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Introduction to Biblical Counseling

圣经辅导导论

I. A definition of Biblical counseling 圣经辅导的定义

- A. Counseling may be generally defined as communication between two or more people by which one person attempts to facilitate beneficial change in the other person related to a problem or problems.
辅导通常被定义为两个或者多个人之间的沟通，通过沟通，一方试图帮助有问题的另一方发生有益的改变。
- B. A contemporary understanding of counseling normally includes the element of “professional” help. Consider this definition from Webster’s Collegiate Dictionary (Tenth Edition):
当代对于“辅导”的理解通常包含“专业”辅导的元素。
韦氏大词典（第十版）如此定义：

counseling or counselling n (1927) : professional guidance of the individual by utilizing psychological methods esp. in collecting case history data, using various techniques of the personal interview, and testing interests and aptitudes.

辅导：名词（1927）通过应用心理学方法进行的个人专业化指导，尤其在收集个案史料信息，应用各种技巧的个人面谈，和测试兴趣与能力。

- C. The Bible presents no such exclusive view of the act of counseling. Rather, counseling is viewed as quite a normal interaction among believers. Paul’s appraisal of the Roman believers is typical:
圣经并未如此明确对辅导的独特看法。然而，辅导被看作是信徒之间正常的交通。保罗对罗马信徒的评价就很典型：

“And I myself am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.” (Rom. 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，也能彼此劝诫。
(罗马书 15:14)

J.B. Phillips' expanded rendering is helpful:

J.B. 菲利普斯的延伸翻译有所裨益:

“For myself I feel certain that you, my brothers, have real Christian character and experience, and that you are capable of keeping one another on the right road.”

“我确信你们，我的弟兄们，有真正基督徒的品格和经历，并且你们能够使彼此行在正路当中。”

D. The word translated “admonish” in the AV (v. 14) is key to our understanding of Biblical counseling.

在英译钦定本圣经中翻译过来的“admonish”(劝诫)这个词是我们理解圣经辅导的关键。

nouqete, w (noutheteo) - to warn or admonish

nouqete, w (希腊文)——警告或劝诫

The verb form consists of the noun:

动词的形式组成了名词

nou//j -

and the verb:

动词:

ti, qhmi -

The idea is closely related to teaching, yet includes the concepts of correction, discipline, and admonition. A fuller translation might be, “to correctively counsel by confrontation”.

这个概念和教导紧密相关，然而还包含着纠正、管教、和劝诫的概念。一个更充分完全的翻译可能会是，“通过正面冲突给予矫正式地辅导”

E. Dr. Jay Adams has coined the term “nouthetic” to describe his counseling approach. His usage implies a directive placing of Biblical truth in the mind of the counselee so as to effect change in their life.

亚当斯博士曾经发明了这样的一个专门术语“nouthetic”来描述他的辅导方式。他的用法意味着把圣经真理直接放进受辅导者的思想中，以便使他们的生命得以有效的改变。

- F. Another equally important NT word that sheds light on the act of counseling is:
另外一个在新约当中同等重要的可以帮助我们阐明辅导行为的词是：

parakale,w -

1. A form of this word is the title given to the Holy Spirit (see John 14:16-17; 15:26; 16:7).
这个词的一种形式用来称呼圣灵。（约 14:16-17; 15:26; 16:7）
 2. This is used of the ministry of believers one to another, and is one of the gifts to the church (Rom. 12:8).
这个词应用于信徒之间的事奉，并且也是给教会的礼物之一。（罗马书 12:8）.
 3. This is vitally linked to the truth of the Scriptures (Rom. 15:4).
这个词与圣经真理紧密相连。（罗马书 15:4）.
- G. A more precise definition of nouthetic counseling or biblical counseling would be communication between two people by which one person endeavors to effect change for one or more persons through the power of the Holy Spirit by means of the Word of God.
对于“nouthetic 辅导”或圣经辅导的一个更准确的定义是两个人之间的沟通，借助沟通，一个人透过圣灵的能力，藉着神的道，竭力有效改变一个或更多人。
- H. Biblical counseling should be viewed not as a separate discipline, but as an integral part of Christian discipleship (Mt. 28:18-20). As we endeavor to teach converts the commands of Jesus Christ, we will discover certain areas where they are struggling more than in others. Biblical counseling is then specific discipleship that addresses these needy areas.¹
我们不应视圣经辅导为一个单独的训练，而是门徒训练中的一个有机组成部分(马太福音 28:18-20)。当我们竭力来教导信徒耶稣基督的命令时，我们会发现，在某些领域，他们有比在其他的领域更多的挣扎。圣经辅导就是来处理这些有需要领域的具体的门徒训练。

¹For further reading, see chapter IV in *Competent to Counsel* by Dr. Jay Adams, “What is Nouthetic Counseling?” (Zondervan, 1970).

更多阅读，请看《胜任辅导》第四章“什么是‘Nouthetic 辅导’？”(宗德文, 1970)，作者亚当斯博士。

II. The necessity of Biblical counseling
圣经辅导的必要性

If only our churches had the right kind of preaching, wouldn't the need for counseling just disappear?

只要我们的教会有正确的讲道，那么对辅导的需求不就不需要了吗？

Consider these dynamics which conspire to make personal counseling a critical ministry of the church in our day:

考虑这些使个人辅导成为我们今日教会一项重要事工的变化。

A. Our changing cultural milieu
我们身边文化环境的不断变化

B. The limitations of preaching (even good preaching)
讲道的局限性（即使有好的讲道）

C. The psychologization of our society
社会心理学化

D. The balanced example of personal ministry in the Bible
在圣经当中个人事工的平衡榜样

III. The historical context of Biblical counseling
圣经辅导的历史背景

- A. The concept of believers counseling other believers, utilizing the resources of the Holy Spirit and the Word of God, is by no means a recent development.
藉着圣灵和神的道，在信徒之间进行的辅导的观念并非最近才有的事。
- B. Paul reminded Timothy that in the inspired Word of God, he had resources for instruction, rebuke, correction and teaching for life change (2 Tim. 3:15-17). Timothy could expect confidently that the believers he led could through these resources become fully spiritually mature, completely equipped to lead righteous lives in the midst of a wicked world.
保罗提醒提摩太在上帝所启示的道中，他有教训、督责、使人归正、教导人学义的改变生命的资源(提后 3:15-17)。提摩太可以有信心地期盼：他所带领的信徒，通过这些教导，属灵生命完全成熟，完全装备好在这个邪恶的世界过公义的生活。
- C. Peter rejoiced that in the divine resources afforded believers through Jesus they would have all that was necessary for life and godly living (2 Pet. 1:3).
彼得对于透过主耶稣所得到的神圣的资源中，他们有关乎生命和敬虔的生活所需要的一切而倍感喜悦。（彼后 1:3）
- D. The NT image of the community of believers captures the horizontal aspect of mutually giving and receiving counsel, admonition, and encouragement (Rom. 15:13-14; Heb. 10:24-25).
新约信徒群体把信徒之间彼此给予辅导、劝诫和鼓励刻画得淋漓尽致。（罗 15:13-14；来 10:24-25）
- E. Dr. Jay Adams observes that counseling has been the work of the church through the ages:
亚当斯博士观察到，辅导一直以来都是教会的事工。

“Contrary to what some may think, Christians have not suddenly burst upon the scene challenging psychiatrists and clinical and counseling psychologists; rather (the historical facts show that) the latter are the newcomers who moved in to supplant the church in its work of counseling. Historically speaking therefore, competition is quite an accurate word to describe the situation.

和有些人认为的恰好相反，基督徒不是突然站出来挑战精神病学家、临床心理辅导学家；而是（历史事实表明）后者是把教会从辅导的事工中排挤掉的新来者。因此，从历史的角度来讲，“竞争”准确地描述了这个情形。

At one time counseling was considered to be an integral part of the work of Christ's church. Ministers wrote books on 'melancholy' (depression), held counseling sessions with 'inquirers' who were concerned not only with conversion but with every phase of their lives. The church ministered to families and persons in every sort of human/human and human/divine relationship (note that this ministry covered a broader scope than modern competitive systems allow for), and the public recognized that it was the task of the church (in general) and of pastors (in particular) to attend to matters of belief, attitude, value, behavior, relationship, etc. Now psychotherapists attempt to usurp that role."²

辅导一度被认为是基督教会事工不可缺少的一部分。很多牧师写过关于“忧郁”（抑郁）这一类的书籍，举办过不仅对于改变信仰，并且对于生活每一个阶段都很关心的咨询者参加的辅导会议。教会在人与人、人与神关系的每一个方面，针对家庭和个人展开过事工。

（注意：这项事工比起当今竞争的体系，涵盖更广阔的范围）并且当时的公众认识到处理信仰、态度、价值、行为、和关系等的事情是教会（总体上讲）和牧师（具体上讲）的工作。现在，心理学家试图夺取这个角色。

F. Though perhaps believers in earlier days used terminology unfamiliar to us to describe troubles encountered in life, there are abundant examples of their interaction with struggling people who are in need of counsel. 尽管我们可能对早期信徒用来描述生活当中遇到的困难的术语不熟悉，但是有许多他们和有需要辅导的挣扎的人互动的例子。

G. The Puritans (c. 1560 and following) provide an example of a clear systemization of counseling philosophy and methodology. They even recorded case history (see chapter two of our text, "The English Puritans: A Historical Paradigm of Biblical Counseling", by Ken L. Sarles).

清教徒（c. 1560 以后）提供了一套清晰的辅导哲学和方法论体系。他们甚至记录了个案史料（看教材第二章，“英国清教徒：圣经辅导历史典范，作者 Ken L. Sarles”）

²Dr. Jay Adams, *A Theology of Christian Counseling* (Grand Rapids: Zondervan Publishing House, 1979)

H. Dave Powlison cites a monumental shift that occurred in the late nineteenth and early twentieth centuries in America:

戴夫·波利森 引用发生在美国十九世纪末和二十世纪初的一个里程碑式的转变

“In the nineteenth and twentieth centuries, American Christians basically lost the use of truths and skills they formerly possessed. That is, practical wisdom in the cure of souls waned, even while the conservative Church retained its grasp upon orthodox doctrine, biblical moral absolutes, the spiritual disciplines, and the missionary calling. The Church lost that crucial component of pastoral skill that can be called case-wisdom - wisdom that knows people, knows how people change, and knows how to help people change. A shepherd’s skill is an applied art and science, it is a form of love that abounds in knowledge and discernment in working with people. Yet this ability to apply truth to specific ‘cases’ atrophied. In fact, by the early twentieth century liberal theology and secular psychology were ascendant in the counseling domain. Only dim echoes and shadows of former wisdom could be heard and seen among conservative Christians.

在十九和二十世纪，美国基督徒基本上丢弃了他们曾经拥有的真理和技能的应用。即，实际有用的智慧在治愈灵魂方面衰退了，即便保守教会仍然持守正统的教义，圣经道德至上，属灵操练和宣教呼召。教会丢弃了牧者技能的关键组成部分：所谓的案例智慧-可以了解人，了解人如何改变，以及了解如何帮助人改变的智慧。牧者的技能是一门应用艺术和科学，它是一种在与共事中满有知识和洞察力的一种形式的爱。然而这个把真理应用到具体的“案例”当中的能力衰退了。事实上，二十世纪之前自由神学和世俗心理学在辅导领域以上升的趋势发展。在保守基督徒中间，只能听到和看到过去智慧暗淡的回音和身影。

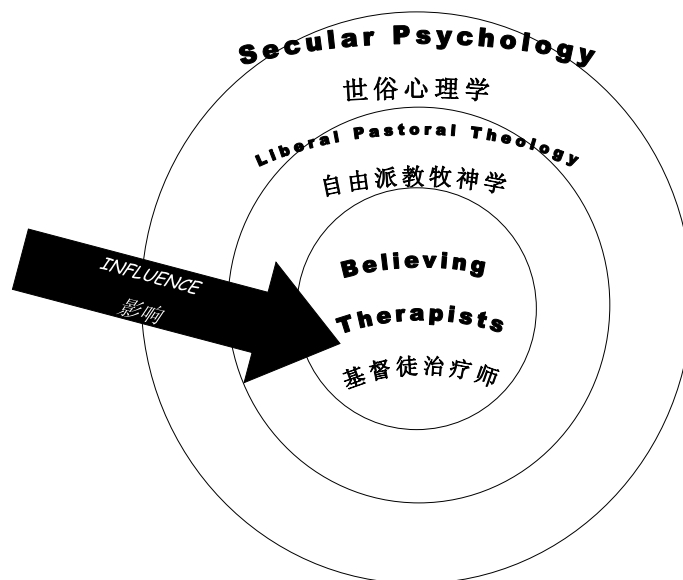
Instead, secular psychologies claimed the turf of counseling expertise and of insight into human nature. Conservative Christians may have retained parts of Jonathan Edwards’s formal theology, but psychologist William James was heir to Edwards’s style of careful observation and reflection. The Christians took the Bible, and the psychologists took people - not a happy situation for need people in either camp! The growing edge of pastoral care occurred not among ministers of the gospel of Jesus but among ministers of a secular or liberal gospel. Freud’s psychoanalysis and other nascent psychotherapies were adapted to shepherd a people without a

Shepherd: the mental hygiene movement, Harry Emerson Fosdick's pulpit, and Carl Rogers' therapeutic gospel of self are landmarks in the first half of the twentieth century.”³

相反，世俗心理学家却占据了辅导专业和对人性洞察的领域。保守基督徒可能保留了部分约拿单-爱德华兹的**形式神学教义**，但是心理学家威廉姆-詹姆士继承了爱德华兹细致观察和深思的风格。基督徒获得了圣经，心理学家得到了人---对于在任何一个阵营里有需要的人来说都不是好消息。不断增长的教牧关怀没有发生在持守基督福音的牧师当中，却发生在世俗或自由神学的牧师中。“弗洛伊德精神分析学”和其他的“早期心理疗法”被应用于牧养没有牧者的人。“心理卫生”运动，哈利·爱默生·福斯迪克的讲台，以及卡尔·罗杰斯的自身治疗福音是二十世纪上半期的标志。

- I. Powlison further describes the counseling landscape prior to the re-emergence of Biblical counseling with an image of three concentric circles. He notes that the larger circle dominated the intellectual agenda and the therapeutic methods of the lesser two:

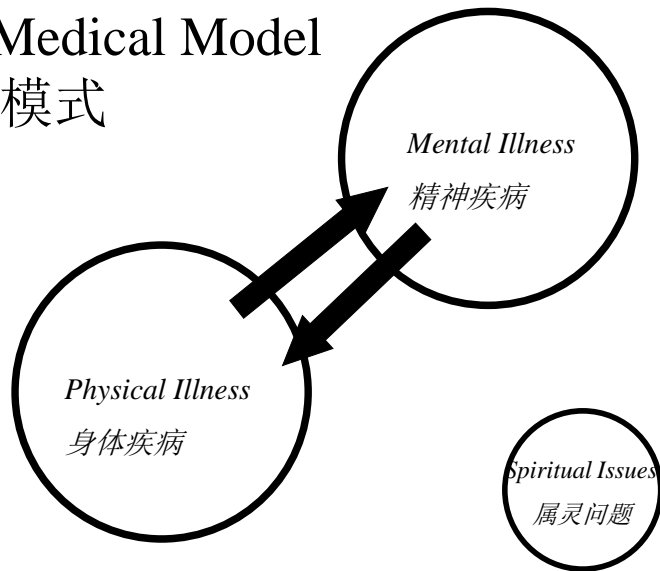
大卫·鲍力生，在圣经辅导重现之前，用一幅三个同心圆的图像进一步描述辅导的情形。他提到：最大的圆圈支配较小两个圆圈的理论基础和治疗方法。



³Mack and MacArthur, *Introduction to Biblical Counseling*, pp. 45-46.

- J. The medical/disease model of counseling problems ascended to a position of nearly unilateral acceptance and support. Ultimately, the church conceded the arena of counseling human problems to the mental health “experts”. Pastors, by willful desertion of a God-given responsibility (1 Pet. 5:1-3; Acts 20:26-31) were denied ministry in the deepest and most significant areas of the lives of their flock.

The Medical Model 医学模式



辅导问题的医学/疾病模式上升到几乎一枝独秀的境况。最终，教会把辅导人类问题的战场拱手让给精神健康“专家”。牧师，由于故意丢弃神所赋予的责任(彼前 5:1-3; 徒 20:26-31)，所以被剥夺了在他们羊群的生命中的最深和最有意义的事奉机会。

- K. The work of Dr. Jay Adams can be credited with nearly single-handedly calling the church back to her responsibility to provide pastoral care. Since publishing his first book in 1970, he has written prolifically on many subjects related to Biblical counseling.

几乎以一己之力，呼召教会，回到她提供“教牧关顾”的责任，可以归功于杰·亚当斯博士的工作。自从在 1970 年出版的第一本书，他已经写了许多和“圣经辅导”相关的书籍。

- L. Adam's work led to the mustering of a veritable army of Biblical counselors, counseling centers, and counseling training programs. Significant among these are:

亚当斯的工作导致了一大群名副其实的圣经辅导者，咨询中心和咨询培训项目的出现。这其中重要的有：

1. The Christian Counseling and Educational Foundation (CCEF) in Hatboro, PA. Dr. John Bettler has been its director since its inception in 1974.
位于宾夕法尼亚州，哈特伯勒的基督教辅导及教育基金会（CCEF）。自1974年创立，约翰·毕拿博士一直是该基金会主管。
2. The National Association of Nouthetic Counselors (NANC). This is a professional association that provides for Biblical counselors credentials through certification and ongoing training. The organization is led by Randy Patten.

圣经辅导者国家协会(NANC)。这是一个可以通过认证和继续培训，提供圣经辅导者资质的专业协会。此组织由兰迪·派顿领导。

3. Faith Baptist Counseling Ministries (FBCM) located in Faith Baptist Church in Lafayette, IN. This ministry has attained national recognition through a notable training program it operates for pastors and missionaries. Led for many years by Dr. Bill Goode (now with the Lord) and Dr. Bob Smith, its offices serve as national headquarters for NANC. Dr. Steve Viars is the current pastor.

“浸信辅导协会”（FBCM）属于印第安纳州的拉斐特市的浸信会。该组织，通过为牧师和宣教士提供著名的培训项目，而获得全国的认可。比尔·古德博士(已经归主)与鲍勃·史密斯博士曾多年带领这个协会，其办公室作为NANC的国家总部。斯蒂夫博士是现任的牧师。

M. The Biblical counseling movement today is advancing in many areas which are “new” turf. Among them:
今天“圣经辅导运动”在许多“新的”领域都在推进。
其中：

1. An apologetic for the movement.
圣经辅导运动辩护
2. Improved training programs.
改良的培训项目
3. Addressing difficult contemporary counseling issues like the interaction between bodily weakness and human sinfulness; brain injury; addictive behaviors; learning disorders, etc.

找出当今困难的辅导问题；例如：肉体的软弱与人类的罪性之间的相互关系；脑损伤；成瘾行为；学习障碍等。

IV. Qualifications for effective Biblical counselors 卓有成效的“圣经辅导者”的资格与条件

- A. A residual effect of abandoning counseling to the mental health experts is the belief among many that Bible-believing Christians are simply not equipped to handle modern real-life problems.
放弃辅导而让给心理健康专家所导致的一个后遗症就是：很多人认为，相信圣经的基督徒根本就没有装备好来处理当今真实生活的问题。
- B. Though our societal landscape is admittedly complex, we as believers need not be intimidated into believing that our faith only “works” when our God is confined to His “turf” (see a similar philosophy articulated by the Syrian advisers to Ben Hadad - 1 Kings 20:23).
诚然，我们的社会环境很复杂，但是作为信徒，我们没必要胆怯地相信：当神局限于他的“地盘”时，我们的信心才“工作”。（我们会在列王纪上 20：23 当亚兰的军师帮助便哈达时我们会发现有相同类似的观点）
- C. Actually, a seminary-trained Christian who has a working knowledge of Scripture, theology, and history has a better foundation for becoming an effective counselor than those with secular credentials only.
事实上，一个神学院训练过的有丰富的圣经、神学和历史知识的基督徒，和那些仅有世俗资格证书的那些人相比，有成为有效辅导者更好的根基。

D. The following qualities are those which effective Biblical counselors not only possess but to which they continually aspire:

下面是有效圣经辅导者不仅拥有，而且要不断追求的品质：

1. An effective counselor is one who is growing in love for God.
一名有效的辅导者是一名在神的爱中不断成长的人
 - a. Personal relationship to Jesus.
与耶稣的个人关系
 - b. Growing in Christ likeness.
活像基督
 - c. Vibrant devotional life.
充满生机的敬虔生活
 - d. Solving personal problems.
解决自身的问题
 - e. Developing an authentic humility
培育真正的谦卑
 - (1) Continuing to learn.
不断学习
 - (2) Ready to admit when they do not have the answers.
当不知道答案时，随时承认
2. An effective counselor is one who is growing in love for God's Word.
一名有效辅导者，对神话语的爱中不断成长
 - a. They possess a confidence in the sufficiency of Scripture.
他们对圣经的充分完备满怀信心
 - b. They take care to handle the Scripture accurately.
他们准确地分解真道

- c. **They are immersed in Scripture so that it becomes part of their thoughts and their natural speech.**
他们能够专注于圣经，以致神的话成为他们思想和平时话语的一部分。
 - d. **They are characterized by a determined Biblical hope.**
坚定的属灵盼望是他们的特质。
3. **An effective counselor is one who is growing in love for people.**
一名有效的辅导者，对人的爱不断成长。
- a. **They are compassionate and tender, yet capable of bringing confrontation.**
他们既有同情心又温柔，且有能力带来积极正面的冲突。
 - b. **They observe and listen to others carefully and reflectively.**
他们仔细观察与深思熟虑地聆听他人。
 - c. **They are marked by patience and kindness in dealing with others.**
他们以耐心和友善对待他人。
 - d. **They are growing in their skills of looking at life through God's eyes and understanding what wisdom would do in each situation.**
透过神的眼睛看待生活，以及理解智慧在每一个情景当中起怎样的作用，他们在这些技能中不断成长。

Key Theological Issues Related to Biblical Counseling

“神学问题”与“圣经辅导”的关键联系

Since our counseling philosophy and methodology is informed by our underlying belief system, it is at this level that real discussion regarding the merits of one counseling philosophy as compared to another must occur. We will examine five key areas of theological study that are critical to our counseling philosophy, pointed up by the following questions:

由于我们的辅导哲学和方法论是由我们潜在的信仰系统所形成，因此和另一种辅导哲学相比较的，关于一种辅导哲学的优点的真正的讨论，正在现在这个阶段进行。我们会通过提出下面的问题，来考察对我们的辅导哲学在神学研究方面关键的五个领域。

Who is God?

上帝是谁？

Who is man?

人是谁？

Should the Bible be our textbook for counseling?

《圣经》应该成为我们的辅导教科书吗？

How does man grow and change?

人如何成长与改变？

Why is life in this world filled with trouble?

人生在世，为什么充满艰辛？

For purposes of this course, we will be prohibited from undertaking a detailed consideration of each of these topics. Rather, with each we will be considering key observations that have direct correspondence to issues confronted in the articulation of a counseling philosophy and the implementation of a counseling methodology.

为了这门课程的目的，我们不会对这些话题的每一点都进行细致的讨论。而对于每一个话题，我们会考虑和在辅导哲学的组成，以及辅导方法论的实施中所面临的问题有直接关联的关键的观点。

I. Who is God? (Theology proper)
上帝是谁？（神论）

For lack of a more profound way of considering this subject, I borrow these simple lines from a familiar table grace for children . . .

因为缺少一个深刻的方法来考虑这个话题，我们从所熟悉的孩子们用餐的祷告中借用这些话：

**“God is great. . .God is good. . .
“上帝真伟大...上帝真好...”**

**And we thank Him for our food.”
我们为我们的食物而感谢祂。”**

As usual, the simplest way of viewing the great truths of the Bible proves to be the best. Consider the twin themes of the greatness of God and the goodness of God.

通常，以最简单的方法观察《圣经》中的伟大真理证明是最好的方法。考虑神的伟大和神的良善这两个主题。

A. The greatness of God
上帝的伟大

1. God as Creator (Gen. 1:1; Ps. 96:5; Isa. 37:16; 44:24; 45:12; Jer. 10:11-12)

上帝是创造者

（创 1:1; 诗 96:5; 赛 37:16; 44:24; 45:12; 耶 10:11-12）

a. “Everything that is not God has derived its existence from God”.⁴

上帝创造了万有。

b. The creation was brought about for the sole purpose of glorifying God and bringing pleasure to Him (Rev. 4:11).

万有被造的唯一目的就是去荣耀上帝,且给祂带来喜悦。

（启示录 4:11）

⁴Millard J. Erikson, *Christian Theology* (Grand Rapids: Baker Book House, 1985) p. 374.

- c. As Creator, God alone reserves the right to determine what is best for His creation.
作为创造者，上帝祂自己保留决定的权利——对受造物最好的旨意。

2. God as Judge (Gen. 18:25; Eccl. 12:13-14; Acts 10:42; Rom. 1:18-32; Heb. 12:23)

上帝作为审判者(创世纪. 18:25; 传道书. 12:13-14; 使徒行传. 10:42; 罗马书. 1:18-32; 希伯来书. 12:23)

- a. The Creator ultimately evaluates and rewards or punishes His created beings.
创造者会最终审判和奖赏或惩罚他的受造物。
- b. Though His justice is imbued with consistency and fairness, the awareness of coming judgment is to bring a reverential fear to the hearts of His created beings.
虽然他的公义是充满了公正合一一致，对于未来的审判的觉悟是要把敬畏上帝的心带到受造物的心中。
- c. At the end of the day, men will be held accountable to God for their response to Him.
最终，人将会为他们自己对神的回应而向神去交账。

3. God as Sovereign (Psa. 75:6-7; Dan. 2:21; 4:35)

上帝作为掌权者(诗篇. 75:6-7; 但以理. 2:21; 4:35)

- a. God is intimately involved in His creation, not distant and unconcerned.
上帝与祂自己的受造物有着亲密的关系，不是疏远与漠不关心的关系。
- b. In a very real sense, history is “His-story”. God, the Creator of all, is faithfully bringing all things into a glorious culmination at the end of time.
更确切地说，历史是“祂的故事”。上帝作为万有的创造者，最终祂会信实地把万物带到祂荣耀的完全里。

- c. We may rest assured that there are no “accidents” or “luck” in God’s world, only manifestations of His sweet providence. 我们可以放心，因为在上帝的国度里没有“意外遭遇”与“运气”而言，只有祂甜美的眷顾。

4. God as the Object of Worship (Isa. 42:3,8; Rev. 4:11; 5:9-14)
上帝作为被敬拜的对象(以赛亚书. 42:3,8; 启示录. 4:11; 5:9-14)

- a. God’s creatures have no other option when it comes to worship. 受造物是没有其他的选择，他们必须要去敬拜上帝。
- b. God will tolerate no rival deity of man’s making. 上帝绝不容忍人手所造出的“假神”。

B. The goodness of God (Nahum 1:7)
上帝的良善 (那鸿书 1:7)

1. God’s goodness is seen in His holiness (Ex. 3; 19; Isa. 6:1-4; Ps. 99:3; 1 Pet. 1:15-16).

上帝的良善会在祂自己的圣洁中显露出来 (出埃及记. 3; 19; 以赛亚书. 6:1-4; 诗篇. 99:3; 彼得前书. 1:15-16)。

- a. Holiness implies that God is separate from all that defiles, from all that is inconsistent with His moral nature.

圣洁，暗示上帝与一切污秽的东西是分别的，祂的属性是与一切反覆无常且不一致的事有分别的。

- b. Holiness assures us that God may be trusted, that He will always act in justice and fairness, that He will always honor the promises of His Word.

圣洁使我们确信上帝是可以被信靠的，祂总是会照着祂的公义与公平去行事，祂总是会实现他自己话语的应许。

- c. Holiness calls us to reflect the glory of God with increasing intensity as we walk with Him.
圣洁，呼召我们与上帝同行时要越来越彰显上帝的荣耀。

2. God's goodness is seen in His desire for relationship with man.
上帝的良善可从他渴慕与人的关系当中看到。

- a. From the onset of man's rebellion against God, God communicated His desire to see fellowship restored through reconciliation (Gen. 3:15).

从人背叛上帝伊始,上帝就传递出通过和好,渴望看到祂与人关系的恢复.

- b. God consistently communicated His desire to bring man into this fellowship with Himself. This would involve four aspects that recur as themes throughout the Bible:

上帝不断地传递他渴望把人带到这种与他的关系当中.这里包括四个在圣经当中反复出现的主题.

- (1) Deliverance (Ex. 6:6)
拯救(出埃及记. 6:6)
- (2) Community with believers (Ex. 6:7a)
与信徒同在(出埃及记. 6:7a)
- (3) Relationship and knowledge of God (Ex. 6:7b)
与上帝的关系和对上帝的认识(出埃及记. 6:7b)
- (4) The abundant life (6:8)
丰盛的生命(6:8)

3. God's goodness leads us to anticipate good in our relationship with Him, strengthening an unflagging hope (Rom. 15:13).

上帝的良善引领我们期望与祂有美好的关系,坚固我们不倦的盼望.

II. Who is man? (Anthropology)
人是谁? (人类学)

*“Out of the night that covers me,
“夜晚笼罩着我,
Black as the Pit from pole to pole,
如同黑色的深坑从这一极到另一极,
I thank whatever gods may be
我感谢众神
For my unconquerable soul. . . .
为了我不可征服的灵魂...”*

*It matters not how strait the gate,
不管这路有何等地艰辛,
How charged with punishments the scroll,
也不管书中所记载的惩罚有何等地严厉
I am the master of my fate;
我仍是我命运的主人;
I am the captain of my soul.”
我就是我灵魂的主宰者*

Though Henley's optimistic view of man and his destiny is certainly attractive to creatures who fear coming judgment, it will not bear up under the scrutiny of a Scriptural view of man:

尽管诗人亨利对人与人类命运的乐观主义态度，对于惧怕审判来临的受造物来说无疑是有吸引的，但是这在真理的审视之下是站不住的：

.....⁵"Invictus" by William Ernest Henley, quoted in Erikson's *Christian Theology*, p. 469.

- A. **Man is a creature, thus accountable to his Creator (Job 38-42)**
人是受造物,所以人有责任去回应他的创造者(约伯记 38-42).
1. **We were created in order to bring glory and pleasure to God (Rev. 4:11).**
我们被造是为了要把荣耀和喜悦带给上帝(启示录. 4:11).
 2. **Man only knows true fulfillment when he is functioning in the way God intended him to function.**
当人在上帝的旨意当中去履行他的责任时,人类才能有真正的满足感.
 3. **Man's highest goal is to serve God and receive His approval (2 Cor. 5:9), not to pursue self-centered happiness or satisfaction.**
人类最高的目标就是去服侍上帝,并且接受他的认可,而不是追求自私的快乐与满足.(林后. 5:9),
- B. **Man is made in the image of God (Gen. 1:26)**
人是按着上帝的形象被造的 (创世纪. 1:26)
1. **Man is a moral person, and must behave according to moral standards (Ex. 20:1-17; Matt. 22:37-38; 1 Pet. 1:16; Eph. 1:4; Rom. 13:8).**
人是有道德性的,且必须要根据道德的标准去行事(出埃及记. 20:1-17; 马太福音. 22:37-38; 彼得前书. 1:16; 以弗所书. 1:4; 罗马书. 13:8).
 2. **Man is a social person, and must live in relationship with other persons (Gen. 2:18; Matt. 18:15-18; Acts 2:46-47; Rom. 13:9-10)**
人是有社会性的,且必须要活在与他人的关系当中.(创世纪. 2:18; 马太福音. 18:15-18; 使徒行传 2:46-47; 罗马书. 13:9-10)
 3. **Man is a telic person, and must behave according to an end or purpose (Isa. 43:7; Rom. 1:21; 1 Cor. 10:31).**
人是有目的性的,且必须要根据目的和目标去行事。
 4. **Biblical counselors recognize and work with aspects of the total person, not just the moral component.**
“圣经辅导者”要认识到他是与一个人的所有层面来沟通,不仅仅是和道德部分。

C. Man is fallen and unable to redeem himself (Rom. 3:10; 23; Gal. 2:16; Eph. 2:8-9)

人是彻底堕落的，并且不能自救(罗马书. 3:10; 23; 加拉太书. 2:16; 以弗所书. 2:8-9)

1. The fall of man has affected all of man (from the inward heart of man to the outward expression of his heart in actions).
人的堕落已经影响到所有的人类(从人的内心，到内心所表达出来的行为).
2. Adam's fall has affected all men, because of the seminal unity of the race (Rom. 5:12).
亚当的堕落已经影响到所有的人类。
3. Man is not a sinner because he sins; he sins because he is a sinner.
人是罪人，不是因为他犯罪；人犯罪，因为他是罪人。
4. This point begs for comparison with the views of man as held by secular psychology:
上述的观点与世俗哲学对人的观点形成了对比：
 - a. Freud (Depth Psychology)
弗洛伊德(深度哲学)
 - (1) Man is an instinctual animal, the product of evolutionary forces.
人是本能动物,是进化的产物.
 - (2) Man's primary problem is poor socialization, a conflict between "id" and "superego"
人的主要问题是糟糕的社会关系，“自我”与“超自我”之间发生了矛盾.
 - (3) Man possesses no true guilt, only a misguided superego.
人类没有真正的罪,只是一个由错误思想所误导的“超自我” .
 - (4) The counselor serves as an *expert*.
辅导者是作为一个“专家”的角色去服务.

b. Skinner (Behaviorism)
斯金纳 (行为主义)

- (1) Man is a conditioned animal who begins as a blank tablet but has been conditioned by his environment.
人类是条件动物。开始是空白，但是一直被环境束缚与制约.
- (2) Man's problem is a faulty environment.
人类的问题由于错误的环境.
- (3) Guilt is unimportant - man's greatest need is to have his environment restructured.
罪恶感是不重要的-人类最大的需要就是重新改造他所处的环境.
- (4) The counselor serves as a *technician*
辅导者是作为一名“技术人员”去服务..

c. Rogers (Third Force)
罗杰斯(第三影响力)

- (1) Man is basically good, a flower with full-bloom potential.
人本质是好的,是有着旺盛潜质的花朵.
- (2) Man's problem is that he is hindered by his environment.
人的问题是被他所处的环境阻碍了.
- (3) Guilt is unimportant - man's greatest need is to realize his own potential, discover the solution within, and reach "self-actualization".

罪恶感是不重要的-人最大的需求就是认识到他自己的潜能,在其中探索解答,并且去达到“自我实现”.
- (4) The counselor serves as a *mirror*.
辅导者是作为“一面镜子”去服务.

D. As man is unable to redeem himself, so he is unable by himself to produce authentic spiritual growth and change (Phil. 1:6; 2 Cor. 3:18).
人是不能够自救的,所以他靠自己是不能产生真正属灵成长与改变的。

1. Any attempt at self-improvement or self-renewal that is based on human effort alone is destined to fail.
任何试图自我改善或自我更新,都只是建立在人的自我努力下,这注定是要失败的。

2. Man can only change for the better as he avails himself of the spiritual resources necessary for such change, the Holy Spirit using the Word of God.
人只能使用属灵资源的帮助——那就是圣灵使用上帝的话语,给自己带来改变。

III. Should the Bible be our textbook for counseling? (Bibliology)
圣经是否应该成为我们辅导时所用的教科书呢?(圣经学)

In the next section we will consider distinctions between *general* and *special* revelation. At this juncture, we aim to develop our view of the special revelation which is the Word of God.

接下来这一部分中我们将会去思考“普遍启示”与“特殊启示”的不同。现在,我们的目标是先来建立我们对特殊启示的认识,这特殊的启示就是上帝的话语。

A. The Bible is inspired (2 Tim. 3:15-17; 2 Pet. 1:21).
圣经都是神所默示的 (提摩太后书. 3:15-17; 彼得后书. 1:21)

1. The word translated “inspired” is in the original language of the NT actually a combination of two words:
最初的新约圣经里“inspired(默示)”这个被翻译过来的词,其实是由两个字所组成的:

Qeo,s -

= “God-breathed”
= “上帝-呼出”

pne,o -

- a. Inspiration indicates that God breathed out His word through human personalities so that the final product is entirely without error and trustworthy.
“默示”暗含着上帝通过人的性格呼出祂的话语。所以，最终整本圣经是没有错误的，这是可以信赖的。
 - b. Further, God has preserved His word throughout the generations so that we may have full confidence in its precepts today.
进一步来说,上帝在世世代代中已经保守了他自己的话语,所以至今我们仍可以在他的话语中有充足的信心。
- B. The Bible is sufficient (2 Pet. 1:3)
圣经的充分性 (彼得后书. 1:3)
- 1. The Bible itself claims to be the highest authority for solutions to human problems (Ps. 119:9, 24, 98-100).
圣经自己本身宣称对于解决人类的问题是最高权威 (诗篇. 119:9, 24, 98-100).
 - 2. Dr. John MacArthur delineates the affirmations the Bible makes for itself:
约翰·麦克阿瑟博士描述出圣经为自身作的肯定。
 - a. Scripture is superior to human wisdom (1 Cor. 3:19)
圣经高于于人的智慧 (哥林多前书. 3:19)
 - b. The Word of God is a more effective discerner of the human heart than any earthly means (Heb. 4:12)
上帝的话语比其他世俗手段能够更加有效洞察人的内心. (来 4:12)
 - c. The Spirit of God is the only effective agent of recovery and regeneration (Eph. 5:18-19)
上帝的灵是唯一和好与重生的媒介. (弗 5:18-19)
 - d. All the treasures of wisdom and knowledge are found in Christ Himself (Col. 2:3)⁶
所有的智慧财富与知识, 是在基督里被找到的. (西 2:3)

⁶Mack and MacArthur, *Introduction to Biblical Counseling*, p. 4-5.

3. We do not claim that the Bible teaches everything that *may* be known about anything, or that it unravels every mystery of the universe (Deut. 29:29); but that the Bible provides us with everything that *must* be known in order to live life successfully in God's eyes and give a good account to Him.

我们不是说圣经教导了所有我们所知的事,或是它澄清了宇宙当中所有的奥秘(申命记. 29:29);但是圣经给我们提供了在上帝眼中一切关乎我们丰盛生命所必需认识的事,并且我们可以向他去交账.

4. The Bible then is our sole authority for belief and behavior.
所以,圣经对于我们的信仰与行为是唯一的权威.

C. The Bible is preeminent in the counseling process (Ps. 119:9)
圣经在辅导过程当中, 是卓越的 (诗篇. 119:9)

1. True help for the difficulties of life is only available through the Spirit-given and Spirit-empowered resources of the Word of God.

对于生命中困难的真正帮助, 只有通过已经赐给我们的圣灵, 和带来生命力量的上帝的话语中得到.

2. The Bible gives the final word in answer to the questions toward which life drives us: who is God? who is man? how can man know God? how can man grow and change? etc.

对于生命所带给我们的问题, 圣经给了最终的回答:上帝是谁? 人是谁?人如何去认识上帝?人如何能成长与改变?等等

3. Everything learned through observation of the created order of things must be filtered through the grid of a thoroughly Biblical world view.

通过对受造物次序的观察所学习的每一件事, 必须要被圣经世界观过滤.

How do Christians grow and change? 基督徒如何成长与改变?

Which is the best metaphor for progress in the Christian life:
对于基督徒生命的成长，哪一个比喻最好：

An astronaut?
宇航员?

A prospector?
勘探者?

A mountain climber?
攀岩者?

Inductive study 启发式学习

Who is most active in the sanctification process as indicated by the following
verses?

在以下经文所示的成圣过程中，谁是最主动的?

God?
上帝?

Us?
我们?

2 Cor 3:8
哥林多后书 3:8

1 Tim 4:7
提摩太前书 4:7

1 Cor 15:10
哥林多前书 15:10

Heb 13:21
希伯来书 13:21

Col 1:29
哥罗西书 1:29

Phil. 2:12-13
腓立比书. 2:12-13

IV. How does man grow and change? (Soteriology)
人如何成长与改变? (救恩论)

A. Salvation may be spoken of as having three tenses:
我们可以说, 救恩有三个时态:

Past tense - deliverance from the *penalty* of sin
过去时 - 从罪的刑罚中被拯救

Present tense - deliverance from the *power* of sin
现在时 - 从罪的权势中被拯救

Future tense - deliverance from the very *presence* of sin
将来时 - 从罪性中被拯救

We are focusing on the present tense aspect of salvation, or what may be called the doctrine of *progressive sanctification*.

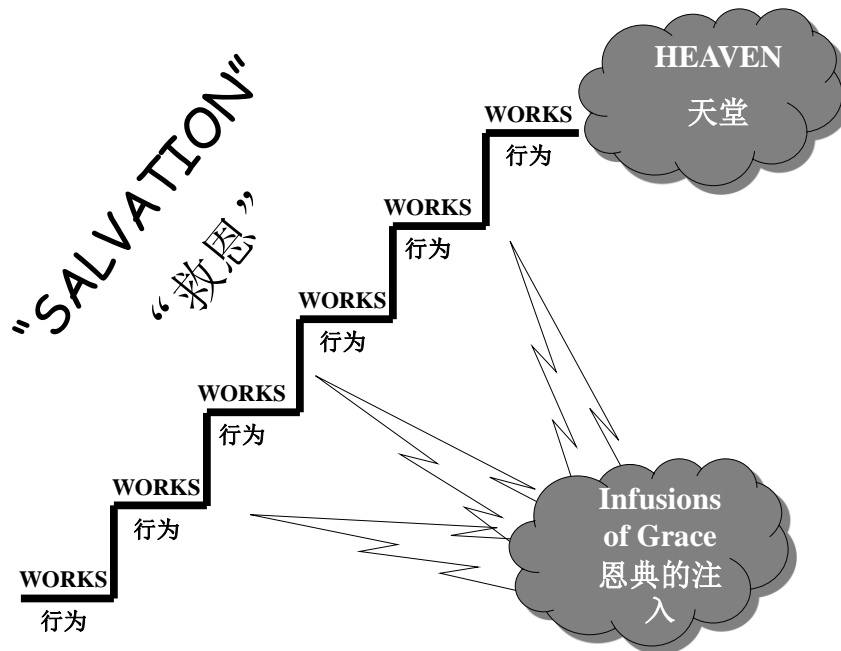
我们现在集中来看救恩的现在时态,或者我们可以叫做“渐进成圣”的教义.

B. Progressive sanctification is *progressive* in the sense that it is a gradual process which occurs over a period of time.

“渐进成圣”的教义是随着时间的推移逐渐形成的。

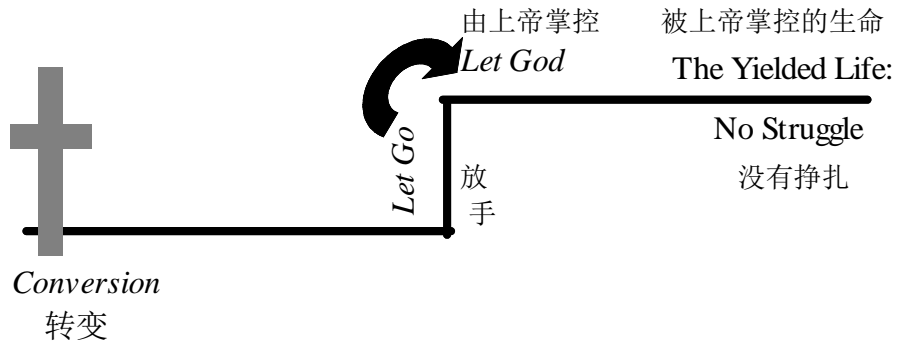
Compare these various views of how sanctification is accomplished:⁷
对比这些不同的观点来看成圣是怎样成就的:

1. The doctrine in the dark ages
在黑暗时代的教义

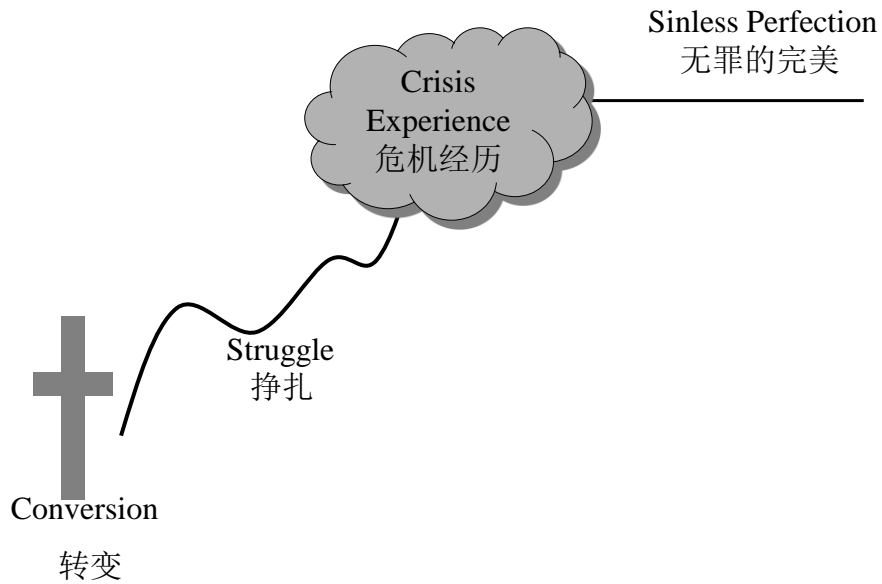


.....⁷Taken from *Balancing the Christian Life* by Charles Ryrie (Moody Press, 1969).

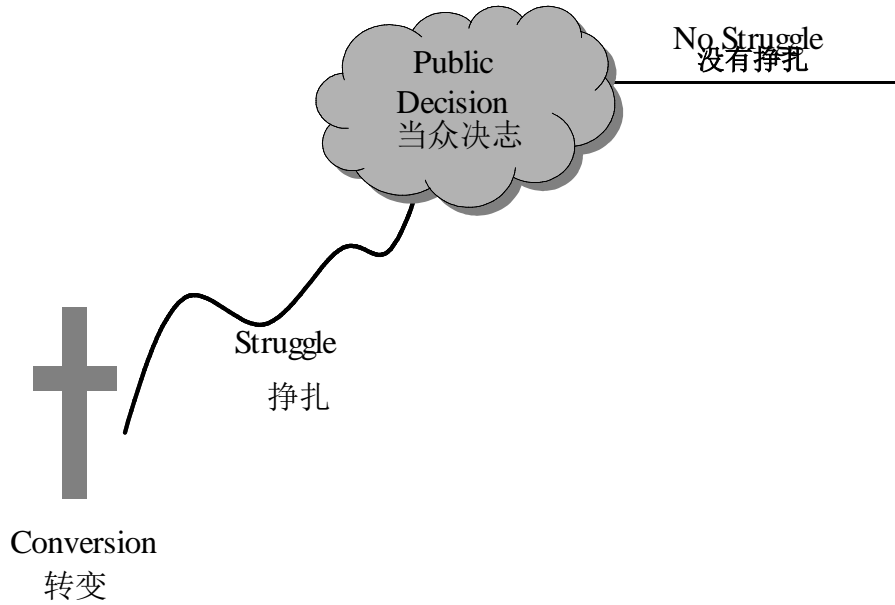
2. The Keswick view
凯锡克主义



3. The Wesleyan perfectionism view
卫斯理的“完美主义”观点



4. A contemporary modification of perfectionism
 同时代的“完美主义”修订版



5. A balanced Biblical view
 平衡的“圣经成圣观”



C. Progressive sanctification has both *divine* and *human* components.⁸
“渐进成圣”由上帝与人同工。

1. The Godhead is active
上帝主导并主动

- a. The Father purges the fruitful vine (Jn. 15:2)
父神修理干净多结果子的葡萄树。(约翰福音. 15:2)
- b. The Son washes by the water of the Word (Eph. 5:26)
圣子用他的话语来洗净我们 (以弗所书. 5:26)
- c. The Spirit matures as we behold Christ's face in the mirror of His Word (2 Cor. 3:18).
在他的话语镜子面前当我们去注视基督时, 圣灵使我们成熟(哥林多后书. 3:18).

2. Man must also be active
人也必须要主动

- a. Numerous passages stress human responsibility for submission and obedience (2 Cor. 7:1; 1 Tim. 4:7; Eph. 4:1; Eph. 4:22-24; 1 Tim. 6:11; 2 Tim. 2:22; 1 Cor. 9:24-27).
很多的经文强调人对顺服与顺从的责任(哥林多后书. 7:1; 提摩太前书. 4:7; 以弗所书. 4:1; 以弗所书. 4:22-24; 提摩太前书. 6:11; 提摩太后书. 2:22; 哥林多前书. 9:24-27).
- b. The Word of God must be active on the whole of man:
上帝的话语必须活跃在全人各个层面.
 - (1) His mind or heart must be affected (Rom. 6:11; 12:1-2; Eph. 4:23)
他的心思意念必须被影响(罗马书. 6:11; 12:1-2; 以弗所书. 4:23)
 - (2) His actions or habits must be conformed (Rom. 6:12; 1 Tim. 4:7; Eph. 4:22-24)
他的行为与习惯必须被改变(罗马书. 6:12; 提摩太前书. 4:7; 以弗所书. 4:22-24)

⁸Adapted from Dr. Bill Goode's lecture on *The Doctrine of Spiritual Growth* from the Faith Baptist Council

3. A key passage picturing this divine-human cooperative is Phil. 2:12-13.

一处重要的经文描绘出上帝与人合作的画面
(腓立比书 2:12-13)

- a. Man “works”
人 “工作”

- b. God “works”
上帝 “工作”

V. Why is life in this world filled with trouble?

为什么在世界上的生活充满了苦难?

Volumes have been written on the presence of evil and suffering in the world, and yet nagging questions remain unanswered (at least unanswered in a way that is satisfying to the human mind!). The Scripture gives us a positive and hopeful perspective on trouble which must flow into our counseling relationships.

针对于现今这个邪恶与苦难相交的世界所写的书籍已是汗牛充栋,但是一些挑剔的问题仍然未被回答(这些未被回答的问题在某种程度上不能够满足人的思想需要!).圣经对我们的困难给出了一个积极且有帮助的观念,这种观念必需要进入到我们的辅助关系当中.

- A. Trouble is to be expected in this life (Job 5:7; Psa. 90:9-10; Jn. 15:20; 16:33)

在生命中苦难是一定会发生的

(约伯记 5:7; 诗篇. 90:9-10; 约翰福音. 15:20; 16:33)

1. All creation groans under the curse and awaits redemption (Rom. 8:22).
所有的被造物都在咒诅之下, 并等候救赎的来临(罗马书. 8:22).
2. Both the righteous and the unrighteous experience difficulty in this life, apparently indiscriminate of their level of righteousness.
义人与不义的人都在生命当中经历着苦难,他们的义在表面上来看并没有分别.

B. Trouble is always within the span of God's providential control.

苦难总是在上帝的眷顾掌控的范围之内。

1. God has not *caused* trouble and difficulty, but He chooses not to prevent its encroachment into our lives at times (Dan. 4:35; James 1:13).
上帝并没有使苦难与困难发生,但是有时他选择不去阻止苦难侵袭我们的生活(但以理. 4:35;雅各书 1:13).
2. Job's trials eloquently picture for us the Father-love of God that limits the designs of the Evil one (Job 1:12; 2:6)
约伯的苦难清晰的为我们勾画出上帝父亲般的爱限制着那恶者的计划.
3. God in His grace has promised to not burden us with more than we in His power can bear up under (1 Cor. 10:13).
上帝在他的恩典当中已经向我们应许,不会让我们背那在他所赐能力之外背不起来的重担.

C. Trouble for the believer will be used by God to contribute to His goal of changing us into the image of Jesus Christ (Rom. 8:28ff; 1 Pet. 5:10).

信徒的苦难将被上帝使用,去达成祂要把我们改变成耶稣基督的模样.

1. Everything God allows in our lives will ultimately result in our good and God's glory.
上帝使用每一件在我们生命中发生的事,使我们得益处并且使他的荣耀得到彰显.
2. We can defer to the wisdom of our loving heavenly Father when we do not understand His agenda for our lives.
当我们不理解我们慈爱的天父对我们生命的安排时,我们仍能够顺从他的旨意.
3. Trouble often brings to the surface the idols of our heart which have to be removed. This process will purify us as gold in the refiner's fire (1 Pet. 1:7).

苦难通常会把我们心目中所必须被除掉的偶像带到水面上来,这样的过程将会使我们像金子在火中被不断地炼净.

4. Biblical counselors continually remind counselees that God is more interested that His people be *holy* than that they be *happy*.

“圣经观辅导者”要持续不断地提醒接受辅导的人，比起他的百姓高兴，上帝更关心的是他的百姓能够成为圣洁。

- D. Trouble for the believer can actually be a cause for rejoicing (James 1:1-4; Rom. 5:3-5; 1 Pet. 3:14)

苦难对信徒来说，实际上是成为真正喜乐的原因(雅各书 1:1-4; 罗马书. 5:3-5; 彼得前书. 3:14)

1. Believers take no special pleasure or delight in the *circumstance* of their suffering.

在信徒们所忍受苦难的环境中他们不会有特殊的喜悦和快乐。

2. Believers can be rejoicing over the ultimate *product* of their suffering: an increased Christlikeness which will redound to the glory of God.

信徒能够以喜乐超越他们所忍受的苦难，最终带来——成长像耶稣的样式，并且将会彰显出上帝的荣耀。

- E. Trouble should call us again to the recognition that God is “up to something” in our lives. Our knowledge of God’s character and person will convince us that He is up to something *good*.⁹

苦难应再一次唤醒我们对上帝在我们生命中有着美好计划的认识。我们对上帝的品格与位格的认识将会使我们确信他要施行他美好的计划。

⁹See Dr. Jay Adams’ helpful treatment of this concept in the booklet, *How to Handle Trouble* (Presbyteria

The Relationship of Biblical Counseling to Secular Psychology

“圣经辅导观”与“世俗心理学”的关系

- I. An arena of continuing debate has been the relationship of Christian counseling to the field of knowledge articulated by secular psychology.
一个持续的辩论已经在基督徒辅导与世俗心理学相关的知识领域当中展开。
 - A. Nearly four decades ago, a movement known as “Christian psychology” was birthed.
将近四十年前，一次名为“基督徒心理学”的运动诞生了。
 - B. This movement was largely contained within the confines of evangelical Christianity.
这项运动很大的程度上是在福音派的基督徒当中展开的。
 - C. This movement has affirmed the *authority* of Scripture, but has not clearly affirmed its *sufficiency*. That is, they believe the Scripture *and* some further knowledge is necessary for solving human problems.
这项运动肯定了圣经的权威性，但是它并没有清楚的肯定圣经的充分性，这就是为什么当时在解决人类问题时他们相信圣经与圣经之外的一些知识都是必不可少的。
 - D. Armed with cries of, “All truth is God’s truth”, they have undertaken an integration of the fields of secular psychology and Biblical truth.¹⁰
带来的呼声就是“所有的真理都是上帝的真理”，他们已经开始把世俗心理学与圣经真理混为一谈。

¹⁰See Steve Viar’s creative article in the appendix, “The Burr in the Saddle”, from *The Biblical Counselor*

- II. Dr. Doug Bookman has provided in our text (chapter four - “The Scriptures and Biblical Counseling”) an insightful assessment and evaluation of the various philosophies of how to integrate psychology and the Bible.
道格·布克曼博士已在我们的讲义(第四章 - “圣经与圣经观辅导”)中给予了他对于各种把属世哲学与圣经真理相结合的理论的深刻评估。

He begins by isolating the critical issues in the integrationist undertaking.
他是从分离“融合派”产生的重要问题开始的。

- A. The Broad Issue:
宽泛问题:

How can someone who believes the Bible is the Word of God, but also suspects there is merit in secular psychology, accomplish an integration that will honor both an allegiance to Scripture and a commitment to helping people?

一些人如何在相信圣经是上帝话语的同时，并且也觉得世俗心理学有它一定的价值，达到一种既忠实于圣经又忠实于世俗心理学的结合呢？

- B. The Constituent Issues:
细节问题:

1. Phase One : the possibility question
第一部分：可能性的问题

a. Can theology and psychology be integrated?
神学能与世俗心理学相结合吗？

b. Should theology and psychology be integrated?
神学与世俗心理学应该相结合吗？

2. Phase Two: the procedural question
第二部分：程序性的问题

How are theology and psychology best integrated?
神学与世俗心理学如何能够最好的相结合？

III. Bookman then comparatively evaluates three distinct approaches within the integrationist philosophy:
之后，布克曼对比性地评估了三种不同主张“融合”的哲学方法。

A. The “Two-Book” approach
“两本书”方法

Diagram:
图解

1. The approach identified
这种“方法”的定义
 - a. All truth is God’s truth.
所有的真理都是上帝的真理。
 - b. God has made Himself known through both special revelation (propositional truth) and through general revelation (nonpropositional truth deposited in creation and discovered by mankind).
上帝既通过特殊启示（命题性真理）与普遍启示（放置在受造物当中的非命题性真理并且被人探索发现）来启示他自己。
 - c. Each of these channels of truth are equally true, reliable, and trustworthy.
上述的两种真理都是真实的，可信赖的，和值得信赖的。

2. The approach critiqued.

对此方法的批判

- a. The term “revelation” (as used in “general revelation”) is misdefined.

“启示”这个词（把它看作是“普遍启示”来用）是不正确的。

- (1) By definition, revelation speaks of that which is undiscoverable and unknowable by human investigation (Isa. 55:8-9; 1 Cor. 2:11-14).

通过定义，“启示”是指那些通过人的科学探究不能被揭晓和不能被理解的(以赛亚. 55:8-9; 哥林多前书. 2:11-14)。

- (2) This view elevates results of human discovery to the same level of authority as revelation.

把“启示”这个词理解为“普遍启示”的观点将会导致人类的探索与“启示”有同等权威的结论。

- b. The term “general” (as used in “general revelation”) is misdefined.

“普遍”这个词（把它看为“普遍启示”）是不正确的。

- (1) General refers not to the content (indiscriminate, non-specific facts) but to the *audience* addressed (all mankind), just as “special” refers not to the content (special truths about God), but to the *recipients* of the revelation (specific individuals).

“普遍”不是指（不加以区分的，不具体的）事实，而是指对观众（所有的人），就像“特殊”不是指（关于上帝的特殊真理）内容，而是指对接受“启示”的人群（具体的群体）。

- (2) General revelation reveals facts that are immediately apparent and obvious to all who care to consider them (Rom. 1:12-19; Ps. 19:1-6). There is no need to examine them for trustworthiness.

“普遍启示”所揭露的事实对那些所有考虑这些事情的人是能够被立即明白和显而易见的。

3. Summary
总结

- a. The “two-book” approach redefines the category of general revelation.
“普遍启示”与“特殊启示”等同的方法论重新定义了“普遍启示”。
- b. The approach replaces the biblical doctrine of general revelation for one of the adherents’ own making.
为了拥护者们所自创的一种方法，这种方法取代了圣经对“普遍启示”的定义。
- c. The approach elevates general revelation to a position it was never intended to have.
这种方法把“普遍启示”提升到一个不应该达到的位置。

B. The “No-Book” approach
“无真理”方法论

Diagram:
图解

1. The approach identified
这种“方法”的定义
 - a. All truth sources are liable to produce error because of the fallibility of those interpreting the sources.
因为那些解释翻译的错误，所以所有被翻译解释出来的真理都难以避免产生错误。
 - b. Because of spiritual fallenness and cultural preconditioning, any interpreter of truth is hampered by crippling handicaps.
由于灵魂的堕落与文化的先决条件，对于任何真理的解释都被严重的堕落阻碍了。
 - c. All human knowledge is flawed - Scripture is no less liable to the limitations of human fallibility than any other truth source.
人类所有的知识都是有缺陷的-圣经比起其他的真理来源依旧是受限于人类错误的影响。
 - d. No assertion can be made with finality or certainty.
任何的断定（真理）都不能给予确信与肯定。
2. The approach critiqued.
对此方法的批判
 - a. The argument leads to a denial of the role the Scriptures should play in an evangelical system of thought.
此争论导致了对圣经在福音派教会当中承担角色的否认。
 - b. The approach leads to carelessness and sloppiness in hermeneutic.
此方法导致了对释经学的草率与忽视。
 - c. The approach is flawed on three counts:
里此方法的错误在三方面：
 - (1) It is logically fallacious and dishonest
此方法逻辑上的自相矛盾与不可靠性。
It uses language to make the point that no point can be made by the use of language!!
它用语言产生的观点，就是没有任何观点产生自语言。

- (2) It denies the “perspicuity” of Scripture (the lucidity and clarity of the Bible, rendering the Bible to be understandable).
它否认了对圣经的“可知性”（圣经的清晰与明确，圣经是可以被理解的）。

- (3) It overlooks the scriptural teaching that people are responsible to understand, obey, and teach the Bible to their children (Deut. 4:9; 6:7; 2 Tim. 4:3-4).
它忽视了人是有责任去学习理解，顺从，并去教导后代圣经真理。

3. Summary
总结

“This approach is a deconstructionist wolf in the clothing of an evangelical sheep. . .it is dishonest in that it denies to the words of Scripture the measure of plainness and meaning the theorists assume for their own words.”¹¹

此方法是作为解构主义（自身存在逻辑矛盾或自我拆解因素）的狼披着福音主义的羊皮...它否认了圣经的“清晰可知性”并且为他们自己的观点而假设一些理论意义。

.....¹¹Mack and MacArthur, p. 88-89.

C. The “Rule-Book” approach
“权威之书” 方法论

Diagram:
图解

1. The approach identified
这种“方法”的定义
 - a. The Scriptures are uniquely and entirely the inerrant and authoritative Word of God.
圣经是独特完整的，无任何错误且是上帝的权威话语。
 - b. God has made Himself known through both general and special revelation, but the Bible is the only means of special revelation available to us today, and as such is our authority for faith and practice.
上帝通过“普遍启示”与“特殊启示”来显明他自己，但是圣经是我们今天唯一可以得到的“特殊启示”，并且圣经本身就是我们的信心与行为的权威。
 - c. The Bible must pass judgment on all truth claims that result from human investigation of the created order.
圣经一定会审判一切宣称从人类科学研究中所得到的“真理”。

2. The approach critiqued

对此方法的点评

- a. Though this view has merit, it has proceeded to the procedural question without satisfactorily answering (or even considering) the possibility question.
尽管此观点有它可取之处，但是它对所存在的问题的回答（或思考）是不能令人满意的。
- b. Even armed with the protective grid this view affirms, many using it have apparently espoused teachings which are blatantly contradictory to the teachings of Scripture.
即使此观点附带保护的栅栏，然而很多人所喧嚷的已经开始明显违背圣经的教导了。

A Methodology for Biblical Counseling

“圣经辅导”方法论

- I. Foundational to articulating a coherent methodology for Biblical counseling is the need to define a Biblical model. I view two passages as especially important for informing this model:

对于“圣经辅导”从基础到细致是一个前后一致的方法，它是定义圣经观榜样的需要。为了建立榜样，我使用了两段极其重要的经文。

- A. 2 Tim. 3:15-17
提后. 3:15-17

This passage describes the function of the Word of God in the counseling process and serves as an effective template which overlays our approach to individual counseling situations.

这段经文描述了上帝话语的在辅导过程当中功能，并且作为一块有效覆盖我们对于个体辅导情况的方法的模板。

1. The Word is profitable for *doctrine*
圣经对**教导**是有益的。
2. The Word is profitable for *rebuke*
圣经对**督责**是有益的。
3. The Word is profitable for *correction*
圣经对**使人归正**是有益的。
4. The Word is profitable for *instruction in righteousness*
圣经对**教导人学义**是有益的。

C. Also foundational to our counseling model is a clear understanding of the doctrine of progressive sanctification, which by way of review involves several key aspects:

同样对于从“基础”到我们的“辅导榜样”是对“成圣过程教导”的清晰理解，对此回顾我们需要看以下要点。

1. Divine / human cooperation
上帝/人 同工

2. Gradual progress
渐进过程

3. An ultimate goal in view
可看到最终的目标

4. Specific means of grace
恩典的具体方法

An Overview of Pastoral Biblical Counseling:
“教牧圣经辅导”综览
Five-Stage Model
五个阶段榜样

Stage One:
第一阶段:

Build Relationship
建立关系

Build rapport

建立融洽

Share hope (Rom. 15:13)

分享盼望（罗. 15:13）

Pledge commitment to the relationship

承诺在关系当中委身

Stage Two:
第二阶段:

Gather Data
收集信息

Ask questions (systematic / symptomatic)

提出问题(系统性 / 代表性)

Use data-gathering exercises

使用“信息-收集”方法

Listen, clarify

聆听，澄清

Ask more questions!

问更多的问题！

Stage Three:
第三阶段:

Evaluate Data
评估信息

Ascertain presentation issues / root issues
确定表面问题/本质问题
Clarify potential idols of the heart
认清内心里所存在的潜在偶像
Formulate an agenda
做出计划

Stage Four:
第四阶段:

Provide Biblical Instruction
提供圣经真理教导

Determine key texts, principles
决定使用的关键经文，原则
Provide models
提供榜样
Be creative! 要有创造性!

Stage Five:
第五阶段:

Assimilation of Biblical Truth
圣经真理的吸收

Work toward counselee independence
向接受帮助者能早日独立的方向努力
Be specific and practical
要具体化与可实践性
Start with “baby steps”
从“婴儿起步”开始
Keep accountability high
对过程的保密性与责任性

II. Various categories and terminology have been employed by Biblical counselors to describe methodology. I have chosen to group this description into five distinct categories:

各种各样的分类与术语已被“圣经辅导者”去描述帮助方法而使用。我已经选择把这类描述分割成五个独立的范畴。

A. Building the counseling relationship
建立辅助关系

1. No effective counsel will be dispensed outside of an environment of trust and confidence. If the counselee does not trust you or your motives, it is highly unlikely they will become vulnerable enough to you to share their inmost struggles. Consider these aspects of what is required to build such a relationship:

没有信任与信心，就没有有效的辅导。如果接受帮助者不能够信任你和你的动机，想要他们对你展现他们真实脆弱敏感的方面以至能够向你分享他们内心最深处的挣扎这几乎是不可能的。考虑到这些方面，要建立这种关系需要：

a. An attitude of good will and true compassion
善意的态度与真实的同情

b. A person-oriented, not a problem-oriented, approach
以人为取向，不是以目标为导向的方法。

c. A vibrant and authentic hope
一个振奋人心且真挚的盼望。

B. Gathering pertinent information
收集恰当的信息

1. “Data gathering” is the discipline apparently neglected by the counselor in Prov. 18:13, who started sermonizing before completing the study of his text!!

“信息收集”是箴言书 18:13 中的辅导者所忽视的训练，他在完成他的研究之前，他就开始说教了。

He that answereth a matter before he heareth it, it is a folly and shame unto him.

未曾听完先回答的，便是他的愚昧和羞辱。（箴言书. 18:13）

2. This discipline of the Biblical counselor parallels that of the expository preacher, who must be equally adept at exegeting his passage and exegeting his audience. This is only possible by careful observation of detail. Powerful communication demands skillful listening!

这项圣经辅导者的训练是与释经讲道者相类似的，他必须即擅长于解释圣经又了解他的听众，这只有对细节的仔细观察才能做到。良好的“沟通”需要良好且灵巧的聆听。

3. There are two basic types of data that must be observed by the diligent counselor:

信息的两种基本类型必须要被殷勤的辅导者所观察。

- a. “Halo” data
“光环”信息

- (1) non-verbal data
非语言信息

- (2) paralinguistic data
辅助语言信息

- b. “Core” data
“核心” 信息

Wayne Mack organizes this data into five categories:¹²
韦恩.麦克把这个信息分了成六类

- (1) Physical
身体
- (2) Resources
资源
- (3) Emotional
情感
- (4) Actions
行为
- (5) Thinking
思想
- (6) Historical
历史

.....¹²Mack and MacArthur, pp. 225-228.

4. Data can be gathered utilizing a variety of forms:
可使用多种形式来收集信息:

a. The PDI (see appendix)
The PDI (看附录)

b.

(1) Systematically
系统性问题

(1)Symptomatically
有代表性的



- b. Homework
家庭作业
- c. Resource individuals
收集个人资源
- d. Counselor's note forms (see appendix)
辅导者的笔记（看附录）

2. In relation to gathering data, the issue of confidentiality must be addressed. A few simple rules will suffice to keep you out of hot water in this regard:

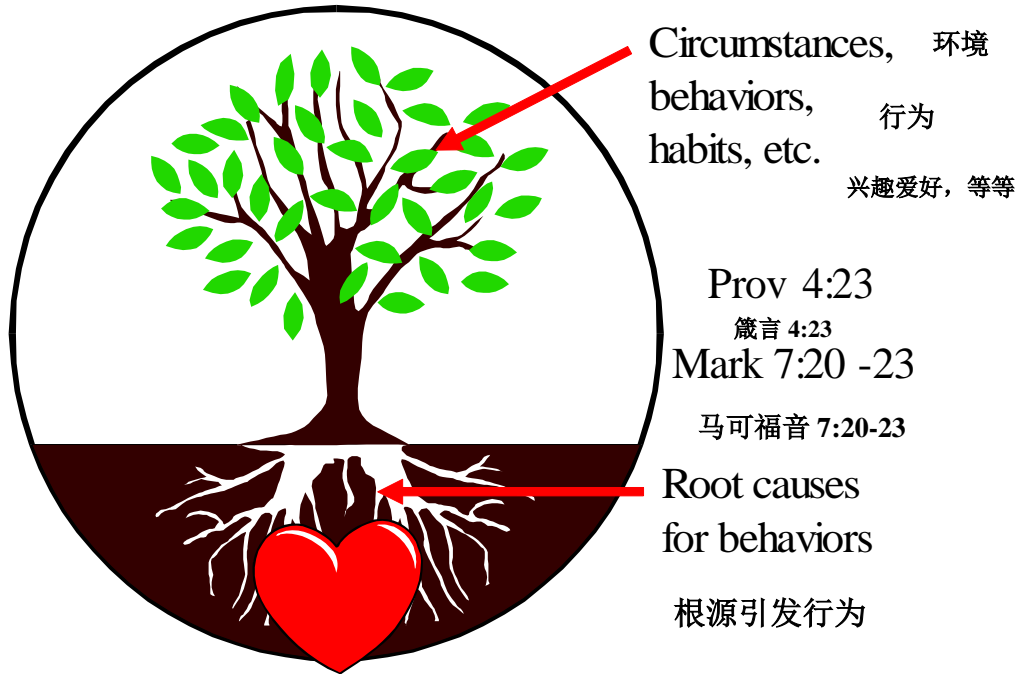
与收集信息有关的事情：对于机密性的问题必须要被商讨与解决，在这点上几个简单的守则将足以使我们脱离困境。

- a. Never make promises you can't keep.
永远都不要承诺你所不能承诺的。
- b. Don't violate trust by loose lips.
不要因为轻心走嘴而失掉信任。
- c. Do know your legal boundaries and responsibilities.
清晰认知你的“合法”界限与责任。

B. Sorting through collected information (data assessment)
整理所收集到的信息（信息评估）

1. You must learn to distinguish between degrees of problems
你必须要学会识别问题的严重程度。

- a. "Presentation" problems
“表面”问题
- b. "Root" problems
“本质”问题

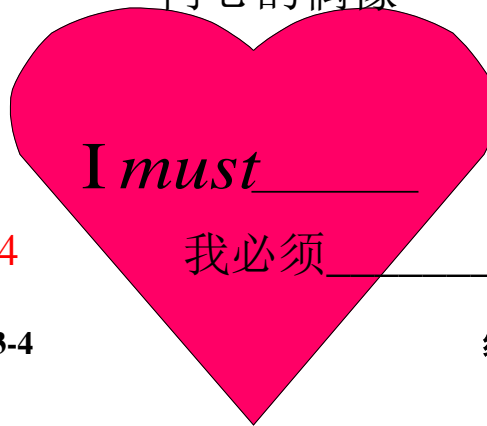


2. You must learn to ascertain which facts are key to root problems and which are incidental
你必须要学会去分辨哪些事实是本质问题的关键因素并且哪些是附属事件。
3. You must develop skill at utilizing surface issues as spectacles through which to view the idols of the heart.
你必须要发展能够使用表面问题看穿内心偶像方面的技能。
 - a. This will help us to avoid shallow moralizing, and lead us to confront the deeper issues of the person's heart relationship with God.
这将会帮助我们去避开肤浅的道德宗教，并且可以带领我们去揭示人心与上帝关系的更深层问题。
 - b. An "idol of the heart" (Ezek. 14:3,4,5,7; 1 Cor. 10:6-7; 1 Jn. 5:21) may be defined as something that someone desires so intensely that they would be willing to disobey God in order to have it. They may not be something in essence evil, but good things which are elevated to a position of importance rivaling God in the person's life.

一个“内心中的偶像” (以西结. 14:3,4,5,7; 林前. 10:6-7; 约翰一书. 5:21)可能被定义为，一些非常想要得到它以至于即使不顺从上帝也为了去得到它，他们可能不是本质上的邪恶，但是这些东西可以上升到与上帝在人生命中的重要性竞争的位置。

Idols of the Heart

内心的偶像



Ezek14:3-4

以西结 14: 3-4

1 Jn 5:21

约翰一书 5:21

What do you want so badly you would even disobey God in order to get it?

什么是最你想要的，即使违背上帝也要获得？

Potential idols of the heart:
内心潜在的偶像：

4. In the process of assessing and evaluating data, you should take into account a person's past. Past problems don't justify any sinful reaction, but they do give you a context in which to evaluate them.

在评估信息的这个过程当中，你需要去了解与掌握受帮助者的历史，过去的问题不能证明任何的错误回应，但是这些研究确实能给你一个范围去评估他们。

5. The conclusions you draw by assessment of relevant data should assist you greatly in formulating an agenda for the counseling relationship.

通过我们对相关信息评估所得到的结果应该会很大程度上帮助我们为此辅导关系而做出的计划。

- a. A counseling agenda communicates hope to the counselee by giving him a measure of confidence that you know where you are headed (at least in a general sense).

一个辅导计划通过给予受帮助者一定的信心，使他知道你的目标在哪里，这会为接受帮助者带来希望。

- b. A counseling agenda will provide some organization and a level of accountability.

一个辅导计划将会提供一定程度上的组织与责任。

- c. A counseling agenda must be viewed as tentative, just like any other human planning (James 4:15).

一个辅导计划必须要被视为一种尝试性的行为，就像任何其它人的计划一样（雅各书 4:15）。

C. Providing helpful instruction 提供有帮助的指导

1. This phase of counseling focuses on the "renewal of the mind" highlighted by Rom. 12:1-2 and Eph. 4:23.

辅导这个阶段致力于在罗马书 12:1-2 与以弗所书. 4:23 所突出的“心意更新”。

2. This instruction will involve all four aspects of the ministry described in 2 Tim. 3:16:
包含提摩太后书 3:16 当中所描述的四个方面。
 - a. Doctrine - teaching what God says is the right road
真理教义 - 教导上帝所说的是正确的道路。
 - b. Reproof - showing where the counselee has taken the wrong road
督责 - 让受帮助者知道已经走错的路。
 - c. Correction - demonstrating from Scripture how to rediscover the right road.
纠正 - 从圣经中知道如何重新找到正确的路。
 - d. Instruction in righteousness - insurance of how to stay on the right road.
教导人学义 - 如何留在正路中的保证。

3. This instruction must be Biblically based.
指导必须以圣经为基础。
 - a. The counseling session should center around the Word of God.
辅导应以上帝的话语为核心。
 - b. A session of “counsel” where the Bible was never opened or referenced is seriously suspect.
如“辅导”的部分从不以圣经为指导，则需要对此慎重考虑。
 - c. The counselor should be consistently working to broaden his knowledge base in the Word of God.
辅导者应持续不断地加深对上帝话语的认识。
 - (1) Compile a personal topical library of references.
收集个人有关参考书籍。
 - (2) Create a personal chain-reference system in your Bible.
在你的圣经里，创造个人参考链接系统。

4. This instruction must be Biblically accurate
指导必须以正确圣经观为标准。
 - a. The counselor must grasp the accurate meaning of Biblical words.
辅导者必须理解圣经真理的正确含义。
 - b. The counselor must understand the verse in its context.
辅导者必须要理解在上下文当中经文的含义。
 - c. The counselor must test each interpretation in the wider discipline of systematic and biblical theology.
辅导者必须在更广的系统神学中去检验每一处释经。

5. This instruction should be given *creatively*.
指导应有创造性。

Wayne Mack provides a helpful list of suggestions for creative teaching¹³:

韦恩麦克为创造性教导列出了一张清单

- a. Lecture
演讲
- b. Observation
观察
- c. Experience
经历
- d. Research
调查
- e. Discussion
商讨
- f. Questions
提问

.....¹³Mack and MacArthur, pp. 263-264.

- g. Reading assignments
阅读报告
- h. Evaluation
评估
- i. Self- disclosure
自我省察
- j. Illustration
展示说明
- k. Role-playing
角色-扮演
- l. Interviews
采访

6. This instruction must lend itself to specific application
指导必须要依据具体情况而定。

Remember the “socks in the hamper” rule!
记住要“合宜处理”的规则！

7. This instruction must flow into the assimilation of truth - as should all Bible teaching in any setting (James 1:22-25)
指导必须要进入到真理的消化这一层面 - 圣经应在任何层面都起着教导的功用。（雅各书 1:22-25）

D. Assimilation of truth
真理的消化

1. A danger exists in nearly every counseling relationship that might be described as “counselee dependence”. They listen to your instruction, feed on your hope, but do nothing by way of practical action during the time in between sessions. They begin to look forward to counseling sessions as a magical hour that will sustain until their next “refill”.

几乎在每一个辅导关系里都存在一种“受帮助者消极依赖”的危险，他们聆听你的指导，也以你的希望为目标，但是在这段接受帮助时间里他们不做任何的实际改变，他们开始希望这神奇的一小时的辅导过程将会支撑他们的生活，直到下一次的“重复”。

2. A sure way to prevent this unnatural dependence from developing is to emphasize frequently the necessity of application through specific action relating to the truths they are learning.
一个可以去防止这种不良依赖的方法，是通过他们的具体行为与所学真理的结合去不断地强调应用的必要性。
3. The practical method Biblical counselors use to implement such personal application has been affectionately dubbed “homework” (can’t someone think of a better label, *please*?)
注重实际应用的圣经观辅导者把个人应用已亲切地称为“家庭作业”。（难道就没有人能够想出一个更好的称号吗，请？）
4. Homework consists of practical action steps the counselee will take before the next counseling session to implement truths learned in the preceding session.
家庭作业是由受帮助者在下一次辅导之前所需实践此次辅导当中所学真理的实际应用的步骤而组成。
5. In order for homework to be truly effective, consider the following guidelines:
为了使家庭作业真正有效，请考虑以下的指导原则。
 - a. Try to make the process a *positive* experience.
设法使学习过程成为一次积极的经历。
 - b. Clearly demonstrate the rationale behind the assignment.
清晰地解释任务背后的理由。

- c. **Keep central the Biblical purpose for all assignments (2 Cor. 5:9).**
保持所有的任务都在主要的圣经目标当中(林后 5:9)。

- d. **Utilize the Eph. 4:22-24 template when designing assignments**
在设计任务时，使用以弗所书 4:22-24 的模式。

- e. **Build accountability into the assignment**
在任务当中建立责任。
 - (1) **to others**
对他人

 - (2) **to you, at the beginning of the next session**
对你，在下次辅导开始时。

- f. **Make the assignment significant enough to give hope, yet small enough to be reachable for the counselee.**
使这次任务对受帮助者产生足够重大影响，以至于带来希望，但是与此同时又小到可使他们完成。
 - (1) **no busy work!**
不要太多！

 - (2) **tailored to the individual need**
因人而异。

g. Avail yourself of every resource for good assignments:
为了编制成功的任务充分的使用你自身的每一样资源:

(1) *Strengthening Your Marriage, A Homework Manual for Biblical Living, A Homework Manual for Biblical Counseling* (all written by Wayne Mack, published by Presbyterian and Reformed Publishing Co.)

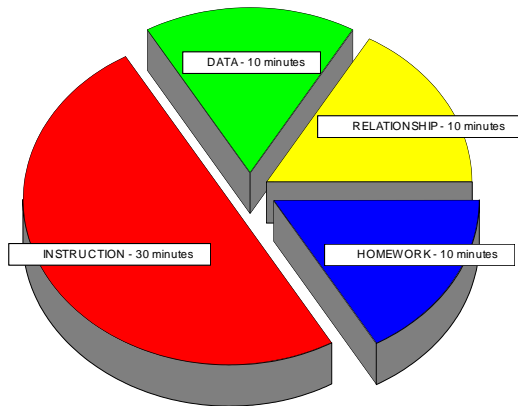
《坚固你的婚姻》，《敬虔生活“家庭作业手册”》，《圣经辅导“家庭作业手册”》（以上书籍所著，作者：韦恩麦克，由长老会与改革宗出版）

(2) Grab ideas from other counselors
从其他的辅导者那里得到一些想法。

(3) Utilize your own God-given creative potential
使用上帝所赐予你的创造潜能。

- II. A typical counseling session might be divided into these basic increments:
一个典型的辅导过程可被分成为这些基本的比例

The Counseling Session



图表解释：辅导课程分割比例

（红色：教导部分 30 分钟）

（绿色：信息分享部分 10 分钟）

（黄色：关系建立部分 10 分钟）

（蓝色：布置家庭作业 10 分钟）

- A. In a perfect pastoral world, people would all get married, have counseling crisis, and die at times convenient for you.

在一个完美的教牧世界里，所有的人都会按照你的时间表结婚，有辅导危机，在合适的时间死去。

- B. In the actual pastoral world, people tend to have crises at the most inopportune times for you - perhaps right in the middle of your own personal crisis!

在一个实际的教牧世界里，接受辅导的人在你最不适宜的时间里而发生危机- 那时可能你的生活也正处在危机当中！

- C. In the perfect pastoral world, counseling sessions would begin promptly on the hour, counselees would move quickly to their point, you would dispense insightful Biblical wisdom effortlessly, and the whole package would be neatly wrapped up before the hour concluded.

在完美的教牧世界里，辅导课程会准时开始，受帮助者会很快的进入要点，你会不费力地把圣经当中的智慧解释给他们，并且在你总结之前你会很好的结束你的整个过程。

- D. In the actual pastoral world, counseling sessions tend to be about as unpredictable as the people who attend them. People who “have it all together” wouldn’t need your counsel, anyway.

在实际的教牧世界里，辅导开始时间的不可预知，就像不可预知要参加的人一样。总之，如果他们“完全”了也就不需要我们的帮助了。

Criticisms of the Biblical Counseling Movement

对圣经辅导运动的批判

The Biblical counseling movement of the last twenty-five years has been no stranger to criticism during its period of re-emergence. Typical have been charges of being legalistic, simplistic, and unsophisticated. These charges normally originate in the camp of those who do not embrace unhesitatingly the sufficiency of Scripture.

近 25 年以来的圣经辅导运动在它重现的这段时间似乎没少受到批判。总体被评为恪守规则、过于单纯，并不够复杂。通常这些批判都是来自于那些对于圣经充分性不相信的人。

Recently, however, attacks have been launched by people who affirm the same view of Scripture as embraced by the movement as a whole. Consideration of these criticisms should prove helpful to thoughtful Biblical counselors who long to continue pursuing Christlike excellence in their counseling ministry.

但是近些年，在被此运动所影响的那些对圣经看法有一样观点的人已开始对此抨击，考虑到这些批判应会对那些渴慕在他们的辅导事奉中去继续追求如耶稣基督一样的卓越品质的深思的圣经辅导者提供帮助。

- I. *Against Biblical Counseling: For the Bible*, by Martin and Deidre Bobgan (Santa Barbara, CA: EastGate Publishers, 1994).
反对圣经辅导：为了《圣经》，作者马丁与黛德丽（芭芭拉，伊斯特盖特出版社，1994）
 - A. Martin and Deidre Bobgan have provided helpful information through their years of involvement in the Biblical counseling movement. Among the more notable of their writings are *PsychoHeresy: The Psychological Seduction of Christianity*; *Prophets of PsychoHeresy I* and *Prophets of PsychoHeresy II*. Their recent book confronts the very movement they helped to shape and define, which come as somewhat of a surprise.
马丁与黛德丽通过在圣经辅导运动中他们多年的参与，从而提供了有帮助的信息，在他们写作中更著名的作品是*异教心理学：《异教心理学：基督徒的心理诱惑，《异教心理学先知 I》《异教心理学的先知 II》*。他们不久前的一本书揭示了当时他们正在帮助策划与定义的一项在某种程度上令人吃惊的运动。

- B. Their new position is difficult to misunderstand:
他们的新立场是很明确的：

“Isn't it time to sound the death knell for 'biblical counseling'?” p. 162.
难道不是该为“圣经辅导”敲响丧钟的时刻了吗？ p. 162.

“However, for all the reasons presented in this book, we can no longer encourage, support, or participate in the biblical counseling movement.” p. 187.

“然而，对于本书所存在的所有原因就是我们不能鼓励，支持，或参与到‘圣经辅导运动’中”。 p. 187.

“The biblical counseling movement as it currently exists must die. . . Is there any hope for the biblical counseling movement? Yes, but only resurrected in its proper place as a part of the biblically ordained ministries of the church.” p. 191

“对于现今所存在的圣经辅导运动要必须灭亡...圣经辅导运动还有任何的希望吗？是的，但只有它被恢复到教会属灵事奉的正确位置时才能复苏。” p. 191

“We are so concerned that we are no longer recommending any biblical counseling centers or biblical counseling training programs.” p. 14.

“我们非常的担心我们不会再推荐任何的圣经辅导中心或圣经辅导培训项目。” p. 14.

- C. The criticisms set forth in the volume relate to the following issues:
批判是对以下相关问题所发出的回应：

1. The need for specialized training is extra-biblical.
对于特殊培训的需要是圣经之外的。

“Any person who can be used by the Holy Spirit to lead another to salvation or along the way of sanctification is competent to be used by God to give wise counsel without needing specialized biblical counseling training.” p. 11.

“任何能够被圣灵所使用的人，去带领其他的人得救或继续成圣，是能够在不需要特殊的圣经辅导培训而可以胜任被上帝使用给予他人智慧的帮助。” p. 11.

Evaluation:

评估:

2. The term “counselor”, “counselee” must be rejected because of unsavory baggage.

“辅导者”、“受辅导者”这个术语必须被拒绝，由于它令人讨厌的“包袱”。

“The article by Minirth is an excellent example of how perverted and deceptive the term biblical counselor has become and why we must abandon the term all together.” p. 50.

米勒的文章是一个极好的关于不正当与欺瞒的圣经辅导者是如何形成的，且为什么我们需要放弃整个术语的例子。

Evaluation:

评估:

3. The biblical terms “counsel” or “counselor” do not approach in scope what biblical counselors engage in today.

这个属灵的术语“辅导”或“辅导员”与今天从事属灵劝告的人不在同一范畴。

“One cannot use the definition of the above words to defend the practice of contemporary biblical counseling.” p. 65

“不可以使用上述的定义来去辩护当代圣经辅导的实践” p. 65

Evaluation:

评估:

4. The counseling center format destroys the biblical dynamic of body life in the local church.
辅导中心的设计摧毁了教会里肢体生活的属灵活力。

“A step forward for those in the biblical counseling movement would be to discontinue all biblical counseling centers that operate outside a church.” p. 90

进一步来看那些在圣经辅导运动中的人，他们将会终止在教会以外运作的所有圣经辅导中心。

Evaluation:
评估：

5. The biblical counseling movement, in an effort to “recycle” psychological content has instead become integrationist in its approach.

圣经辅导运动在尽力去“回收利用”心理学内容反而已成为了其方法的融合者。

“Though the intent of those who developed biblical counseling programs was to provide a biblical means of addressing problems of living, biblical counseling is often like the very system it seeks to replace.” p. 97

尽管那些提倡发展圣经辅导项目的人的目的是对解决生活中的问题提供一个属灵意义，但圣经辅导仍然常常像要被取代的体系。

Evaluation:
评估：

II. A charge relating to Biblical counselors' use of the text

一个关系到圣经辅导者对圣经使用的劝告。

- A. An observation offered by some is that Biblical counselors have developed a reputation of “prooftexting”.

一个被一些人所提供的观察是圣经辅导者已经发展的一个“错误释经”的名誉。

- B. “prooftexting” is the hermeneutical acrobatic which involves the indiscriminant multiplication of biblical texts in support of a particular point or principle, regardless of whether said text in its context actually makes the point at all.

“错误释经”是释经学的杂技演员,它包含圣经所支持的一个特别的重点或原则,不管怎样说,经文的含义是在上下文当中所决定的。

- C. Certainly Biblical counselors have not been the sole culprits of such hermeneutical irresponsibility. Biblical counselors guilty of this practice are really a subset of a larger group of preachers, teachers, and authors. This is not to defend the practice - only to demonstrate that it is not somehow peculiar to the practice of Biblical counseling.

毫无疑问,圣经辅导者已不是再不负责的释经者当中的唯一犯错的人,圣经辅导者行为的错误是一群牧师,老师与作家当中的一员,这不是来保护此行为,只是说明对于圣经辅导的实践不是那么的特别。

- D. In fairness to the movement, we might understand the environment in which some of this work has been done. Scrambling to reclaim vast spans of territory which had been surrendered to secular psychology may have necessitated a haste which led to a lack of carefulness on the part of some. If this is couched in a heart of good intentions, it is understandable, though not excusable. If such sloppiness is due only to a low regard for the effort required to be a careful student of the Scripture, it is intolerable.

对此运动公平的来说,我们可能理解一些工作已被完成的环境,争夺开拓已经投降于世俗心理学的领域的巨大跨越可能已成为一个由于缺少仔细学习而显现出来的急需,如果这是为了表达一个好的目的,它是可以被理解的。但是它不是犯错的借口,如果马虎只是由于对仔细查考圣经的学生必要努力的轻视,这就不能容忍。

E. Diligent Biblical counselors who want to maintain integrity in their hermeneutic must continue to grow in their understanding of Scripture. Individual interpretations of Scripture must be filtered through a grid of at least these disciplines:

那些想保持圣经注解真实性的辅导者们，必须持续地加深对经文的理解。每个经文的解释都必须照以下原则过滤：

1. Systematic theology
系统神学
2. Biblical theology
圣经神学
3. Canonical theology
正典神学

F. Biblical counselors who discover that a particular application of a passage they have favored is errant should be honest enough to admit this and abandon the practice.

如果圣经辅导者发现他们一直喜欢的理论的应用是有问题的，就应该诚实地承认并立刻弃绝。

G. Perhaps also we could relax our grip on the idea that stockpiles Scripture references are required to make a point. If one or two passages can be demonstrated in interpretive consistency with the broader theological scope of the Bible, the point is made sufficiently.

也许我们不用固执地认为必须要有大量的经文参考才能说明要点，如果有一两篇经文能用更广泛的圣经神学理论的视野来论证，那么这个要点也就足够充分了。

III. The negative image of the Biblical counselor 圣经辅导者的消极形象

A. In my own counseling practice, I have encountered frequently individuals who have “tried” Biblical counseling before and walked away with a negative image of the counselor, still struggling in their problem. The portraits they paint are not flattering:

在我的辅导实践中，经常会遇到一些人说他之前尝试过圣经辅导，然而因为对辅导者的印象不好而最终选择放弃，并仍过着在问题中挣扎的日子。他们所描述的可不是对我们恭维的

1. “He seemed preoccupied and more concerned with the clock than with my problem. When the hour ended, he stopped me mid-sentence and opened the door to his next appointment.”

“他似乎在想着别的事并很关心几点了，而不是我的问题。当一小时到了，他就马上打断我的话并开门等着下一个预约的人。”

2. “No matter what I talked to him about, he *always* found some sin I was guilty of and heaped on the confrontation.”

“不论我告诉他什么，他总是找到我所犯的罪并站在对立的立场上。”

3. “This guy seemed to relish confrontation. He dispensed it readily and brutally, and often left me with the feeling of being beaten up by the Bible!”

“这人好像喜欢和人对着干。他随时就能残酷地批判我，并让我感觉我好像被圣经痛打了一顿。”

4. “I never felt like I could fully explain myself to her. Halfway through relating a scenario, she would interrupt with a blazing confrontation of where I was wrong. I finally gave up trying and terminated the counseling.”

“我觉得我永远不能对她解释明白我自己。经常在我描述到一半时，她就强烈地打断我并告诉我哪里错了。最后我决定放弃辅导。”

5. “I don’t know how else to say it - this person was just, well, *caustic* in their personality. Their bedside manner was about as soothing as sandpaper.”

“我都不知道说什么了——这人嗯，性格刻薄。他们对待需要帮助的人的方式就像砂纸一样粗糙。”

- B. Perhaps the confrontation model that underlies Biblical counseling lends itself more to abuse in this direction than in that of being overly empathetic.

也许圣经辅导强调对质的模式使它过于倾向于这一面，而不会有多余的同情。

- C. Biblical counselors must aspire to a balance of truth *and* mercy, speaking truth but always in an attitude of love.

圣经辅导者必须追求真理和恩慈的平衡，要讲真理，但总是抱着爱的态度。

- D. A helpful discipline for Biblical counselors would be to invite evaluation from the counselee somewhere near the end of the counseling relationship. Specific questions relating to how the counselee assessed your manner in counseling would probably be very revealing.

一个很有帮助的方法是请被辅导者在辅导进入尾声时给出一个评估，一些关系到被辅导者如何被辅导的具体问题会很直接的暴露一些问题。