Responsibility

**My Concerns My Responsibility**

What is important

to me that are not

my responsibility or

within my ability to

do or produce (ex.

Vengeance)

**Concern**

**Responsibility**

What God has

called me to do

that I cannot give

to anyone else

(ex. Do good)

Entrust to God Carefully obey

When responsibility shrinks,

then we become vacationers.

When responsibility expands into concerns, then

these become mini-messiahs

P91 储存悖逆的宣言

做

应用到日常生活和人际关系的变化

阐明你的议程

明确自己的责任

我关心的是：

对我来说重要的不是我的责任或我们自己的能力内可做的和可产生的（例如施行报应）

我的责任

神呼召我去行的是我不能给其他人的（行善）

交托给上帝

小心地顺服

当责任缩水时，那我们成为度假者。

当责任扩展到关注，然后这些成为小弥赛亚。

Helping People Change | Basic Training Course

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Establish accountability

The success of accountability rests on the one being held accountable

1. Gives a person guidance – maps Scripture on life

2. Gives structure – shapes obedience

3. Give encouragement – sustains hope

4. Gives oversight – maintains the big picture

5. Gives warning – heightens fear of God

6. Gives resources – shares practical help

Instill identity in Christ

Why ineffective and unproductive?

Why not have qualities?

Understand the Process of Change

**Summary**

The issue is the heart ; we aim for repentance and change there first.

People you are ministering to will not discuss the issues that will open their hearts unless they trust you.

If they trust you ( L o v e ), they will answer your questions ( K now), be confronted with God’s truth ( S p e a k ) and respond with godly actions ( D o ).

P92建立责任制（交帐）

问责任制的成功取决于追究责任的人。

1. 给人指导–映射有关生命的经文

2. 给予结构-塑造顺服

3. 给予鼓励-维持希望

4. 给予监督–维护大局

5. 给予警告–提高对上帝的敬畏

6. 提供资源-共享实际帮助

灌输在基督里的身份

为什么无效和无生产力？

为什么没有品质呢？

理解转变的过程

**总结**

问题在于心，我们的目标首先是悔改和改变。

你服事的人将不讨论，除非他们信任你，否则他们不会敞开心扉谈问题的。

如果他们信任你（爱），他们会回答你的问题（认识），被上帝的真理所面质（讲话），并且会以敬虔的行动来回应（行动）。

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Lesson 14

**Understanding Hearts in Temptation**

Genesis 3

Pastor Russ Kennedy

**Introduction**

**Statement of Topic**

The Bible establishes in the record of the fall in Genesis 3, where the real battle to obey God is located. There will be external temptations. They will be presented through the body (eyes, ears, etc.). They will come into the heart, the inner man, where beliefs and wants flow in words. Out of the words of the heart, the Word of God is believed or denied resulting in sin.

**Expositing the Bible**

**The Commencement of Sin (v.1-7)**

sound

The Person of the Tempter (v.1)

There is more going on here than just an animal tempting Eve.

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**第14课**

**理解在试探中的心**

创世记3章

Russ Kennedy牧师

介绍

主题陈述

圣经记载创世纪3的堕落，在那里是真正顺服神的争战。会有外界的试探。他们会通过身体（眼睛，耳朵等）来呈现。他们会进入内心，内在的人，信仰和私欲流入话语中。从心的话里，神的话语被相信或否认，这导致罪。

解释圣经

罪恶的开始 （1-7节）

声音

那诱惑人的 （第1节）

这里发生的事情远比只有一只动物诱惑夏娃多。

P94

Satan never appears as he is.

Here is the introduction of competing voices.

**The Presentation of the Temptation (v.2-6)**

Through Lies Directed at the Heart Beliefs (v.2-5)

Satan Questions God’s Word (v.1)

He undermines its accuracy and authority The questioning is two-fold.

Is the Word she has accurate?

Is the Word she has authoritative?

Basic Training Course | Understanding Hearts in Temptation

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撒旦从来不以真相示人。

这里是引入竞争的声音。

试探的表现（v.2-6）

通过谎言直指内心的信念（v.2-5）

撒旦质疑上帝的话语（第1节）

他破坏了神话语的准确性和权威性，质疑是双重的。

夏娃所拥有的这个评语是准确的吗？

夏娃的这个话语有权威性吗？

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Eve Changes God’s Word (v.2-3)

She leaves out “freely” and “all” thus making God less gracious.

She adds “neither touch it” thus making God more restrictive.

She leaves out “surely”, making God less serious about judgment.

Satan Challenges God’s Word (v.4-5)

He attacks God’s integrity.

He attacks God’s intention.

Do you see how these are lies and deceits aimed at getting Eve to agree with Satan and to believe what is not true so that she will act on them? This is part of why you do what you do. You believe certain things to be true and that belief causes actions (as well as emotions, affections).

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夏娃改变神的话 （v.2-3）

她漏下了“自由”和“所有”，从而使上帝不那么仁慈。

她补充道：“也不碰它”，从而使神更严格。

她漏下了“必定”，使上帝的判断不认真。

撒旦挑战神的话 （v.4-5）

撒旦攻击上帝的正直。

撒旦攻击上帝的意图。

你看到吗，这些都是谎言，欺骗的目的是获得夏娃同意撒旦n和相信是不是真的，以使她按照这些谎言和欺骗来行动？这就是为什么你做你所做的事情的一部分原因。你相信某些事情是真实的，而且信念会导致行动（以及情绪情感）。

P96

Through Lusts Directed at the Heart Wants (v.6)

Now the temptation moves to present an attraction through lusts to the heart desires.

Temptation appeals through a physical medium, sees.

Temptation appeals to the wants of the heart, desires.

Temptation appeals in thematic heart elements.

Implications for our wants and desires:

**Your wants are shaped by what you believe to be true.**

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通过内心所欲的情欲引导的（第6节）

现在的试探改为通过情欲的心的私欲来吸引。

试探呼吁通过物理介质，看到。

试探吸引了心的盼望，私欲。

试探诉求主题心元素。

对我们所缺失和私欲的暗示：

你所缺失的是被你你所相信的东西是真的所塑造的。

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**Your wants and desires are carried about in words.**

**You are responsible to control and to change your wants.**

**The Product of the Temptation (v.7)**

What are the results of the temptation?

Sin Resulting from Disobedience

Shame Resulting from Guilt

This knowledge of good and evil they now know is not Godlike. Their experience has not made them into gods. It has exposed them as visible and vulnerable and needing to be covered because of sin and guilt.

**The Confrontation of Sin (v.8-13)**

Engages through Relationship (v.8)

Live in the context of fellowship and relationship.

P97

你所缺的和所欲的是在话语中进行的。

你掌管和改变你所缺失的而负责。

试探的产品 （第7节）

因不顺服而犯罪

因内疚而羞耻

他们现在知道的善与恶的知识，是不是像神那样的。他们的经验还没有

使他们成为众神。它将它们暴露为可见的和易受攻击的，因为罪恶和内疚而需要被遮盖。

罪恶的对抗 （v.8-13）

通过关系而使人参与进来（8节）

生活在团契和关系的语境（脉络）中。

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God initiates an active pursuit of the sinner.

Sin destroys the relationship breaking fellowship through fear and folly.

Sin destroys ones ability to see clearly, contrary to what was promised in the temptation.

Exposes through Questions (v.9-13)

Notice the categories of questions:

Questions around broken relationships (v.9-10)

Questions examining evidences of guilt (v.11a)

Questions about the facts of sin (v.11b-12)

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神主动地开始了活跃地追求罪人。

罪通过恐惧和愚蠢来摧毁关系和使团契破裂。

罪使人不能够清楚地看到，和在探索中的应许正相反。

暴露问题 （v.9-13）

注意提问的种类：

和破碎的关系相关的提问 （v.9-10）

省察罪疚的证据的提问 （v.11a）

关于罪的事实提问 （v.11b-12）

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Questions requiring self-accusation (v.13).

For all of us as brothers and sisters, or in our roles as spouses or parents, or in our spheres of relationships in church, home, community or work, here is how we help people change. Our counsel uses God’s kind of questions to help people see. And often they will not. Even here, we find Adam and Eve not repenting when counseled by God Himself.

**Applying to Counseling**

**Some Illustrative Responses**

Denial – We will cover the effects of our sin.

Escape/Avoid – We will hide from our accusers.

Blame-shift – We will place blame on others.

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需要自责的提问 （4:13）。

对我们所有人来说，作为兄弟姐妹，或作为配偶、父母或在我们的领域中的角色、

教会、家庭、社区或工作中的关系，这就是我们如何帮助人们改变。

我们的辅导员用如同上帝的提问来帮助人们看到。他们常常看不到。即使

在这里，我们发现亚当和夏娃不悔改被上帝所辅导。

应用到辅导

一些说明性的反应

否定–我们将遮盖我们的原罪。

逃避/回避–我们会躲开指责我们的人。

责备－移位–我们将问题归咎于别人。

P100

**Engaging the Person**

Pay close attention to the Word of God.

Reject all forms of false counsel.

Watch over your heart with diligence.

Respond in humble repentance when confronted with godly counsel.

Accept the consequences of sin.

Bank your hope on the Redeemer of our souls.

P100

拒绝一切形式的假辅导

勤勉地守护你的心。

面对敬虔的辅导时，在谦卑的悔改中回应

接受罪的后果。

把你的希望寄托在我们灵魂的救赎主身上。

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**Lesson 15-16**

**Hearts in the Wilderness**

**Deuteronomy 8; Matthew 4; Numbers 11**

Tested through temptation to see if we will obey God from the heart

**Introduction**

**Statement of Topic**

The Bible speaks with authority and clarity on…

The wilderness is a hard place and a testing place; but it is a transforming place. Through the situations of life, God’s providences are designed to give us opportunities to obey Him from the heart or to expose a sinful heart.

**Exposing the Issue**

How do people tend to respond to the following?

When they are suffering, particularly bodily suffering…

When others sin against them…

When some unexpected financial setback happens…

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第15-16课

心在旷野

申命记8：；马太福音4：；民数记11：

我们被通过试探来试验我们是否顺服神。

介绍

主题陈述

旷野是一个艰难的地方和考验的地方，但它是一个转变的地方。通过生产的状态，神的旨意是设计来给我们机会去用心来顺服他或是露出罪恶的心的。

暴露的问题

人们怎么会对以下的问题？

当他们在受苦时，特别是身体的痛苦…

当别人得罪他们时…

当一些意想不到的挫折发生…

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**Expositing the Bible**

**Heart Exposing Work of the Wilderness Deuteronomy 8**

**Background:** Deuteronomy is three messages preached by Moses just before dying. In these messages he applies the Law and interprets their wilderness experience calling on them to obey the Lord. Verse 1 reiterates the command/blessing system they lived under.

God’s Providences in Leading Them (v.2a)

God’s Purpose to Humble Them (v.2b)

God’s Program to Expose Them (v.2c)

God was at work to test them, to expose whether they would obey Him from the heart.

The testing involves measuring their obedience.

The testing involves exposing their hearts.

God’s Provisions to Test Them (v.3-4)

God has done three important things to test their obedience and their hearts.

Brought them through humbling circumstances.

Allowed them to suffer in the lack of basic needs.

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阐述圣经

暴露在旷野的工作中的心 申命记8：

背景：申命记摩西临终讲的三介消息。在这些信息，他应用法律，解释他们的旷野经验，呼召他们顺服主。第1节重申他们生活在命令/祝福系统。

在领导他们上帝的旨意 （第二节a）

神的目的是使他们谦卑 （第二节b）

神的计划让他们暴露出来 （第二节c）

上帝在做工中试验他们，要揭露他们是否会用心来顺服他。

试验包括测度他们的顺服。

试验包括暴露他们的内心。

神的供应用来试验他们 （v.3-4）

上帝为了试验他们的顺服和自己的心做了三件重要的事情。

带领他们经过使他们降卑的环境。

让他们在基本需求不足的受苦。

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Provided for them in supernatural ways.

Taught them the importance of the Word of God for daily living.

God’s Principles to Guide Them (v.5-7ff)

What must we know so as to profit from this obedience testing heart exposing work?

Accept God’s paternal child-training. (v.5)

Walk in God’s ways with holy fear. (v.6)

Expect God’s blessing in His own time and way. (V.7-10)

God’s Precept to Warn Them (v.11-16)

Their hearts are to be organized by remembering what they have been taught and desiring the good the God brings. God’s method is to do this through a series of warnings.

Lest we forget God in the midst of plenty. (v.11-16)

Lest we deceive ourselves in the midst of pride (v.17-20)

Notice here how the words remember, forget and say are all heart functions with grave or good consequences.

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以超自然的方式供应他们。

教他们日常生活中神的话的重要性。

上帝的原则来引导他们 （第5-7及以后的经文）

我们必须知道了、能让我们从这种顺服测试心暴露的工作中获益的东西

接受神给我们的亲子训练。 （第5节）

带着对圣洁的敬畏走在神的道路上。 （6节）

期待神的祝福在他自己的时间和方式。 （第7-10节）

神用来警示他们的戒命 （v.11-16）

他们的心要通过记住他们被教导和渴望上帝带来的良善来组织起来。神的方法是通过一系列的警告。

免得我们在富足中忘记神。（v.11-16）

我们不要欺骗自己在骄傲之中（v.17-20）

这里要注意到词语是如何记住、忘记和说出来的，这些都是具有严重或良好后果的心功能。

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**Heart Confirming Work of the Wilderness Matthew 4**

Matthew structures this section of his book to show that Jesus is the new Israel of God. He is the out of Egypt called son, baptized, pleasing to God and now tested in the wilderness.

Approved by God (3:17)

At the end of the baptism, the Holy Spirit descends like a dove and the Father speaks. In the Father’s speech, Jesus is approved by God.

In His Identity

In His Purity

Led by the Spirit (4:1)

God is taking Jesus into the wilderness to test Him by exposing Him to Satan’s temptations. Through the temptation, Jesus’ identity and purity will be challenged.

Follows the Plan of God

Serves the Purposes of God

Weakened by the Fasting (v.2)

Tempted by the Devil (v.3-10)

The temptation is testing to see whether Jesus will obey God from the heart. Like Eve, He is tempted directly. Like Israel, He is tested to expose and exhibit what is in His heart. The Word of God is the bulls-eye in each of these temptations and all the testing.

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与旷野的工作相符的心 马太福音4：

马太福音在这本书的这一事工分展示了耶稣是上帝的新以色列。他是被带出埃及的儿子，受了洗，为神所喜悦，如今在旷野受试探。

神所认可的（3:17）

在洗礼结束时，圣灵降下像鸽子，天父说：在父亲的言语，耶稣是被神所核准的

在耶稣的身份里

在耶稣的清洁里

被圣灵引导（4:1）

神把耶稣带到旷野去试验他，使他暴露在撒旦的试探之下。通过试探，耶稣的身份和纯洁性将受到挑战。

遵循神的计划

为上帝的目的服务

因为禁食而软弱（2节）

被魔鬼试探（v.3-10）

试探是试验，用来看看耶稣是否愿意从发自内心顺服神。和夏娃一样，耶稣也受到了直接的试探。像以色列一样，他被考验来暴露和展示他心中的东西。上帝的话是每个试探和所有试验中的靶心。

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In the Pressing Needs of the Body (v.3-5)

To exercise His creative power to serve Himself.

To be impatient for the will of God

To heed the forceful commands of the tempter

To succumb to the demands of the body.

In the Presumptive Misuse of the Scriptures (v.6-7)

In this temptation, Satan takes Jesus up to the Temple and then, quoting a part of Psalm 91:9-13. Satan tempts Jesus in two significant areas.

By changing the meaning of the text (Psalm 91:9-13)

By seeking to test God

By attempting to end Jesus’ life early

In the Perverted Worship of the Lord (v.8-10)

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在身体的迫切需求中 （第3-5节）

运用自己的创造力来服务自己。

对神的旨意没有忍耐的心

听从“那试探人的”的强有力的命令

屈服于身体的需要。

在经文推定中的滥用 （v.6-7）

在这种试探下，撒旦把耶稣来到圣殿，然后引用诗篇的一部分91:9-13。撒旦在两个重要领域试探耶稣。

通过改变（神话语的）经文的意义（诗篇91:9-13）

寻求试探上帝

通过试图过早地结束耶稣的生命

这样，他可能会死。这是另一个企图破坏耶稣之前

在主的乖僻的崇拜（v.8-10）

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Satan tempts in three critical areas:

By offering pleasure now instead of the pain now.

By making promises he cannot and will not keep.

By eliciting praise he does not deserve or is entitled to.

**Complaining from a Distorted Heart Numbers 11**

How many of you have gone to a doctor and asked for help with being addicted to grumbling?

Do you attend Grumblers Anonymous?

The aim of this text is to show the direct effect of sinful beliefs and wants as it emerges in complaining about the difficulties of life. This is developed by material from Dr. Robert Jones and Dr. David Powlison.

Uncertainty and Danger Numbers 11:1-3

This short cameo provides the structure to think through Israel’ as complaining and grumbling before the Lord.

Situation – what is their life like?

Response – what do they do and feel?

Heart Issues – what is in their hearts?

Consequences – what is the result?

Provisions – how does God provide?

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撒旦在三个关键领域试探：

通过现在提供快乐而不是痛苦。

通过承诺他不能兑现的承诺。

通过激发他不值得或不配得的赞美。

从扭曲的心而来的抱怨 民数记11：

你们中有多少人去过看医生，并用沉溺于抱怨来求助？

你参加发怨言者匿名者协会了吗？

这篇文章的目的是要显示出在抱怨生活困难时，罪恶信念和欲望的直接影响。这是由Robert Jones博士和David Powlison博士开发的材料。

不确定性和危险 民数记11:1-3

这个简短的浮雕提供了思考把以色列作为在主面前抱怨和抱怨的结构。

情境-他们的生活是什么样的？

反应-他们做什么和感受到什么？

心的问题-他们心里有什么？

后果-结果是什么？

供应-上帝是如何提供的？

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Boredom and Sameness Numbers 11:4-35

Moses highlights how the heart is driving their complaining about God’s supernatural provision for them (v.4).

Situation – what is provoking their heart?

Response – what do they do and feel?

Heart Issues – what are they saying to themselves?

Consequences – what happened as a result?

Provisions – how did God deal with them?

Chastens them to prune and to purify

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无聊和单调的 民数记11:4-35

摩西强调了他们的心是如何驱动他们对神的超自然的供应发出了怨言（4节）。

情境-是什么刺激了他们的心？

反应-他们做什么和感受到什么？

心的问题–他们对自己说的是什么？

后果-结果怎么样？

条款-上帝如何处理他们？

通过修剪和洁净来管教他们。

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Stress and Demands Numbers 11:10-30

Situation – what is the means of temptation?

Response – how does he experience this and express himself?

Experience (feel) – frustrated, angry, overwhelmed, can’t win

Express (say, do) – complains to about God, the people and his responsibilities.

Heart Issues – how does he view his situation?

Consequences – how does God deal with him?

Provisions – what has God provided for Moses?

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应力和需求 民数记11:10-30

情况–什么是试探的手段？

反应–他如何经历和表达自己？

经历（感觉）－沮丧、愤怒、不知所措，无法取胜

表达（说，做）——抱怨上帝、人民和他的责任。

心的问题–他如何看待他的情况吗？

后果-上帝如何对待他？

供应–神供应摩西的东西？

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**Applying to Counseling**

Principle: God may in a single set of circumstances be testing different people in different ways.

**Summary**

God is at work to expose what is in your heart.

Your heart exerts an inescapable control over your behavior – your

actions and emotions.

Physical weakness and vulnerability are special times of testing

and temptation for our good.

Complaining is both a sin and a symptom.

There is neither task nor trial too great for us to bear; God has

made provision for them both.

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应用到辅导

原则：上帝可以在一组环境中，用不同的方法试验不同的人。

总结

上帝在做工，露出你的心是什么。

你的心对你的行为施加了不可避免的控制－－你的行动与情绪。

身体虚弱和脆弱性是为了我们的益处而用来进行试验的特殊时间

发怨言既是一种罪恶，也是一种症状。

对我们来说，我们的任务和试炼都我们可以承受，上帝让这两者都供应了。

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Our great and merciful High Priest has been t e m p t e d just as we are and is able to come to our aid.

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我们至大的、满有怜悯的大祭司，已经和我们一样被试探了，他是能够来帮助我们的。

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Lesson 17

**Heart Exposing Questions**

Using Questions to Illuminate the Heart

By Russ Kennedy,

Adapted from Dr. David Powlison

**Introduction**

**The Biblical Need for Questions (Genesis 3:8-23)**

**Adam and Eve lived in a loving relationship with God (v.8)**

They lived in a loving relationship and enjoyed fellowship with God.

God initiated an active pursuit of these sinners.

Sin destroyed that relationship and fellowship because they were afraid of the situation they initiated.

The outcome of sin causes blindness of sin to those who sinned. The temptation did not deliver on all that was promised.

Basic Training Course | Heart Exposing Questions

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**第17课**

**暴露出问题的心**

**用问题照亮心灵**

Russ Kennedy，

改编自David Powlison博士

介绍

依据圣经而对问题的需要 （创世记3:8-23）

亚当和夏娃生活在一个和上帝的充满爱的关系中 （第8节）

他们生活在爱的关系中，享受与神的团契生活。

上帝主动和积极地追求罪人。

罪恶摧毁了这种关系和团契，因为他们害怕他们所发起的情况。

罪的结果使那些犯罪的盲目性。试探没有兑现所有的承诺。

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**They Needed Questions because of their Sin (v.9-13)**

They needed questions around broken relations (v.9-10)

They needed questions that exposed guilt (v.11a)

They needed questions to expose the facts (v.11b-12)

They needed questions to admit their sin (v.13)

**They Needed Questions because of their Responses**

They denied covering the effects of their sin

They wanted to hide from God – their accuser

They shifted blame to others

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他们因为罪而需要被提问（v.9-13）

他们需要有关破碎的关系的提问（v.9-10）

他们需要暴露罪恶提问（v.11a）

他们需要问题来揭露事实（v.11b-12）

他们需要让他们承认他们的罪的提问（13节）

他们因为他们的反应而需要提问

他们否认他们遮盖罪的影响

他们想躲避神–原告

他们把责任推到别人身上。

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**Questions are used to Gather Data**

Use these questions to help illuminate the heart as the root of behavior.

**Describe the situation?**

Who was involved? Where did it happen? What time of day was it? Was anyone tired, especially if it’s late at night?

**What were you thinking?**

I’m tired of …? I get so mad when I’m around this person? If this happens again, I’m going to let them have it. I want them to hurt more than they’ve hurt me.

**How did you respond?**

I yelled and said things I never should have said. I left the room and didn’t go near them until they were out of sight. I told all my friends and they agreed with me.

**Why did you respond that way?**

I can only take so much. Getting even made me feel so good. They deserved everything they got.

**What were the results of your response?**

It turned into a fight that the neighbors could hear. The things I said made it impossible to have any peace and caused my spouse to clam up. They haven’t talked to me since.

**What instruction does the Bible have for your response?**

It will probably require you teaching and giving input to help them understand what the Bible teaches.

**What needs to change?**

Again, it will probably require you teaching and giving input to help them understand what the Bible teaches.

**How are you going to do what the Bible says?**

Again, it will probably require you teaching and giving input to help them understand what the Bible teaches.

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**Questions to Help Draw out the Heart (Proverbs 20:5)**

The primary aim is to draw out what’s in the heart.

What do you fear? What do you worry about? What experience(s) produce anxiety? (Matthew 6:19-34)

When do your struggle with disappointment? What do you say to yourself? What do you say to others? How do you behave? (Proverbs 13:12,19)

When do you get angry? What situations bring out your anger? (James 4:1-2; Proverbs11:23)

What relationships are difficult for you? How do you respond? (James 4:1-10)

What in your life is difficult and hard to understand or deal with? (1 Corinthians 10:13-14)

What or who do you do your best to avoid? What are the reasons?

In your relationship with God, what problems do you believe you are experiencing? What other things do you struggle with spiritually? (Psalm 73)

When do you doubt the truths of Scripture? What are those doubts? What have you done about it? (Romans 1:25)

What is your agenda for other people in your life? How do you define a “good relationship”? What are your expectations of other people in your life? What do you think and say in your heart about people around you? (James 4:1-2)

What situations bring out the bitterness in you? (Ephesians 4:31; Proverbs 18:19)

What have you regretted in your life? What brings you to say or think, “If I would have only…”?

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帮助绘制出出心灵的提问（箴20:15）

主要目的是绘制出心是什么。

你害怕什么？你担心什么？什么样的经历产生焦虑？（马太福音6:19-34）

你什么时候与失望奋斗？你觉得怎么样？你对自己说什么吗？你对别人说什么？你的举止如何？（箴言13:12,19）

你什么时候愤怒？什么情况会引起你的愤怒？（雅各书4:1-2；箴言11:23）

什么关系对你来说很难？你对此有何反应？（雅各书5:1-10）

在你的生活中，什么是困难和难以理解或处理的？（哥林多前书10:13-14）

你会尽力避免做什么？原因是什么？在你和上帝的关系中，你认为你经历了什么问题？你在属灵的方面还有其他什么事情挣扎？（诗篇73：）

你什么时候怀疑圣经的真理？那些怀疑是什么？你对此做了什么？（罗1:25）

你对你生活中的其他人的议程是什么？你如何定义“良好的关系”？你对生活中其他人的期望是什么？你对周围人的看法和看法是什么？（雅各书4:1-2）

什么情况下带出你的痛苦吗？（以弗所书4:31；箴言18:19）

你一生中后悔过什么？是什么使你说或想，“如果我只……？”

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What do you struggle with letting go of?

When do you envy others? Why? (Proverbs 14:30)

**Questions for those who are Suffering (2Corinthians 12:9-10)**

Where does God talk about suffering in His Word? Do you believe it, especially for you in your suffering?

Do you believe that God will provide you with all the enabling grace you need during this time of suffering, no matter what the issue, the trial, the pain, and all the other things that you can experience?

Do you believe God shows His power more when you are the weakest or the strongest during these times?

How do you respond, or deal with, your struggles –by putting your best foot forward; trying to do it on your own; or depending on God for his power and mercy?

Is you contentment determined by whether your situation gets better? Are you content even if your situation gets worse?

Do you believe that suffering and hardships are only corrective? Is it possible for suffering and hardships to also be preventative?

**Applying to the Person**

Use these questions to help illuminate the heart as the root of behavior.

**Situation**: What was going on?

**Behavior**: What did you do in response?

**Motivation**: Why did you do it? What did you want?

**Interpretation**: What were you thinking?

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你为着放弃什么而挣扎着？

你什么时候羡慕别人？为什么？（箴言14:30）

对于那些正在受苦的提问（哥林多后书 12:910）

上帝在哪里谈到他的话的患难的吗？你相信吗，尤其是你在患难中时？

你相信上帝会为你供应在这段痛苦中你所需要的一切恩惠，无论是什么问题，审判，痛苦，以及所有你能经历的事情？

你相信神在你最软弱或最强大的时候，更能显示祂的力量吗？

你如何回应或处理你的挣扎——把你最好的脚向前，试图自己去做，还是倚靠上帝的大能和怜悯？

你是否满意取决于你的情况是否好转？即使你的情况变得更糟吗，你满足吗？

你相信患难和苦难只是改正的吗？患难和苦难也可能是预防性的吗？

应用到这个人身上

用这些问题帮助照亮作为行为的根源的心。

情境：发生什么事了？

行为：你做了什么反应？

动机：你为什么这么做？你想要什么？

解释：你在想什么？

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**Consequence**: What was the result? : What was the result?

**Evaluation**: What does the Bible say about this?

**Transformation**: What is needed to be pleasing to God?

What must I change in my heart? How?

What must I change in my behavior? How?

**As You Counsel:**

During your reading and study of Scripture, be aware of all the times that questions are asked. Then ask yourself these questions:

What is the situation?

Does the passage say anything about what someone is thinking, doing, or saying?

What did they want or desire?

What was the outcome for their actions, words, and desires?

How did others respond to the situation, especially to the responses they received?

Were there any spiritual responses? From whom?

Does the Bible have anything to say about the situation?

How could things have been done in such a way that God was pleased?

What questions would you have used in order to get to the heart of

the matter for all involved?

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结果：结果是什么？

评估：圣经对此是怎么说的？

转换：需要什么来讨神的喜悦？

我在内心必须改变什么？怎么改？

我的行为必须改变什么？怎么改？

当你辅导时：

在阅读和研读圣经的过程中，要时刻注意提问。

然后问自己这些问题：

情况如何？

文章的这一段在说什么是关于某人在想什么、在做什么的吗？

他们想要什么或渴望什么？

什么是他们的行动的话，结果和欲望？

别人是如何应对的这个情况，特别是对他们收到了什么答复？

有什么属灵的反应吗？来自谁？

圣经对这个情况说什么呢？

以这样的方式做事情，怎么能让上帝高兴呢？

为了可以达到所有涉及的事情的中心，你会用什么提问？

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**Lesson 18**

**The Christian and their Body**

**A Foundation for Biblically Approaching Issues**

**Related to Our Physical Bodies**

Tim Nixon

**Introduction**

God has designed the human body so that it is a finely tuned instrument that is the most resilient on earth. It can endure fractures and adhesions, constant pain and great stretches of abuse.

However, it is a fragile instrument because it is not built to handle excess, whether in the form of nourishment, fuel or additives. Unlike machines, it chokes on poisons when ingested in unending doses and mistaken for fuel. Though it has moving, feeling and thinking parts, they can be misused.

**Statement of Topic**

The Bible speaks with authority and clarity on these issues. In this lecture we will look at what the Bible teaches both directly and in principle when it comes to food and exercise as it relates to man’s physical body.

**Exposing the Issue**

Food, exercise, and our view of our bodies are significant issues in our Western culture. We worship our chests and abs, but either eat junk food or organic vegetables. Last year Americans spent over 60 billion dollars on weight loss. These idols of food and body worship weigh heavy on the minds of Christians as well.

**Expositing the Bible**

**You were Bought with a Price 1 Corinthians 6:19-20**

The body is respected in the Scriptures.

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**18课**

**基督徒和他们的身体**

**对于圣经接近问题的基础**

**与我们的肉体有关**

蒂姆尼克松

**介绍**

上帝设计了人的身体，使之成为一种精细调整的仪器，在地球上是最有韧性的。它能忍受骨折和粘连，持续的疼痛和大量的滥用。

然而，它是一种脆弱的仪器，因为它不是用来处理多余的，无论是以营养、燃料或添加剂的形式。不像机器，窒息了对毒物摄入时，在无休止的剂量和错误的燃料。虽然它有移动、感觉和思考的部分，但它们可能被误用。

主题陈述

圣经权威和清晰地说到这些问题。在本次讲座中，我们将研究圣经关于食物和运动的直接和原则性，因为它涉及到人的身体。

暴露的问题

食物、运动和我们对身体的看法是我们西方文化中的重要问题。我们崇拜我们的胸部和腹肌，但是要么吃垃圾食品，要么吃有机蔬菜。去年美国人在减肥上花了600亿多美元。这些食物和身体崇拜的偶像在基督徒的心目中也很重要。

解释圣经

你们是重价赎买的 哥林多前书6:19-20

身体在圣经中受到尊重。

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The body of the believer is called the temple of the Holy Spirit.

"Don't you know that your body is a temple of the Holy Spirit who is in you, whom you have from God. You are not your own since you were bought with a price, so glorify God in your body." I Corinthians 6:19

Your body has become a means by which a Christian is capable of glorifying God.

Use your body to benefit, not harm, God’s people.

In exercising your freedom as a believer, do not become enslaved to anything but Christ.

What you do with your body, you do with Jesus.

**Diet and Exercise**

God has given us a variety of good food to enjoy to his glory.

Genesis 1:29-31, 9:3; 1 Timothy 4:3-5

God gives food to mankind as a common grace blessing. Acts 14:17

God brings people together in fellowship around food.

There is no biblical command to be thin.

The Bible also talks about exercise.

Bodily discipline does have some profit. I Tim. 4:8

Physical exercise is used illustratively of spiritual discipline. I Co. 9:24ff

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信徒的身体被称为圣灵的殿。

“6:19 岂不知你们的身子就是圣灵的殿么。这圣灵是从神而来，住在你们里头的。并且你们不是自己的人。”

你的身体已经成为一种能够荣耀神的基督徒。

使用你的身体的益处，而不是用它来伤害神的子民。

在作为信徒而操练自由时，要成为耶稣基督的奴仆而不是其他的什么的奴仆。

你怎么对待你的身体，就如何对待耶稣。

节食和操练

上帝赐给我们各种各样的好食物来享受他的荣耀。

创世记1:29-31，9:3；提摩太前书4:3-5

上帝赐食物给人类作为一种普遍恩典的祝福。使徒行传14:17

上帝把人们联系在一起，在团契中，在食物周围。

圣经中没有命令人要变瘦。

圣经也谈到运动。

操练身体，益处还少。提摩太前书4:8

有形的操练是用来属灵的训练实例。哥林多前书9:24及以后的经文

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When Diet and Exercise Become Sin

Gluttony and Overeating

. The excessive love for and use of food. Philippians 3:19

. Gluttony is the little fox of consistent overindulgence. Song of Solomon 2;15

. Gluttony is often associated with other sins.

Deuteronomy. 21:20; Psalms. 23:20, 28:7, 23:21; Matthew. 6:25ff;

. Gluttony does not glorify God. 1 Corinthians 10:31, 6:19-20

. Gluttony is associated with sin. Proverbs 23:19-21

. Not all gluttons are fat.

Excessive devotion to physical fitness can also be sinful

. One's quest to obtain the perfect body can lead to other sins.

James 4:6; Ephesians. 4:19; Luke 21:34

. Making everything in your life revolve around your quest for the perfect body.

. Some are legalistic about food. 1 Timothy. 4:3; Colossians 2:16ff

. Those who idolize the perfect body sometimes become anorexic or bulimic.

Food and fitness is not the problem. The root sin is idolatry. Exodus 20:3-5; Philippians 3:19; Deuteronomy 6:4; Isaiah 55:1-2; Ezekiel 14:1-11; Jeremiah 2:13

Food idolatry

Fitness idolatry.

You can be both a glutton and make fitness an idol -exercise bulimia.

**Applying to Counseling**

**Helping the Counselee Seek Change**

**Change takes place through the means of exerting effort and acting obediently.**

**Romans 6:12-13, 8:13, 13:14; Titus 2:11-12**

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当饮食和运动成为罪的时候

暴饮暴食

。对食物过度的热爱和使用。腓立比书3:19

。暴饮暴食是持续的放纵的小狐狸。所罗门之歌2；15

。暴饮暴食常与其他罪相关。

申命记21:20；诗篇23:20，28:7，23:21；马太福音6:25及之后的经文；

。暴饮暴食不荣耀神。哥林多前书1。10:31，6:19-20

。暴饮暴食与罪。箴言23:19-21

。不是所有的贪吃胖。

过度投入健身也可以是罪恶的

。一个人的追求得到完美的身体可以导致其他的罪。

雅各书在以弗所书4:6，4:19；路加福音21:34

。让你生命中的一切都围绕着你对完美身体的追求。

。对食品的一些合理性。提摩太前书4:3；。歌罗西书2:16及之后的经文

。那些崇拜完美的身材有时变得厌食或暴食。

食物和健身不是问题。罪恶的根源在于偶像崇拜。出埃及记20:3-5；腓立比书3:19；申6:4；以赛亚书55:1-2；以西结书14:1-11；耶利米书2:13

食品的崇拜

健身偶像崇拜。

你可以是一个贪食使健身锻炼、贪食症的偶像。

应用到辅导

帮助被辅导者寻求改变

改变是发生在通过努力和顺从的方式的。

罗马书6:12-13，13，14 2:11-12；Titus

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**Repent (put off). Isaiah 55:6-7, 1:18; 2 Corinthians 10:5; 1 John 5:21**

. Stop blaming God for your failure. James 1:13

. Repent of food and body idolatry. I Co. 6:12-13, 10:12; Pr. 16:8, 11:2; Js. 4:6; Acts 12:22ff

. Learn to resist inward temptation. I Cor. 10:12-13; James 1:14ff; Mt. 26:41

. Take radical steps to remove outward temptation. Mt. 5:29-30

. Whatever cannot be eaten in faith is sin. Rom. 14:23

**Put on glorifying God in your eating and how you care for your body. Titus 2:1112**

. Love the LORD and feast (spiritually) at His table.

Ps. 16:11, 1:2, 73:25, 42:2, 63:1; Prov. 9:1ff; Isa. 6:4, 26:9, 55:1-2; John 6:53ff; Ecc. 6:7

. Express prayerful dependence upon God for your food and health.

Mt. 6:11; Ps. 40:17, 69:33, 72:13

. Never eat without giving thanks for the food God gives you.

1 Timothy. 4:3-5; 1 Corinthians 10:30-31, 11:24

. Be content with the quantity and quality of food God provides for you.

1 Timothy. 6:6ff; Philippians 4:11

. Be content with the body God has given you.

Psalm 139:13-14

. Live a life of self-discipline/control.

1 Corinthians. 9:27; Galatians. 5:22-23; 2 Peter 1:5-7,9

. Honor God with your body. 1 Corinthians. 3:16-17, 6:20

. Your motive for obedience is crucial.

. Look forward to the day when these bodies will be perfected. Phil. 3:21

**Summary**

Food is important.

Food is a symbol of our need of God.

God wants us to change and to bear fruit for His glory.

John 15:8

The gospel is the key to change.

Romans 6:11; John 15:1ff; Isaiah 55:1-2

We are responsible to exert effort to change.

Matthew 14:22-33

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悔改（脱去）。以赛亚书55:6-7，1:18；2哥林多后书10:5；约翰壹书5:21

。 停止因为自己的失败而责备上帝。雅各书1:13

。 为对食物和身体的崇拜而悔改。哥林多前书6:12-13，10:12；箴言 16:8，11:2；雅各书4:6；使徒行传12:22及之后的经文

。 学会抵制内心的试探。哥林多10:12-13；雅各书1:14及之后的经文；马太福音26:41

。 采取激进措施来消除外在的试探。马太福音5:29-30

。 凡不凭信心吃的，都是罪。罗14:23

在你的饮食和你如何关怀你的身体披戴荣耀神。提多2:11-12

。 爱主和在宴（属灵上）在他的桌。

诗篇16:11，1:2，73:25，42:2，63:1；箴言9:1ff；以赛亚书6:4，26:9，55:1-2；约翰6:53ff；传道书6:7

。带着祷告的心为着食物和健康表达对神的倚靠。

马太福音6:11；诗篇40:17，69:33，72:13

。不因为食物感谢给你食物的上帝时，就不要吃。

提摩太前书4:3-5；哥林多前书1 10:30-31，11:24

。因着神供应的食品的数量和质量而知足。

提摩太前书6:6ff及之后的经文；腓立比4:11

。要对神所赐给你的身体感到知足。

诗篇139:13-14

。过一种自律/节制的生活。

哥林多前书9:27；加拉太书5:22-23；彼得后书1:5-7,9

。用你的身体荣耀上帝。哥林多前书3:16-17，6:20

。你顺服的动机是至关重要的。

。期待着身体是完美的那一天。腓立比书3:21

（3:21 他要按着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，和他自己荣耀的身体相似。）

总结

食物是重要的。

食物是我们对神的需要的象征。

上帝希望我们改变和为他的荣耀而结果子。约翰福音15:8

福音是改变的关键。罗马书6:11；约翰15:1及之后的经文；以赛亚书55:1-2

我们有责任去努力改变。马太福音14:22-33

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**Lesson 19-20**

**Basic Elements in Counseling Sessions**

Counseling Basics for the First Session and Beyond

Russ Kennedy

**Introduction**

So you are ready to begin meeting with people to do Biblical Counseling. How do you begin with people? How are you going to start? What do you want to accomplish in the first session? How do you follow up sessions?

**Some Cautions**

We do not rely on techniques.

Too often new counselors want how to steps to get to an end product…

We do not rely on other’s abilities or ways.

You must not mimic what I or other counselors do…

We do not rely on counseling issues manuals.

While we do produce helpful books and guides, you are engaged in a relational engagement…

We do share wisdom…

This lecture will help you with the practical process of meeting with people.

**Guidelines for the First Session**

How to get started…

**Preparation**

Have the following with you.

- Bible – basic tool for counseling

- Paper – to take notes. Do not use a spiral bound. Put loose leaf paper in binder.

- Pen or pencil – if you take notes in pencil, you will need to copy them to preserve them

- Notes – if you have notes or other written information, have them with you. Be diligent.

You are a steward of the information you are given.

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**第19-20课**

**辅导会议的基本要素**

第一次辅导及超越的基础

拉斯·肯尼迪

介绍

所以你已经准备好开始和人们一起做圣经辅导了。你和如何开始呢？你打算怎么开始？你想在第一次辅导的目标是什么？你如何跟进之后的多次辅导？

一些注意事项

我们不依赖技术。

大多数情况下，新的辅导员希望如何采取步骤来达到最终产品…

我们不倚靠别人的能力或方式。

你一定不要模仿我或其他辅导员做的…

我们不依赖辅导问题手册。

虽然我们确实提供有用的书籍和指南，但您从事的是一种关系在一起…

我们真的分享智慧…

本讲座将帮助你了解与人交往的实际过程。

第一次辅导的准则

如何开始…

准备

带下以下这些：

- 圣经-辅导的基本工具

- 纸-用来记笔记。不要使用螺旋绑定。活页纸放在活页夹内。

- 钢笔或铅笔-如果你用铅笔记笔记，你需要复制它们来保存它们。

- 注意-如果你有笔记或其他书面信息，与它们一起。勤奋。

你是你所获得的信息管家。

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**Love –Establish Relationship**

I am here…

Explain to them that you are here to:

Listen to them…

Ask them questions…

They should expect you to ask them questions.

Clarify any confusions…

You may ask about the same thing many different ways.

Interpret the issues according to God’s Word…

You will regularly be helping them to see things with new eyes.

Share with them what God says in their issues…

Notice “in” not “about”.

Represent God and His agenda…

You are not an advocate for someone in or not in the counseling session.

You do not have a personal agenda for them.

You will be honest with them.

They are here…

Explain what you expect of them.

They must be willing to talk…

The Word and words are the way God works in people. Without them talking you will NOT be able to help them.

They must be honest…

Most will not be truthful – most will initially try to minimize their faults and maximize the faults of others or their situation.

They will need their Bibles…

You will want them to turn to texts, to read texts, to mark texts.

They must be willing to change…

If they are here only to see someone else change, then they need to repent.

They must be willing to work…

This time with them will only start change. Real change takes place in life.

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爱–建立关系

我就在这里……

向他们解释你是来这里，是要来：

听他们说…

问他们问题…

他们应该期望你问他们问题。

澄清任何混乱…

你可能会不同的方式问同样的事情。

根据上帝的话语解释的议题…

你会经常帮助他们用新的眼光看待事物。

与他们分享上帝在他们的议题中说了什么…

注意是“在……中”不是“关于”。

代表上帝和他的议程…

你在辅导中或不在辅导中，你都不是不支持某人的人。

你没有他们的个人议程。

你会对他们诚实的。

他们在这里…

解释你对他们的期望。

他们必须愿意交谈的…

这个上帝的道和上帝的词语是上帝在人们中工作的方式。没有他们的交谈，你不能帮助他们。

他们必须诚实…

大多数人都不会诚实——大多数人最初会尽量减少自己的错误，并最大限度地改正他人或他们处境的错误。

他们将需要他们的圣经…

你会希望他们转向经文，阅读经文，标记经文。

他们必须愿意改变…

如果他们在这里只是为了看到别人改变，那么他们需要悔改。

他们必须愿意工作…

和他们在一起的时间只会开始改变。真正的变化发生在生活中。

P123

What they should expect of me.

I will love them enough to tell them the truth.

I will keep Biblical confidentiality

I will admit when I don’t know something and will do my best to find out while keeping Biblical confidentiality

I will not knowingly or deliberately offend them

I will be faithful to the Word of God.

I will be taking notes, and at times, they will be detailed. I may ask you to stop while I catch up or ask you to repeat what you just said. I’m trying to make sure I understand your answers accurately.

God is here…

He has designed this moment…

He speaks in His Word…

He listens to our speech…

He wants us to be pleasing to Him…

He hears our prayers…

Pray…

Simple, short, to the point, about the session. Talk to God. Don’t preach.

**Know -Gathering Data**

Getting started to know, understand and interpret the issue(s)

Always seeking to move toward the heart while being sure that you know what you need to snow.

Halo data -Observe their body language

How are they carrying themselves? How do they sit? Do they look at you?

Watch as they answer your questions. Do they look away? Do they look at others in the session? Spouse?

Initial Questions

You want to open by getting them to talk…

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他们对我的期望是什么。

我因为足够地爱他们而告诉他们真相。

我将保持符合圣经原则的保密性。

我会承认，当我不知道什么事，并会尽我所能地在保持圣经中的保密性的同时，去发现

我不会有意或故意冒犯他们

我将对上帝的话语信实。

我会记笔记，有时会详细的记录。我可以让你停下来，让我可以赶上你。

或者要求你重复刚才说的话。我想确保我理解你的答案准确。

上帝在这里…

他设计了这一刻…

他用他的道说话…

他听我们的演讲…

他希望我们讨他喜悦…

他听到我们的祷告…

祷告…

简单的，短的，切中要点的，关于一节辅导。与神交谈而不要说教。

了解－收集数据

开始了解、理解和解释这个问题。

当你确信你需要知道的时候，总是寻求向内心靠近。

光环数据-观察他们的肢体语言

他们是如何搬运自己的？他们坐得怎么样？他们看着你吗？

看着他们回答你的问题。他们看不见了吗？他们在会议中看别人吗？配偶？

最初的问题

你想通过让他们开口说话来开场（开始辅导）…

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Tell me about your problem…

Tell me your story…

If you have two people give both of them an opportunity to tell the story. Discourage interruptions but allow clarifications.

What have you done about it?

Who have you talked to? What have you read?

Did you pray about it? Have you asked God to help you? To give you grace? To give you wisdom? James 1-2

How can I help?

The point here is to determine:

What are their expectations?

How do they think about their problem?

Do they see their problem(s) as hopeless?

Follow up questions

Here are some things to think about in following up.

Ask questions on the issue they have presented.

You may discern that this is merely a presentation issue and all about fruit, but it is their experience of the issue.

Begin to ask questions that reframe worldly, psychologized language.

Only do it in order to shift the focus onto Biblical language.

“I think one of my real problems is with low self-esteem…”

“How does the Bible address the issue of self-esteem? Can you take me to Scriptures that would support your diagnosis?”

Ask questions that begin moving towards the heart.

Help me understand…?

Why do you think you…?

What would you say you wanted… expected… hoped for…?

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告诉我你的问题…

告诉我你的故事…

如果你有两个人，给他们两个机会讲述这个故事。劝阻被打断，但允许澄清。

你对此做了什么？

你跟谁谈过了？你读到了什么？

你为这事祷告过吗？你让上帝帮助你了吗？给你恩典？给你智慧？雅各书1-2

我能帮什么忙？

这里的要点是确定：

他们的期望是什么？

他们怎么看待他们的问题？

他们认为他们的问题是无望的吗？

跟进的提问

这里有一些事情要考虑跟进。

对他们提出的问题提问。

你可以看出这仅仅是一个陈述问题和所有关于果子的问题，但这是他们的对这个问题的经历。

开始问问题，这些提问是把世俗的、心理学的语言重新地做一下框架。

只有这样才能把注意力转移到依据圣经的语言上。

“我认为我真正的问题之一是自尊心不强……”

《圣经》是如何解决自尊问题的？你能带我去看可以支持你的诊断的经文吗？“

提可以开始朝向内心的动机的问题。

帮我了解……？

你为什么认为你…？

你说你想要什么…期望…希望……？

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**Session Notes**

It’s a good idea to take careful notes and many of them during the first session. There will be many questions asked and answered during this first session. Ask them to be patient with you if you get behind on note taking. Let them know you are concerned to get all the information recorded so you can do your best to help them. It’s very difficult to recall the details after that session ends.

If there is something the person says that is critical, you will want to write that as accurately as possible. It is good for you to record it in the words they use. It can help you in evaluating their word usage, as well as having the capability to quote them word for word when they deny that they said that.

I number the notes I take. I put what they say on one side of the paper. I put my notes about what they say on the other side with the same number.

At the bottom of the page I organize the information around the Data Organizing tool. I organize the numbers around the box depending on what I am hearing. I might also write a “Q” by something I want to ask about.

**Speak – Giving Hope and Help**

In the first session you will rarely begin solving the problem. You will want to do the following:

Giving Hope

It is important to give hope that God is at work and that He will work in their situation. Counselees are often hopeless at the beginning. They believe their situation is hopeless. It has been going on for so long and things seem to get worse instead of better.

“Hope is conveying an assurance that God is working good in our lives for His glory and our growth in Christ.” (MacDonald, Kellemen & Viars, 2013). p. 332

All hope is found in the Scriptures

The hope that a Biblical counselor gives is in Jesus Christ, not from the world..

It is based on the unfailing promises of God given to us in the Scriptures.

God is the Counselor Who guides and directs through His Word.

Using Biblical terminology, going to the Scriptures for help with those situations, brings hope that the Scriptures really do have the answers.

Hope is given by teaching the 3 tree model.

Helps the person to see how the Lord is at work.

Hope is a Biblically-based expectation of good (Romans 4:18-21)

God is the source of all hope. (Romans 15:13-14)

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在辅导|基本训练课程的基本要素

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辅导笔记

在第一次辅导上仔细记笔记和许多笔记是个好主意。在第一次辅导期间，将有许多问题被问到并回答。如果你忘了记笔记，要求他们对你有耐心。让他们知道你关心的是把所有的信息都记录下来，这样你就可以尽力帮助他们。辅导结束后很难回忆起细节。

如果某个人说的话很关键，你就要尽可能准确地写出来。用他们用的词记下来对你有好处。它可以帮助你评估他们的词汇用法，以及有能力在他们否认他们说的时候逐字地引用它们。

我记下我所记的笔记。我把他们所说的在纸的一面。我把我的笔记放在另一边，上面的数字相同。

在页面的底事工，我组织了数据组织工具周围的信息。我根据听到的声音把个案周围的数字组织起来。我也可以写一些我想问的问题。

说话–给予盼望望和帮助

在第一次辅导中，你很少会开始解决问题。你会想做以下：

给予盼望

重要的是，盼望上帝在做工，他将在他们的情况下做工。被辅导者是在开始辅导时往往是绝望的。他们认为他们的处境是无望的。它已经持续了这么长时间，事情似乎变得更糟，而不是更好。

“盼望是传递一个上帝在我们的生命中为他的荣耀和耶稣基督我们的增长而做善工的确据。”（麦克唐纳德，kellemen和viars，2013）。332页

在圣经中找到的所有的盼望。

圣经辅导员的盼望在于耶稣基督身上，而不是来自世界。

这是建立在圣经上上帝赐给我们的从不落空的应许上的。

上帝是通过他的道（他的话语）指导和指导的（策士）辅导员（赛9：7）。

使用圣经术语，在这些情况下向圣经寻求帮助，带来圣经有确实的答案盼望。

通过3树模型教学而给出的盼望。

帮助人们看到主是如何做工的。

盼望是一个基于符合圣经原则的美好期望（罗马书4:18-21）

上帝是一切盼望的源头。（罗马书15:13-14）

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It is the result of true salvation (1 Timothy 1:1e result of true salvation (1 Timothy 1:1)

God is faithful (1 Corinthians 10:13)

God says come and He will provide all that is needed in our time of need (Hebrews 4:14，16)

Other Scriptures that speak of hope: Psalm 42:5; Romans 15:4; Philippians 1:6; 2

Corinthians 4:8-9; Hebrews 10:23; Luke 1:35-37; Luke 1:37.

Giving Help

Here is how to start giving help.

Establish the primary goal – to be pleasing to God

No matter what happens, the aim is for each person to be pleasing to God.

Connect one bit of life to one bit of Scripture

Take one issue, statement, problem, piece of the problem…

Go to a paragraph or a verse of Scripture that speaks to that…

Deal with the most easily changed issue

Identify and work with an issue or a problem that the person can get victory over this week.

Teach the Three-Tree model with the presentation problem

You must master the Three-Tree model. Be able to draw it in your sleep.

Situation – the facts of the situation surrounding their issue

Fruit/Thorns – the responses in what they did (actions) and how they felt (emotions)

Heart – (1) What did they want? (2) What were they thinking, believing, treasuring?

Cross/Stream – (1) What scriptures? (2) What to believe? (3) How to bow?

Heart and Tree – What initial possibilities for pleasing God?

Identify and give homework on the most damaging issue

For the most difficult or damaging issue, give them an initial growth and change assignment using the guidelines for homework, below.

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这是真正的救恩的果子（提摩太后书1 1:1

神是信实的（哥林多前书10:13）

上帝说，来，他会提供一切我们需要的时候需要的（希伯来书4:14,16）

其他谈到盼望的经文：诗篇42:5；罗马书15:4；腓立比1:6；2

哥林多前书4:8-9；希伯来书10:23；路加福音1:35-37 ；路加福音1:37。

给予帮助

以下是如何开始给予帮助。

确立主要目标-讨神喜悦

不管发生什么事，目的是让每个人成为神所喜悦的。

将生活中的点点滴滴和圣经的点点滴滴相连接

选出一个问题，陈述，问题，问题的根…

去到一段或一节提到这个的经文如何说的…

处理最容易改变的问题

识别和处理一个问题或一个问题，使人能够在这一周战胜的。

用呈现的问题来教导三树模型

你必须掌握三树模型。能在睡梦中画出来。

情况–周围这个情况的议题周围的事实

果子/刺-他们所做的反应（行动）和他们的感受（情绪）

心——（1）他们想要什么？（2）是怎么想的，相信，所宝贝的？

十字架/溪流-（1）什么经文？（2）相信什么？（3）如何下拜？

心和树–取悦上帝当初的可能性吗？

识别最具破坏性的问题并留作业

对于最困难或最有害的问题，给他们一个初步的成长和变化的作业，使用下面的指南。

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**Do -Growth and Change in Life -Growth and Change in Life**

How is God beginning to change them in the midst of real life and living,

Address（adjust and aim (a golf ball) at in preparation of hitting高尔夫的调整目标，准备击球）

Are they ready to address the problem? Are they willing to continue?

Confess

Are there sins or offenses to confess?

Forgive

Are there sins and offenses to forgive?

Connect

Are they attending a good church fellowship? If not, then they should start immediately and even better if your own church. Counselees grow in the context of church life not merely in the context of counseling sessions.

This is a permanent part of homework. A counselee must be gathering with God’s people. If they refuse then I will meet with them one more time and that is the subject of counseling for that next session. If they continue to refuse, then counseling is over.

Homework –

**(See section on homework on p. 131)**

Homework should be given each session, even this first session. It may be simple, but it must be something that helps them have some kind of success in their situation during the week.

Try to choose things are easily done, if the counselee really wants to do them.

Take into consideration their ability to read and comprehend. Perhaps his wife could help him by reading to him. This actually has some benefits. This may be one of the first times they have communicated civilly in a long time.

Before ending the session, talk to your counselees about the issues that need to be addressed in coming sessions. This lets them know there is an agenda, and there is a plan of action. This will probably come from your sessions notes – remember your red pen.

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行为-成长和改变生活-成长和变化的生活

神是怎样在现实生活和生活中开始改变他们的？

地址（？）准备击球

他们准备好解决这个问题了吗？他们愿意继续下去吗？

认罪

有罪或得罪要认罪吗？

饶恕

有罪和得罪要饶恕吗？

连接

他们在参加一个好的教会团契吗？如果没有，那么他们应该立即开始，甚至更好，如果你自己的教会。被辅导者在教会生活的语境中成长的，而不仅是在辅导中成长。

这是家庭作业的一个永久部分。一个被辅导者必须与神的子民聚集。如果他们拒绝，我会再和他们见面，这是下一次辅导的辅导主题。如果他们继续拒绝，那么辅导就结束了。

家庭作业–

（见第131页关于作业的章节）

每节课都要布置作业，即使是第一次辅导也要布置。这可能很简单，但一定是帮助他们在本周取得成功的一件事。

尽量选择容易做的事情，如果被辅导者真正想做。

考虑到他们阅读和理解的能力。也许他的妻子可以帮助他，读给他听。这实际上有一些好处。这可能是他们长时间以来第一次客气地沟通。

在结束一次辅导时，和你的被辅导者就你们需要在未来的辅导解决的问题谈话。这让他们知道有一个议程，并且有一个行动计划。这可能来自你的课堂笔记——记住你的红笔。

基本训练课程|基本要素在辅导

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**Follow-Up Sessions**

Here are some guidelines for the follow-up sessions.

Prepare to Meet

- Based on homework given, prepare agenda.

- Based on notes taken, prepare topics for questions.

- Based on topics, prepare questions and possible Scriptures.

- Develop tentative homework

- Develop what you want them to journal

- Be prepared to change your agenda depending on what is doing.

Opening the Sessions

Welcome and note if they have Bible and homework

Prayer

Execute your Agenda

Love -Affirm loving relationship

Remind them of God’s love for them…

Remind them that you are praying and hoping for them…

Know -Data Gathering

Review Homework

Homework is part of your counseling agenda.

Always deal with homework. If they didn’t do it, then:

1. If is early in counseling, teach again on the value of homework and reassign

2. If is later in counseling, you can end the session and let them use the time to begin or complete the homework

Connect your present questions to:

-Their homework

-The last session

-The Word of God

Ask “What has God been doing in your life since we met?”

-Do not ask “How is it going?” What do you expect to hear from that question

that will keep you on track and not let them seize control of the agenda?

-Can they begin to see God at work?

-Are they consumed with their issues and blinded to God’s working?

Basic Elements in Counseling Sessions | Basic Training Course

后续辅导

以下是后续辅导的一些指导方针。

准备会面

-根据所做的作业，准备议程。

-根据所记笔记，准备题目。

-根据主题，准备问题和可能的经文。

-制定初步的家庭作业

-开发你想要他们做的日记

-准备改变你的议程，这取决于你在做什么。

开始一次辅导

欢迎并注意他们是否有圣经和家庭作业。

祷告

执行你的计划

爱-肯定爱的关系

提醒他们神对他们的爱…

提醒他们你在祷告并希望他们…

了解－数据收集

复习家庭作业

家庭作业是你辅导日程的一部分。

总是处理家庭作业。如果他们不这样做，那么：

1. 如果是早期的辅导，又教对作业的价值和分配

2. 如果是后来的辅导，你可以结束这一次辅导，让他们利用时间来开始或完成家庭作业。

把你目前的问题联系起来：

他们的作业

-上一次辅导

-上帝的话语

问“自从我们相遇后，神在你的生命中做了什么？“

-不要问“进展如何？”“你希望听到这个问题的结果是什么？

这会让你走上正轨，而不是让他们控制议程？

-他们能看到上帝在做工吗？

-他们是否被他们的问题所消耗而对上帝所做的工视而不见？

在辅导|基本训练课程的基本要素

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Listening –What am I hearing?

Note these key issues as they become known. Explore them in more detail being sensitive to the timing and depth of your exploration.

**Listen for issues that make the counselee angry or defensive**

You will be exposing heart issues, heart idols, areas of Spirit conviction…

**Listen for when the counselee is closed and self-protective**

Note defensive statements…

Note deflecting statement…

Don’t fill the silences.

**Listen for instances when the counselee places blame for his own behavior at the feet of others.**

They will vigorously justify their own sin in the face of another’s mistreatment.

They hide behind the sins of others.

**Listen for occasions when the counselee has clearly erected a logical defense of his viewpoint and actions.**

Many times people come for help, but don’t really want it. They want counsel, but reject the counsel they receive. They debate when questioned. They argue…

**Listen for evidence of an inaccurate view of self.**

They believe they are better than they really are. Pride is evident.

Sometimes they believe they are lower than a worm. Pride is also evident.

**Listen for a functional distortion in the counselee’s view of God.**

They develop their theology from their experiences. They say they believe one thing (their confessional theology) and act differently from what they say they believe (their functional theology). They will defend this functional theology because there’s a ring of truth that fits their view of life

Many fall into cynicism of God and He becomes someone who is not worthy of worship or respect.

**Listen to uncover the distortions the counselee thinks about his situation.**

They have their objective view of their situation. Everyone is an interpreter of life and they have made sense out of what has gone on. This makes sense to them.

Listen for interpretations of their situation. Listen for the purposes and goals.

What do they want? What do they want out of life?

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倾听——我在听到些什么？

注意这些关键议题，因为它们已成为众所周知的问题。更详细地探究它们，对你探索的时间和深度敏感。

注意听出使被辅导者生气或防守的议题

你将暴露内心的问题、心的偶像、属灵信仰领域…

听一听，当被辅导者是封闭和自我保护

注意防御性的陈述…

附注偏差陈述…

不要把沉默给填上了。

在被辅导者地为了自己的行为而责备他在别人的脚上的时候的听。

在面对他人的虐待时，他们会极力为自己的罪辩护。他们躲在别人的罪的后面。

听出被辅导者显然已经竖起他的观点和行动逻辑辩护。

很多时候人们来寻求帮助，但并不真正想要它。他们需要辅导员，但拒绝他们接受的辅导员。他们辩论时提出质疑。他们争论…

听出不准确的自我观的证据。

他们认为他们比他们真实的更好。骄傲显而易见。

有时，他们相信他们是比一条虫子低下。骄傲也是显而易见的。

注意听出在被辅导者对神的看法中的功能歪曲。

他们从他们的经验中发展自己的神学。他们说他们相信一件事（他们的认罪神学）和他们的行为地是与他们说他们相信（其功能的神学）的不同。他们将捍卫这一功能神学，因为有一个真理的戒指适合他们的人生观。

许多人陷入了对上帝的冷嘲热讽，神被变成了一个不值得崇拜和尊敬的人。

听了揭露被辅导者认为他的情况中歪曲。

他们有他们自己的情况客观的看法。每个人都是生活的解释者，他们从所发生的事情中明白了道理。这对他们来说是有道理的。听他们的情况解释。倾听目的和目标。

他们想要什么？他们想从生活中得到什么？

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Speak – Discuss, develop, declare

Using the Three-Tree model, discuss, develop and when necessary admonish, challenge, and correct. Always think in terms of the comforts and calls of the gospel.

Identify sinful behavior

Show what God says about their actions and emotions

Expose heart issues

Show how what they what and believe are the sources of their sin and folly

Call for repentance

Put off -> Change thinking -> Put on

Do – Practical steps for growth and change

How can change and growth be effected over the next few hours and days?

A Plan for Holiness

How will this person(s) avoid temptation, stop presenting themselves to sin and start presenting themselves to God to do what is right.

A Plan for Wisdom

How can this person(s) wisely reorient their lives so that they can stop being foolish and live wisely?

Assigning Homework

Journaling gathering data between sessions

Memorizing memorizing Scripture to encourage or exhort them in their situation

Studying studying texts of Scripture which speak to their situation

Restoring confessing to those sinned against, forgiving those who sinned against you, reconciliation, restoration, renewal

Connecting a ttending church gatherings, developing discipling relationships

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谈论、讨论、发展、宣布

使用三树模型，讨论，发展，必要时告诫，挑战，纠正。总是按照福音的安慰和呼召来思考。

确定有罪的行为

展示上帝对他们的行为和情绪是怎么说的

暴露心的问题

展示他们的想要的和他们所相信的是他们的罪和愚昧的来源。

呼召悔改

脱去-改变想法-披戴

行为-增长和变化的实际步骤

在接下来的几个小时和几天里，变化和增长是如何实现的呢？

圣洁的计划

这个人将如何避免试探，停止向罪恶展现自己，开始向上帝展示自己做正确的事情？。

智慧的计划

怎么可以这样的人（人们）明智地调整他们的生活，他们可以停止自己的愚蠢和智慧地生活？

布置作业

日志 会话之间的数据采集

记住 背诵经文以鼓励或劝告他们的处境。

学习 研读向他们的处境讲话的圣经经文

恢复 对那得罪人，饶恕得罪你的人，和解，复原，更新。

连接 参加教会的聚会，发展门徒关系

在辅导|基本训练课程的基本要素

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**Homework – or Growth and Change Activities**

**The importance of homework**

“From the very outset they [counselees] are required to do what God expects of them in the light of Scripture and in dependence upon the power of the Holy Spirit. The counselor does not do their work for them. He coaches them; he is a shepherd who leads his sheep. Yet they do the work. He insists that they learn to “work out their salvation” (solution) through obedience to God and dependence upon his aid. Homework puts the emphasis where it belong – upon the counselee’s responsibility to God and his neighbor” (Adams, Jay 1973, The Christian Counselor’s Manual, 1973) p. 306

-Homework keeps the counselee active

-Homework keeps him in Scripture

-Homework engages his heart

-Homework makes him responsible for his behavior

-Homework makes him participate actively during every phase of counseling.

-Homework is not an option. It is not an adjunct to the normal biblical counseling process. It is a vital part of productive biblical counseling.

-It says you believe things can be different, beginning right now.

-The homework assignments may become the subject of future counseling sessions.

Here are some of the benefits for homework. (Adams, pp. 301-310)

·Regular homework assignments set a pattern for expectations of change.

·Homework clarifies expectations.

·Homework enables the counselor to do more counseling more rapidly.

.·Homework keeps counselees from becoming dependent upon the counselor.

·Homework enables both the counselor and the counselees to gauge progress of lack of it.

·Homework allows the counselor to deal with problems and patterns that develop under controlled current conditions.

**The mechanics of homework.**

It must be specific

It must involve the thinking level (heart issues) as well as the objective level (behavior issues).

It must be appropriate to the problems.

It is always assigned at the end of each session.

Prayer – for the counselor, counselees, others who are involved

Church attendance and sermon notes.

Bible verses – memorized and able to explain what they teach.

Bible reading – an everyday habit.

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家庭作业——增长和变化活动

家庭作业的重要性

“从一开始他们[者]必须做神对他们的期望在圣经的光和依靠圣灵的能力。辅导员不为他们做他们的工作。他教导他们；他是带领羊群的牧人。然而他们做这项工作。他坚持他们通过顺服上帝和依靠他的帮助来学会“解出他们的救恩”。作业重点，属于–在辅导者的责任，上帝和他的邻居”（亚当斯，周杰伦1973，基督徒辅导员手册，1973）306页

家庭作业辅导者保持活跃

-家庭作业使他保持在圣经中

家庭作业使他的心忙碌。

家庭作业让他为自己的行为负责

-家庭作业使他在辅导的每个阶段都积极参加。

-家庭作业不是一个选择。它不是正常的圣经辅导过程的附属。它是生产圣经辅导的重要组成事工分。

-它说你相信事情会不同，从现在开始。

-家庭作业可能成为未来辅导课程的主题。

这里有一些家庭作业的好处。（亚当斯，第301-310）

定期的家庭作业为改变的期望设定了一种模式。

·家庭作业澄清期望。

·家庭作业使辅导员能更快地做更多的辅导工作。

作业。·保持者成为依赖辅导员。

·作业使辅导员和辅导评估缺乏进展。

·家庭作业允许辅导员处理在当前受控条件下发展的问题和模式。

作业的力学。

它必须是特定的。

它必须涉及到思维水平（心问题）以及客观层面（行为问题）。

它必须适合这些问题。

它总是在每个会话分配。

祷告–为辅导员，辅导，其他人也牵涉其中

教会出席和讲道笔记。

圣经经文-背诵并能解释他们教的内容。

读经-日常习惯。

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**What about counselees who do not complete their homework?**

Find out where the problem lies.

You, the counselor?

·Did the counselee understand the homework? Did I explain the assignment in enough detail?

·Was the counselee capable to complete the homework?

·Was the homework appropriate?

The counselees?

Were there any legitimate circumstances that prohibited the time to complete it?

What were they?

What reasons were there given for not completing the homework? Asking questions

will probably show areas of sinful habits or behavior that needs to be on the agenda.

Is the counselee diligent in pursuing counseling?

Get their commitment to complete the assignment. The first half of the current counseling session will be terminated. They are sent to another room to complete the parts of their homework that can be done. After the half-hour, they will return and the homework will be evaluated.

Explain again the importance of homework and its place in the entire process.

Reassign the homework, revising as needed.

If the assignment is not completed for the next session and they weren’t providentially hindered, explain again the important place homework has in their changing and becoming more like Christ. Terminate future counseling session. Tell them you would be happy to continue the counseling but not until the homework is completed. They are to call for another appointment as soon as they are ready to get completely involved again.

**Summary**

Counseling is an on-the-job training ministry.

Counseling requires preparation and flexibility. You believe you have insight. You prepare for your sessions, and your counselees will bring something up that happened that has nothing to do with what you prepared for this session.

There is much to learn and you are always learning more each day.

The enabling grace of God in your experience, abilities and gifts Biblical counseling profitable.

Continue to read. Continue to grow. Continue to lean on Christ and His Word. Pray much. Enjoy and thank God for His work in your life and in those with whom you work.

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什么是人们谁不完成作业吗？

找出问题所在。

你，辅导员？

·做辅导者了解作业吗？我把任务解释得够详细了吗？

·被辅导者能完成作业吗？

作业是适当的吗？

者？

是否有任何合法的情况，禁止时间来完成它？

它们是什么？

没有完成作业的原因是什么？问问题

可能会显示需要列入议程的罪恶行为或行为领域。

是辅导者努力追求的辅导？

得到他们完成任务的承诺。当前辅导课程的前半事工分将被终止。他们被送到另一个房间完成他们可以完成的作业。半小时后，他们将返回，作业将进行评估。

再次解释作业的重要性及其在整个过程中的地位。

分配作业，修改的需要。

如果任务不完成下一届，他们没有明显的阻碍，再解释的重要场所作业已经在改变，变得更像基督。终止未来辅导辅导。告诉他们你很乐意继续辅导，但直到完成家庭作业。一旦他们准备完全介入，他们将要求另一个约会。

总结

辅导是在职培训事工。

辅导需要准备和灵活性。你相信你有洞察力。你准备你的课程，你会带什么东西了，发生者，有什么做什么，你为这次辅导准备的。

要学的东西很多，你每天都要学得更多。

上帝在你的经历、能力和恩赐上的恩典，圣经上的辅导，有利可图。

继续阅读。继续成长。继续依赖耶稣基督和His Word。祷告多。享受并感谢上帝在你的生活中和与你一起工作的人身上所做的工作。

在辅导|基本训练课程的基本要素

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**Session Guide Outlines**

**Initial Session**

Preparation

Love – Establish Relationship

I am here…

Listen to them…

Ask them questions…

Clarify any confusions…

Interpret the issues according to God’s Word…

Share with them what God says in their issues…

Represent God and His agenda…

They are here/

They must be willing to talk/

They must be honest/

They will need their Bibles/

They must be willing to change/

They must be willing to work/

What they should expect of me.

God is here......

Pray......

Know -Gathering Data

Halo data -Observe their body language

Initial Questions

Tell me about your problem…

What have you done about it?

How can I help?

Follow up questions

Ask questions on the issue they have presented.

Begin to ask questions that reframe worldly, psychologized language.

Ask questions that begin moving towards the heart.

Session Notes

Speak – Giving Hope and Help

Giving Hope

All hope is found in the Scriptures

Hope is given by teaching the 3 tree model.

Hope is a Biblically-based expectation of good (Romans 4:18-21)

Giving Help

Establish the primary goal – to be pleasing to God

Connect one bit of life to one bit of Scripture

Deal with the most easily changed issue

Teach the Three-Tree model with the presentation problem

Identify and give homework on the most damaging issue

Do -Growth and Change in Life

Address

Confess

Forgive

Connect

Homework –

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辅导指南概述

初始会话

制备

爱-建立关系

我就在这里。

听他们说…

问他们问题…

澄清任何混乱…

解释的问题，根据上帝的话语…

与他们分享什么上帝说，他们的问题…

代表上帝和他的议程…

他们在这里/

他们必须愿意交谈。

他们一定很诚实。

他们将需要他们的圣经/

他们必须愿意改变/

他们必须愿意工作/

他们对我的期望是什么。

上帝在这里……

祷告......

收集数据

光环数据-观察他们的肢体语言

最初的问题

告诉我你的问题…

你对此做了什么？

我能帮什么忙？

跟进的问题

对他们提出的问题提问。

开始问问题，把世俗的、心理的语言。

问问题，开始朝着心。

辅导笔记

说话——给予希望和帮助

给予希望

所有的希望都在圣经中找到。

希望通过3树模型教学。

希望是一个基于圣经的美好期望（罗马书4:18-21）

给予帮助

建立的主要目标–是神所喜悦的

连一点生活一点圣经

处理最容易改变的问题

用演示问题教三树模型

识别和最具破坏性的问题给作业

做-成长和改变生活

地址

承认

原谅

连接

作业–

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**Follow-Up Session-Up Sessions**

Prepare to Meet

Opening the Sessions

Welcome and note if they have Bible and homework

Prayer

Execute your Agenda

Love -Affirm loving relationship

Remind them of God’s love for them…

Remind them that you are praying and hoping for them…

Know -Data Gathering

Review Homework

Ask “What has God been doing in your life since we met?”

Listening – What am I hearing?

Speak – Discuss, develop, declare

Identify sinful behavior

Expose heart issues

Call for repentance

Do – Practical steps for growth and change

A Plan for Holiness

A Plan for Wisdom

Assigning Homework

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后续辅导

准备迎接

开幕辅导

欢迎并注意他们是否有圣经和家庭作业。

祷告

执行你的计划

爱-肯定爱的关系

提醒他们神对他们的爱…

提醒他们你在祷告并希望他们…

数据收集

复习功课

问“自从我们相遇后，神在你的生命中做了什么？“

听——我在听什么？

谈论、讨论、发展、宣布

确定有罪的行为

暴露心脏问题

悔改的呼召

做-增长和变化的实际步骤

圣洁的计划

智慧的计划

布置作业

在辅导|基本训练课程的基本要素

**Self-Esteem, Self-Image and Self-Worth P135**

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**Lesson 21**

**Self-Esteem, Self-Image and Self-Worth**

As Negative Self-Evaluations

BY DR. DAVID POWLISON

ADAPTED AND EXPANDED BY: RUSS KENNEDY

**Introduction**

The basic material which has become this lecture was given as a workshop at the 2012 CCEF

Conference. It was taught by Dr. David Powlison. The following material is based on that discussion with my own observations, expressions, etc added in.

**“How do you see yourself?” This is a crucial question.**

**Conscience is the ability of the soul to make evaluations**

**Old Testament uses metaphors around evaluating:**

Before whose eyes to do you stand?

**We are constantly evaluating:**

God

Others

Ourselves

Basic Training Course | Self-Esteem, Self-Image and Self-Worth

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第21课

自尊、自我形象和自我价值

作为消极的自我评价

DAVID POWLISON博士著

适应和扩展：RUSS KENNEDY

介绍

基本材料已成为本次讲座在2012 CCEF车间

辅导。它是由David Powlison博士教。下面的材料是以我自己的观察、表达等为基础的讨论。

“你怎么看你自己？“这是一个关键问题。

良心是灵魂做出评价的能力。

旧约在评估前后使用隐喻：

你站在谁的面前？

我们不断地评估：

上帝

别人

我们自己

基本训练课程|自尊、自我形象和自我价值

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**“Low self-esteem” is a serious problem. -esteem” is a serious problem.**

There is a language of the heart that is labeled "low-self-esteem" which is essentially weighing ourselves in the light of a value system and finding ourselves wanting.

**How can we explain it?**

**How do we diagnose it?**

What are the symptoms of a negative self view?

**How can we solve it?**

Identify the value system

Examine its validity.

Trace its effects.

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“低自我‐自尊”是一个严重的问题。“自尊”是一个严重的问题。

有一种心灵的语言被称为“低自尊”，它本质上是在价值体系的光下衡量自己，发现自己缺乏能力。

我们怎么解释呢？

我们如何诊断它？

一个消极的自我观有什么症状？

我们如何解决它？

确定价值体系

检查其有效性。

追踪其效果。

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**The world’s answers seem plausible…**

**(IF there is no God).**

**Life is evaluated in self-terms**

**Worth is evaluated in horizontal terms**

**Others…..**

**A whole raft of self-\_\_\_\_\_\_ solutions which are all horizontally oriented**

**What are the “self– ” words actually describing?**

self-esteem, self-worth, self-love, self-confidence, self-image…

Turns worship away from God to the self.

What other language is used?

Self-image, Self-concept

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世界的答案似乎有理…

（如果没有上帝）。

生命是用自我评价的。

价值是横向评估的。

别人.....

一系列的自我都是水平方向的\_\_\_\_\_\_解决方案

其实描述的“自我–”字是什么？

自尊，自我价值，自我爱，自信，自我形象…

把敬拜从神转为自我。

使用什么其他语言？

自我形象、自我概念

P138

**What truth has been robbed from God?**

**What is better language?**

Self-knowledge

True self-knowledge is implied and grounded in Scriptural indicatives and imperatives. You must know who you are and how you are doing.

Romans 12:3-8 – of our place gifts, ministry and place in the Body

Romans 12:16 —

16 Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight.

Philippians 2:3–5 —

3 Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. 4 Let each of you look not only to his own interests, but also to the interests of others. 5 Have this mind among yourselves, which is yours in Christ Jesus,

Has an implicit moral aspect

Moves us towards "true/distorted/false" language.

Moves towards "accurate/inaccurate"

Self-valuation then is weighed in the light of this self-knowledge. But it will still be weighed against a set of values

Self-Esteem, Self-Image and Self-Worth | Basic Training Course

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什么真理被从神那里偷走了？

什么是更好的语言？

自我的知识

真正的知识是隐含的、基于圣经的指示和命令。你必须知道你是谁，你在做什么。

罗马书12:3-8–我们放礼物，并放置在体事工

罗12:16—

12:3 我凭着所赐我的恩，对你们各人说，不要看自己过于所当看的。要照着神所分给各人信心的大小，看得合乎中道。

12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

12:4 正如我们一个身子上有好些肢体，肢体也不都是一样的用处。

12:4 For as we have many members in one body, and all members have not the same office:

12:5 我们这许多人，在基督里成为一身，互相联络作肢体，也是如此。

12:5 So we, being many, are one body in Christ, and every one members one of another.

12:6 按我们所得的恩赐，各有不同。或说预言，就当照着信心的程度说预言

12:6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

12:7 或作执事，就当专一执事。或作教导的，就当专一教导。

12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

12:8 或作劝化的，就当专一劝化。施舍的就当诚实。治理的，就当殷勤。怜悯人的，就当甘心。

12:8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

12:16 要彼此同心。不要志气高大，倒要俯就卑微的人。（人或作事）不要自以为聪明。

12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

腓2:3–5—

2:3 凡事不可结党，不可贪图虚浮的荣耀。只要存心谦卑，各人看别人比自己强。

2:4 各人不要单顾自己的事，也要顾别人的事。

2:5 你们当以基督耶稣的心为心。

有含蓄的道德方面

让我们走向“真实/歪曲/虚假”的语言。

走向“精确/不准确”

然后根据自我认识来权衡自我评价。但它仍将与一组价值进行权衡。

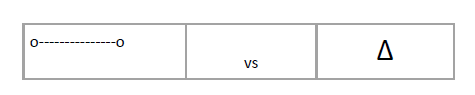
自尊、自我形象和自我价值|基本训练课程

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**What is a better explanation?**

Commend struggle -in our struggles are we struggling towards and with God?

Whose eyes evaluate you?



o---------------o

vs .

When God's gaze is primary, then the gaze of others becomes a secondary good not a primary need.

What standards are you measured by?

**What is a better solution?**

What is your value system that you measure/evaluate by?

5 foot ladders leaning against 20 foot walls

Culture provides alternative ladders -

Christianology provides weakened or short ladders

What does it feel like to be evaluated?

**People need the mercy and grace of self-knowledge/**

**What makes you “OK”?**

We launch self-salvation projects

We inflate our own positive alignment to our values

We deflate our own negative alignment with God's values

We accurately assess ourselves in God's eyes as shown in His Word

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更好的解释是什么？

表彰奋斗——在我们的奋斗中，我们是不是在与上帝斗争？

衡量的标准是什么？

当上帝的凝视是首要的，那么别人的目光就成了次要的好东西而不是主要的需要。

你衡量的标准是什么？

什么是更好的解决方案？

你衡量/评估的价值体系是什么？

5英尺长的梯子靠在20英尺高的墙上

文化提供可供选择的梯子—

基督学提供削弱或短梯

评价是什么感觉？

人们需要自知的怜悯和恩典。

什么使你“OK”？

我们发起自我拯救计划。

我们夸大自己对价值观的积极配合。

我们泄气地将我们自己与神的价值观的消极校直

我们在神的眼中准确地评估自己，正如他的话所显示的。

基本训练课程|自尊、自我形象和自我价值

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**How do we come to an accurate self-knowledge?**

Others help us to have accurate self-knowledge

Hebrews 3:12–14 —

12 Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. 13 But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin. 14 For we have come to share in Christ, if indeed we hold our original confidence firm to the end.

Others help us to inform our value system

1 Peter 1:22–23 —

22 Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, 23 since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God;

**What is the goal of fruitful personal growth and of counseling?**

Granting of eyesight to have true self-knowledge

Giving of a Biblically informed value system

Cultivating a good conscience

Growing in an accurate self-knowledge about our graces and gifts, our strengths and weakness

Profiting from the evaluation of others

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我们怎样才能获得准确的自知之明的？

别人帮我们有准确的自知之明。

希伯来书3:12–14—

3:12 弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，把永生神离弃了。3:13 总要趁着还有今日，天天彼此相劝，免得你们中间，有人被罪迷惑，心里就刚硬了。3:14 我们若将起初确实的信心，坚持到底，就在基督里有分了。

彼得1:22–23—

1:22 你们既因顺从真理，洁净了自己的心，以致爱弟兄没有虚假，就当从心里彼此切实相爱。从心里有古卷作从清洁的心

1:23 你们蒙了重生，不是由于能坏的种子，乃是由于不能坏的种子，是藉着神活泼常存的道。

富有成效的个人成长和辅导目标是什么？

准许有真正的自我知识的观察

授之以真正的符合圣经的价值体系

培养良好的良知

在对我们的恩典和我们的长处和弱点的精确认识中成长，

得益于他人的评价

自尊、自我形象和自我价值|基本训练课程

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**How do we handle self-condemnation?** 我们如何处理自我定罪？

1 John 3:19-24

19 By this we shall know that we are of the truth and reassure our heart before him;

20 for whenever our heart condemns us, God is greater than our heart, and he knows everything. 21 Beloved, if our heart does not condemn us, we have confidence before God; 22 and whatever we ask we receive from him, because we keep his commandments and do what pleases him. 23 And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. 24 Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.

约翰壹书3:19-24

3:19 从此就知道我们是属真理的，并且我们的心在神面前可以安稳。

3:20 我们的心若责备我们，神比我们的心大，一切事没有不知道的。

3:21 亲爱的弟兄阿，我们的心若不责备我们，就可以向神坦然无惧了。

3:22 并且我们一切所求的，就从他得着。因为我们遵守他的命令，行他所喜悦的事。

3:23 神的命令就是叫我们信他儿子耶稣基督的名，且照他所赐给我们的命令彼此相爱。

3:24 遵守神命令的，就住在神里面。神也住在他里面。我们所以知道神住在我们里面，是因他所赐给我们的圣灵。

**The Triangle** 三角形

God's evaluation is to be accepted over self-evaluation

对比自我评价，更加接受上帝的评价。

Confidence towards God from a clear conscience

问心无愧地对神有信心

**The Gospel** 福音

Believe in God -His evaluation 相信上帝——他的评价

Love others -grace in relations to others 爱他人-在与他人的关系中有恩典

**Getting down to cases** 深入到个案中

How does this work in helping people… 这是如何在助人中做工的？…

In what way do you show love and grace to someone who self-diagnosis is “low self-esteem”?

你以什么方式向自我诊断为“低自尊”的人表达爱意和恩典？

How do you reframe the problem? 你如何重新定义问题？

What questions can lead to fruitful self-knowledge?

什么问题可以导致卓有成效的自我认识？

How do you interact with the pervasive cultural language?

你如何与普及的文化语言互动？

How do you disconnect them from “self” and connect them to God?

你如何将他们从“自我”中分离出来，并把它们连接到上帝？

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**Thinking it Through** 这对你有什么挑战？

How does this challenge you? 这是怎么P141

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Confidence towards God from a clear conscience

**The Gospel**

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我们如何处理自我定罪？

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三角形

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**Thinking it Through**

How does this challenge you?

How does this change you?

What Scriptures have come to mind?

As supporting the world’s view?

As critiquing/exposing the world’s view?

Do you have accurate self-knowledge?

In prizing community?

In evaluating yourself by Scripture?

In believing and desiring along the trajectory of the Scripture?

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思考

这对你有什么挑战？

这是怎么改变你的？

想到了什么经文？

用来支持世界的观点？

用来批判/暴露的世界观？

你有自知之明吗？

在欣赏社区中？

在大用圣经来评价你自己中？

沿着圣经的轨迹上的信仰和渴望？

自尊、自我形象和自我价值|基本训练课程

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**Lesson 22**

**Dealing with Guilt**

Your Beliefs about Guilt Determine Your Philosophy for Counseling

GREG COOK

**Introduction – Why is this subject important?**

**Because so many people say that it is not an important subject**

**Because if guilt is not handled properly, it distorts other problems**

Dealing with guilt is a pre-requisite for worship. Matt. 5:23-26.

Guilt hinders our social relationships

**Your view of guilt will determine how you respond when:**

You are wrong and are confronted about it.

Your child is wrong and you are informed by his teacher.

You “feel” guilty even though you aren’t sure why.

Experts tell you that you are suffering from false guilt.

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**第22课**

**处理内疚**

你对内疚的信念决定了你的辅导哲学。

格雷戈库克

为什么这个主题很重要？

因为很多人说这不是一个重要的课题。

因为如果内疚处理不当，它会扭曲其他问题。

处理罪恶是敬拜的先决条件。马太福音5:23-26。

5:23 所以你在祭坛上献礼物的时候，若想起弟兄向你怀怨，

5:24 就把礼物留在坛前，先去同弟兄和好，然后来献礼物。

5:25 你同告你的对头还在路上，就赶紧与他和息。恐怕他把你送给审判官，审判官交付衙役，你就下在监里了。

5:26 我实在告诉你，若有一文钱没有还清，你断不能从那里出来。

愧疚阻碍我们的社交关系。

你对愧疚的看法将决定你何时做出反应：

你错了，就去面对它。

你的孩子错了，你的老师通知你了。

即使你不知道为什么，你也会感到内疚。

专家告诉你，你正忍受错误的愧疚。

基本训练课程|处理内疚

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**The World's Views of Dealing with Guilt**

**People only see the “sense” or “feeling” of guilt, not the guilt itself. Guilt is defined as a “feeling”.**

**They do not recognize that the cause of guilt is an offended God.**

**They disregard the conviction of the Holy Spirit and their own accountability to God.**

**The experts suggest dealing with the symptoms or “feelings” of guilt by:**

Explaining it away

Using a corporate view of sin – “We have a problem”.

By describing it as sickness.

By attributing it to a bad set of genes

Or by mislabeling it as anxiety attacks, panic attacks, etc.

Desensitizing the counselee to it

By encouraging the person to sin even more thereby turning the blisters of guilt into calluses of no guilt.

By masking the feelings of guilt with mind-altering chemicals

By using labels and terms that give the person excuses for their

behavior.

By using shock treatments or conditioning.

Building up a good self-image in the counselee

Blame-shifting the guilt to someone or something else.

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世界（世人）对犯罪的看法

人们只看到内疚的“感觉”或“感觉”，而不是内疚本身。内疚被定义为一种“感觉”。

他们不承认有内疚的理由是得罪了的神。

他们无视圣灵的信仰（？）和他们对神的责任。

专家建议通过处理内疚的症状或“感觉”：

它解释了

用公众的罪恶观——“我们有问题”。

把它描述为疾病。

把它归因于一组坏的基因

或贴错标签为焦虑、恐慌，等等。

脱敏辅导者了

通过鼓励个人犯罪更使有内疚的水沟变成为罪为无内疚的老茧。

通过用属灵改变的化学物质掩盖罪恶感

通过使用标签和术语来给这个人的行为找借口

通过休克疗法或调理。

建立一个良好的自我形象的辅导者

把内疚归咎于某人或某事。

处理内疚|基本训练课程

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**Individuals deal with the symptoms or “feelings” of guilt by:**

Engaging in a pity-party, usually getting someone else to agree with them that they are right

Searing their consciences by sinning all the more causing a hardening of the heart.

Running, hiding, and staying busy (usually an excess of busyness).

Denying the fact of accountability to God and that they have sinned

against Him.

**The Biblical Understanding of Guilt**

**The definition of guilt:**

Guilt is the liability or culpability to punishment for wrongdoing.

This has nothing to do with “feelings” or “results” or “effects”.

**All guilt is real**

**Guilt and feelings**

A person may or may not experience “feelings” associated with guilt.

Whether a person “feels” guilty is not important.

There can be “feelings” of guilt even when no standard has been broken. These are defined by the world as “false guilt”.

When someone complains that they “feel” guilty, the counselor must move them from this presentation phase into the performance phase to determine the true reason why they feel guilty.

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个人处理内疚的症状或“感觉”：

参加一个表示同情的聚会，通常让别人同意他们是正确的。

用犯更多的罪来使内心刚硬，用熨斗熨热良心上的。

逃跑，隐藏，和忙碌（通常是一个的过度的忙碌）。

否认对上帝负责的事实，他们犯了罪、反对他。

对内疚的符合圣经的理解

罪的定义：

内疚是对不法行为的责任或过失惩罚。

这与“感觉”、“结果”或“效果”无关。

所有的罪都是真实的

内疚的感情

一个人可能经历或可能不经历与内疚有关的“感觉”。

一个人是否感到内疚并不重要。

即使没有标准被打破，也会有罪恶感。这些被世界定义为“假的内疚”。

基本训练课程|处理内疚

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**Facts and guilt.**

Through the facts, the counselor or person can determine that there has been a breaking of God’s commands.

There is the objective standard of God’s written Word against which the facts of the behavior can be compared.

Through the facts, the counselor or person can determine if the standard against which they are comparing their behavior is truly a Biblical standard or a wrong standard. The remedy for each of these guilty conditions differs to some extent.

**The Procedure for Dealing with the Guilt of Breaking God’s Commands**

**The first step is repentance.**

There is an acknowledgment of sin. (Psalm 51:1-4; Proverbs 28:13-14; 1 John 1:7-9)

This acknowledgment is accompanied with Godly sorrow (a broken

and contrite heart – 2 Corinthians 7:10).

**The second step is confession of sin and asking for forgiveness.**

Confession first to God seeking forgiveness (Ps 51).

Confession to anyone else against whom the person sinned (Matthew 5:23-24).

The procedure for confession is:

**Acknowledge that you have sinned against the other person or persons.**

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当有人抱怨他们感到“内疚”时，辅导员必须将他们从这个陈述阶段转移到表现阶段，以确定他们感到内疚的真正原因。

事实与内疚。

通过事实，辅导员或人可以确定上帝的命令被打破了。

上帝的书面文字有客观的标准，可以用来比较行为的事实。

通过事实，辅导员或个人可以确定他们对自己行为的标准是否是圣经标准或错误标准。对这些犯罪条件的补救措施在一定程度上有所不同。

处理违背上帝命令的罪的程序

第一步是悔改。

承认罪恶。（诗篇51:1-4 28:13-14；箴言；1在约翰福音1∶7-9）

这种感谢伴随着神的忧伤痛悔的心（破碎）。

哥林多后书7:10）。

第二步是认罪，请求饶恕。

先认罪求神饶恕（PS 51）。

对别人悔改，就是这个人得罪之人（马太福音5:23-24）。

认罪的程序是：

承认你得罪了其他的某个人或某些人。

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**Avoid IF, BUT, and MAYBE. and MAYBE.**

**Identify your specific sin(s) by its (their) biblical name(s). Be specific.**

**Acknowledge the harm your offense caused the other person.**

**Indicate your willingness to accept the consequences for your actions/words.**

**Identify an alternative biblical behavior to demonstrate repentance.**

**Ask for forgiveness.**

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避免用如果、但是和也许。

通过用圣经里对罪的命名的名字来确定你的具体罪行。要具体。

承认你的冒犯造成他人的伤害。

表明你愿意接受你的行动/话语带来的后果。

辨别圣经的另一种表现悔改的行为。

请求饶恕。

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**The third step is being reconciled to the person offended and to restore brokenness.**

Paul agreed to pay Philemon whatever Onesimus owed after his conversion (Phile 1:18-19).

Matt 5:23-24 teaches that not only is there the command for forgiveness, but there is the command for reconciliation, as well.

Genuine conversion produces a willingness to make things right with the person offended.

**The fourth step is making changes in your behavior.**

True repentance brings about behavior appropriate to that repentance (Luke 3:8-14).

Making changes in behavior requires a change of heart (Matthew 15:17-20).

Making changes in behavior requires the put on/put off dynamic (Ephesians 4:22-24)

**The Procedure for Dealing with the Guilt of Sinning**

**Against Your Conscience**

**The first step is repentance.**

There is an acknowledgment of the sin of not doing something or doing something that is not from faith. (Romans 14:23).

This acknowledgment is accompanied with Godly sorrow (a broken and contrite heart –2 Corinthians 7:10).

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第三步是和那个被得罪之人和好、从破碎中恢复。

保罗同意支付腓利门，不管阿尼姆斯在信主之后欠他什么（Phile 1:18-19）。

马太福音5:23-24教，不仅有饶恕的命令，但也有和解的命令。

真正的转变能使被冒犯他人的人做出正确的事情。（？）

第四步是改变你的行为。

真正的悔改带来的和行为适宜的悔改（路加福音3:8-14）。

使行为的改变需要改变的心（马太福音15:17-20）。

使行为的改变需要投入或推迟动态（弗4:22-24）

对付罪恶的、让你违背你的良知内疚的程序

第一步是悔改。

承认不做某事或不出于信仰地做某事的罪。（罗14:23）。

这种认识是伴随着依着神的意思的忧愁（忧伤痛悔的心–哥林多后书7:10）。

林后7:10 因为依着神的意思忧愁，就生出没有后悔的懊悔来，以致得救。但世俗的忧愁，是叫人死。

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**The second step is confession to God of the sin of rebellion against Him and asking for forgiveness.**

**The third step is to retrain the weak conscience which has a faulty understanding of God’s standard with what the Scriptures actually teach in order to strengthen the weak conscience.**

**Forgiveness**

**Asking for forgiveness is not the same as apologizing.**

An apology is an inadequate, humanistic substitute for forgiveness.

An apology elicits an inadequate response from the one to whom the apology is given.

**Granting forgiveness promises three things:**

I will not bring up the offence to others;

I will not bring up the offense again to the offender for the purpose of injuring the offender;

I will not bring up the offense to myself.

**The person offended is required to forgive**

Just as Christ forgave them (Ephesians 4:32)

Without excuses or requirements (Lk 17:3-10)

Forgive him if he repents

Forgive him without requiring a period of time in order to see if the offender has really repented and changed

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第二步是向上帝悔改悖逆他的罪并请求饶恕。

第三步是对软弱的良心，一个错误的理解神的标准和圣经其实教为了加强软弱的良心。

饶恕

请求饶恕和道歉是不一样的。

道歉是对饶恕的一种不充分的、人道主义的替代。

道歉会引起道歉的人的不适当的反应。

给予饶恕承诺三件事：

我不会向别人提起这件事；

我不会再以冒犯加害人的方式向犯罪者提起罪行；

我不会对自己提起这件事。

被冒犯的人需要饶恕。

正如基督饶恕了他们（弗4:32）

没有任何借口或要求（路17:3-10）

饶恕他，他若悔改

饶恕他，不需要一段时间，看看罪犯是否真的悔改和改变了。

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Forgive him whether you think you have enough faith or not

Forgive him whether you feel like it or not

Forgive him as many times as he repents and seeks your forgiveness

**Forgiveness facilitates forgetting**

We cannot will ourselves to forget.

We can make the promise that God makes in Jer 31:34 and Heb 10:17 to choose not to remember their sins any more.

In time, as we choose not to remember, and the offender has had a change of behavior, we will forget.

**What are some reasons for not “feeling” forgiven**

We do not believe God’s Word

We have not sorrowed over the sin

We are holding bitterness against God

We have not made any restitution or reconciliation

We have no plan for change and therefore, think that it is going to happen again.

We have failed to forgive others (Matt 6:15)

**What are some consequences for not forgiving others**

Self-pity

Anger

Bitterness

Guilt and depression

More sin

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饶恕他是否认为你有足够的信心。

不管你是否喜欢，请饶恕他。

饶恕他多少次他悔改并寻求你的饶恕

饶恕有助于遗忘

我们不能让自己忘记。

我们可以相信神在耶利米书31：34希伯来书10:17选择不再记念他们的罪愆。

随着时间的推移，当我们选择不记得，而罪犯已经改变了行为，我们会忘记。

不饶恕的“感觉”是什么原因？

我们不相信上帝的话。

我们为罪悲伤

我们对上帝怀着苦毒。

我们没有作出任何归还或和解。

我们没有改变的计划，因此，认为它将再次发生。

我们无法饶恕别人（马太福音 6:15）

不饶恕别人会有什么后果？

自怜

愤怒

苦毒

内疚和沮丧

更多的犯罪

处理内疚|基本训练课程

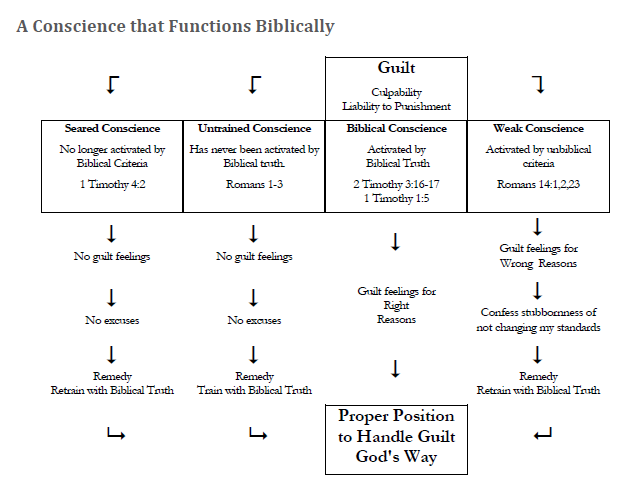
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**Conclusion**

**Guilt is one of the most misunderstood areas in life.**

**An unbiblical view of guilt leads to ungodly remedies and “cures” for guilt..**

**A Conscience that Functions Biblically**



**Guilt**

Culpability

Liability to Punishment

**Seared Conscience**

No longer activated by

Biblical Criteria

1 Timothy 4:2

**Untrained Conscience**

Has never been activated by

Biblical truth.

Romans 1-3

**Biblical Conscience**

Activated by

Biblical Truth

2 Timothy 3:16-17

1 Timothy 1:5

**Weak Conscience**

Activated by unbiblical

criteria

Romans 14:1,2,23

No guilt feelings

No guilt feelings

Guilt feelings for

Wrong Reasons

No excuses

No excuses

Guilt feelings for

Right

Reasons

Confess stubbornness of

not changing my standards

Remedy

Remedy

Remedy

Retrain with Biblical Truth Train with Biblical Truth Retrain with Biblical Truth

Proper Position

to Handle Guilt .

God's Way

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结论

内疚是生活中最被误解的领域之一。

内疚的圣经的观点导致不敬虔的补救措施和“内疚疗法”

凭良心说，符合圣经的功能

被烙铁烙过内疚

内疚

责任处罚

枯萎的良心

不再被圣经的标准所激活

提摩太前书4:2

未经训练的良心

从未被圣经的真理所激活过

罗马书1-3

依据圣经的良知

被圣经真理所激活的

提摩太的书3：16-17

提摩太前书1:5

软弱的良心

被不符合圣经的标准所激活

罗马书14:1,2,23

没有内疚感

没有借口

补救

用圣经的真理再教育

没有内疚感

没有借口

补救

用圣经真理培训

有正当的理由的内疚

用神的方法来处理内疚的适当的位置

错误的原因引导的内疚感

承认自己因固执而不改变我的标准

补救

用圣经的真理再教育

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**Conflict Resolution P153**

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**Lesson 23**

**Conflict Resolution**

**Being a Biblical Peacemaker**

Adapted and Edited by Tim Nixon

**Introduction**

Most of this material is adapted from the works published by Peacemaker Ministries.

* There are three general principles of resolving conflicts. First, God calls you to pursue peace in all your relationships, with a realism that trusts God about the outcome.
* Second, God teaches you how to view conflicts: they are to be resolved, to be expected, to be seized as opportunities.
* Third, God directs you how to resolve conflicts. Your commitment to God, your repentance for contributing to conflict, and your love are the path toward concrete solutions.

**Statement of Topic**

What is conflict?

A difference in opinion or purpose that frustrates someone’s goals or desires.

Is conflict good or bad?

The Bible does not teach that all conflict is bad. Some differences are natural and beneficial, while others can cause harm and estrangement. Our response to conflict often makes all the difference.

What causes conflict?

Misunderstandings (Josh. 22:10-34)

Differences in values, goals, gifts, calling, priorities, expectations, interests, or opinions (Acts 15:39; 1 Cor. 12:12-12-31)

Competition over limited resources (Gen. 13:1-12)

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**第23课**

**冲突的解决**

作为一个符合圣经的带来和平的人

改编与编辑Tim Nixon

介绍

这些材料大部分是改编的作品以带来和平的人事工公布。

有解决冲突的三个通用原则。首先，上帝呼吁你在你所有的关系中寻求和平，用一种现实主义来相信上帝的结果。

第二，上帝教你如何看待冲突：它们是被解决的，被期望的，被抓住的机会。

第三，上帝指引你如何解决冲突。你对上帝的承诺，你对冲突的悔改和你的爱是通往具体解决办法的道路。

声明的主题

什么是冲突？

在观点或目的，使一个人的目标或欲望的差异。

冲突是好是坏？

圣经没有说所有的冲突都是不好的。有些差异是自然的和有益的，而其他人会造成伤害和隔阂。我们的反应冲突往往使所有的差异。

什么导致冲突？

误解（约书亚记22:10-34）

不同的价值观、目标、恩赐、呼召、优先权、期望、利益或意见（使徒行传15:39；哥林多前书1 12:12-12-31）

在有限资源的竞争（创13:1-12）

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Main Cause:

Sinful attitudes and desires that lead to sinful words and actions (James 4:1-3)

“What causes fights and quarrels among you? Don’t they come from your desires that battle within you? 2 You want something but don’t get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. 3 When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.”

**Exposing the Issues**

**The Heart of Conflict Ruling Heart Idols**

**The Situational Cause Heat and Dew**

The answer to that becomes the nexus where people’s ruling desires cross and conflict emerges.

Illustrations of Dew

. Abraham and Lot with their flocks – Genesis 13:7-8

. Moses and water from the rock – Numbers 27:14

. Eudia and Syntyche – Philippians 4:2-3

Illustrations of Heat

. Cain and Abel – Genesis 4:1-8

. Esau and Jacob – Genesis 25:27-34

. Israel and the adjudication of their disputes – Deut. 1:9-15

. Paul and John Mark in ministry – Acts 15:36-41

**Expositing the Bible**

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

If possible, as far as it depends on you, be at peace with all men. (Romans 12:18)

Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation. (2 Corinthians 5:18)

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主要原因：  
罪恶的态度和欲望导致罪恶的言行（雅各书4：1－3）  
4:1 你们中间的争战斗殴，是从那里来的呢。不是从你们百体中战斗之私欲来的么。

4:2 你们贪恋，还是得不着。你们杀害嫉妒，又斗殴争战，也不能得。你们得不着，是因为你们不求。

4:3 你们求也得不着，是因为你们妄求，要浪费在你们的宴乐中。

暴露的问题  
冲突裁决心中偶像的心  
情景致热与露  
这个问题的答案变成了人们的统治欲望十字架和冲突的纽带。  
插图的露水  
。亚伯拉罕和很多与羊群–成因13:7-8  
。摩西和水从岩石–数字14  
。Eudia和循都基–腓立比书4:2-3  
插图的热  
。该隐和阿贝尔–成因4:1-8  
。Esau和雅各伯–成因25:27-34  
。以色列及其争端的裁决——申申。1:9-15  
。在保罗和John Mark的行为15:36-41事工–  
解释圣经  
我们因信得过义，就藉着我们的主Jesus Christ，与神有平安。（罗5:1）  
如果可能的话，就看你自己，和所有的人和平相处。（罗12:18）  
这一切都是从神来的，他通过耶稣基督使我们和好，使我们有了和解的力量。（2哥林多前书5:18）

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**A God Centered Approach to Conflict**

Glorify God (1 Cor. 10:31)

How can I please and honor God in this situation?

Get the log out of your own eye (Matt 7:5)

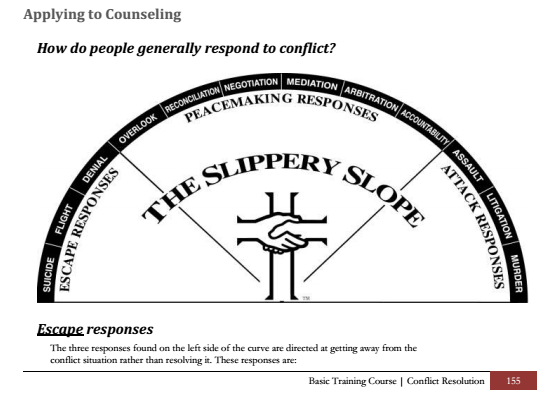
How can I show Jesus’ work in me by taking responsibility for my contribution to this conflict?

Gently restore (Gal. 6:1)

How can I lovingly serve others by helping them take responsibility for their contribution to this conflict?

Go and be reconciled (Matt 5:24)

How can I demonstrate the forgiveness of God and encourage a reasonable solution to this conflict?



**Applying to Counseling**

**How do people generally respond to conflict?**

Suicide, flight, denial,

Overlook

Reconciliation

Negotiation

Mediation

Arbitration

accountability

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以上帝为中心的解决冲突的方法

荣耀神（1林前10:31）

在这种情况下，我怎样才能取悦上帝呢？

把自己眼中的梁木（太7:5）

我如何通过承担我对这场冲突的贡献来表明Jesus在我身上的工作？

轻轻地恢复（加6:1）

我如何能热情地帮助他人，为他们对这场冲突的贡献承担责任？

去甘心（Matt 5:24）

我怎样才能证明上帝的宽恕，并鼓励合理地解决这场冲突？

申请辅导

人们通常如何应对冲突？

自杀、逃跑、否认，

忽略

和解

谈判

调解

仲裁

问责

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**Escape responses**

The three responses found on the left side of the curve are directed at getting away from the conflict situation rather than resolving it. These responses are:

**Denial**

Pretend that a conflict does not exist, or refuse to do what you should do to resolve it

properly. This is always a wrong response to conflict.

**Flight**

Run away from the person with whom you are having a conflict. This is a legitimate response only when it is presently impossible to resolve the conflict in a constructive manner (see 1Sam. 19:9-10).

**Suicide**

A person takes his or her own life. This is always a wrong response to conflict.

**Attack responses**

The three responses found on the right side of the curve are directed at bringing as much pressure to bear on opponents as is necessary to defeat their claims and eliminate their opposition. These responses are:

Assault

Use force or intimidation (physical, verbal, financial, or otherwise) to compel an opponent to give in to your demands.

Litigation

A matter is taken before the civil authorities for a decision. At times this is a legitimate response, but it should be used only after exhausting the “work-it-out” responses (with rare exceptions).

Murder

Kill the person or persons who oppose you. Murder is always wrong.

**Peacemaking responses — (aka “work-it-out responses”)**

The six responses found on the top portion of the curve are directed at finding a just and mutually agreeable solution to a conflict. These responses may be divided into two subcategories:

**>> Personal peacemaking responses, which involve only the parties:**

Overlook an offense

(Prov. 19:11; 12:16; 17:14; 1 Pet. 4:8; Col. 3:13): One person deliberately and unilaterally decides to forgive a wrong and walk away from a conflict.

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逃避反应

在曲线左侧发现的三种反应是为了摆脱冲突局势而不是解决冲突。这些反应是：

拒绝

假装冲突不存在，或者拒绝做你应该做的事情来解决它。

正确。这总是对冲突的错误反应。

飞行

逃离与你有冲突的人。这是一个合法的反应只有当它是目前无法解决的冲突的建设性的方式（见1sam。19:9-10）。

自杀

一个人一生都有自己的生活。这总是对冲突的错误反应。

攻击响应

在曲线右侧发现的三个反应是为了给对手带来必要的压力，以击败他们的主张并消除他们的反对。这些反应是：

突击

使用武力或恐吓（身体上、口头上、财务上或其他方面）迫使对方屈服于你的要求。

诉讼

一件事要在民事当局面前作出决定。有时这是一个合理的反应，但只有在用尽了“解决它”的响应（很少例外）后才应该使用它。

谋杀

杀了反对你的人或人。谋杀总是错误的。

和平的反应（又名“做出来的反应”）

在曲线顶端发现的六个反应是为了找到一个公正且相互一致的解决冲突的方法。这些反应可以分为两类：

> >个人调解的反应，只涉及当事人：

忽略冒犯

（箴。19:11；12:16；17:14；1宠物。4:8；西3:13）：一个人故意单方面决定原谅错误和远离冲突。

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**Reconciliation/Discussion**

(Matt. 18:15; 5:23-24.; Gal. 6:1-3; Prov. 28:13): Personal offenses are resolved through

confession or confrontation, leading to forgiveness and reconciliation.

**Negotiation**

(Phil. 2:3-4): Substantive issues are resolved through a bargaining process in which the parties seek to reach a mutually agreeable settlement of their differences through an exchange of promises.

Assisted responses, which involve others in the parties’ church or community:

**Mediation**

(Matt. 18:16): One or two other people meet with the parties to improve communication and facilitate a voluntary resolution. (Mediators can only suggest solutions and have no power to impose a solution.)

**Arbitration**

(1 Cor. 6:1-8): When the parties cannot come to a voluntary solution, they explain the matter to one or more arbitrators who are empowered to render a binding decision on the matter.

**Accountability/Church discipline**

(Matt. 18:17-20): When a Christian party refuses to do what is right and just, the church formally intervenes to promote repentance and reconciliation.

**Trends**

Private to public

As you go from left to right (clockwise), more people become involved in the conflict.

Consensual to coercive

In all of the responses on the left side of the curve through mediation, the parties decide on their own solution. From arbitration on, outsiders make the final decision.

Increasing losses

Every response to conflict costs you something; that is, you must give up one thing to gain another. Personal peacemaking responses generally produce the most “profitable” exchange

(what you gain is worth more than what you give up). The further you move away from this zone, in either direction, the greater your losses will be, whether in time, money, effort, relationships, or a clear conscience

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和解/讨论

（太18:15；5:23-24；加6:1-3；箴28:13）：个人犯罪的解决

认罪或对抗，导致宽恕和和解。

谈判

（腓立比书2:3-4）：实质的问题是通过一个讨价还价的过程中，各方寻求通过交换承诺达成双方满意的解决分歧的解决。

协助反应，涉及当事人或教会中的其他人：

调解

（马太福音18:16）：一个或两个其他人会见当事人提高沟通和促进自愿的分辨率。（调解员只能建议解决方案，没有权力强加解决方案。）

仲裁

（哥林多前书1陪）：当双方不能达成自愿的解决方案，他们解释这件事的一个或多个仲裁员有权将对此事有约束力的裁决。

问责/教会纪律

（马太福音18:17-20）：当一个基督徒方拒绝做什么是正确的，只是，教会正式干预促进悔改与和解。

趋势

私人公共

当你从左到右（顺时针方向）时，更多的人卷入了冲突。

自愿的强制

在通过调解的曲线左侧的所有响应中，双方各自决定自己的解决方案。由仲裁决定，外人作出最后决定。

亏损增加

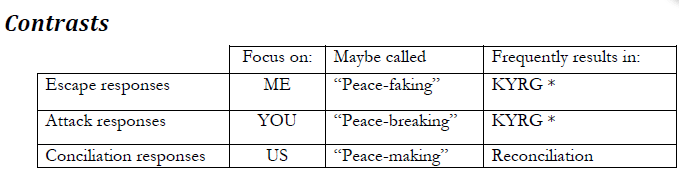
每一次对冲突的反应都会使你付出代价，也就是说，你必须放弃一件事来获得另一件事。个人的调解反应通常产生最“有利可图”交换

（你所得到的比你放弃的更有价值）。无论你在时间、金钱、努力、人际关系或是问心无愧，你离开这个区域的方向越远，你的损失就越大。

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**Contrasts**



|  |  |  |  |
| --- | --- | --- | --- |
| **Contrasts** | Focus on: | Maybe called | Frequently results in: |
| Escape responses | ME | “Peace-faking” | KYRG \* |
| Attack responses | YOU | “Peace-breaking” | KYRG \* |
| Conciliation responses | US | “Peace-making” | Reconciliation |

**Engaging the Person**

**See that Conflict Provides Opportunities**

“So whether you eat or drink or whatever you do, do it all for the glory of God. Do not cause anyone to stumble, whether Jews, Greeks, or the church of God--even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved. Follow my example, as I follow the example of Christ” (1 Cor. 10:31-11:1).

To glorify God by believing, trusting, obeying, and honoring Christ

To serve others by bearing their burdens or by confronting them in love

To grow in Christlikeness by confessing sin and turning from attitudes that promote conflict

**Follow the Steps of Conflict Resolution**

Step #1: GLORIFY God.

Show who he is, what he is like, and what he is doing.

God is glorified when his people depend on and trust in him and obey his commands, even when it seems to put them at a disadvantage (see Ps. 37:5-6, John 14:15-31; Luke 6:27-28).

Key questions:

. “How can I please and honor the Lord in this situation?”

. “How can I bring praise to Jesus by showing that he has saved me and is changing me?”

Step #2: GET the Log Out

How can I show Jesus’ work in me by taking responsibility for my contribution to this conflict?

How have I made this issue an idol?

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对比

对比集中在：可能被称为经常导致：

逃避反应我“和平伪装“吉尔吉斯坦\*

攻击响应你“破坏和平”吉尔吉斯坦\*

调解回应美国“和解”和解

迷人的人

看到冲突提供机会

所以无论你是吃是喝，无论你做什么，都要为神的荣耀做这一切。不可使人跌倒，无论是犹太人，希利尼人，或神的教会，正如我尽力取悦众人一样。因为我不是求自己的益处，乃是寻求许多人的好处，叫他们得救。以我为榜样，我跟随基督的榜样”（哥林多前书1 10:31-11:1）。

通过相信、信任、顺服和尊敬耶稣基督来荣耀上帝

通过承担重担或在爱中对抗他人来服务他人

成长像基督的认罪态度，从促进冲突

遵循解决冲突的步骤

步骤1：#荣耀神。

告诉他是谁，他是什么样的，和他所做的事。

上帝得荣耀，当他的民依赖和信任他，顺服他的命令，即使它似乎让它们处于劣势（见诗37:5-6，约翰14:15-31；路加福音6:27-28）。

关键问题：

。在这种情况下，我怎样才能取悦上帝呢？“

。“我怎样才能以Jesus拯救我、改变我的方式来赞美他呢？”“

步骤2：把#注销

我如何通过承担我对这场冲突的贡献来表明Jesus在我身上的工作？

我是如何使这个问题成为偶像的？

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An idol is anything apart from God that we depend on to be happy, fulfilled, or secure. It is something other than God that we set our heart on (Luke 12:29), that rules us (Eph. 5:5), or that we trust, fear, or serve (Isa. 42:17; Matt. 6:24; Luke 12:4-5). Given its It is something other than God that we set our heart on (Luke 12:29), that rules us (Eph. 5:5), or that we trust, fear, or serve (Isa. 42:17; Matt. 6:24; Luke 12:4-5). Given its controlling effect on our lives, an idol may be referred to as a “functional god.”

The cure for an idolatrous heart:

. Confess your sin and trust in God alone for everything you need (Acts 3:19).

. Replace idol worship with worship of the true God (Ps. 37:4).

Step #3: GENTLY Restore

How can I lovingly serve others by helping them take responsibility for their contribution to this conflict?”

Step One: Overlook minor offenses.

“A man's wisdom gives him patience; it is to his glory to overlook an offense” (Prov.

19:11; see also Prov. 12:16; 17:14; Luke 6:36; 1 Pet. 4:8; Col. 3:13).

Step Two: Talk in private to resolve personal issues. (Reconciliation)

. Go and talk when someone has something against you.

. Go and talk when someone’s sins are too serious to overlook.

. Restoring means more than confronting (see Matt. 18:12-14; 21-35).

o Sooner or later, face-to-face (see Gen. 32 and 33; 50:15-16; Exod. 33:11; 2 Sam.

14:24; Matt. 5:23-24).

o Bring hope through the gospel (see 1 Cor. 1:2-9; Col. 3:12).

o Be quick to listen (see James 1:19; Prov. 18:13).

o Breathe grace (see Prov. 12:18; Eph. 4:29).

Step #4: GO and be Reconciled

How can I demonstrate the forgiveness of God and encourage a reasonable solution to this conflict?

. Forgiveness is neither a feeling nor forgetting, nor is it excusing.

. Forgiveness is a decision modeled after God’s forgiveness of us.

. Make the four promises of forgiveness.

. In response to God’s love for me and in reliance on his grace, I forgive you. In particular, with God’s help,

o “I promise I will not think on this incident.”

o “I promise I will not bring up this incident and use it against you.”

o “I promise I will not talk to others about this incident.”

o “I promise I will not allow this incident to stand between us or hinder our personal relationship.”

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偶像是与上帝不同的东西，我们依靠它来获得幸福、满足或安全。这是不是上帝，我们的心（路加福音12:29），规则，我们（以弗所书5:5），或者说我们信任、恐惧、或服务（ISA。42:17；马太福音6:24；路加福音12:4-5）。鉴于其是不是上帝，我们的心（路加福音12:29），规则，我们（以弗所书5:5），或者说我们信任、恐惧、或服务（ISA。42:17；马太福音6:24；路加福音12:4-5）。鉴于它对我们生活的控制作用，一个偶像可以被称为“功能神”。

一个拜偶像的心治愈：

。承认你的罪，上帝就信任你所需要的一切（徒3:19）。

。随着真神崇拜取代偶像崇拜（诗37:4）。

步骤3：轻轻地恢复#

我如何能热情地帮助他人，为他们对这场冲突的贡献承担责任？“

第一步：忽视轻罪。

一个人的智慧使他有耐心；忽视犯罪是他的荣耀。

又见箴19:11。12:16；17:14；路加福音6:36；1宠物。4:8；歌罗西书3:13）。

步骤二：私下谈解决个人问题。（和解）

。去谈的时候，有人与你。

。当别人的罪过严重到不能忽视时，你就去说吧。

。恢复比对抗（见马太福音18:12-14；21-35）。

哦，迟早有一天，面对面（见创32 33；50:15-16；出33:11；撒下

14:24；太5:23-24）。

O带来希望通过福音（见哥林多前书1 1:2-9；西3:12）。

啊，快听（雅1:19；箴18:13）。

呼吸恩典（见箴）。12:18；弗4:29）。

步骤4：#去和好

我怎样才能证明上帝的宽恕，并鼓励合理地解决这场冲突？

。宽恕是不是感觉也不是遗忘，也不是借口。

。宽恕是上帝宽恕我们之后做出的决定。

。做四个宽恕的承诺。

。为了回应神对我的爱，并依靠他的恩典，我原谅你。特别是在上帝的帮助下，

“我保证我不会对这件事的想法。”

“我保证我不会提起这件事，用它来对付你。”

“我保证我不会和其他人谈论这件事。”

“我保证我不会允许这件事发生在我们之间，也不会妨碍我们的个人关系。”

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**Thinking it Through**

Sande, Ken. “The Peacemaker: A Biblical Guide to Resolving Conflict”, Baker Books (2004) Jones, Robert Dr. “Biblical Peacemaking”. Clearcreek Chapel Family Enrichment Conference, (2011)

Jones, Robert Dr. “Resolving Conflict God’s Way”, CCEF Journal Volume 19, Number 1

**Underlying Attitudes and Behaviors**

**Summary**

God’s response to our sin is the Gospel. God bears with our sin with great patience (Ps. 103:10-18; Rom. 9:22-24), offering and securing for us eternal forgiveness in spite of our many offenses against him. The cost for this mercy was immeasurably great, however. God sent his Son to serve both as a mediator (1 Tim. 2:5) and as our substitute to work out a resolution to the greatest conflict the world has ever known. Jesus willingly went on trial in our place, was convicted for our sins (2 Cor. 5:21), and suffered the flogging, death, and separation that we deserved (Mark 15:34). The Gospel is the most wonderful response to conflict that has ever occurred, but to bring it about, Jesus had to endure the most painful response to conflict that could ever be imagined.

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思考

桑德，肯。“带来和平的人：圣经的指导解决冲突”，Baker的书（2004）琼斯，罗伯特博士“圣经的调停”。教会的家庭富集‐Clear Creek杂志辅导，（2011）

琼斯，罗伯特博士”解决冲突的神的道”，CCEF杂志19卷，1号

潜在的态度和行为

总结

神对我们罪的回应是福音。神以极大的耐心与我们的罪（诗103:10-18；罗9:22-24），提供和保护我们永恒的宽恕我们的许多罪行怨恨他。这个仁慈的成本是无限大的，但是。神就差遣他的儿子作为中介（1提姆。2:5）作为替代的工作，解决了世界上最伟大的冲突。Jesus愿意继续在我们的地方审判，是为我们的罪被定罪（2林后5:21），而遭鞭打，死亡，分离，我们应得的（马可福音15:34）。福音是对曾经发生过的冲突最美妙的回应，但为了使它发生，Jesus不得不忍受最难以想象的冲突的痛苦反应。

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**Lesson 24**

**Open Discussion Session**

Use this space to take notes.

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**第24课**

**开放讨论环节**

利用这个空间做笔记。

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**Dealing with Anger P163**

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**Lesson 25**

**Dealing with Anger**

Tim Nixon

**Introduction**

This lecture is adapted from work done by Dr. Robert Jones.

“Anger is a universal problem, prevalent in every culture, experienced by every generation. No one is isolated from its presence or immune from its poison. It permeates each person and spoils our most intimate relationships. Anger is a given part of our fallen human fabric. Sadly, this is true even in our Christian homes and churches. The believer in Christ is not exempt from anger.”

**Statement of Topic**

The Bible speaks with authority and clarity on the topic of anger. As Christians we must put off sinful anger. When we are angry we are being foolish. This foolish behavior dishonors the Lord and it will cause great difficulty in marriage and other relationships. God has much to say about anger including:

“Cease from anger and forsake wrath; do not fret; it leads only to evil doing.” Psalm 37:8

“He who is slow to anger has great understanding, but he who is quick-tempered exults folly.” Proverbs 14:29

**Exposing the Issue**

**What is Anger?**

Working definition: "Anger is a whole-person response arising from one’s negative moral judgement against perceived evil against oneself.”

An activity. Not a thing, fluid or force. Something you do, not something you have!

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**第25课**

**处理愤怒**

蒂姆尼克松

介绍

这个讲座是根据Robert Jones博士的工作改编的。

愤怒是普遍存在的问题，在每一种文化中普遍存在，每一代人都经历过。没有人能从它的存在中被孤立，也不会被它的毒素免疫。它渗透着每个人，破坏了我们最亲密的关系。愤怒是我们堕落的人类结构的一部分。可悲的是，即使在我们的基督徒家庭和教会也是如此。相信基督的人是不会被愤怒所排斥的。”

主题陈述

圣经对愤怒的话题有权威性和清晰性。作为基督徒，我们必须脱去罪恶的愤怒。当我们生气时，我们是愚蠢的。这种愚蠢的行为藐视耶和华，就会造成婚姻和其他关系很困难。关于愤怒，上帝有很多话要说：

“37:8 当止住怒气，离弃忿怒。不要心怀不平，以致作恶。”诗篇37:8

“14:29 不轻易发怒的，大有聪明。性情暴躁的，大显愚妄。”箴言14:29

暴露的问题

Anger是干什么的？

工作定义：“愤怒是一个全人从一个负面的反对看为邪恶的的对自己道德判断

一个活动、不是一个东西、不是流体或势力。是你所做的事情，而不是你拥有的！

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Anger arises from our personal perception of evil. .

Done before God, and incurs his judgment (Matthew 5:21-22; Ephesians 4:30-31; James 1:20) coram deo

**Three Biblical Categories of Anger**

Divine anger

. Psalm 7:11, God is a righteous judge, a God who expresses his wrath every day.

. Isaiah 34:2, The LORD is angry with all nations; his wrath is upon all their armies. He will totally destroy them; he will give them over to slaughter.

. John 3:36, Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him.

. Romans 1:18, The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness.

Righteous human anger

. Moses in Exodus 32:19-20

. Saul in 1 Samuel 11:1—6

. Jonathan in 1 Samuel 20:33-34

. Psalmist in Psalm119:52-54, 103-104, 113-116, 127-129, 135-137, 139, 157-159, 162-164

Sinful human anger

. Revealed anger (Proverbs 12:18; 14:16-17, 29-30; 15:1, 18; 16:32; 19:11, 19; 22:24-25; 25:28;29:11, 20, 22; Matthew 5:21-22; Ephesians 4:30-32)

. Concealed anger (Leviticus 19:17-18; Luke 15:25-30; Ephesians 4:26-27, 30-32)

**How Can We Tell if Our Anger Is Righteous or Sinful?**

Righteous anger reacts against actual sin.

Righteous anger focuses on God and His kingdom, rights and concerns, not on me and my kingdom, rights and concerns.

Righteous anger is accompanied by other godly qualities and expresses itself in godly ways.

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愤怒是我们对邪恶的个人感知。

做在神的面前，并招致他的判断（马太福音5:21-22；以弗所书4:30-31；雅各书1:20）神的面前

圣经中的三种愤怒的类别

属神的愤怒

。诗篇7:11神是公义的审判者，他是天天向恶人发怒的神。

。以赛亚书34:2 因为耶和华向万国发忿怒，向他们的全军发烈怒，将他们灭尽，交出他们受杀戮。

。约翰福音3:36 信子的人有永生。不信子的人得不着永生，（原文作不得见永生）神的震怒常在他身上。

。罗马书1:18 原来神的忿怒，从天上显明在一切不虔不义的人身上，就是那些行不义阻挡真理的人。

人的义怒

。摩西在出埃及记32:19-20

。扫罗在撒母耳记上11:1-6

。约拿单在撒母耳记上20:33-34

。诗人在诗篇19:52-54，103-104，124-127，132-135，139，154-157，159-162

人类有罪的愤怒

。显示愤怒（箴言12:18；14:16-17，29-30；15:1，18；32；19:11，19；22:24-25；25:28；29:11，20, 22；马太福音5:21-22；以弗所书4:30-32）

。隐藏的愤怒（利未记19:17-18；跏福音15:25-30；以弗所书4:26-27，30-32）

我们怎么能知道我们的怒气是义或是有罪？

义怒对抗实际的罪。

义怒集中在上帝和他的王国、神的权利和关注上，而不是在我和我的王国、我的权利和我的关注上。

义怒是伴随着其他敬虔的素质和以敬虔的方式表现的。

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**Uprooting Sinful Anger from the Heart Heart**

Our culture's theories about the cause of anger:

. Past mistreatment

. Present hardships and unmet "needs"

. Physical factors

. Direct Satanic activity

. Unconscious psychodynamic drives

Biblical response:

Such factors exert enormous impact on people (thus the need for compassion...)

But they do not cause anger (without excusing brings true hope for change)

In other words, circumstances may be contributive toward our anger but are not causative.

**Expositing the Bible**

**God s answer from James 4:1-3**

James describes “angry people” (4:l-2,11-12)

James seeks to address the cause of anger [4:1]

James roots the cause in your heart beliefs and motives (4:1-3):

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从心连根拔起有罪的愤怒

我们的文化关于愤怒的原因的理论：

。过去虐待

。目前的艰难和未满足的“需要”

。物理因素

。直接的邪恶活动

。无意识的心理动力驱动

符合圣经的反应：

这些因素对人们产生巨大的影响（因此需要同情……）

但他们不会引起愤怒（不是带来的改变真的盼望的借口（？））

换言之，环境可能对我们的愤怒起作用，但不是导致的。

解释圣经

上帝从雅各书4：1－3的回答

雅各书描述了“愤怒的人”（4：l-2,11-12）

雅各书试图解决愤怒[ 4:1 ]的原因

雅各书归根于内心中的信念和动机的原因（4：1－3）

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**Criteria for determining sinful desires:**

You desire a sinful object

You desire a good object too much—an inordinate desire (v.1-2)—or for selfish reasons (v.3)

Biblical examples of sinful desires as the cause of sinful anger:

Esau (Genesis 27)

Saul (1 Samuel 20)

Silver workers (Acts 19)

Balaam (Numbers 22)

Herod (Matthew 2)

Balak (Numbers 24)

Jews (Luke 4)

James offers God's grace to angry people who humble themselves (v.6]

**Applying to Counseling**

James calls angry people to thorough heart repentance:

. Reject worldly lovers (vv. 4-5)

. Repent of your sinful ruling desires (vv. 6-10)

. Resist the devil (v. 7; 1 Peter 5:6-9; Ephesians 6:10-18)

. Refuse God-playing and refuse to usurp God's prerogatives (vv. 11-12; Romans 12:19)

**Engaging the Person**

Ask the counselee simple questions such as:

. What do you want, desire, crave, lust, and wish for? What desires do you serve and obey?

. Who must you please? "

. "What I think I need, or desperately want, from you is?

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确定有罪愿望的标准：

你渴望一个罪恶的对象

你过分地渴望一个好对象－－无节制的欲望太多（1至2节）或自私的原因（3）

圣经中关于有罪的欲望的导致有罪的愤怒的原因例子：

以扫（创世纪27：）

扫罗（撒母耳上20：）

银匠（使徒行传19：）

巴兰（民数记22：）

希律王（马太福音2：）

巴勒（编号24）

犹太人（路加福音4：）

雅各书提供了神的恩典给谦卑自己的愤怒的人（6节）

应用到辅导

雅各书呼吁愤怒的人们彻底悔改：

。拒绝世俗的爱人（VV）。4-5）

。悔改你罪恶的统治欲望（VV）。6-10）

。抵挡魔鬼（7节；彼得5:6-9前书；以弗所书6:10-18）

。拒绝上帝玩不篡夺上帝的特权（VV。11-12；罗12:19）

与人相连接

问被辅导者简单的问题，例如：

。你想要什么、渴望什么、切望什么，希望？你服务和顺服什么欲望？

。你一定要讨谁喜悦？”

。我认为我需要的，或者是你最想要的是什么？

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Repent on both the heart and behavioral levels (James 4:4-12; Joel 2:12-13)

Joel 2:12-13, "Even now," declares the LORD, "return to me with all your heart, with fasting and weeping and mourning. " 13 Rend your heart and not your garments.

Return to the LORD your God, for he is gracious and compassionate, slow to anger and abounding in love, and he relents from sending calamity.”

Refocus on God and his grace, provisions, and promises.

James 4:6, But he gives us more grace. That is why Scripture says: "God opposes the proud but gives grace to the humble."

Hebrews 4:16, Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

**Practical Strategies and Steps for Change**

Repent of the evil desires that produce your angry behavior and receive God's pardoning, empowering grace.

Own responsibility for your angry behavior and identify it as evil before God and others.

Confess and renounce your angry behavior before God and others.

Believe in Christ and his Gospel promises for angry people.

Commit yourself to active, concrete steps of replacing your angry behavior with Christ like words and actions.

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在心和行为两个层面上悔改（雅各书4:4-12；约珥书2:12-13）

约珥2:12-13，2:12 耶和华说，虽然如此。你们应当禁食，哭泣，悲哀，一心归向我。

2:13 你们要撕裂心肠，不撕裂衣服。归向耶和华你们的神。因为他有恩典。有怜悯，不轻易发怒，有丰盛的慈爱，并且后悔不降所说的灾。

雅各书4:6但他赐更多的恩典。因此，圣经说：“上帝阻挡骄傲的人，赐恩给谦卑的人。”

希伯来书4:16 所以我们只管坦然无惧的，来到施恩的宝座前，为要得怜恤，蒙恩惠作随时的帮助。

改变的实际策略和步骤

在产生你的愤怒行为邪恶的欲望上悔改并得到神的赦免，使恩典掌权。

对你的愤怒行为负责，并在上帝和其他人面前认定它是邪恶的。

神与人面前承认和放弃你生气的行为。

相信基督和他的福音给愤怒之人的应许。

用积极的、具体的步骤，用基督般的话语和行动来取代你的愤怒行为。

基本训练课程|处理愤怒

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Establish and carry out a workable temptation plan

. Avoid unnecessary occasions and relationships that tempt you to anger.

. Remove yourself as quickly as possible from explosive situations.

. In the midst of the temptation, ask Christ for strength and meditate on key verses or biblical truths.

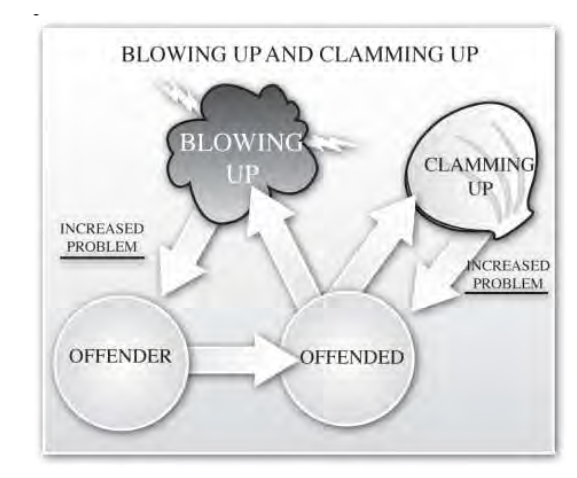
. Enlist mature believers to pray for you, counsel you, hold you accountable and be available during and after crises.

. Log or journal personal anger incidents

. See the sinfulness and the ugly consequences of your bitter heart and concealing behavior

**Helping Angry People: 3 Phase Ministry Model**

Understand the person and his situation, and reflect Christ's help and hope.



Blowing up and clamming up

Blowing up

Clamming up

Increased problem

Increased problem

Offender

offended

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建立和实施一个可行的试探计划

。避免惹你生气的不必要的场合和关系。

。尽快摆脱爆发的局势。

。在试探中，求耶稣基督力量，默想关键经文或圣经真理。

。招募成熟的信徒为你祷告，劝告你，让你负责任，在危机期间和之后都能得到帮助。

。用记事或日志来记录个人愤怒事件

。看到你的苦毒的心的罪恶和丑陋的后果和隐瞒行为

帮助愤怒的人：三阶段事工模式

了解这个人和他的处境，并且反映出耶稣基督的帮助和盼望。

爆发和沉默不语

爆发了

沉默不语

增加的问题

增加的问题

罪犯

冒犯

处理愤怒的|基本训练课程

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**Summary**

**Why Must We Deal with Our Sinful Anger?**

James 1:19-20, “My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry,20 for man's anger does not bring about the righteous life that God desires.”

Ephesians 4:30-31, “And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. 31 Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice.”

To avoid damage to, and to promote the health of, your body and soul

. Physical health (Psalm 32; Psalm 38; Proverbs 3; 14:29-30)

. Spiritual health (Acts 24:16; 1 Peter 3:17; Psalm 66:18; 1 Timothy 2:8; Matthew 5:21-22; Genesis 4:6)

To avoid damage to, and to promote growth in, your personal relationships.

(Ephesians 4:1-6; 4:25-5:2; Colossians 3:15-17; James 3:13-4:12; Luke 15:28; Matthew 7:3-5; Proverbs 22:24-25; Ephesians 6:4; Proverbs 16:17; Romans 12:18)

To avoid God's displeasure and to bring him honor and delight—the primary reason!

(Matt 5:21-22; 1 John 3:15; Eph 4:26-27, 30-31; Col 3:5-11; 1Tim 2:8; Jam 1:19-21; 4:11-12; Heb 13:20-21).

Basic Training Course | Dealing with Anger

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总结

为什么我们必须处理我们有罪的愤怒？

雅各书1:19-20，“1:19 我亲爱的弟兄们，这是你们所知道的。但你们各人要快快的听，慢慢的说，慢慢的动怒。1:20 因为人的怒气，并不成就神的义。。”

以弗所书4:30-31，“4:30 不要叫神的圣灵担忧。你们原是受了他的印记，等候得赎的日子来到。4:31 一切苦毒，脑恨，忿怒，囔闹，毁谤，并一切的恶毒，（或作阴毒）都当从你们中间除掉。”

为了避免损害对身体和灵魂的伤害，并促进健康，你的身体和灵魂

。身体健康（诗篇32；诗篇38；箴言3；14:29-30）

。属灵健康（使徒行传24:16；彼得前书3:17；诗篇66:18；提摩太前书2:8；马太福音5:21-22；创世记4:6）

为了避免伤害和促进个人关系的发展。

（以弗所书4:1-6；4:25-5:2；歌罗西书3:15-17 3:13-4:12；雅各书；路加福音7:3-5 15:28；马太福音；箴言22:24-25；以弗所书6:4；箴言16:17；罗马书12:18）

避免上帝的不悦，给他带来荣耀和喜悦，这是主要的原因！

（马太神韵5:21-22；约翰壹书3:15；以弗所书4:26-27，30-31；歌罗西书 3:5-11；1tim 2:8；雅各书1:19-21；4:11-12；希伯来13:20-21）。

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**Dealing with Communications Issues P171**

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**Lesson 26**

**Dealing with Communications Issues**

Tim Nixon

**Introduction**

**One of the most common complaints you will hear in counseling is, “We just don’t communicate!”**

Poor communication certainly makes a mess of things. Unbiblical communication produces hurt, anger, ignorance and disunity in the body of Christ and in marriages and families. Poor communication gives Satan a foothold, destroying the unity of the Body of Christ and disrupting the one-flesh relationships husbands and wives should be developingiii

Words communicate values, attitudes and intentions that intrinsically influence or seek to influence others. “The mouth speaks out of what fills the heart,” whether it be for good or evil, right or wrong. At the deepest level, all human interactions are essentially counseling interactions.

Counseling, then, is either wise or foolish. Some words are rotten, destructive, misleading, unnourishing (Eph 4:29); other words are constructive, timely, true, loving, grace-giving (Eph 4:15, 29). No words are neutral.iv

**Statement of Topic**

The Bible speaks clearly on the necessity for good, honest, God honoring communication.

To say the least:

. Our God is a communicating God (Hebrews 1:1-2)

. God intends us to be a communicating people (Ephesians 4:29)

. We are to communicate truth (Zechariah 8:16-17, Ephesians 4:25)

. Our communication is to glorify God (1 Corinthians 10:31)

**Foundational to godly communication are godly heart attitudes.**

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Lesson 2son 26

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Tim Nixon

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Foundational to godly communication are godly heart attitudes.

Basic Training Course | Dealing with Communications Issues

第26课

处理沟通（交通）问题

蒂姆尼克松

介绍

你在辅导中听到的最常见的抱怨是：“我们只是不沟通。”！“

沟通不畅肯定会把事情搞得一塌糊涂。圣经的传播产生伤害，愤怒，在基督的身体，在婚姻和家庭的无知和不团结。沟通不畅给撒旦的立足点，破坏基督身体的合一，破坏一体关系丈夫和妻子应该developingiii

语言传达的价值观、态度和意图本质上影响或试图影响他人。嘴是由心里所说的，无论是好是坏，是对是错。在最深层次上，所有人的互动本质上都是辅导互动。

辅导，然后，是聪明还是愚蠢的。有些话是烂的，破坏性的，误导性的，无营养的（弗4:29）；换句话说，是建设性的，及时、真实、爱、恩典给（弗4:15，29）。没有的话是neutral.iv

声明的主题

圣经清楚地说明了善、诚、神的沟通的必要性。

至少可以说：

。我们的神是神（希伯来书1:1-2节）沟通

。神要我们做一个沟通的人（弗4:29）

。我们传播真理（撒迦利亚8:16-17，弗4:25）

。我们的通信是荣耀神（1哥林多前书10:31）

基础通信是敬虔的心敬虔的态度。

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**Exposing the Issue**

God's Word guides us in how to communicate in order to keep unity in our relationships. There is no clearer description than in the book of Ephesians. Ephesians 1-3 lays the foundation as it assures us of our vertical relationship and who we are in Christ.

. God has chosen us before the foundation of the world to be “holy and blameless in his sight” and that must find expression in our communication (1.4).

. God saved us to do good works, and those include our communication (2.10).

. Jesus died in order to break down barriers and produce a unified body, and that unity finds expression in our communication (2.11-22).

**Expositing the Bible**

**Guideline #1: Speak the Truth – Be Honest (Ephesians 4:25)**

You must not lie.

My honest speech is motivated by love and is not undisciplined speech. (Ephesians 4:15)

Being honest means you speak the truth in love (Eph. 4:15)

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暴露的问题

神的话语引导我们如何沟通，以保持我们关系中的团结。没有比在以弗所书清晰的描述。以弗所书1-3奠定了基础，因为它告诉我们，我们的垂直关系和我们在基督里是谁。

。上帝在世界的根基上拣选了我们，叫他在我们眼前“圣洁无瑕”，并且在我们的沟通中找到表达（1.4）。

。神救我们行善，其中包括我们的通讯（2.10）。

。Jesus死后，为了打破壁垒，产生一个统一体，而团结在我们的沟通表现（2.11-22）。

解释圣经

准则1：#说实话–诚实（弗4:25）

你不能撒谎。

我诚实的言论是出于爱而不是散漫的言语。（以弗所书4:15）

诚实意味着你在爱中说出真相（Eph）。4:15）

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**Guideline #2: Keep Current (Ephesians 4:26-27) Current (Ephesians 4:26-27)**

God expects you to resolve each day’s problems that day.

When I am angry, I must not sin by having a sinful response to that anger.

Unresolved anger opens the door to all kinds of temptations and sin. (James 4:1-12)

**Guideline #3: Attack Problems, Not People (Ephesians 4:29-30)**

Don’t attack people with your words.

Labeling others with words like "stupid" or "slob" or saying things like "I wish I didn't have to be around you" or even things like "you always...or you never..." are attacks on the person or their character (as well as lies!).

Edifying -“what is helpful for building others up.”

This does not mean “building others’ self-esteem” but in this context it means “building them into the image of Christ.” It zeroes in on the real issue -the solution. It gives “grace”, that is, the desire and ability to do God’s will, to those who hear.

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准则2：#保持电流（以弗所书4:26-27）电流（以弗所书4:26-27）

神期待你解决每天的问题的那一天。

当我生气的时候，我一定不是罪的愤怒有罪的响应。

郁积的愤怒打开各种试探和罪恶的门。（雅各书4:1-12）

准则3：#攻击问题，不是人（以弗所书4:29-30）

不要用你的话攻击别人。

标签与其他词如“愚蠢”或“懒虫”或说“我希望我没有在你身边”甚至像“你总是…你永远…”袭击的人或他们的个性（以及谎言！）。

启发-“什么是造就人。”

这并不意味着“建立别人的自尊”，但在这种情况下，它的意思是“建设成基督的形象。“它在真正的问题-解决方案。它给予“恩典”，也就是说，渴望和能力去做上帝的旨意，给那些听到的人。

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**Guideline #4: Act. Don’t React (Ephesians 4:31-32) : Act. Don’t React (Ephesians 4:31-32)**

When we react, we "bounce off” the words or actions of another.

We let ourselves be controlled by what they say or do, giving over to anger.

By whom does God's Word instruct me to be controlled (Gal 5:1626)? The Holy Spirit. Reactions make problems worse, not better.

**God expects you to “put off” those reactions:**

Bitterness -the inability to treat someone as if they never hurt you.

Rage -the explosion of anger.

Anger -abiding indignation or animosity that frequently seeks revenge; the “slow burn.”

Brawling -harsh contention and strife; public quarreling.

Slander -talking critically about another person without the goal of helping or edifying him (what is said may or may not be true).

Malice -the desire to harm others or to see others suffer.

**God expects you to “put on” Godly actions:**

Kind -benevolent, helpful, courteous.

Compassionate -literally “of good heartedness”; tenderhearted, sympathetic.

Forgiving

To not bring up the offense again to the one who has asked

forgiveness.

To not bring up the offense with anyone else (gossip).

To not bring up the offense with myself (brooding over it).

To work at restoring the relationship so that it can withstand the same offense again.

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准则4：#行为。不要反应（以弗所书4:31-32）：行为。不要反应（以弗所书4:31-32）

当我们做出反应时，我们“反弹”了另一个单词或动作。

我们让自己受到他们所说或所做的事的控制，从而使愤怒屈服。

谁是神的话教导我要控制（GAL 5:1626）？圣灵。反应使问题变得更糟，而不是更好。

神期待你“推迟”的反应：

痛苦-不能像对待自己从未伤害过别人那样对待别人。

愤怒-愤怒的爆发。

经常复仇的愤怒的愤怒或敌意；“缓慢的燃烧”。

吵架-严厉的争论和冲突；公开的争吵。

诽谤-批判的态度谈论另一人没有帮助或启发他目标（就是说可能或不可能是真的）。

恶意的想伤害别人或看到别人受苦。

神期待你“穿上”敬虔的行为：

仁慈的，乐于助人的，有礼貌的。

慈悲是“善良”；怜悯，同情。

宽恕

不把犯罪的人问了

宽恕。

不把罪与其他人（八卦）。

不要把自己的罪行（沉思吧）。

努力恢复关系，使其能再次经受住同样的攻击。

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**Summary**

James 1:19 gives us the posture for beginning the process of Godly communication when he states, “quick to hear and slow to speak.”

Selfless communication is done with love. The love we exhibit with the church will have a promised impact and witness for, “All will know you are My disciples, if you have love for one another" (John 13:34,35)

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总结

雅各书1:19给我们的姿势开始敬虔的交流过程中他指出，“快快的听，慢慢的说。”

无私的沟通是用爱来完成的。我们的爱表现出与教会将有一个承诺的影响和见证，“所有人都会知道你是我的门徒，如果你有一个“爱（约翰13:34,35）

**The Heart of Fear and Worry P176**

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**Lesson 27**

**The Heart of Fear and Worry**

**A Mild Case of Atheism**

Tim Pasma

**Introduction**

You will counsel people sometime who are eaten up with fear or worry.

Many today do not enjoy the fullness of life in Christ because they worry -even reaching the point of what is typically called “anxiety attacks.”

There are people who, because of fear, move from city to city, friend to friend, lock themselves in houses, neglect to get physical care, will not travel by air, who flee from life itself -they are phobic in their reactions to life.

Fear and worry are closely related (worry is almost a “subset” of fear, i.e., a particular kind of fear).

**Statement of Topic**

We all must admit that not all concern is wrong and not all fear is wrong.

There is a concern that causes you to plan and make provisions for tomorrow.

There is a fear of God; there is a healthy respect of danger that keeps one healthy and alive.

Yet, God commands us at times not to fear (e.g., Isaiah 43.1; Proverbs 29.25) and he commands us not to worry (e.g., Matthew 6.25,31,34; Philippians 4.6).

Worry may be an “acceptable” sin to many since it is confused with concern, but it is a sin nonetheless.

We may rationalize our fears and say we “can’t” because of them, but it is a sin nonetheless.

**Exposing the Issue**

**Determining When Worry and Fear are Sinful**

Concern becomes sinful worry when:

. It damages the body (spasms, nervous stomach, spastic colon, asthma, skin rash, headaches, etc.).

. Thoughts become unproductive.

. It controls you rather than you controlling it.

. It causes you to neglect other relationships and responsibilities.

. You lose hope rather than finding answers.

. Thoughts are focused on changing the future.

The Heart of Fear and Worry | Basic Training Course

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第27课

恐惧和忧虑的心

温和的无神论

提姆杂志

介绍

你会劝告人们在某个时候被恐惧或忧虑吞噬。

今天许多人不喜欢基督的丰盛生活，因为他们担心，甚至达到所谓的“焦虑发作”。

有些人，因为恐惧，从城市到城市，朋友的朋友，把自己锁在房子，忽视身体得到关怀，不乘飞机旅行，谁逃离生活本身，他们恐惧在他们对生活的反应。

恐惧和忧虑是密切相关的（忧虑几乎是恐惧的一个“子集”，也就是一种特殊的恐惧）。

声明的主题

我们都必须承认，并非所有的担心都是错误的，并非所有的恐惧都是错误的。

有一种担心促使你计划和制定明天的规定。

有一种敬畏上帝的属灵；一种健康的危险感使人保持健康和活力。

然而，神命令我们有时不恐惧（例如，以赛亚书43.1；箴言29.25章），他命令我们不要担心（例如，马太6.25,31,34；腓立比书4.6）。

忧虑对许多人来说可能是“可接受的”罪，因为它与忧虑混淆，但它仍然是一种罪过。

我们可以合理化我们的恐惧，说我们不能，因为他们，但它是一种罪过。

暴露的问题

确定忧虑和恐惧是有罪的

忧虑变成罪恶忧虑：

。它会损害身体（痉挛、神经紧张的胃、痉挛性结肠、哮喘、皮疹、头痛等）。

。思想变得徒劳。

。它控制你而不是你控制它。

。它会让你忽略其他的关系和责任。

。你失去希望而不是找到答案。

。思想集中于改变未来。

内心的恐惧和担心|基本训练课程

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Fear becomes sinful fear when it has a paralyzing effect. paralyzing effect.

. When you fear man rather than God (John 12.42-43; Proverbs 29.25).

. When you fear temporal things more than eternal (Luke 12.4-5; Genesis 26.7).

. When fear of things you cannot change keeps you from things you can change (Isaiah 8.12-13; Proverbs 3.25f).

. When it keeps you from God’s goals (e.g., God’s goal for our children is to bring them up in admonition and discipline and when you fear that you are doing it wrong and so neglect it, it is sinful) (Luke 19.20-21).

. When you manipulate by fear (a form of deceit -scream at mouse, draw attention to self, becomes habitual and a phobia).

**Expositing the Bible**

**Understanding the Nature of Worry**

Worry as idolatry (Matthew 6.19-24)

. Worry says that you seek and trust competing treasures (vs. 19-21).

“So many of your worries involve earthly things -your job, your marriage, your money, your possessions, your health, your children, etc.” rather than heavenly treasures.

. Worry says that you look at life with competing eyes (vs. 22-23).

. “When you fail to have a good eye -to set your sights on Jesus and His kingdom -you will be filled with the darkness of chronic worry or invaded by acute worries.”

. Worry says that you serve competing masters (v. 24).

Worry as unbelief (Matthew 6.25-31)

It is the fruit of remaining unbelief (v. 30).

Notice that Jesus says that the problem is “little faith” and he is talking to his followers and not pagans.

It denies God’s power, wisdom and love for your situation.

Robert Jones writes, “[Jesus] also gives reasons not to worry, and those reasons center on the character and promises of God as your Father. To worry is to deny -in practical ways -God’s power, wisdom, and love for you in your situation. To worry is to forget the full implications of your identity as one of God’s chosen, adopted, and deeply loved children.”

Worry is unbecoming (Matthew 6.32).

Worry is unproductive-it focuses on tomorrow not today and so becomes a thief of time.

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恐惧成为罪恶的恐惧的时候，它有一个麻痹的作用。麻痹的作用。

。当你的恐惧的人，而不是上帝（John 12.42-43；箴言29.25）。

。当你害怕的东西比时间永恒（路加福音12.4-5；创世记26.7章）。

。当你无法改变的恐惧阻止你的事情你可以改变的事情（以赛亚书8.12-13；箴言3.25f）。

。当它让你从上帝的目标（例如，神的目标，我们的孩子，给他们带来了警告和纪律，当你认为你做的不对，所以忽视了它，它是有罪的）（路加福音19.20-21）。

。当你用恐惧来操纵（一种欺骗的形式）——对着老鼠尖叫，引起注意，变成习惯性的恐惧症。

解释圣经

理解忧虑的本质

担心的偶像（马太福音6.19-24）

。担心说你寻求和信托竞争的宝藏（vs. 19-21）。

“你的许多担忧都涉及世俗的事情——你的工作，你的婚姻，你的金钱，你的财产，你的健康，你的孩子等等”而不是天上的珍宝。

。担心说，你把生活与竞争的眼睛（vs. 22-23）。

。“当你没有一个好的眼睛-把目光放在Jesus和他的王国上时，你将充满长期忧虑的黑暗，或者被严重的忧虑所侵袭。”

。担心说你服务竞争大师（24节）。

担心不信（马太福音6.25-31）

这是剩下的不信的果子（30节）。

注意，Jesus说，问题是“没有信心”，他和他的追随者并不是异教徒。

它否认上帝的大能、智慧和对你处境的爱。

Robert Jones写道：“[ Jesus ]也给出了不必担心的理由，这些理由集中在上帝作为天父的品格和应许上。令人担忧的是，以实际的方式否认上帝的大能、智慧和对你处境的爱。让人担心的是忘记你作为上帝的选择、被收养和深受爱戴的孩子的身份的全事工含义。

担心是不合适的（马太福音6.32）。

忧虑是徒劳的，它集中于明天，而不是今天，因此成为时间的窃贼。

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What about anxiety attacks?

. Anxiety attacks normally happen when worry becomes habitual.

. Remember, whenever you present your body as a slave of unrighteousness, it will have a physical effect (see Romans 6.19).

. Remember that by using such terminology you rob people of hope.

**Understanding the Nature of Sinful Fear**

At the root of sinful fear is unbelief; a lack of trust

(see e.g., Isaiah 43.1-3; Proverbs 29.25; Psalm 56.3-4).

Sinful fear forgets the character of God

(Isaiah 51. 7-8, 12-13).

“Hear me, you who know what is right, you people who have my law in your hearts:

Do not fear the reproach of men or be terrified by their insults. For the moth will eat them up like a garment; the worm will devour them like wool. But my righteousness will last forever, my salvation through all generations” (vs. 7-8).

“I, even I, am he who comforts you. Who are you that you fear mortal men, the sons of men who are but grass, that you forget the Lord your Maker, who stretched out the heavens and laid the foundations of the earth, that you live in constant terror every day because of the wrath of the oppressor, who is bent on destruction?” (vs. 12-13).

Sinful fear is an absence of the fear of God.

(Psalm 112.1-8).

It is the absence of the love of God maturing in us (1 John 4.17-18)

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焦虑发作怎么办？

。焦虑发作通常发生在焦虑变成习惯性的时候。

。记住，当你展示你的身体作为一个奴隶不义，它会有一个物理效应（见罗马书6：19章）。

。记住，通过使用这些术语，你可以剥夺人们的盼望。

理解罪恶恐惧的本质

在罪恶的恐惧的根源是不信；缺乏信任

（例如，以赛亚书43：1-3；箴言29：25章；诗篇56：3-4）。

罪恶的恐惧忘记了上帝的本性。

（以赛亚书51:7-8，12-13）。

51:7 知道公义，将我训诲存在心中的民，要听我言不要怕人的辱骂，也不要因人的毁谤惊惶。

51:8 因为蛀虫必咬他们，好像咬衣服，虫子必咬他们，如同咬羊绒。惟有我的公义永远长存，我的救恩直到万代。

51:12 惟有我，是安慰你们的。你是谁，竟怕那必死的人，怕那要变如草的世人。

51:13 却忘记铺张诸天，立定地基，创造你的耶和华。又因欺压者图谋毁灭要发的暴怒，整天害怕。其实那欺压者的暴怒在那里呢。罪恶的恐惧是对上帝的恐惧的缺席。

（诗篇112.1-8）。

这是没有使我们成熟起来的神的爱（约翰1 4.17-18）

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**How to Handle Worry**

Always deal with heart issues -what particular desire or idol is behind it?

Remind yourself of God’s provision.

(Matthew 6.26,28.30; 10.29-32).

Redirect your energies -throw yourself into today’s opportunities for advancing the kingdom of Christ

(Matthew 6.33-34).

Attack problems today in a biblical manner (v. 34).

Remember that today has enough to keep you busy so that you do

not have to think about tomorrow.

Plan for tomorrow and trust God to direct

(James 4.14-15).

Employ God’s dynamic for eliminating anxiety

(Philippians 4.6-9).

Pray right (vs. 6-7).

Think right (v. 8).

Do right (v. 9).

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如何处理忧虑

总是处理心的问题-它背后有什么特殊的私欲或偶像？

提醒自己神的供应。

（马太福音6：26, 28.30；10：29-32）。

重新引导你的能量-把自己投入到今天推进耶稣基督的国的机会当中。

（马太福音6：33-34）。

在符合圣经的方式攻击今天的问题（34节）。

记住，今天有足够的时间让你忙，这样你就可以不必考虑明天。

计划明天，相信上帝的指引

（雅各书4：14-15）。

用神的动态消除焦虑

（腓立比书4：6-9）。

祷告权（6-7）。

正确思考（8）。

做正确的（第9节）。

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**Applying to Counseling**

**How to Handle Fear**

Deal with heart issues.

Deal with evident guilt (Proverbs 28.1).

Develop a proper fear of God.

Grow in love.

Know and believe the promises of God.

What about the extremes of anxiety and fear?

The intensity of fear and worry does not change the basic approach mentioned above.

God may not necessarily remove the physical symptoms of fear (heart pounding; sweaty palms), but he does deliver from the bondage of fear

(2 Timothy 1.7).

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应用到辅导

如何处理恐惧

处理心的问题。

处理明显的罪行（箴言28.1）。

培养对上帝的敬畏。

在爱中成长。

知道并相信上帝的应许。

焦虑和恐惧的极端情况如何？

恐惧和忧虑的强度不会改变上面提到的基本方法。

上帝未必会消除恐惧的身体症状（心跳加速，手心出汗），但他确实摆脱了恐惧的束缚。

（提摩太后书1：7）。

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**Lesson 28**

**Biblical Basics for Marriage**

Russ Kennedy

**Its Purpose**

**What does the world say is the purpose for the family?**

**What does God say the purposes for the family are?**

**Its Biblical Priority**

We were made to bring glory to God

**Created to glorify God -Isaiah 43:7**

**Goal of life is to glorify God -1 Corinthians 10:31**

**Sin is falling short of God’s glory -Romans 3:23**

**Faith glorifies God -Romans 4:20**

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**第28课**

**婚姻的圣经基础**

拉斯·肯尼迪

它的目的

世界上说的家庭的目的是什么？

上帝说的家庭的目的是什么？

圣经的优先权

我们是为着荣耀百被造的。

为了荣耀神而被创造-以赛亚书43:7

生命的目标是为了荣耀神－哥林多前书10:31

罪就是亏缺了神的荣耀-罗3:23

信心荣耀上帝-罗4:20

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**Its Great Comparison s Great Comparison**

The analogy of the Bride and Groom

**Engaged to be married -2 Corinthians 11:2**

**Bride dressed for her husband -Revelation 21:2**

**Marriage ceremony and supper -Revelation 19:7**

**The wife of the Lamb -Revelation 21:9**

**Invitation to the Wedding (Revelation 22:17)**

**Its Marriage Purpose -Ephesians 5:22-32**

We glorify God in our marriages as we show forth Christ and the church.

**Submission of Christ to the Church (v.22-24)**

The wife’s submission to her husband portrays the submission of the church to Christ, our Lord.

**Love of Christ for the Church (v.25-30)**

The husband’s sacrificial love and leadership of the wife portrays the love of Christ for His bride.

**Union between Christ and the Church (v.31-32)**

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比较大的比较

新娘与Groom的类比

订婚哥林多后书11:2

（11:2 我为你们起的愤恨，原是神那样的愤恨。因为我曾把你们许配一个丈夫，要把你们如同贞洁的童女，献给基督。

11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. ）新娘对丈夫的启示录21:2

结婚仪式和晚餐-启示录19:7

羔羊的妻子-启示录21:9

婚礼请帖（启示录22:17）

婚姻的目的，以弗所书5:22-32

我们在我们的婚姻中荣耀神，正如我们显示基督和教会。

教会对基督的顺服（v.22-24）

妻子顺服丈夫，描绘了教会对我们主基督的顺服。

基督对教会的爱（v.25-30）

丈夫对妻子的牺牲和爱，把耶稣基督对教会的爱描绘成他的新娘。

耶稣基督和教会之间的联盟（v.31-32）

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**Its Elements**

What is necessary for a God-pleasing marriage to exist?

What does the Bible show us as necessary to understand God’s design in marriage?

**Marriage is a Covenant Bond -Malachi 2:13-15**

Why won't God accept their worship?

**Promise creating the Marital Union (v.14)**

**Pattern pointing to New Covenant Union(v.15)**

**Problem exposing Faithlessness in the Union (v.14b,15b)**

**Precept calling for Watchfulness in the Union (v.15b, 16b)**

Guard against all that would cause our hearts to stray from a single minded loyalty to our spouses.

**Marriage is to provide Companionship -Genesis 2:18-23**

Allusion to this in Malachi 2:13-15 as well.

**Its God Declared Necessity (v.18)**

Arising from God's Trinitarian community

Arising from God's Trinitarian communion

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它的元素

讨上帝喜悦的婚姻存在的必要条件是什么？

当我们了解神在婚姻中的设计时，圣经告诉我们什么是必要的？

婚姻是一个盟约的紧密联系-玛拉基2:13-15

神为什么不接受他们的敬拜呢？

创造婚姻联盟的承诺（14节）

投射新的契约联盟的模式（15节）

暴露合一不忠的问题（v.14b不忠，15B）

方案要求为合一而警醒（v.15b，16b）

提防一切会使我们的心偏离对配偶的专一忠诚。

婚姻是为陪伴而提醒的 创世记2:18-23

在玛拉基2:13-15这个典故。

神宣告的必要性（18节）

从上帝的三位一体的社区产生

从上帝的三位一体的交流而产生的

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**Its Man Discovered Reality (v.19-20) Reality (v.19-20)**

Nothing is to substitute

No thing is to supplant

**Its God Fashioned Provision (v.21-22)**

God's design of the woman

God's presentation of the woman

**Its Man Welcomed Delight (v.23)**

Initial joy

Sustained delight

Guard against all the would substitute and supplant companionship with your spouse

**Marriage is to Complement/Complete one Another Genesis 2:18-25**

Another element running through is text in Genesis is the fact that the wife is one who is our counterpart, our completer and complement.

**Defined as a Helper**

Primary role in the husband

**Designed to be Exactly Fitting**

Partnering role in the wife

**Developed over Bible**

Points towards Christ and the church

Practiced by Christians in the church

What does this mean for family?

What does this mean for spouses in marriage?

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它的人发现现实（v.19-20）现实（v.19-20）

没有东西可以代替。

没有东西可以取代

其神的风格的供应（v.21-22）

上帝对女人的设计

上帝对女人的介绍

被人欢迎的喜悦（23节）

最初的喜悦

持续的喜悦

防止所有的替代和取代的陪伴与你的配偶

婚姻是用来彼此互补和让彼此完成的 创2:18-25

另一个元素贯穿创世记的经文发生的事实是，妻子是我们的对手，是我们的完全和补充的那一位。

定义为助手

丈夫中的主要角色

设计得正好合适

妻子的合作角色

由于圣经而开发的

指向基督和教会

在教会的基督徒中实行的

这对家庭意味着什么？

这对婚姻中的配偶意味着什么？

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**Its Relationship**

Marriage as between a Christian brother and sister

As joint heirs of the grace of life…

**Common way we think of our relationship to our spouse:**

**Why does the Bible say comparatively little about the marriage relationship?**

**The Relationship Established -Ephesians 5:29-32**

The pattern of Christ and the church establishes our relationship in marriage.

**By a Doctrinal Statement (v.29-30)**

**From the Old Testament (v.31; Genesis 2:24)**

**With a Christological Center (v.32)**

**The Relationship Experienced -1 Peter 3:7-12**

**In its Responsibilities**

- Be gentle and understanding, recognizing her vulnerability.

- Show her honor and respect her, as a sister in Christ.

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他的关系

婚姻作为一个基督徒兄弟姐妹之间

作为共同承受生命恩典的继承人…

常见的方式，我们认为我们之间的关系对我们的配偶：

为什么圣经对婚姻关系说的比较少？

关系的建立——以弗所书5:29-32

基督和教会的模式决定了我们的婚姻关系。

通过理论上的声明（v.29-30）

从旧约（v.31；创世纪2:24）

以基督中心（32）

所经历的关系 彼得前书3:7-12

在其职责中

-温柔和理解，认识到她的脆弱。

给她的荣誉和尊敬她，因为耶稣基督的一个姊妹。

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**In its Reasons Reasons**

We are to do this…

…Since they are heirs with you [joint heirs] of the grace of life…

Here it is – husbands, live with your wives in an understanding way, respecting their femininity as more physically, spiritually and emotionally vulnerable sister.

Because of our Eternal Perspective

We are joint-heirs in heaven.

Because of our Temporal Partnership

We are partakers in the grace of life. Notice the appeal here. It is not to the fact of our being partners in marriage, but to the fact of our being partners in grace. Brothers, in all respects in all ways treat your wife as your Christian sister. She is your temporal earthly partner and she is your eternal spiritual partner.

Because of Hindered Prayers

The heart of a godly wife prizes meekness and quietness as God's treasures in her character and conduct. The heart of a husband values his wife as a treasure and honors her as a Christian sister.

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究其原因

我们要这样做…

因为他们是你生命的恩典的[同为后嗣]的继承人…

在这里，丈夫们，以理解的方式与妻子生活在一起，尊重她们的女性气质，因为她们更多的是身体上、属灵上和情感上脆弱的姐妹。

因为我们永恒的视角

我们是天堂的联合继承人（同为后嗣）。

因为我们暂时的伙伴关系

我们都在生命的恩典有分。注意这里的申诉。这不是我们在婚姻中成为伴侣的事实，而是我们成为伴侣的事实。弟兄们，从各方面来看，你们的妻子是你们的基督徒姐妹。她是你在地上的伴侣，她是你永恒的属灵伴侣。

因为受阻的祷告

敬虔妻子的心，以温柔和平静为奖赏，是神在品格和行为上的珍宝。丈夫的心把妻子视为珍宝，并将她视为基督徒的姐妹。

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**In its Conduct (v.8-9a)**

How many churches and homes would be very different if we just did these things. Reflect on what changes we all need to make in these areas.

**Seek Harmony**

**Be Sympathetic**

**Love as Christians**

**Be Compassionate**

**Kind hearted**

**Be Humble**

**Not Retaliate**

**Bless**

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在其行为（v.8-9a）

如果我们做了这些事情，有多少教会和家庭会有很大的不同呢？。我们都需要在这些方面做出反思什么样的变化。

寻求和谐

有同情心

作为基督徒的爱

具有同情心

善良的

谦卑

不报复

祝福

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**In its Cause (v.9b-12)**

The Authority of Scripture (v.10-11)

In our marriage, we must control our tongue.

In our marriage, we must do what is right.

In our marriage, we must pursue peace.

The Accountability of Spouses (v.12)

We are living before the face of God. In whatever role you have in your marriage you live before the face of God. Living before the face of God means there are consequences now.

God will hear your prayers or He may resist your efforts.

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其原因（v.9b-12）

圣经的权威 （v.10-11）

在我们的婚姻中，我们必须控制我们的舌头。

在我们的婚姻中，我们必须做正确的事。

在我们的婚姻中，我们必须寻求和平。

配偶的责任（12节）

我们生活在上帝面前。无论你在婚姻中扮演什么样的角色，你都活在上帝面前。生活在上帝面前意味着现在会有后果。

上帝会听到你的祷告，或者他会阻抗你的努力。

婚姻|基本训练课程的圣经基础

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**When the Relationship does not Exist -Romans 12:9-21**

What do I do if my spouse is not a believer?

**In our Christian relationships -brotherly love (v.9-13)**

This text reinforces our primary responsibility to our Christian spouses – look at this paragraph phrase by phrase and ask your self if this is how you treat your spouse?

**In our non-Christian relationships -peaceable living (v.14-21)**

The Symmetrical structure pointing to the key principle

A (v.14) With blessing

Bless those who persecute you; bless and do not curse them.

B (v.15-16) With humility and empathy

Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be conceited.

C (v.17) With honor, not retaliation

Repay no one evil for evil, but give thought to do what is honorable in the sight of all.

D (v.18) With a goal to live in peace

If possible, so far as it depends on you, live peaceably with all.

C’ (v.19) With trust in God, not revenge

Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.”

B’ (v.20) With doing more than expected

To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.”

A’ (v.21) With doing good

Do not be overcome by evil, but overcome evil with good.

The structure helps us understand the relationship between the parts and how Paul brings us to the core idea. In all our relationships with people in the world around us, as heaven’s citizens, as much as it depends on us, we are to live peaceably with all.

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当关系不存在-罗马书12:9-21

如果我的配偶不是信徒，我该怎么办？

在我们基督徒的关系-兄弟之爱（v.9-13）

这篇文章加强了我们对基督徒配偶的首要责任——请看这段话，并问你自己，如果这是你对待配偶的方式？

在我们的非基督徒的关系-和平的生活（v.14-21）

对称结构指向关键原理

A用祝福（14节）

求你赐福给那些逼迫你的人，祝福他们，不要诅咒他们。

B以谦卑和同情（v.15-16）

与喜乐的人一同喜乐，与哭泣的人一同哭泣。和睦相处。不要骄傲，要与卑微的人相交、永不自满。

C与荣誉，不是报复（17）

不以恶报恶，只要思想在众人眼前行荣耀的事。

D）在和平中生活的一个目标是（18节）

如果可能的话，只要它取决于你与所有的人和睦。

C（19节）信靠神，不报复

亲爱的弟兄阿，不要为自己报仇，要将这事留给神的忿怒，因为经上记着说：“伸冤在我，我必报应。”

B（20节）所做的超过预期的

相反的，“如果你的敌人饿了，就给他吃，如果他渴了，就给他喝的，因为这样你就会将炭火放在他头上。”

用行善（21节）

不要被恶所胜，要以善胜恶。

这个结构帮助我们理解各部分之间的关系，以及保罗如何把我们带到核心思想中。在我们周围的世界的人，我们所有的关系，因为天堂的公民，更取决于我们，我们与所有的人和睦。

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**As much as you can, live peaceably with your unbelieving spouse**

So we move towards our unbelieving spouse with:

blessing (v.14),

empathy (v.15),

harmony and humility (v.16)

and a public willingness to be wronged for Christ’s sake.

And when our unbelieving spouse moves against us we respond with:

peaceableness (v.18),

no revenge (v.19),

goodness (v.20)

and with victory defined by God’s terms and

agenda (v.21).

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只要你能，你不信的配偶和平相处

所以我们朝向我们的不信的配偶：

祝福（14节），

共情（15节），

和谐与谦卑（16节）

和公众地意愿为基督的缘故而被冤枉。

当我们不信的配偶对我们的回应：

和平（18节），

没有复仇（19节），

良善（20节）

与神的定义和胜利

议程（21节）。

婚姻|基本训练课程的圣经基础

**Biblical Roles in Marriage P191**

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**Lesson 29**

**Biblical Roles in Marriage**

Functional Family Roles in the Scriptures

RUSS KENNEDY AND CONTRIBUTORS

Wives submit to your husbands… Husbands love your wives…

**Introduction**

**Formational Identity – Ephesians 1-4**

Before we get to the roles of the husband and the wife, we must first examine what the Bible says about the relationship and companionship existing between the Christian husband and the Christian wife. Most of us know where to turn in order to find the roles of the husband and wife (Ephesians 5, 1 Peter 3, Col 3,etc.). But, if we are not careful, we will move quickly to the roles and ignore the foundation that we must understand in order to put these roles into the proper place. How foolish is it to build a house on a sandy foundation? Yet, this is exactly what we do when we begin with the building stones (roles) rather than a strong foundation (relationship & companionship with God & spouse).

Humbly undeserving of God’s blessings

Equally honored in God’s purposes

Fully justified in God’s sight

Jointly responsible to make peace

We must view ourselves as prisoners of the Lord and thus make every effort to keep the unity of the Spirit through the bond of peace that must exist in the church and in the home where Christ reigns supremely in the hearts of both believing husbands and wives.

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**29课**

**圣经中的婚姻角色**

《圣经》中的功能家庭角色

RUSS KENNEDY的贡献

妻子顺服丈夫，丈夫爱妻子…

介绍

**形成的身份–弗1-4**

在谈到丈夫和妻子的角色之前，我们必须首先考察圣经中关于基督徒丈夫和基督徒妻子之间的关系和友谊的说法。我们大多数人知道去哪里寻找丈夫和妻子的角色（以弗所书5：, 彼得前书3：，歌罗西3：，等）。但是，如果我们不小心的话，我们会迅速转移到角色上，忽略我们必须理解的基础，以便把这些角色放到适当的位置。在房子盖在沙子上，是多么愚蠢啊？然而，这正是我们在开始建造石头（角色）时所做的，而不是建立牢固的基础（与上帝和配偶的关系和友谊）。

谦卑地了解神的祝福

在神的旨意中同样有尊荣

在神的眼中完全被称义

共同负责缔造和平

我们必须把自己视为上帝的俘虏，因此要尽一切努力保持圣灵的统一，因为教会中必须存在和平的纽带，而在这个家里，基督在信主的丈夫和妻子心中占据至高地位。

基本训练课程|圣经在婚姻中的角色

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Independently viewed as God’s elect children

**Foundational Relationship – brother and sister in Christ**

Once again, most of what the Bible requires of us in marriage is not because we are married, but because we are Christians.

**Functional Roles (Relationship) – husband and wife in marriage**

Our relationship and our roles must never:

- Be used in one to deny the other (equality does not deny submission)

- Confused as though they are just different ways of saying the same thing.

**Establishing a New Family (Genesis 2:24)**

Reflecting on the whole movement of the Bible in the “from the old to the new” this seminal text is an anchor for a number of themes in the Bible.

**Required to Leave**

**Required to Cleave**

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独立地被视为上帝拣选的孩子

基础关系——耶稣基督兄妹

圣经在婚姻中对我们的要求，大部分不是因为我们结婚了，而是因为我们是基督徒。

功能角色（关系）婚姻中的夫妻

我们的关系和我们的角色决不可：

-用一个来否定另一个（相等，并不拒绝提交）

-混淆好像他们只是不同的方式说同样的事情。

建立一个新的家庭（创世记2:24）

对《圣经》中“从旧到新”的整个运动的思考，这篇具有开创性的经文是圣经中许多主题的锚。

被要求离开

被要求连为一体

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**Headship in the Marriage**

The Scripture has established that the husband is the head of the household. This is a declaration made by the Scriptures. It is a fact, in indicative not an imperative. So the questions then for Christians are:

. Do you believe that God has ordained the husband as head?

. Where is there a model, a pattern of headship to follow?

. How do you carry out that headship?

. How is headship related to the relationship and roles in a marriage?

**The Foundations of Headship in Marriage**

The Divine Order

1 Corinthians 11:2–3

2 Now I commend you because you remember me in everything and maintain the

traditions even as I delivered them to you. 3 But I want you to understand that the

head of every man is Christ, the head of a wife is her husband, and the head of

Christ is God.

Colossians 2:9–10

9 For in him the whole fullness of deity dwells bodily, 10 and you have been filled in him, who is the head of all rule and authority.

In the Church

Christ is the head of every man (in the church)

In the Home

The husband is head of the wife

In the Trinity

All persons in Godhead are equal

The Father is the head of Christ

The Exaltation of Christ

Ephesians 1:22–23

22 And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all.

Ephesians 4:15

15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,

. Connection of headship with authority

. Because Christ has all authority He has been made head over all things to the church

. Develops the analogy of the head and the body

婚姻中的头

圣经规定丈夫是家中的头，这是一个由经文所作的声明。这是一个事实，不是一个必要的指示。那么基督徒的问题是：

。你相信上帝命定了的丈夫的头吗？

。哪里有一个模型，一个模式的职务吗？

。你如何执行职务？

。在婚姻中的关系和角色相关的能力如何？

职务在婚姻的基础

神圣的秩序

1哥林多前书11:2–3

11:2 我称赞你们，因你们凡事记念我，又坚守我所传给你们的。

11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

11:3 我愿意你们知道，基督是各人的头。男人是女人的头，神是基督的头。

11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

歌罗西书2:9–10

2:9 因为神本性一切的丰盛，都有形有体的居住在基督里面。

2:9 For in him dwelleth all the fulness of the Godhead bodily.

2:10 你们在他里面也得了丰盛。他是各样执政掌权者的元首。

2:10 And ye are complete in him, which is the head of all principality and power:

教会

基督是各人的头（在教会）

在家里

丈夫是妻子的头。

在三位一体

所有的人在神都是平等的

天父是耶稣基督的头。

基督的复活

弗1:22–23

1:22 又将万有服在他的脚下，使他为教会作万有之首。

1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

1:23 教会是他的身体，是那充满万有者所充满的。

1:23 Which is his body, the fulness of him that filleth all in all.

以弗所书4:15

4:15 惟用爱心说诚实话，凡事长进，连于元首基督。

4:15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

。与带着权柄的头的连接

。因为耶稣基督权柄，他被立为在教会超乎万有的头

。发展出头和身体的比喻

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The Preeminence of Christ

Colossians 1:18

18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.

**The Function of Headship in the Home**

The New Testament works out the application of headship in the home.

Ephesians 5:22–24

22 Wives, submit to your own husbands, as to the Lord. 23 For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. 24 Now as the church submits to Christ, so also wives should submit in everything to their husbands.

In the Authority of the Husband

. He has the authority and responsibility over the home

. He must lead and manage his household well

. He must exercise his authority as Christ exercises His.

In the Submission of the Wife

. She is to respect and submit to her own husband

. She is to counsel and advise her husband

. She is to be diligent in the work given to her

**The Limitations of Headship in the Home**

Of the Husband's Authority

. He must not be harsh or a tyrant (Colossians 3:19)

. He must treat his wife with honor and respect (1 Peter 3:7)

. He must not treat his wife like a child

. He must not command her to sin or to violate her conscience

Of the Wife's Submission

. She may disobey if ordered to do disobey God's commands.

. She may disobey if ordered not to do God's commands.

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基督的杰出（？）

歌罗西书1:18

1:18 他也是教会全体之首。他是元始，是从死里首先复生的，使他可已在凡事上居首位。

1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

头在在家庭中的功用

弗5:22–24

5:22 你们作妻子的，当顺服自己的丈夫，如同顺服主。

5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.

5:23 因为丈夫是妻子的头，如同基督是教会的头。他又是教会全体的救主。

5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

5:24 教会怎样顺服基督，妻子也要怎样凡事顺服丈夫。

5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

在丈夫的权威下

。他在家中的权柄和责任

。他必须领导和管理好自己的家庭。

。他必须行使自己的权柄，因为基督行使他的权力。

妻子的顺服

。她应尊重和顺服自己的丈夫

。她要辅导和劝告她的丈夫。

。她要在给殷勤地做工

头在家庭中的局限性

丈夫的权柄

。他不能苛刻或暴君（歌罗西书3:19）

。他必须带着荣誉和尊重对待他的妻子（彼得前书3:7）

。他决不能像对待孩子那样对待妻子。

。他不能命令她犯罪或违背她的良心。

妻子的顺从

。如果让妻子做违抗神命令之事，妻子可以不顺服。

。如果要求她不遵行神的命令，妻子可以不顺服。

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**The Role of a Wife in the Family**

Ephesians 5:22-24; Colossians 3:18

**Its Command (v.22)**

Submission –

Standard –

.

**Its Cause (v.23)**

The husband’s headship is reflecting the Christ’s headship over the church. Christ’s headship has both leadership and liberty for the church.

**Its Comparison (v.24)**

This is an important comparison and command. But it does not exist in a vacuum. Wives are to look to the submission of the church to Christ as a model, a guideline for their own submission to their husbands.

**The Essential Training of a Wife in the Family -Titus 2:2-5**

Instructions to older women in the Lord in essential training

**Qualifications for the Older Women (v.3a)**

**Content of their Training (v.3b-5a)**

Teach what is good – instruct in what is true to the Scriptures and tested wisdom in their culture

Train in these categories – illustrative list establishing minimal instruction, but much more is often needed

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妻子在家庭中的角色

以弗所书5:22-24；歌罗西书3:18

它的命令（22节）

顺服 –

标准–

。

其原因（23节）

丈夫作头是反映基督的在教会的头。基督作为头给教会领导力与自由。

（24节）的比较

这是指挥的一个重要的比较。但它并不存在于真空中。妻子们应该把教会的顺服基督当作榜样，作为顺服丈夫的准则。

在家的妻子的基本训练 提多书2:2-5

说明老年妇女在主的基本训练

对老年妇女的资格（v.3a）

他们训练的内容（v.3b-5a）

教导什么是好的-教导什么是真实的圣经和试验的智慧在他们的文化。

在这些类别中训练——举例说明建立最低限度的指导，但更多的是经常需要的。

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**Reason/Goal of the Wives' Godliness (v.5b)**

**The Role of the Husband in the Family**

- Ephesians 5:22-33; Colossians 3:19

**Its Command to Sacrificial Love (v.25-27)**

Statement (v.25a)

Standard (v.25b)

Process (v.26)

Purpose (v.27)

Its Practice in the Home (Colossians 3:19)

**Its Command to Selfless Love (v.28-30)**

Statement (v.28-29a)

Standard (v.29b)

Principle (v.30)

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原因/目标的妻子的敬虔（v.5b）

丈夫在家庭中的角色

以弗所书5:22-33；歌罗西书3:19

以牺牲的爱的命令（v.25-27）

声明（v.25a）

标准（v.25b）

过程（v.26）

目的（27节）

在国内的实践（歌罗西书3:19）

以无私的爱的命令（v.28-30）

声明（v.28-29a）

标准（v.29b）

原则（2.7%）

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**Its Biblical Foundation (v.31-32) -32)**

Rooted in the Old Testament (v.31, Genesis 2:24)

Rooted in a Profound Mystery (v.32)

The mystery here is not that this is unknown, but rather that it is a theme hidden in the Old Covenant which is now revealed or illuminated in the New Covenant.

**The Example in Biblical Maturity -Titus 1:5-8; 1 Timothy 3:1-13**

The qualifications for office bearers become goals for maturity in our homes

Titus 1:5-8

1 Timothy 3:1-13

**Standards for Men**

Key – manage his household well, keeping his children submissive with dignity,

**Standards for Women**

Dignified, careful in speech, serious minded (not frivolous or flighty)

**Summary -Ephesians 5:33**

Core summary commands for the husband and wife roles…

33 However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

**Love your wife**

**Respect your husband**

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圣经的基础（v.31-32）- 32）

植根于旧约（v.31，创世记2:24）

植根于一个奥秘（32）

这里的奥秘并不是说这是未知的，而是说它是隐藏在旧约中的一个主题，现在在新约中显现或照亮。

在圣经的成熟的实例- 提多书 1:5-8；提摩太前书3:1-13

任职者的资格成为我们家成熟的目标。

提多1:5-8

提摩太前书3:1-13

标准的男人

关键——管理好他的家庭，让他的孩子们有尊严地顺服，

女性的标准

端庄，小心说话，认真（不轻浮或轻浮）

摘要以弗所书5:33

对丈夫和妻子角色的核心摘要命令…

5:33 然而你们各人都当爱妻子，如同爱自己一样。妻子也当敬重他的丈夫。

爱你的妻子

尊重你的丈夫

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**Pleasing God with Sinning Spouses (1 Peter 3:1-7;ff)**

Context: Living as exiles where we are serving and submitting in the midst suffering as we follow our great Shepherd

**The Wife with a Disobedient Husband (v.1-6)**

Exhortations for Godliness (v.1-5)

Her Actions

Her Attitudes

Her Aims

Example of Godliness (v.6)

Her Name and Situation

Her Faith and Faithfulness

**The Husband with an Unsubmissive Wife (v.7)**

Understand her Situation

She is supposed to submit to you…

Honor her as a Woman

Her vulnerability as has just been expressed in verses 1-6 and therefore honor her…

Treat her as a Christian

Because you are both heirs of the grace of life…

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和犯罪的配偶在一起讨神的喜悦（彼得前书3:1-7；FF）

背景：生活在流亡中，我们在痛苦中服务和屈服，因为我们跟随我们的大牧人。

一个不顺服的丈夫的妻子（v.1-6）

人们敬虔（v.1-5）

她的行动

她的态度

她的目的

例如敬虔（6节）

她的名字和情况

她的信仰和忠诚

和一个不顺从的妻子同住的丈夫（7节）

了解她的情况

她应该顺服你的…

以女人的身份尊敬她

她的脆弱，正如刚才在1-6节中所表达的，因此尊敬她…

把她当作基督徒看待

因为你是生命之恩的共同承受产业的人…

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**Thinking it Through**

**Wrong Views about Love**

(Taken from An Exemplary Husband, by Stuart Scott)

“Love is a feeling”.

Although love is accompanied by “affections” and “feelings”, one must not be so na.ve as to believe that love “is” a feeling. Is God’s love merely “emotive” or does it express itself in many ways?

“Sexual conquest”

(tabloids, commercialism, etc.). Yet, while God Himself is revealed through sexual terms (noting masculine pronouns), nowhere do the Members of the Trinity look so selfishly upon the others. Sex can be nothing more than selfish lust.

“Merely commitment”

This is particularly popular in American Evangelicalism where people have reacted against “emotive” views of love and all but eliminated affections and emotions altogether.

“Physical attraction”

Liking the way someone looks or being physically attracted to someone’s body can be a result of pure selfishness. What happens when the appearance becomes significantly altered by age, event, or weight gain?

“Needing someone”

The person who feels that they cannot live without the relationship is really more selfish than loving. They are gaining something from the other person that they feel they desperately need.

“Benefiting”

They are in love because they receive great benefits from the other person. When they say that they love someone, what they are really saying is that they like what the other person does for them.

“Loving words alone”

It is OK to live by making consistently selfish and inconsiderate choices because they can quickly make up for it by having the talk of love.

“Loving actions alone”

This can be the closest thing to Biblical love. The commitment and awareness along with the actions is there, but the verbal expression of love is lacking. This is a very common problem in marriages. It could stem from an embarrassment to express love verbally. Or it could stem from a selfish desire to keep what they have by keeping the other person “happy” at the expense of truthfulness, admonishment, and accountability. This is actually loving yourself more than the other person.

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思考

关于爱情的错误观点

（摘自Stuart Scott的一个模范丈夫，）

“爱是一种感觉”。

虽然爱是伴随着“情感”和“情感”，不应幼稚到相信爱”是“一种感觉。上帝的爱仅仅是“情感”，还是它以许多方式表达自己？

“性征服”

（小报，商业化，等）。然而，虽然神是通过性方面显示（注意男性代词），没有三位一体的成员看起来很自私的人。性只能是自私的欲望。

“只是承诺”

这是特别受欢迎的美国福音派里的人都反对“情感”的爱情观，但情感和情绪完全消除。

“身体吸引力”

喜欢某人外表或被某人身体吸引的样子可能是纯粹自私的结果。随着年龄、活动或体重增加，外表变得显著改变会发生什么？

“需要某人”

觉得没有关系就无法生活的人实际上比爱更自私。他们从另一个他们感到极度需要的人那里得到了一些东西。

“受益”

他们相爱是因为他们从对方那里得到了巨大的利益。当他们说他们爱某人时，他们真正说的是他们喜欢别人为他们做的事情。

“情话”

这是好生活的一贯自私不顾别人的选择因为他们可以迅速弥补它有爱的谈话。

“爱的行动”

这是圣经中最爱的。伴随着行动的承诺和意识是存在的，但缺乏语言表达的爱。这是婚姻中常见的问题。这可能源于尴尬地用语言表达爱意。也可能源于自私的欲望，让他们有什么让其他人“快乐”的真实性，训诫的费用和责任。这实际上是比别人更爱你自己。

基本训练课程|圣经在婚姻中的角色

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“Being in love”

This is a completely unbiblical term and concept. This refers to love as a state of being. There is no reference to love like that in the Scriptures. The emotions do come and go, but love does not.

**Biblical View of True Love:**

Christlikeness of a Biblical love

Love is initiated first by Christ – 1 John 4:9-11

Christ’ love is enduring – Psalm 106:1

Christ’s love is verbalized – Jeremiah 31:3

Christ’s love is compassionate – Psalm 112:4

Christ’s love is demonstrated by actions – Romans 5:8

Christ always does what is best for us – Romans 8:28

Christ’s love is self-sacrificial – Philippians 2:7-8

Christ’s love involves treasuring us, even though we are not worthy – Isaiah 42:1

Christ’s love is not based on performance – Psalm 103:10

Characteristics of a Biblical Love -1 Corinthians 13

4 Love is patient and kind; love does not envy or boast; it is not arrogant 5 or rude. It does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice at wrongdoing, but rejoices with the truth. 7 Love bears all things, believes all things, hopes all things, endures all things.

A working definition of biblical love:

A selfless and enduring commitment of the will to care about and benefit another person by righteous, truthful, and compassionate thoughts, words, and actions.

Biblical Roles in Marriage | Basic Training Course

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“恋爱”

这是一个完全不合圣经的术语和概念。这是指作为存在状态的爱。圣经中没有提到爱。感情来来去去，但爱不。

符合圣经的真爱观：

像基督那样的符合圣经的爱

爱是基督发起的–约翰壹书4:9-11

基督的爱是永恒的–诗篇106:1

基督的爱是用言语表达的–耶利米书31:3

基督的爱是慈悲的–诗篇112:4

基督的爱是通过行动来彰显的–罗马书5:8

基督总是做什么都是为我们最好的益处–罗马书8:28

基督的爱是牺牲自我的–腓立比书15

即使我们不配得的，基督的爱是珍惜我们–以赛亚书42:1

基督的爱不是基于人的表现–诗篇103:10

符合圣经的爱-特点 哥林多前书13：

13:4 爱是恒久忍耐，又有恩慈。爱是不嫉妒。爱是不自夸。不张狂。

13:5 不作害羞的事。不求自己的益处。不轻易发怒。不计算人的恶。

13:6 不喜欢不义。只喜欢真理。

13:7 凡事包容。凡事相信。凡事盼望。凡事忍耐。

符合圣经的爱的工作定义：

一种无私的、持久的承诺，用公正、真实和富有同情心的思想、言语和行动来关怀和祝福他人。

在婚姻|基本训练课程的圣经的作用

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**Wrong views of leadership**

Leadership as dictatorial rule.

Leadership as chief, or only decision maker.

Men must remember that their wives are their helpers. A husband needs the insight and gifts of his wife. So, headship does not mean crushing a wife’s talents or making all the decisions without reference to her or the children. It does not mean that the wife has no decision making ability or authority (Proverbs 31). A good manager will use his wife’s abilities to the fullest, recognizing that God has provided his wife as his helper.

God is building his church (new temple imagery) and He has chosen to do the work through his bride, whom He has gifted to do the work as His helper.

Leadership as demanding.

Husbands, do not force their wives to submit, but learn from Christ who leads his often times obstinate church. Read John 10:27ff. Remember, men are not ‘cattle herders’ leading a stampede but are ‘husbands’ shepherding the sheep in their fold.

**Biblical Views of Leadership:**

Leadership as demonstration of concern for genuine needs of others.

Notice that Paul states in Ephesians 5 that husbands are to take care of their wives as their own body. Just as God affectionately cares for His bride, so too a man ought to passionately lead his wife. A husband must remember to minister to his wife’s ‘true needs’ and not always her ‘felt’ or ‘perceived’ needs.

Leadership as the pacesetter.

Again, Christ sets the pace in his home, the church. Christ lived his life purposefully and God has his goal for his bride, – “Christlikeness”. Likewise, men must ‘lead’ with purpose, with God’s goals foremost.

Leadership as God honoring problem solver.

Instead of saying to his wife, “you will have to figure out how to get along with such and such a child”, a godly husband will establish solutions to problems existing in the household – Eph. 4:29-31. Too many homes are in shambles today, in part, because men do not know how or follow the way of solving conflicts peacefully.

Again, God Himself solves our problems. Who gives hope to His bride? Who is faithful to His promises? Who gives us gracious instruction so that we will walk uprightly? Our Husband.

Leadership as teacher.

Every man, no matter what measure of the gift, possesses the responsibility to faithfully and joyfully teach his wife and family members (1 Tim. 2:11-12; 3:4,5,12; 1 Cor. 14:34).

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错误的领导观

作为独裁统治的领导。

领导作为领导，或唯一的决策者。

男人必须记住他们的妻子是他们的帮手。丈夫需要妻子的洞察力和恩赐。所以，职务并不意味着破碎的妻子的才能或完全不参考妻子和孩子就作出的所有决定。这并不意味着妻子没有决策能力或权威（箴言31：）。一个好的管理者会充分利用他妻子的能力，认识到上帝已经把他的妻子作为他的帮助者。

上帝正在建造他的教会（新的殿形象），他选择通过他的新娘来做这项工作，他有幸作为他的帮助者来做这项工作。

作为领导的要求。

丈夫们，不要强迫她们的妻子顺服，而是要学习耶稣基督，他经常引领那些顽固的教会。阅读约翰福音10:27及之后的经文。记住，男人不是“牧者”导致踩踏事件，只是丈夫牧养羊的羊圈。

符合圣经的领导观：

领导作为关心他人真正需要的领导。

注意到保罗在以弗所书5指出丈夫关怀自己的妻子，当作自己的身体。正如上帝亲切地关心他的新娘一样，一个男人也应该热情地领导他的妻子。丈夫必须记住对妻子“真正的需要”的尊重，而不是总是“感觉”或“感知”的需求。

领导为标兵。

耶稣基督又一次在自己的家里，教会里定下了步伐。耶稣基督的一生都有意和上帝有他的新娘的目标，–“像”。同样，人必须“有目的地领导”，上帝的目标是首要的。

领导作为上帝的问题解决者。

与其对妻子说：“你得想办法和这样一个孩子相处，”一个敬虔的丈夫会为家庭中存在的问题建立解决办法。以弗所书4:29-31。今天太多的家庭是混乱的，一部分是因为他们不知道如何或遵循和平解决冲突的方式。

上帝又一次解决了我们的问题。谁给他的新娘希望？谁忠于他的应许？谁给了我们亲切的指导，我们会走正直的路吗？我的丈夫。

作为教师的领导。

每个人，无论是什么样的恩赐，都有责任忠实地、快乐地教他的妻子和家庭成员提摩太前书2:11-12；3:4,5,12；哥林多前书14:34）。

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**Wrong Views of Submission:**

Saying that the wife is inferior to her husband

The Trinity has submission, yet They are equal. 1 Peter says that the husband and wife are heirs together of the gift of life. As we discussed in the part on Biblical manhood and womanhood, a husband and wife are equal of essence but different in function.

Saying that her husband is infallible

Her husband’s authority is derived, not deserved. He is the head because of God’s design, not because he has earned it.

Saying that she is her husband’s slave or doormat

A wife is never more free than when she is submissive. A train is free to operate most efficiently when it is running on the tracks. Also a wife is never to allow herself to be a doormat in the way our society uses that word, nor should she practice “tough love”. She is to stand firm in the grace of the Lord and overcome evil according to God’s methods.

Saying that she never opens her mouth, has an opinion, or gives advice

It is the wise husband who will solicit the opinions and advice of his wife. She is his completor – she is the one who provides him with the other part.

Saying that she is a wallflower and allows her abilities and intellect to lie dormant and undeveloped

The Proverbs 31 wife was developed to the fullest.

Saying that it is OK for a wife to manipulate her husband for her own ends

This would be evident from a comment like, “He may by the head, but I’m the neck that turns the head.”

**Biblical View of Submission:**

The divine plan for function and order

The Greek word used is primarily a military word and signifies “to rank under”. It is God’s way for everything to function in an orderly fashion.

A way of life for all believers

God ordained submission in the Trinity, the church, at work, in society, in government, as well as in the home.

The basis for the wife’s protection

1 Peter 3 describes how suffering under authority for righteousness’ sake causes no fear. Many decisions are made for a wife who is submissive. When her husband makes a decision that is unwise, she allows him to suffer the consequences of his foolishness.

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对顺服的错误看法：

说妻子不如她丈夫

三位一体已经有顺服，但他们是平等的。彼得前书说丈夫和妻子是生命的共同承受产业的。当我们讨论的部分在圣经的成年男女，丈夫和妻子是平等的本质，但不同的功能。

说她丈夫是无误的

她丈夫的权威是派生的，不应该得到。因为神的设计，他是头，不是因为他赚得了的。

说她是丈夫的奴隶或门垫

妻子总是比顺服的有更自由。当列车在铁轨上运行时，它是最自由的。一个妻子是不允许自己是个受气包的方式，我们的社会用了这个词，她也不需要实践的“严厉的爱”。她要站在主的恩典上，按神的方法胜过恶。

说她有意见或建议，却从来不开口说话，

明智的丈夫会征求妻子的意见和建议。她是他的成全者–是她为他提供了另一部分。

说她是一个墙花（在社交场合因害羞而没有舞伴或不与人交谈的人），允许她的能力和智力处于休眠状态和不被开发的状态。

箴言31：的妻子得到了充分的发展。

说妻子为了自己的目的而操纵丈夫是可以的

这可以从一个评论中看出：“他可能是头部，但我是脖子，脖子是转动头的。”

圣经观点：

功能和秩序的神圣计划

希腊语主要是一个军事词汇，意思是“在……之下的等级”。这是上帝让一切井然有序的方式。

所有信徒的生活方式

神在三位一体、教会、工作、社会、政府和家庭中指定了顺服。

妻子保护的基础

彼得前书3：描述了在正义的统治下受苦是如何引起恐惧的。许多决定都是为了顺从的妻子。当她的丈夫做出一个不明智的决定时，她允许他忍受他愚蠢的后果。

在婚姻|基本训练课程的圣经的作用

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The way for true joy in the life of the wife (James 1:25; John 15:9,10)

As a wife submits to her husbands leadership, she is obeying God’s command. James tells us that when we do what God commands, we are blessed in what we do.

A way to show love to her husband

Titus 2 describes the wife who loves her husband as one who submits to him.

Being obedient to God’s command – showing love to God

John 14:15 says that if you love God you will keep His commandments.

An act of the wife’s will – to make herself submissive

The construction of the Greek makes it the responsibility of the wife to make herself submissive. The verb is in the middle voice. Nowhere does Scripture command a husband to force his wife into submission.

A spiritual matter – “as to the Lord”

Refusal to submit is rebellion against God. Submission is a test of her love for God. Submission is an act of obedience to God. The context of the commands to be submissive indicates that it can only be performed by women whose hearts have been cleansed by the blood of Christ, who are being strengthened in the inner man by the Holy Spirit, and are being filled up to all fullness of God.

To be in everything that is not sin

Ephesians says a wife is to submit in everything. Yet the authority of a husband is a limited, delegated authority from God. It is beyond the limit of authority for the husband to ask his wife to sin. She is not under command to sin against God.. But even when she is to obey God rather than man, she is to do it in a respectful manner.

Even to an unbelieving husband

1 Peter is written to women who are married to unbelievers. The command is to submit to them in everything, as well.

Emphasizing what the wife should do instead of what she should not do

One person defined submission as, “the freedom to be creative under divinely appointed authority”. She is not her husband’s opponent, she is a vital part of his team. She puts all of her talents, abilities, resources, and energy at her husband’s disposal. She yields and uses all of her abilities under the management of her husband and for his good and the good of the family. She has ideas, opinions, desires, requests, and insights that she lovingly makes known to her husband.

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在妻子生命的真正喜悦的方式（雅各书1:25；约翰15:9,10）

妻子顺服丈夫的领导，顺服上帝的命令。雅各书告诉我们，当我们遵守神所吩咐的，我们就有福了。

向丈夫示爱的一种方式

提多书2：所说的妻子，爱丈夫，如同妻子顺服他的丈夫。

顺服神的命令–表现出对上帝的爱

约翰14:15说如果你爱上帝，你就会遵守他的诫命。

对妻子的意愿的行为–使自己顺从

希腊人的建造使妻子有责任使自己顺服。动词处于中间语态。圣经没有命令丈夫强迫妻子屈服。

属灵上的事——“如同对主一样（顺服）”

拒绝顺服是对上帝的悖逆。顺服是对上帝的爱的考验。顺服是顺服上帝的行为。顺服命令的上下文表明它只能由那些被基督的血洗净的妇女来实行，这些人在圣灵里被内心被加了力量，并且被充满到神的一切丰满中。

凡事不犯罪

以弗所书说妻子是在凡事上顺服。然而，丈夫的权柄是上帝赋予的有限权柄。丈夫要求妻子犯罪是超越了权本的限度。她不是在让她得罪上帝的那个命令的权柄之下。但即使她要顺服上帝而不是人，她也要恭敬地去做。

即使是一个不信的丈夫

彼得前书写给女人结婚的人。该命令是在一切顺服他们

强调妻子应该做什么、不是强调她不应该做的

一个人将顺服定义为“在上帝命定的权柄下有创造性的自由”。她不是丈夫的对手，她是他的团队的一个重要组成部分。她把她所有的才能、能力、资源和精力都放在了她丈夫的支配下。她在丈夫的管理下，为了家庭的利益，利用了她所有的能力。她有自己的想法，意见，愿望，要求和见解，她亲切地告诉她的丈夫。

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A way for the wife to stay beautiful beautiful

The unfading beauty of a gentle and quiet spirit in 1 Peter 3.

Respectfully reproving her husband when he is sinning

Galatians 6 is just as important in the husband-wife relationship as in the whole spear of Christianity. A husband and wife are brother and sister in the Lord before they are husband and wife.

One way the wife can make sure the Word of God is not maligned

Titus 2 instructs that a woman who is not submissive to her husband is giving an opportunity for outsiders to malign the Word of God.

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为妻子留下美丽的方式

在彼得前书3：中一个长久温柔安静的心而有的不会消退的美丽。

丈夫犯罪时，恭敬地责备他

加拉太书6：是一样重要的夫妻关系在整个基督教的长矛。丈夫和妻子是主内的弟兄和姊妹，然后才是夫妻。

妻子可以确信神的话并不是中伤的方式之一

提多书2：指出，一个不顺服丈夫的女人，是给外人一个机会，去诋毁神的话语。

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**Lesson 30**

**Biblical Leadership in the Home**

**Helping People with Unbiblical Models**

Russ Kennedy

**Introduction**

**Purposes**

To help men as leaders in their home

To help Christians think in Biblical categories

To help identify false teaching affecting the current Christian scene

To help show the typical lies and lusts that drive men

**Summary**

This workshop will focus helping Christians develop the Biblical model of leadership for their homes. It will deal with some of the historic and prevalent models but will focus on the cross-cultural, Biblical models. We will discuss how to address the objections and issues that surround authority and submission while prizing and maintaining the brother/sister relationships foundational to marriage.

**Defining Leadership**

**World's Models**

**Common Christian Models**

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**第30课**

**符合圣经的家庭中的领导**

帮助人们与圣经的模式

拉斯·肯尼迪

介绍

目的

帮助男人成为他们家中的领袖

帮助基督徒符合圣经的分类思考

帮助识别影响当前基督教场景的错误教学

帮助显示驱动的人典型的谎言和欲望

总结

本次研讨会将重点帮助基督徒为他们的家建立圣经模式的领导。它将处理一些历史性的和流行的模式，但将侧重于跨文化的符合圣经的模式。我们将讨论如何解决异议和问题围绕着权威与顺服而珍视和维护兄弟/姐妹关系基础的婚姻。

定义领导

世界的模型

常见的基督教模式

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**Engaging Biblical Categories**

**A Surprising Problem**

Where does the Bible talk about husbands leading their homes?

**Biblical view**

Genesis 1 -2

Genesis 1

Genesis 2

1 Peter 3:7

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从事圣经的类别

一个令人惊讶的问题

圣经在哪里谈论丈夫领着他们的家？

圣经的观点

创世记1 - 2

创世记1：

创世记2：

彼得前书3:7

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7 Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

Roles = Husband and Wife

Relationship = Brother and Sister

**Bible language is Headship**

1 Corinthians 11:2-3

2 Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. 3 But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.

Ephesians 5:23

23 For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.

**Standards for Husbands**

1 Timothy 3:1-13 also Titus 1:5-9

1 The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. 2 Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, 3 not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own household well, with all dignity keeping his children submissive, 5 for if someone does not know how to manage his own household, how will he care for God’s church?...

Studying the qualifications for deacons and elders

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3:7 你们作丈夫的，也要按情理和妻子同住（情理原文作知识）。因他比你软弱（比你软弱原文是软弱的器皿），与你一同承受生命之恩的，所以要敬重他。这样便叫你们的祷告没有阻碍。

角色=丈夫和妻子

关系=兄弟姐妹

作为领导的圣经语言

哥林多前书11:2-3

11:2 我称赞你们，因你们凡事记念我，又坚守我所传给你们的。

11:3 我愿意你们知道，基督是各人的头。男人是女人的头，神是基督的头。

弗5:23

5:23 因为丈夫是妻子的头，如同基督是教会的头。他又是教会全体的救主。

作丈夫的标准

提摩太前书3:1-13；提多书1:5-9

3:1 人若想得监督的职分，就是羡慕善工。这话是可信的。

3:2 作监督的，必须无可指责，只作一个妇人的丈夫，有节制，自守，端正。乐意接待远人，善于教导。

3:3 不因酒滋事，不打人，只要温和，不争竞，不贪财。

3:4 好好管理自己的家，使儿女凡事端庄顺服。（或作端端庄庄的使儿女顺服）

3:5 人若不知道管理自己的家，焉能照管神的教会呢。

研究执事、长老的资格

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Rooted in Christ's headship

Love and sacrifice are the primary verbs and commands…

Characterized by the qualifications for church office

1 Peter 5:1-5

1 So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: 2 shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; 3 not domineering over those in your charge, but being examples to the flock. 4 And when the chief Shepherd appears, you will receive the unfading crown of glory. 5 Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.”

**Modeled by Christ's Headship over People**

Christ is the head of man

Establishes the moral framework

Establishes what must be accomplished

Gives freedom to choose wisely

扎根于耶稣基督是头的地位上

爱和牺牲是主要动词和命令…

以教会任职资格为特征

彼得前书5：1-5节

5:1 我这作长老，作基督受苦的见证，同享后来所要显现之荣耀的，劝你们中间与我同作长老的人。

5:2 务要牧养在你们中间神的群羊，按着神旨意照管他们。不是出于勉强，乃是出于甘心。也不是因为贪财，乃是出于乐意。

5:3 也不是辖制所托付你们的，乃是作群羊的榜样。

5:4 到了牧长显现的时候，你们必得那永不衰残的荣耀冠冕。

5:5 你们年幼的，也要顺服年长的。就是你们众人，也都要以谦卑束腰，彼此顺服。因为神阻挡骄傲的人，赐恩给谦卑的人。

耶稣基督的是头的地位形成的模式

基督是人的头。

建立道德框架

确定必须完成的任务

给予明智选择的自由

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**Discussion**

What challenges you the most?

What convicts you in this teaching?

What will you need to confess to God and spouse?

What changes will you commit to make?

How does the gospel affect your leadership?

**Understanding Headship in the Home**

**The Foundations of Headship in Marriage**

The Divine Order

1 Corinthians 11:2–3

2 Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. 3 But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.

Colossians 2:9–10

9 For in him the whole fullness of deity dwells bodily, 10 and you have been filled in him, who is the head of all rule and authority.

In the Church

In the Home

In the Trinity

Basic Training Course | Biblical Leadership in the Home

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讨论

你最大的挑战是什么？

你在这门课中犯了什么罪？

你需要向上帝和向配偶悔改什么？

你会做出什么改变？

福音如何影响你的领导？

在家庭的理解能力

职务在婚姻的基础

神圣的秩序

哥林多前书11:2–3

11:2 我称赞你们，因你们凡事记念我，又坚守我所传给你们的。

11:3 我愿意你们知道，基督是各人的头。男人是女人的头，神是基督的头。

歌罗西书2:9–10

2:9 因为神本性一切的丰盛，都有形有体的居住在基督里面。

2:10 你们在他里面也得了丰盛。他是各样执政掌权者的元首。

在教会

在家里

在三位一体中

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The Exaltation of Christ

Ephesians 1:22–23

22 And he put all things under his feet and gave him as head over all things to the church, 23 which is his body, the fullness of him who fills all in all.

Ephesians 4:15

15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,

The Preeminence of Christ

Colossians 1:18

18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.

**The Function of Headship in the Home**

The New Testament works out the application of headship in the home.

Ephesians 5:22–24

22 Wives, submit to your own husbands, as to the Lord. 23 For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. 24 Now as the church submits to Christ, so also wives should submit in everything to their husbands.

In the Authority of the Husband

In the Submission of the Wife

Biblical Leadership in the Home | Basic Training Course

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基督的复活

以弗所书1:22–23

1:22 又将万有服在他的脚下，使他为教会作万有之首。

1:23 教会是他的身体，是那充满万有者所充满的。

以弗所书4:15

4:15 惟用爱心说诚实话，凡事长进，连于元首基督。

基督的杰出（？）

歌罗西书1:18

1:18 他也是教会全体之首。他是元始，是从死里首先复生的，使他可已在凡事上居首位。

在家里的头的地位功用。

弗5:22–24

5:22 你们作妻子的，当顺服自己的丈夫，如同顺服主。

5:23 因为丈夫是妻子的头，如同基督是教会的头。他又是教会全体的救主。

5:24 教会怎样顺服基督，妻子也要怎样凡事顺服丈夫。

在丈夫的权柄中

在妻子的顺服中

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**The Limitations of Headship in the Home ship in the Home**

Of the Husband's Authority

Of the Wife's Submission

**Practical Transformation**

**Heart Issues**

Lusts

What wants and desires drive poor leadership?

Lies

What false beliefs, trusts and treasures frame poor leadership?

Gathering data

How does this husband with this situation and this family act wisely, foolishly, sinfully?

Basic Training Course | Biblical Leadership in the Home

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在家中的头的地位的局限性

丈夫权柄的局限性

妻子的顺从的局限性

切实的转变

心的问题

私欲

什么欲望和欲望驱使糟糕的领导？

谎言

什么样的错误信念、信任和财富构成了糟糕的领导？

收集数据

这是怎样的丈夫在这种情况下，这个家庭明智的行动，愚蠢的，对吗？

P212

Identifying core issues

How does this man with this situation and this family think?

Calling for Repentance

How does this husband with this situation and this family repent?

In his thinking

Confession of sin

. To God

. To wife

. To children

Resting in grace, not law

Put on what is right

**Strategic transformation**

How does this husband with this situation and this family change?

Two pronged trajectories for change

Restructuring for companionship, complementing and managing

Plan for building companionship and communication

Plan for decision making using Way of Wisdom model

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确定核心议题

男人和这个家庭以及这个家庭是怎么想的？

呼召悔改

这个丈夫怎么会有这种情况和这个家庭怎么会有这种悔改？

在他的思想中

认罪

。向上帝认罪

。向妻子认罪

。向孩子认罪

在恩典中安息，而不是在法律中

穿上正确的

战略转型

这个丈夫怎么会有这种情况和这个家庭怎么发生变化？

改变的双管齐下的轨迹

重组、补充和管理

建立同伴和沟通的计划

智慧型决策模式

P213

Plan for restructuring household management

Building use of complementing skills, abilities, interests and resources of time and effort

Plan for ministry involvement

Developing accountability

P213

家庭重构调整计划

建立补充技能、能力、兴趣和时间和精力的资源

事工参与计划

发展责任（交帐）

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**Discussion**

What challenges you the most?

What convicts you in this teaching?

What will you need to confess to God and spouse?

What changes will you commit to make?

How does the gospel affect your leadership?

p214

讨论

你最大的挑战是什么？

你在这门课中犯了什么罪？

你需要向上帝悔改和配偶？

你会做出什么改变？

福音如何影响你的领导力的？

**Parental Attitudes and Wants P215**

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**Lesson 31**

**Parental Attitudes and Wants**

Idols of the Heart in Rearing Children

Tim Pasma and Jim Koerber

**Introduction**

There is an epidemic happening with some of our children. They are rebellious, frustrated, and disrespectful. They seem not to care about their behavior. They don’t consider what consequences there may be or the severity of the consequences for their actions. They have given up any hope that their parents will really listen to them, or care about them. They believe the only people their parents care about is themselves.

**Statement of Topic**

**Exposing the Issue**

**Parental Challenges**

**Evangelical churches lose 70% of their young people.**

Children haven’t bought into the faith of their parents. Some have been flying under the radar, and others have been playing church. What are the ways these kids leave the faith: going off to college, finding a way to leave home and support themselves, or staying at home and refusing to go to church. Anything to get out from under demands, threats, pressures, expected behavior,

**The media and outside influences**

Basic Training Course | Parental Attitudes and Wants

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**第31课**

**父母的态度和愿望**

养育儿女心中的偶像

Tim Pasma和Jim Koerber

介绍

我们的一些孩子患了一种流行病。他们悖逆、沮丧、无礼。他们似乎不在乎他们的行为。他们不考虑后果可能是什么，也不考虑后果的严重性。他们已经放弃了他们的父母会真正听从他们或关心他们的任何希望。他们相信父母唯一关心的人就是他们自己。

主题陈述

展露的议题

作父母的挑战

福音派教会失去了70%的年轻人。

孩子们没有接受父母的信任。一些人一直在雷达下飞行，其他人一直在玩教会。这些孩子离开信仰的方式是什么：去上大学，找一个离家或自立的方式，或者呆在家里，拒绝去教会做礼拜。任何在需求、威胁、压力、预期行为下摆脱的东西，

媒体与外界的影响

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**Unsaved extended family members**

**Confusion of how to rear children**

**Parental Aims**

When parents are asked what their aims are for their kids, this is a sample of what you’ll hear:

I want my children to be successful.

I want my children to make a good living.

I want my children not to embarrass me.

I want my children to appreciate and respect me.

I want my children to obey me without complaint or excuse.

I want my children to give me peace and quiet.

I want my children to go to college.

I want my children to be the best athletes at their school.

I want my children to excel in whatever they do.

I don’t want my children to live as I did.

I want my children to avoid all the problems and heartaches I suffered growing up.

I want my children to be saved.

没得救的家族成员

对如何抚养孩子的困惑

父母的目的

当父母被问及他们的目标是什么，这是一个你会听到的样本：

我希望我的孩子们能成功。

我希望我的孩子们过上好日子。

我希望我的孩子不要为难我。

我希望我的孩子们欣赏和尊重我。

我希望孩子们能毫无怨言地顺服我。

我想让我的孩子给我宁静。

我想让我的孩子上大学。

我希望我的孩子成为学校最好的运动员。

我想我的孩子他们所做的一切都擅长。

我不想让我的孩子们像我一样生活。

我想让我的孩子避免所有的问题和伤痛我遭遇成长。

我希望我的孩子得救。

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**God’s Aim for Child Rearing**

There is an answer for what is right and what is wrong. Here is what God says is the aim for parents:

Rear your children in such a way that they will glorify and enjoy God by becoming independent, godly disciples who love God, have biblical self-awareness, and handle God’s Word in such a way that they can solve problems of life God’s way.

**Biblical evidence for His aim**

Matthew 5:16 and Philippians 1:20 – glorifying God

Genesis 2:24 – being independent

Hebrews 12:10-11 – being holy and righteous

2 Peter 1:3-4 and 2 Timothy 3:16-17 – having the ability to handle God’s Word being taught how they can solve problems God’s way

Psalm 73:25-26 and Psalm 63 – finding pleasure in God

Matthew 15:1-20; Ezekiel 14:1-11; and Proverbs 4:23 – having a biblical self-awareness

**Change in Parent’s Aims**

Instead of the aims they previously had, parents are now equipped to rear their children prepared for life and for God’s glory.

**God’s Commands to Parents**

**Bring them up – Ephesians 6:4**

Bring them up is an imperative – a command, not a choice

The command is in the active voice – Parents must assume control. Otherwise, the child will live an undisciplined life

The command is in the present tense – you do this over the long haul.

It is addressed to fathers

Why is this addressed to fathers?

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上帝的养育孩子的目标

什么是对的，什么是错的，有一个答案。这是上帝所说的是家长的目的：

让你的孩子成为一个这样的人，他们会通过成为独立的，敬虔的门徒，来荣耀和享受上帝，他们爱上帝，有圣经的自我意识，并且抓住上帝的话语，这样他们就能按照上帝的方式解决生活问题。

为着神的目标而有的符合圣经的证据

马太福音16和腓立比书1:20–荣耀上帝

创世记2:24–独立

希伯来书12:10-11–是圣洁、公义的

彼得后书1:3-4 2 Timothy 3:16-17–有能力把神的话语教导他们如何解决问题，上帝的方式

诗篇73:25-26和诗篇63：–在神的里面找到喜乐

马太福音15:1-20；以西结书14:1-11；和箴言4:23–有圣经的自我意识

改变父母的目标

他们的父母现在已经准备好为他们的孩子准备生命和荣耀。

神对父母的命令

他们带来了–以弗所书6:4

培养他们是一种命令，而不是一种选择。

命令是主动语态——家长必须控制。否则，孩子会过一种散漫的生活

这个命令是用现在时态-你在长时间内这样做。

这是写给父亲的。

为什么要这样称呼父亲？

基本训练课程|父母的态度和希望

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**Do not exasperate – Ephesians 6:4; Colossians 3:21**

Exasperation does not mean you never upset, annoy, displease, or deny your child – 1 Kings 1:5-6

It does mean you avoid “doing those things that would tend to stimulate your children to a wrathful kind of living” v (Proverbs 19:19; Proverbs 22:24-25; Proverbs 25:28)

Charles Hodge said that parents “are not to excite the bad passions of their children,” nor should a father “by his own ill conduct nurture evil in the heart of his child.” vi

It carries with it the idea that you do not bring them up in such a way that they are characterized by perpetual resentment or impulsive anger.

The Bible describes at least two kinds of anger.

Open rebellion, hostility, exploding, blowing up, displaying a hot temper. (Proverbs 14:29; Proverbs 15:18; Proverbs 19:19; Proverbs 22:24; Proverbs 29:11)

Passive resentment, apathy, indifference, withdrawal, silence, sub-par performance, suicidal inclinations – anger that is bottled up, held down. (Ephesians 4:26,27,31; Colossians 3:21)

**Counseling Parents**

**Foundational Issues**

Parenting is not an issue of technique; it is an issue of obedience to God concerning parent’s hearts and aims for their children.

God’s ways of rearing children are not inadequate, they are simply untried.

Parents do not deal with problems in isolation. God has provided His aim for rearing their children. The Bible is sufficient for this issue.

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不要激怒–以弗所书6:4；歌罗西书3:21 。

愤怒并不意味着你永远不会沮丧，生气，生气，或者否定你的孩子–列王记上1:5-6

它意味着你避免做这些事情，会刺激你的孩子的一种生活“（箴言19:19；箴言22:24-25；箴言25:28）

Charles Hodge说，父母“不是要激发孩子们的坏情绪，”父亲也不应该“以自己的不良行为培养孩子心中的邪恶”。

它带着这样一种想法：你不会以一种永远怨恨或冲动的愤怒的方式提起他们。

圣经至少描述了两种愤怒。

公开反抗，敌对，爆炸，爆炸，发脾气。（箴言14:29；箴15:18；箴言19:19；箴言22:24；箴言29:11）

消极的怨恨，冷漠，冷漠，退缩，沉默，低下的表现，自杀倾向——被压抑的愤怒，压抑。（以弗所书4:26,27,31；歌罗西书3:21）

给家长做辅导

基本问题

养育子女不是一个技术问题，而是一个顺服上帝的问题，关于父母的心和他们的孩子的目标。

养育孩子的神的方式是不充分的，他们根本没有努力。

父母不孤立地处理问题。上帝提出了抚养子女的目标。圣经对这个问题已经足够了。

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Don’t allow parents to dictate the agenda – you are the one who establishes the agenda.

Child problems start with the parents’ hearts. They have aims that are contrary to God’s aim for their children. Their hearts will, most likely, be exposed by their behavior, reactions, and words.

That’s why you must begin with the hearts of the parents.

**Counseling**

The initial session

Parents will present, as the reason they are coming, that they are having problems with their child or children.

Start the session with all those involved in the room at the same time.

Explain that you are going to meet separately with each group: child first, and then the parents. Your explanation for this is critical for everyone to be comfortable with the plan and understands the reasoning for it. The parents are asked to leave and wait in the waiting room.

After your time with the child, the parents are brought in and the child is asked to wait in the waiting room.

Data gathering

All parties are brought back together after this individual data gathering has been completed.

As part of your time with the child, ask him if he’s willing to tell his parents what’s going on with him and what he thinks and feels. Prepare the parents for what the next item is going to be and ask them to not interrupt, and to listen carefully to their child. Lay ground rules for how conversations are going to be one, cautioning both the parents and the child. Ask the child to explain his side of the issues. It will probably be the first time his parents have heard it. This will take wisdom and discernment on your part for this to be done well, or if it should be done at all even with the child agreeing to do it. I suggest that you pray before this begins. You are also going to have to be prepared to step in and take control if and when it appears things are getting out of control.

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不要让父母来支配议程，你是制定议程的人。

孩子的问题，开始于父母的心。他们的目标与上帝的目标背道而驰。他们的心很有可能被他们的行为、反应和话语所暴露。

这就是为什么你必须从父母的内心开始辅导

初始辅导

父母会因为他们来的原因而提出他们与一个孩子或多个孩子们有问题。

同所有参与辅导的人同时开始辅导。

解释一下你将分别与每个小组见面：先是孩子，然后是父母。你对这一点的解释对每个人来说都很重要，你要对计划感到满意，并理解它的理由。父母被要求离开并在候诊室等候。

在你和孩子在一起之后，父母被带进来，孩子被要求在候诊室等候。

数据收集

在完成了个人数据收集之后，所有各方都被重新召集起来。

作为你和孩子相处的一部分，问问他是否愿意告诉他的父母他发生了什么，以及他的想法和感受。为下一个项目做准备，并要求家长不要打断他们，仔细倾听他们的孩子。为如何对话将会成为一个规则，告诫家长和孩子。要求孩子解释他身边的问题。这可能是他父母第一次听到这个消息。这将需要你的智慧和洞察力，让你做好这件事，或者即使孩子同意做这件事，也应该做到这一点。我建议你在开始之前祷告。当事情看起来失控时，你也必须准备介入并控制局面。

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Don’t expect to get much more done than collecting data this first session.

Ask the parents to come to the next appointment without the child/children.

**Summary**

When counseling parents, you must have an understanding of their heart motivations, attitudes, desires, and wants.

Parents need to see God’s aim for their child rearing and discard the ones they have been pursuing.

Parents have a responsibility to avoid exasperating their children.

As you counsel parents, you must be aware and seek to understand if and how parents are provoking their children.

Lou Priolo, in his book, The Heart of Anger, has done a tremendous job of showing how parents provoke their children.

**Resources 资源**

Mack, Wayne. Strengthening Your Marriage (Phillipsburg, NJ: P&R Publishing)

Priolo, Lou. The Heart of Anger (New York: Calvary Press Publishing).

Priolo, Lou. Getting a Grip: The Heart of Anger Handbook for Teens (New York: Calvary Press Publishing).

Tripp, Paul David. Age of Opportunity: A Biblical Guide to Parenting Teens (Phillipsburg, NJ: P&R Publishing).

Tripp, Tedd. Shepherding a Child’s Heart (Wapwalopen, PA: Shepherd Press).

v Wayne Mack, A Homework Manual for Biblical Counseling (Volume 2): Family and Marital Problems, (Presbyterian & Reformed Publishing Co., 1980), p. 71.

vi Quoted in Mack’s Homework Manual (Volume 2), p. 71.

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不要期望比第一次辅导收集更多的数据。

让父母在没有孩子的情况下来参加下一次约见的辅导。

总结

当辅导父母时，你必须了解他们的内心动机、态度、欲望和所缺失的。

父母需要看到神的养育目标，弃绝他们一直追求的目标。

父母有责任避免惹儿女的气。

当你劝告父母时，你必须意识到并设法了解父母是否以及如何惹儿女的气。

Lou Priolo，在他的书中，《愤怒的心》，已经对家长如何激发孩子做了大量的工作。

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**Lesson 32**

**Parental Responsibilities**

Discipline and Instruction in the Scriptures

Tim Pasma and Russ Kennedy

**Introduction**

God has not left parents to their own devices for parenting their children. If that were so, sinful parents rearing sinful children would produce a world in which each person would be doing what was right in his own eyes. But, God has given specific instructions for parents to follow in rearing their children.

**Statement of Topic**

**What God Has Given to Parents**

**A destination to reach**

God says that you must raise your child in such a way that you can reach His destination for families. But exactly how do you get there?

According to Ephesians 6:4, both training and instruction are required.

**Training – strict discipline – Hebrews 12:11**

‘No discipline seems pleasant at the time, but painful …”

The word translated as “discipline” is described as “painful.”

It was used for the training of an athlete.

God speaks of structured control or what we commonly call “discipline.”

Basic Training Course | Parental Responsibilities

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**第32课**

**父母的责任**

圣经中的纪律和教导

Tim Pasma和Russ Kennedy

介绍

神没有丢下父母去给他们自己的管教子女的工具。如果是这样的话，有罪的父母养育有罪的孩子会产生一个每个人都会在自己眼中做正确的事情的世界。但是，上帝已经明确指示父母要抚养孩子。

主题陈述

神给出了对父母有什么看法？

到达目的地

上帝说，你必须以这样一种方式来抚养你的孩子，以便你能达到他家庭的目的地。但是你到底是怎么到那里的？

根据以弗所书6:4，训练和指导是必需的。

严格的纪律训练––希伯来书12:11

12:11 凡管教的事，当时不觉得快乐，凡觉得愁苦。后来却为那经练过的人，结出平安的果子，就是义。

被翻译成“管教”的词被形容为“愁苦的”。

它被用来训练运动员。

上帝说的是结构化的控制，或者我们通常称之为“纪律”。

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**Instruction (noutheteo) – Titus 3:10; Colossians 3:16– Titus 3:10; Colossians 3:16; Romans 15:14**

It is used to mean “correcting by word of mouth” or to “place into the mind.”

You instruct or admonish in order to gain personal commitment to truth.

**Two rails**

The rail of discipline and the rail of teaching are the rails upon which you and your child travel in order to reach your God-given destination.

Don’t be fooled into thinking that as long as you are a strict disciplinarian, your child will do well. Nor should you think that teaching alone will accomplish getting to God’s destination. Both are essential in reaching your God-given destination

**Training -Discipline**

**God’s command for discipline**

The concept of discipline and corporal punishment has fallen on hard times in today’s society.

To say spanking is necessary is to admit that you are a child abuse, and in some states, a law breaker.

What is said in place of spanking is: we must “reason” with children; we need to propose “alternative strategies” to unacceptable behavior; or give them “time outs.”

However, God will not allow you to spare the rod, in spite of societal pressures and the psychologies’ false interpretations and conclusions.

**Convictions necessary for Godly discipline**

Children are a gift from God – Psalms 127 and 128

God calls them a reward (Psalm 127:3-5) and the man “blessed” who has many of them.

How do you view your children?

They are an inconvenience; a nuisance.

They only have value insofar as they make MY life better. Abortion is merely the fruit of this heart concept. Sometimes Christians adopt this view and the only difference between them and unbelievers is that the unbelievers kill their children while the Christians complain about them.

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指令（noutheteo）–提多书3:10；歌罗西书3:16–提多3:10；歌罗西书3:16；罗15:14

它是指“纠正口口相传”或“放进心里。”

你教导或劝告为了获得个人的真相的承诺。

双轨

管教的轨道和教导的轨道是你和你的孩子为了达到你的上帝目的而旅行的铁轨。

不要以为只要你是一个严格的纪律，你的孩子会做得很好。你也不应该独自思考，教学将完成到神的目的，在达到上帝赋予你的目的地是必不可少的

培训－管教

神管教的命令

当今社会，纪律和体罚的概念已经很困难了。

说打屁股是必要的，承认你是一个虐待儿童，在一些州，一个法律破坏者。

代替屁股的说法是：我们必须与孩子们“理性”；我们需要向不可接受的行为提出“替代策略”；或者给他们“暂停”。

然而，上帝不会让你闲了棍子，在社会压力和心理尽管虚假的解释和结论。

来自于神的管教所必需的信念

孩子是上帝的礼物–诗篇127：和128：

上帝称他们为奖励（诗篇127:3-5）和人的“祝福”有很多人。

你如何看待你的孩子？

他们不方便；讨厌。

他们只有价值因为他们使我的生活更好。流产是这个心的果子的概念。基督徒有时采取这种观点和他们一样，唯一的不同是，不信的人杀死自己的孩子，而基督徒则是抱怨他们。

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They are valuable and precious gifts.

It is a privilege to be their parents.

I don’t endure them; I enjoy them.

If you’re not convinced that your children are precious gifts from the Lord, your discipline will become selfish, even cruel.

God has put you in charge of your children – Ephesians 6:1-3; Ephesians 5:22-23; Genesis 18:19

You have the authority to act on behalf of God.

You are not exercising rule over YOUR jurisdiction, but over God’s. vii

You require obedience not because you hate insolence; not because you’re mad; but because God says you must require obedience.

You act under the authority of God, thus you exercise delegated authority.

You are to discipline for the purpose of correction not retribution in order to reach God’s destination (Hebrews 12:5-11).

**A Biblical view of the Rod**

The rod is necessary because of the nature of children (Proverbs 22:15)

“Folly is bound up in the heart of a child, but the rod of discipline will drive it far from him.”

If children were ethically neutral, they would only need information and direction; not discipline.

“Foolishness” is a life that is run by its own desires, wants, and fears rather than a fear of God and leads to destruction.

Thus, God ordains the rod as an instrument of rescuing children from the death that certainly results from folly.

Rebellion and foolishness left unchallenged leads to spiritual death.

Children, in their natural state, resist correction.

The rod is ordained of God to drive out the folly and rescue the child from death.

The rod serves the function of imparting wisdom (Proverbs 29:15)

“The rod of correction imparts wisdom, but a child left to himself disgraces his mother.”

A child not submitting to parental authority is acting foolishly – living a life that leads to death.

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它们是有价值的和珍贵的礼物。

能成为他们的父母是一种特权。

我不是在忍受他们，我喜欢他们。

如果你不相信你的孩子是上帝宝贵的礼物，你的管教会变得自私甚至残酷。

上帝已经把你的孩子–以弗所书6:1-3；以弗所书5:22-23；创世记18:19

你有权代表神。

你不是在管辖权上行使统治权，而是在上帝的统治之下。

你需要顺服，不是因为你讨厌无礼；不是因为你疯了；但因为上帝说你必须顺服。

你在上帝的权威下行动，因此你行使授权。

你是为矫正不是报应，目的是为了达到神的目的的学科（希伯来书12:5-11）。

圣经中对棍的看法

刑杖是必要的因为孩子们的天性（箴22:15）

22:15 愚妄束缚孩童的心，管教的杖可以把愚妄远远驱除。

如果孩子在道德上是中立的，他们只需要信息和方向，而不是管教。

“愚妄”是一种由自己的欲望、欲望和恐惧所驱动的生活，而不是对上帝的敬而导致毁灭。

因此，神命定的刑杖为拯救儿童死亡，当然结果从愚蠢的仪器。

叛逆与愚昧听之任之导致属灵的死亡。

孩子们，在他们的自然状态，抵抗校正。

这杖是神所命定的，可以驱逐愚昧，救孩子脱离死亡。

刑杖是传授智慧的功能（箴言29:15）

29:15 杖责和管教能使人有智慧，放纵的孩子使母亲蒙羞。

一个不顺服父母权威的孩子是在愚蠢地行动——过着导致死亡的生活。

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The rod brings wisdom by providing an immediate tactile demonstration of the foolishness of rebellion. of rebellion.

The atmosphere is created in a child so he is ready to receive life giving words.

The definition of the rod.

“The rod is a parent who, in faith toward God and faithfulness to his children, undertakes the responsibility of careful, timely, measured, and controlled use of physical punishment to underscore the importance of obeying God, thus rescuing the child from continuing in his foolishness until death.” viii

The rod is a parental exercise – it is done by the ones who love and care for and have a relationship with the child.

Using the rod is an act of faith – parents use it, not because he perfectly understands how it works, but because God commands it.

This is important when people say, “It doesn’t work.”

This is important when experts say, “Studies indicate that corporal punishment produces violent, angry people.”

Using the rod is an act of faithfulness – it is an expression of love and faithfulness to a child by saying that parents will not be a willing party to his death.

Using the rod is a responsibility – it is the parent determining to obey God.

The rod is an instrument of rescue – if the child continues in his rebellion, his doom is certain and so this will rescue him form continued foolishness.

Use it first and quickly – don’t buy the theory of spanking as a last resort.

Many times a child gains great wisdom with one spanking than with one hour of talk or standing in the corner.

Is you do not spank, you hate your child (Proverbs 13:24; Hebrews 12:5ff.).

It has achieved its desired result when your child obeys with the right attitude (not just when he cries).

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这根刑杖带来了智慧，立即提供了反抗叛乱愚蠢的触觉、悖逆。

气氛是在孩子身上产生的，所以他准备接受生命给予的话语。

刑杖“是一个家长，向上帝和忠实信仰他的孩子承担责任认真，及时，测量和控制用体罚来强调顺服神的重要性，从而救孩子继续在他的愚蠢直至死亡。”刑杖是父母的运动-是由那些爱和关怀，并与孩子的关系。

使用刑杖是一种信念的行为-父母使用它，不是因为他完全理解它是如何工作的，而是因为上帝命令它。

这很重要，当人们说，“它不工作。”

这是很重要的，当专家说，“研究表明，体罚产生暴力，愤怒的人。”

使用刑杖是一种忠诚的行为-这是一个表达爱和忠诚的孩子说，父母不会愿意党的死亡。

使用刑杖是一种责任——是父母决定顺服上帝。

刑杖是拯救的工具——如果孩子继续反叛，他的厄运是确定无疑的，所以这会使他继续愚蠢下去。

首先要迅速地使用它——不要把打屁股的理论当作最后的手段。

很多时候，一个孩子打一个屁股比一个小时的谈话或站在角落里获得极大的智慧。

是你不打，你恨你的孩子（箴13:24；希伯来书12:5ff。）。

当你的孩子以正确的态度（不仅仅是当他哭）时，它就达到了你想要的结果。

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**Instruction – Teaching**

**Instruction must be based on understanding your child – Proverbs 20:5**

You must listen to your children not just speak to them – Proverbs 18:2

Parents must have not only the ability to talk, but also the ability to listen.

“The finest art of communication is not learning how to express your thoughts. It’s learning how to draw out the thoughts of another. Your objective in communication must be to understand your child, not simply to have your child understand you. Many parents never learn these skills. They never discover how to help their children articulate their thoughts and feelings.” ix

You must observe your children.

How do your children respond in different circumstances?

If you study” your children, you will start to understand them.

Learn to ask questions of your children (Proverbs 18:15; Proverbs 20:5)

Learn to ask questions that will reveal the hearts of your children.

Get past the “yes” and “no” so that you understand their fears, desires, loves, hates, etc.

As you observe and see your children, learn to ask questions to find out why they do what you observe them doing.

Develop a loving relationship with your children (Hebrews 12:5-11).

Your children will receive admonition easier when they know you teach them because you love them.

Involve yourself in their lives, love them, pursue them, pray with them, etc.

Engage your children.

Try to understand what they are like in the differing situations of life.

Try to understand what is going on in their inner world.

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教诲–教学

教诲必须在了解你的孩子的基础上–箴言20:5

你不只是对他们说话，你必须倾听你的孩子–箴言18:2

父母不仅要有说话的能力，还要有倾听的能力。

“最好的沟通艺术不是学习如何表达你的思想。”。这是学习如何画出另一个思想。你交流的目的必须是了解你的孩子，而不仅仅是让你的孩子理解你。许多父母从不学习这些技能。他们从来没有发现如何帮助孩子表达他们的想法和感受。

你必须观察你的孩子。

你的孩子在不同情况下的反应？

如果你研究你的孩子，你会开始理解他们。

学会问孩子问题（箴言18:15；箴言20:5）

学会问，会揭示你的孩子的心的问题。

越过“是”和“不是”，这样你就能理解他们的恐惧、欲望、爱、恨等。

当你观察和观察你的孩子时，学会问问题，找出他们为什么要做你观察他们做的事情。

发展你的孩子一个充满爱的关系（希伯来书12:5-11）。

你的孩子知道你教他们，因为你爱他们，他们会更容易受到训诫。

参与他们的生活，爱他们，追求他们，和他们一起祷告，等等。

和你的孩子互动（让孩子参与进来）。

试着去了解他们是什么样的生活情况不同。

试着去了解什么是自己的内心世界去。

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**Biblical content of instruction (2 Timothy 3:15-17)**

Teach the Gospel from the scriptures. “Able to make you wise to salvation…”

Teach biblical truths from the scriptures.

These are the Ephesians 1-3 and Romans 1-11 truths. Teach children:

Salvation (Romans 3:21-25)

Election (Ephesians 1:3ff)

Sin (Romans 1:18 – 3:20)

Providence of God (Daniel 4:32)

Attributes of God

Teach practical truths from the Scriptures.

These are the Ephesians 4-6 and Romans 12-16 truths. Teach children:

Attentiveness, obedience, honor of parents (Ephesians 6:1-4; Proverbs 1:8; Proverbs 4:1; Proverbs 5:1).

Proper standards and values (Jeremiah 9:23-24)

How to be good stewards.

How to solve problems, make decisions biblically.

How to love and serve others.

How to respond to trials (Hebrews 12:5-11).

How to return good for evil (Romans 12:17ff).

Teach concerning the heart issues that surface.

When issues arise (fear of man, lust for acceptance, easy life, etc. etc.), you need to teach what God says about those lusts.

Teach concerning the actions that you observe.

Suppose you catch your child stealing some candy, telling a lie, hitting his sister, lazy with his schoolwork?

You teach what God has to say about those things.

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符合圣经的教学内容（提摩太后书3:15-17）

从圣经中教导福音。“能使你有智慧以至于得救……”

从圣经中教导圣经真理。

这些都是以弗所书1：-3：和罗马书1：-11：的真理。教孩子：

救恩（罗马书3:21-25）

选举（以弗所书1:3及之后的经文）

罪（罗马书1:18–3:20）

上帝（理以理书4:32）

神的属性

从经文中教导实际真理。

这些都是以弗所书4：-6：和罗马书12：-16：真理。教孩子：

注意，顺服，尊敬父母（以弗所书6:1-4；箴言1:8；箴言4:1；箴言5:1）。

适当的标准和价值观（耶利米书9:23-24）

如何成为好管家。

如何解决问题，以作出决定。

如何爱和服务他人。

如何应对试验（希伯来书12:5-11）。

如何以德报怨（罗马书12:17及之后的经文）。

讲授关于表面的心脏问题。

当问题出现时（人，渴望接受，轻松的生活，等等的恐惧），你需要教上帝怎么说那些私欲。

教导你所观察到的行为。

假设你抓到你的孩子偷糖果，说谎，打他妹妹，懒惰的功课？

你教上帝关于这些事情的看法。

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**How To Teach Your Children (Deuteronomy 6:6-7)**

With question and answer (Joshua 4:6-7).

Asking questions to draw out the heart.

In normal life situations

Crises Term papers, projects

Decisions / choices Honor of work

Complaining vs. contentment Births

Communing with God Not making the team

Courtship

By personal example (Philippians 4:9 – discipleship!)

Your sensitivity to God’s Word Handling trials

Your value system Loving the unlovely

Example of Christ’s love Knowing God’s will

Church attendance View of self

How to communicate and solve problems View of truth

Handling mistakes and failures

By formal instruction.

Teaching to the heart through the mind with the aim of shaping your child’s beliefs and desires.

**Summary**

Godly discipline along with teaching is necessary to reach God’s destination for our children.

If you will raise your children effectively, you must teach.

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如何教导你的孩子（申命记6:6-7）

用问答来教导（约书亚4:6-7）。

问问题引出心的方式教导。

在正常生活中教导

危机 学期论文、项目中教导

决定/选择 工作的荣誉

抱怨与知足 出生

与上帝沟通 不组建团队

求爱（？）

通过个人的例子（腓立比书4:9–门徒！）

你对神的话语灵敏度 处理试炼

你的价值体系 爱那些不可爱的人

耶稣基督的爱实例 知道神的旨意

教会出勤 自我观

如何沟通和解决真理 真理的观点

处理错误和失败

通过正式教学。

通过心来教导心，以塑造孩子的信念和愿望。

总结

神的管教和教导是必须的，以达到神对我们孩子的目的地。

如果你将提高你的孩子有效，你必须教。

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vii See Tedd Tripp’s discussion in Shepherding a Child’s Heart, (Wapwallopen, PA: Shepherd’s Press, 1995) pp. 45-54.

viii Tripp, Ibid., p> 130.

ix Tedd Tripp, Shepherding a Child’s Heart (Wapwallopen, PA: Shepherd Press, 1995), p. 97-98.

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**Lesson 33**

**Biblical Change through Counseling**

Supplemental Worksheet for Counseling Sessions

Russ Kennedy

See supplemental handout.

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第33课

通过圣经辅导而改变

辅导补充表

拉斯·肯尼迪

见补充讲义。

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