

XIV. 「心理病」的神話 The Myth of “Mental Illness”

附：問題的來源是否出自身體，還是罪？Do our problems come from our bodies? Or from sin?

1. 人們問題的來源有兩種：身體上的。因此，基督徒與教會的牧長必需與誠實的醫生合作。其他的就是靈性的（就是，行為上的）。靈性的因素有三類：（一）自己犯罪，（二）他人犯罪，傷害自己，（三）邪靈。

There are two sources of our problems: the body is one source. Therefore, all pastors should work with a honest doctor. Other sources are all spiritual (i.e., in behavior). Spiritual factors include: (a) sin, (b) other people sinning against us, (c) evil spirits.

2. 輔導面對的問題，如憂鬱，絕對可能有身體上的因素。

Problems in counseling, e.g. depression, may have physical factors. *The Christian Counselor's Medical Reference*. Timeless Texts (Dr. Jay Adams' publishing house) www.timelesstexts.com

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3. 佛洛伊德前，當人們說某某人有「心理病」時，有兩種可能：一，「病」用法是寓意的；病可指憂傷，罪，憂慮等屬靈問題。二，是指瘋狂的人假裝生病。

Before Sigmund Freud came along, when people (in the church) say, such a person is “mentally sick,” there are two possible meanings: (a) the word “sickness” is a metaphor; “sickness” may refer to sorrow, sin, worry, etc. – spiritual problems. (b) “Mental sickness” refers to insane people pretending that they are sick.

4. 清教徒牧師都從事輔導：靈魂的醫治。其基礎是上帝的話，《聖經》的教義。

All Puritan pastors do counseling: “the cure of souls.” The foundation of counseling is God's word, truths/doctrines revealed in the Bible.

清教徒稱憂鬱作病，可是這絕對是寓意的 (metaphorical)。

When Puritans call depression (melancholy) “sickness,” it may be metaphorical.

5. 佛洛伊德 (Sigmund Freud) 的革命，乃將寓意的用法變成是事實 – 像與身體上的疾病一樣 – 其實很多論調沒有科學根據。目前很多科學家，心理學家都承認佛氏的理論中所有的重要觀念都是錯誤，都不合乎科學（見 *Newsweek* 1992 的封面文章，“The Death of Freud”; google.com: “Is Freud Dead?”）。這樣一來，人們，社會對心理病的態度，就以為它們真的是與身體上的疾病一樣，是有科學根據的事實。

Sigmund Freud's revolution in psychology makes “mental illness” a fact – just like physical illnesses. Many of his arguments have no scientific basis. Today many scientists and psychologists believe that all major ideas in Freud's thought are wrong and unscientific. (“The Death of Freud,” *Newsweek*, 1992.)

6. 心理病 (mental illness) 觀念的問題在於：既是病，人不需負責任。沒有責任感，就沒有盼望！聖經稱罪為罪，是要給人在上帝面前負責；在上帝面前負責，就有盼望。上帝稱罪為罪，因有赦罪的恩典提供給我們！赦免比治療更重要，更寶貴！

The problem with the notion of “mental illness”: Since man is “ill,” he is not responsible. There is no sense of responsibility, therefore: no hope! The Bible calls sin sin, to make us responsible before God. This way, there is hope for man! God calls sin, because forgiveness is available! Forgiveness is more important/valuable than “therapy”!

XV. 吃藥可以嗎？Is It OK to Take Medication?

1. 我們並不懷疑，吃某一種藥會有某一種的效果 (包括 side effects)。

We do not doubt that: there are effects, including side-effects, when we take medicine!

Robert Smith, M.D., *The Christian Counselor's Medical Desk Reference*. www.timelesstexts.org.

2. 千萬不要勸一個正在吃藥的人，停止吃藥。這不是我們的責任！

Do not ever advise a person who is on medication, to stop taking it! That is not our job!

3. 究竟這個人的問題是什麼？是什麼問題使他「需要」吃藥？

What is this person's problem, which causes him/her to “need” the medication?

他的問題是否真的大腦不靈或 chemical imbalance?

Is it really true that his brain malfunctions, or there is chemical imbalance in his body?

很多時候，人的所謂「心理病」其實是罪，是逃避責任。

Quite often, what goes for “mental illness” is actually sin and escaping one’s responsibility.

《聖靈的勸誡》 *Competent to Counsel*, 頁 13, 15 Edward Welch, 《都是腦神經惹的禍？》
Blame it on the Brain?

XVI. 自尊心 The Idea of “Self-Esteem”

1. 耶穌基督來到世上，不是要給人一個積極的自尊心 (positive self-esteem)。

Jesus Christ came to earth, not to give a positive self-esteem to men and women!

這是心理學和一些基督教領袖的提倡，不是正統的福音。

“Self-esteem” is an idea promoted by some psychologists and Christians – but not the gospel.

如：Robert Schuller (Crystal Cathedral, Garden Grove, California) 認為救恩就是積極的自尊心。

Schuller thinks that salvation consists of a positive self-esteem.

2. 耶穌基督來，是要我們背起十字架跟從祂，要捨己，而不是愛己。

Jesus Christ came, to teach and requires us to take up the cross to follow him – to deny ourselves, not to love ourselves.

3. 那末，我們不是應當愛人如己嗎？所以應該先愛己嘛！

But you may ask: isn’t it true that we should love others as ourselves? So we should love ourselves first!

這是嚴重的解經錯誤。This is a very serious mistake in interpreting the Bible.

《聖經》講到愛人「如己」，是指我們愛人應愛到什麼程度，不是先愛己、後愛人。

When the Bible says that we should love others as ourselves, “as ourselves” refers to the extent to which we should love others. It has to do with loving others, not loving ourselves. The Bible does NOT teach us to love ourselves first, then love others.

我們墮落了的人性，不需要上帝提醒我們愛惜自己！我們的本性就是以自己為中心的。我們需要的真理乃是：捨棄愛己，去愛上帝，愛別人。

Our fallen, sinful human nature does not need God to teach us to love ourselves! We are already self-centered. The truth we need, is to learn to give up loving ourselves, and learn to love God and love other people.

4. Self-esteem 按照心理學的論調，是往往需要別人來贊賞 (positive self-regard)。

Rogers’ psychology, we need positive self-regard in order to have a positive self-esteem.

這種說法，無形中強調自己的獨立，自主，和主權。正與捨己的福音相反。

This way of promoting self-esteem presupposes that we should insist that we are autonomous, independent, and sovereign. It stands in exact opposition to the gospel in the Bible.

XVII. 自卑感 Inferiority Complex

1. 《聖經》沒有自卑的觀念。《雅各書》4 章的自卑與心理學的自卑感沒有關係。

The Bible does not teach “inferiority complex.” “Humble yourselves” in James chapter 4 is something else; it has nothing to do with “inferiority” or “low self-image.”

2. 我們的自卑，是因為我們與別人比較。我們非常在意他人怎樣看我們。

We feel “low self-esteem” because we compare ourselves with others. We care too much about how other people look at us.

3. 我在意別人怎樣看我，主要問題是：我最重要，比任何人，比上帝都更重要。

We care about how other people look at us, because: we feel that we ourselves are so important, we are more important than anyone else, than God.

4. 解決自卑感的辦法：相信上帝，感謝祂所賜給我的一切。

The way out of “low self-esteem”: trust God, thank God for all that he has given us.

5. 因此：自卑與自大一樣，都是不信的表現。

Inferiority complex is the same as arrogance: they are both expressions of unbelief.

6. 很多人很害怕；怕別人看見我的真相；怕別人不肯定我，不喜歡我；怕別人會傷害我。解決的方法：先懂得敬畏上帝！

A lot of people are afraid: they are afraid that “others will see the real me”; “others will not like me, and will reject me”; and “others will hurt me.” Solution: fear God first!