

第五十五課 心理學與《聖經》（三）： 「心想事成」(Mind Over Matter)

V. 再談「前提」：只有好的動機不夠 Presuppositions Revisited: Good Intentions Are Not Good Enough

羅 Romans 12: 2

不要效法這個世界，只要心意更新而變化，叫你們察驗何為上帝的善良，純全可喜悅的旨意。

“Do not be conformed to this world, but *be transformed by the renewal of your mind*, that by testing you may discern what is the will of God, what is good and acceptable and perfect.”

約壹 I John 4: 1

親愛的弟兄啊，一切的靈，你們不可都信，總要試驗那些靈是出於上帝不是；因為世上有許多假先知已經出來了。

“Beloved, do not believe every spirit, but *test the spirits* to see whether they are from God, for many false prophets have gone out into the world.”

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

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

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

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

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

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

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

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

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

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

VI. 「心想事成」：積極思想的能力 “Mind Over Matter” – the Power of Thinking

賽 Isaiah 55:10-11

10. 雨雪從天而降，並不返回，卻滋潤地土，使地上發芽結實，使撒種的有種，使要吃的有糧。
11. 我口中所出的話，也必如此，決不徒然返回，卻要成就我所喜悅的，在我發它去成就的事上必然亨通。

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

弗 Ephesians 1: 11

我們也在祂裏面得了基業，這原是那位隨己意行作萬事的，照著祂旨意所預定的。
“In him we have obtained an inheritance, having been predestined according to the purpose of him who *works all things according to the counsel of his will.*”

1. 很多心理學家和新紀元作者相信，人的思想有極大的能力：所謂「心想事成」。你所想的，就能發生：心靈可以控制物質世界，可以控制未來。
Many psychologists and most New Age writers believe in the “power of the mind.” What you think affects what will happen to you – you can “think” the future into existence.

2. 「心想事成」若是指我們的思想能控制物質世界（我們的身體，環境等），那麼只有上帝有這種的能力。只有《聖經》的上帝絕對有這能力，有權使用這種能力。上帝思想，計劃一件事的時候，事就這樣成了。祂是按自己計劃創造萬物的主！上帝說，「要有光」，就有光。上帝的話是主宰的曉諭，是掌主權，全權的話語。唯有上帝有絕對「控制世界」的能力（賽 55:10-11）。上帝是「憑己意行萬事」的主（弗 1:5, 9, 11）。

If “mind over matter” means that what we think can control the physical world (our bodies, our circumstances, etc.), then only God has that power. Only God – the God of the Bible – has that power rightfully and absolutely. When God thinks and says something, he brings things into existence. God says “Let there be light,”

and there is light. God Word is the Word of the Lord; it is a sovereign, all-powerful Word. Only God has absolute power of “mind over matter” (Isaiah 55:10-11). God does all things according to the counsel of his will (Eph. 1:5, 9, 11).

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

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

4. 任何人試圖（或教導人）使用自己的思想來控制物質世界的，都有奪去上帝權利的嫌疑。所以上帝禁止我們行邪術！（申 18 章。）新紀元哲學事實上相信我們就是上帝，因此我們應該以上帝自居，這樣生活。這簡直是褻瀆！Any attempt to teach man to use his mind to control matter, is suspect of usurping the power that only God rightfully exercises. That is why God forbids sorcery and witchcraft (Deut. Chapter 18). New Age philosophy, in fact, believes that we ARE God, so we should think and act as if we ARE God. This is blasphemy!
5. 我們應該效法上帝的思維而思維 (think God's thoughts after God)；換言之，以信靠，順服《聖經》的心來思想一切的事。

（參：傅蘭姆，范泰爾的著作。）

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

閱讀：

055A · 亞當斯，「當怒不可遏的時候怎麼辦？」

055B · 亞當斯，「婚姻觸礁怎麼辦？」

第五十六課 心理學與《聖經》（四）： 自尊，自愛

IX. 我們的自我認同與別人對自己的評價：《聖經》的模式 Identity and What Others Think of Me – A Biblical Model

箴 Proverbs 1:2 - 7

2. 要使人曉得智慧和訓誨。分辨通達的言語。
3. 使人處事，領受智慧，仁義，公平，正直的訓誨。
4. 使愚人靈明，使少年人有知識和謀略。
5. 使智慧人聽見，增長學問。使聰明人得著智謀。
6. 使人明白箴言和譬喻，懂得智慧的言詞和謎語。
7. 敬畏耶和華是知識的開端。愚妄人藐視智慧和訓誨。

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

申 Deuteronomy 6:4-9

4. 以色列阿，你要聽。耶和華我們的主是獨一的主。
5. 你要盡心，盡性，盡力，愛耶和華你的上帝。
6. 我今日所吩咐你的話，都要記在心上。
7. 也要殷勤教訓你的兒女，無論你坐在家裏，行在路上，躺下，起來，都要談論。
8. 也要繫在手上為記號，戴在額上為經文。
9. 又要寫在你房屋得門框上，並你的城門上。

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

1. 我們應該留意別人對我們怎麼想嗎？有時候應該，可是我們不應成為懼怕別人的奴隸：（一）怕別人會看到真的我；（二）怕別人不接納我，拒絕我；（三）怕別人會傷害我（感情傷害，身體傷害，性虐待等）。唯一能從作懼怕的奴隸得到釋放的方法，乃是首先敬畏上帝！

Should we pay any attention to what others think about us? Sometimes yes, but we should not be enslaved by fear of what others think of us. Many of us are

enslaved by three thoughts: (a) others may see the real me; (b) others may not accept me, but reject me; (c) others may hurt me, emotionally, physically, sexually. (Cf. *When People Are Big and God is Small*, www.prpbooks.com, www.ccef.org.) The only way to become liberated from this three-fold fear and slavery, is to fear God first.

2. 可是很多時候別人對我們的評語是有用的，是我們需要的。上帝創造世界時設立了三個制度：婚姻與家庭；工作與社會；安息與敬拜（創 1:26-2:3）。父母親必須教導兒女敬畏上帝，服從祂（申 6:4-9），教師（教會）必須教導學生智慧與真知識（守約順服）；政府必須賞善罰惡（羅 13 章）。因此上帝所設立的權威會對人發出評判，是他們的責任！

However, what other people think of us, may be very helpful and necessary. God has established several covenant-institutions when he created the world: marriage and family; work and government; and rest and worship (Gen. 1:26-2:3). Parents are to teach their children to fear and obey God (Deut. 6:4-9); teachers are to teach students wisdom and knowledge (“covenant obedience”); the government should reward those who do good, and punish those who do evil (Rom. 13). Therefore, these authority-figures which God has ordained, will make judgments of men, women and children. This is their duty!

3. 一些研究指出很多美國學生不能接受自己的成績不合格。美國學生比日本學生對自己數學成績自信，但日本學生數學成績比美國學生高。這說明什麼？美國社會已經被「自尊」的謊言完全滲透，以致人拒絕面對事實。社會教導我們不要順服權威，不要接受責備。這就是為什麼美國在道德和信仰上是破產的，她僅剩下軍事，經濟和科技的能力罷了！「愚妄人藐視智慧和教誨。」上帝啊，憐憫！上帝必審判。

Studies show that American students cannot tolerate being told that they have failed a course; U.S. students have better self-confidence about their math and science ability than Japanese students (when actually, Japanese students perform better than U.S. students). This shows that American society is so infiltrated with the lie of self-esteem, that we refuse to accept the truth. Society teaches us not to obey authority, and accept rebuke. This is why American society is bankrupt in morality and religion. (She is only strong in finance, military might and technology.) “Fools refuse wisdom and instruction.” God have mercy! God will judge.

4. 范泰爾稱上帝所設立的關係為「代表原則」。人生最基本的原則就是：我們的生活，完全活在上帝面前（《詩篇》139 篇）。我們所想、所說、所作的，都在祂面光之中。上帝與全人類立約，作我們的創造主。上帝與信徒們立「恩典之約」，作我們的救贖主，生命的主宰。我們因為屬於上帝，我們也彼此歸屬為肢體，彼此「代表」。我們與上帝立約，我們也彼此立約，成立家庭，學校，教會，社區，國家。

Cornelius Van Til calls these relationships in life “the representational principle,” which is another name for “covenant.” The most fundamental fact in life is: We

live our lives in the face of God (Psalm 139). All that we think, say and do, we do in God's presence. God has made a covenant with all of us – he is our Creator and Lord. God has made a special covenant with believers (the covenant of grace) – he is our Redeemer and Lord (Gen. 17:7). Because we belong to God, we belong to each other as fellow believers. We “represent” one another. We covenant with God, and form the church. We covenant with each other, and form families, schools, churches, communities, and nations.

5. 上帝透過立約告訴我們，我們是誰：我們真正的身份（認同）來自上帝（羅 8 章，弗 2-3 章）。我們真正的身份（認同）來自如何了解死亡，我們死後到哪裏去（林後 4-5 章）。當我們永恆的去處問題安定了，我們就懂得如何生活，我們就有自己真正的身份，我們有「自信」。我們充滿著喜樂，感謝的信，因為「這世界非我家」（來 11:11-16）。我們的自我認識來自上帝的恩典，為此我們感恩：我們一切所有的，我們今天成何等的人，都因為主耶穌基督。

Within the covenant, God tells us who we are – our true identity comes from God (Romans chapter 8, Ephesians chapters 2-3). Our true identity comes from our understanding of death, and where we go after death (I Cor. Chapters 4-5). When the issue of our eternal destiny is settled, then we have our true identity – we have a “strong self-esteem.” We are joyful, we are thankful, because “this world is not my home” (Heb. 11:11-16). Our self-understanding is based on gratitude to God's grace – all that we have, we owe to Christ.

6. 換言之：我們必須捨己，背起十字架，跟隨主。這是我們真正的身份。
Another way of putting this is: We are to “deny ourselves, take up the cross, and follow Christ.” This is our true identity.

X. 罪與救恩：究竟福音是什麼？ Sin and Salvation – What is the Gospel?

羅 Romans 8: 29

因為祂預先所知道的人，就預先定下效法祂兒子的模樣，是祂兒子在許多弟兄中作長子。

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

1. 一位南加州 Biola 大學的教授說：「罪」就是我們的需要沒有滿足，或我們沒有實現我們的潛能。Biola 大學設有 Rosemead 心理學院，與福樂神學院的心理學院一樣，是相信「融合」心理學與基督教信仰的學府。
A professor at Biola University (La Mirada, California) is quoted as saying that: sin is when our needs are not fulfilled, and when we do not realize our potential. Biola is home to the Rosemead School of Psychology. Like Fuller Theological Seminary's School of Psychology, Rosemead believes in the so-called “integration” of psychology with the Christian faith.

2. 可是，世俗的心理理論，真的能夠與《聖經》的教義「融合」嗎？這位教授說的，剛好與《聖經》對罪的定義完全相反！罪是什麼？罪是對上帝的反叛！罪是干犯上帝的誡命，或不遵守上帝的吩咐。上帝所禁止的，我們去作；上帝所吩咐的，我們不去作；這叫罪！

But can secular theories of psychology become truly “integrated” with the Bible’s teaching? This professor’s words have totally twisted what the Bible teaches about sin. Sin is rebellion against God. Sin is the lack of conformity to, and transgression of, God’s law (*Westminster Shorter Catechism*). In other words: What God forbids us to do, we do; what God commands us to do, we fail to do. This is sin!

3. 我們往往把「需要」和「欲望」混為一談。餐廳的侍應若問我：「你需要在你的冰淇淋上面再加奶油嗎？」我要不要奶油，和我的「需要」完全沒有關係！我不需要奶油加在冰淇淋上面，也可以活下去！我們要學習分辨「欲望」和真正的「需要」。

We often confuse our “needs” with “wants.” For example, when a waitress asks me in a restaurant, “Do you need whipped cream on top of your ice cream?” The whipped cream has nothing to do with what I need to exist, to live, to be healthy. It is purely “desire!” We must distinguish between needs and wants.

4. 至於「實現我們的潛能」，我們必須以基督作我們的標準：我們的目標是效法基督（羅 8:29）。

As for “realizing our potential,” we must measure it against Christ (Rom. 8:29). Our “potential” or “goal” in life, is to be like Christ.

5. 救恩是什麼？肯定不是「自尊」！救恩乃是罪得赦免，人得稱為義，作上帝的兒女，承受永生的產業，順服宇宙的主，在祂國度裏（祂國度已臨，卻未臨）。

What is salvation? Not self-esteem! But forgiveness of sins, justification through faith, being adopted as God’s child, being an heir of an eternal inheritance, and submitting under the rule of the King, whose Kingdom has come, and will come in fullness.

XI. 我們怎樣走下去？

How Should We Then Live / Counsel?

1. 我們必須審核自己的價值觀，自己的信念。要誠實回答：你如何回答這三個問題？（一）人是什麼？（動物？人是上帝？一堆慾望？一堆經歷？）（二）人的問題從哪裏來？（三）解決人問題的方法（答案）從哪裏找？

Examine your own values and beliefs. How do you answer these three questions?

- (1) What is man? (Is he an animal? Is he God? Is he a bunch of desires? Is he a

bunch of experiences?) (2) Where do man's problems come from? (3) Where do solutions to man's problem come from?

2. 接受純正的《聖經》教義裝備。輔導員需要好的神學！需要以《聖經》為基礎的教義根基。

Equip yourself with sound, Bible-based doctrine (theology). Counselors need theology! Counselors need a firm foundation in a system of Bible-based doctrine.

3. 先接受《聖經》教義的裝備，然後才學習世俗心理學與輔導學的理論。
Equip yourself with Bible doctrine before you attempt to understand and learn secular theories of psychology and counseling.

4. 參加《聖經》輔導運動的行列！成為一位真正能從上帝的話勸戒人的工人！
請參考下列查詢資料。

Join the Biblical counseling movement! Become truly competent to teach God's Word, and to counsel from Scripture.

For further information: Westminster theological Seminary www.wts.edu,
Master's College MA program www.masters.edu,
Christian Counseling and Educational Foundation www.ccef.org,
National Association of Nouthetic Counselors www.nanc.org,
Dr. Jay Adams' publishing house www.timelesstexts.org,
Chinese-language resources www.chinesebiblicalcounseling.net,
www.chinesechristiandiscernment.net.

林慈信牧師，中華展望 www.chinahorizon.org
直播網絡電視：神學教學 www.ccnci.org

張逸萍博士 www.chinesechristiandiscernment.net
(可聽林慈信牧師的聖經輔導課程錄音) www.chinesebiblicalcounseling.net

閱讀：

056A · 亞當斯，「如何從憂鬱沮喪中走出來？」

056B · 亞當斯，「如何戒癮？」