

家庭危機生命線 快速參考指南及課程手冊

L  F E L I N E

FOR FAMILIES IN CRISIS

A QUICK REFERENCE AND LESSON GUIDE

面對成癮

DEALING WITH ADDICTION

家庭危機關懷事工

快速參考與課程指南



A Quick Reference and Lesson Guide

面對成癮

Dealing with Addiction

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1 Scenarios and Assessment

I. I. 情境／案例研究 Scenarios/Case Studies

A. 情境一 Scenario 1

肯尼因吸食甲基安非他命而處於高度興奮狀態，已經連續五天沒有睡覺。一天深夜，肯尼開始在家中製造甲基安非他命，沒想到製毒過程中突然發生爆炸，整棟房子瞬間陷入火海。肯尼和他的兒子丹尼爾在逃離失火現場的過程中，都遭受了嚴重的燒傷。

Ken is high on methamphetamine and has been awake for five days. Late one evening Ken begins cooking methamphetamine inside his home when it suddenly explodes, and the home bursts into flames. Ken and his son Daniel are severely burned in their efforts to escape the burning home.

B. 情境二 Scenario 2

吉兒到商店購物，準備使用自己的金融卡付款。然而，她的金融卡遭到拒絕。接著，她又嘗試使用信用卡付款，但所有信用卡也都無法使用。於是，她打開手機中的銀行 App，發現她與丈夫共同持有的銀行帳戶裡，所有存款都已被提領一空。吉兒又查看自己的所有信用卡，才發現每一張信用卡都已刷到額度上限。當天晚上，吉兒向丈夫羅伯特詢問這件事。羅伯特終於坦承，他不但刷爆了所有信用卡，也花光了家裡所有的積蓄，用來購買性交易服務。

Jill is attempting to make a purchase at the store with her debit card. Her card is rejected. She attempts to use her credit cards; however, they too are rejected. She opens her banking app on the phone to find that all the money in her and her husband's mutual bank account has been withdrawn. Jill also checks her credit cards and finds they are all maxed. Later that evening Jill confronts her husband, Robert, about this and he confesses that he has maxed out all their credit cards and spent all their money seeing escorts.

C. 情境三 Scenario 3

黛安下班後，到學校接孩子回家。回到家後，她立刻開始準備晚餐。黛安、她的丈夫戴夫，以及孩子們一起共進晚餐。晚餐結束後，黛安收拾餐桌、清洗餐具，接著又陪孩子們寫功課。晚上九點左右，她安排孩子們上床睡覺。之後，她又開始整理、打掃整個家。直到凌晨一點，黛安終於忍不住哭了起來，說：「我到底要做到什麼程度，才算夠好？」

Diane leaves work and picks up her children from school. She brings them home and immediately begins preparing dinner. Diane; her husband, Dave; and the children all eat a meal together. Diane cleans up after the meal and then helps her children with their homework. Diane puts her children to bed around 9 PM and begins cleaning the house. Around 1 AM Diane begins to cry saying, "will I ever be good enough?"

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II. 定義與重要觀念 Definitions and Key Thoughts

A. 事實與統計 Facts and Statistics

1. 根據美國全國藥物使用與健康調查的資料，2013 年，美國十二歲以上人口中約有 2,150 萬人符合臨床上「物質使用障礙」的診斷標準。According to the National Survey on Drug Use and Health (NSDUH) 21.5 million Americans aged twelve or older met the criteria for a clinical substance use disorder in 2013.
2. 根據美國藥物濫用警示網絡的統計，2009 年，美國約有 460 萬人次的急診就醫與藥物有關。According to Drug Abuse Warning Network (DAWN) nearly 4.6 million ER visits in the United States were related to drugs in 2009.
3. 根據法院指定兒童權益倡導員組織 2008 年的資料，儘管美國人口只占全球人口的 4%，卻使用了全球約三分之二的非法毒品。According to Court Appointed Special Advocates (CASA) in 2008, despite the fact that Americans make up only 4 percent of the global population, they manage to use two-thirds of all illegal drugs used worldwide.
4. 根據全國性成癮與強迫性行為委員會的統計，約有 6% 至 8% 的美國人可被歸類為性成癮者。According to the National Council on Sexual Addiction Compulsivity, 6 percent to 8 percent of all Americans can be classified as addicted to sex.
5. 根據美國公共電視《Frontline》調查節目的報導，具有賭博成癮的人雖然只占所有賭客約 5%，卻貢獻了賭場約 25% 的總利潤。According to PBS Frontline, players with gambling addictions account for about 5 percent of gamblers but 25 percent of total casino profits.

B. 成癮的定義: 成癮可以定義為：「一種致命的、持續惡化的、容易反覆復發的行為模式，其根源來自依附關係障礙（或疾病）。這種障礙會在神經層面改變大腦的運作功能，最終導致成癮者生命的品質與長度都受到嚴重破壞。」

Addiction can be defined as “a fatal, progressive, relapsing behavior pattern resulting from an attachment disorder (or disease) that alters brain functioning on a neurological level ultimately resulting in the destruction of the quality and quantity of an addict’s life.”

C. 成癮的類型 Types of Addiction

1. 物質成癮--物質成癮，是指必須透過使用某種成癮物質，使大腦釋放化學物質，進而讓人的心智進入一種不一樣的欣快狀態。各種成癮物質對人體和大腦的影響方式並不相同，也會促使不同的神經傳導物質釋放。然而，所有毒品與酒精都會促使大腦釋放「多巴胺」，而多巴胺正是與快樂、愉悅、興奮、狂喜及短暫幸福感有關的神經傳導物質。多巴胺所帶來的強烈快感，正是成癮者所追求的感受。它也是毒品與酒精極具成癮性的原因，並且會在身體與神經系統兩個層面重新塑造大腦，改變大腦原本的結構與功能。

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Substance Use – Addictions that require the use of substances to release chemicals in the brain, which create an altered, euphoric state in the mind. All substances affect the body and brain differently and release different neurotransmitters. Nevertheless, all drugs and alcohol release dopamine, the neurotransmitter associated with pleasure, enjoyment, excitement, bliss, and momentary happiness. Dopamine creates the tremendous high that addicts enjoy, makes drugs and alcohol extremely addictive, and rewires the brain by altering the brain on both a physical and neurological level.

2. 行為成癮--行為成癮與物質成癮非常相似，不同之處在於它不需要依靠任何外來物質，便能獲得成癮所帶來的滿足。行為成癮者會重複某些特定行為，因為這些行為能夠控制大腦神經傳導物質的釋放，進而產生欣快的感受。當成癮者發現某種行為與這種欣快感之間存在連結後，就會開始不斷重複這項行為，以滿足自己的需要。正如物質成癮一樣，行為本身逐漸取代了毒品的角色，並開始重新塑造大腦，改變人的思考模式與大腦內部的運作方式。行為成癮的例子包括：色情成癮、性成癮、囤積症、飲食失調、食物成癮、購物成癮、偷竊癖、網路與電玩成癮、社群媒體成癮、賭博成癮。

Behavioral – Behavioral addictions are similar to substance use addictions with the exception they do not require the use of a substance to achieve their payoff. The behavioral addict abuses behaviors due to how those activities control the release of neurotransmitters in the brain, thus creating a euphoric sensation. The behavioral addict notices the connection between the behavior and the euphoria and begins to abuse that behavior to their own satisfaction. Just as in substance use addiction, the behavioral addiction has taken the place of the drug and also begins to rewire the brain and change the inner workings of the mind. Examples of behavioral addictions are pornography and sexual addiction, hoarding, eating disorders and food addictions, shopping, kleptomania, internet use and gaming, social media, and gambling addiction.

3. 歷程成癮--在歷程成癮中，成癮者的思考模式本身，會因成癮行為而不斷被強化，而這種思考模式能滿足他（她）某種心理層面的需要。成癮者會因為自己所相信的觀念，而獲得真實的心理滿足。然而，為了持續說服自己相信這些觀念所採取的行為，通常都會對成癮者本人以及周遭的人造成傷害。歷程成癮的例子包括：工作狂、共同依賴、焦慮、憤怒、刺激追求、長期壓力、自戀。

Process – In process addictions there is something in the thought process promoted by and involved in the addictive behavior that serves some form of psychological need for the process addict. The addict receives real benefits from the belief promoted in the thought process. However, the behavior that is necessary to convince the addict to affirm the belief is normally destructive to the addict and those around them.

Examples of process addictions are: workaholism, co-dependency, anxiety, anger, thrill-seeking, chronic stress, and narcissism.

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III. 評估（訪談）Assessment (Interview)

A. 成癮的症狀（改編自 Tim Clinton 與 Ron Scalise 合著《Addictions and Recovery Counseling》，2013 年，第 29–30 頁）。

Symptoms of Addiction (Adapted from Addictions and Recovery Counseling by Clinton and Scalise, 2013, p. 29-30)

1. 在與接受輔導的人會談時，可能會觀察到以下症狀。其中有些屬於身體方面的症狀，有些則屬於心理方面的症狀。請務必仔細觀察受輔者的肢體語言，以辨識這些症狀。

The following symptoms may be observed when meeting with a counselee during a session. Some of these symptoms are physical while others are mental. Be sure to observe body language to recognize symptoms.

- a) 眼睛--眼睛充血、淚眼汪汪、瞳孔放大，或瞳孔異常縮小且聚焦
Eyes – bloodshot, watery, dilated (small and focused) pupils
- b) 鼻子--流鼻水、鼻子發紅；鼻腔受到刺激、發炎
Nose – runny, red, and irritated nasal cavities
- c) 氣味--身體和／或口中散發出令人不愉快的異味
Odor – offensive odor coming from the body and/or mouth
- d) 針孔痕跡--皮膚出現膿瘡或潰瘍；手臂、腿部或腳部可見注射針孔
Needle tracks – skin boil and sores, injection points in the arms, legs, or feet
- e) 異常的情緒起伏--情緒反應過於強烈或極端
Unusual emotional extremes
- f) 異常的精神狀態--過度亢奮、活動力異常旺盛；或經常昏昏欲睡、精神萎靡、缺乏活力
Unusual attitudes – over-active or constantly sleepy or lethargic
- g) 食慾異常--食慾過度增加或明顯減少
Extreme appetites
- h) 極度恐懼或妄想--表現出極端恐懼；或出現偏執、被害妄想等現象
Extreme fear or paranoia
- i) 身體外觀呈現病態--成癮者可能呈現皮膚狀況惡化、膚色改變、站姿異常，以及體重明顯改變等情形。他（她）也可能看起來長時間沒有妥善照顧自己的身體清潔與儀容。
Physically ill appearance – The addict may appear to have deterioration in skin tone, color, stance, and weight. The addict may appear as if they have not properly cared for their body’s cleanliness and appearance.
- j) 心理或精神狀態呈現病態--成癮者可能表現出：情緒極端起伏、對過去的人生目標或夢想失去興趣、對情感刺激反應遲鈍或毫無反應、越來越常出現不負責任的行為

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Mentally ill presentation – The addict may present themselves in a state of emotional extremes, loss of interest in former goals or dreams, unresponsive to emotional triggers, and increased irresponsible behavior.

- k) 道德或屬靈狀態呈現病態--成癮者原有的價值觀逐漸被摧毀，並以扭曲、不正常的價值觀取而代之。他（她）可能越來越常出現以下行為：說謊、偷竊、欺騙、賭博、扒手、以及其他違反道德或違法的行為。

Morally or spiritually ill presentation – former values destroyed and abnormal values adopted into their place, increased activity in lying, stealing, cheating, gambling, shoplifting, and other immoral or illegal behaviors

B. 成癮嚴重程度篩檢（改編自 Kevin D. Knight 與 Texas Christian University 所設計的 TCU DS-V 成癮篩檢工具）

Screening for Addiction Severity (Adapted from the TCU DS-V screening instrument created by Kevin D. Knight and Texas Christian University)

1. 您是否曾經使用某種成癮物質，或從事某種成癮行為，其使用的量或持續的時間都超過了自己原本的計畫？

Have you ever consumed larger amounts of substances or behaviors or consumed them for a longer period of time than you planned?

2. 您是否曾試圖控制自己使用成癮物質，或從事某種成癮行為，卻始終無法控制？

Have you tried to control your engagement in substances or behaviors but were unable to do it?

3. 您是否花費大量的時間從事使用成癮物質，或進行某種成癮行為？

Have you spent a lot of time participating in the engagement of substances or behaviors?

4. 您是否曾強烈渴望使用成癮物質，或從事某種成癮行為？

Have you had a strong desire to engage in substances or behaviors?

5. 即使使用成癮物質或從事成癮行為，已經導致您在人際關係、工作、學校或家庭方面出現問題，您是否仍然持續這樣做？

Have you continued engaging in substances and behaviors even when it led to social, work, school, or home problems?

6. 您是否曾從事使用成癮物質或成癮行為，以致使自己或他人陷入危險之中？

Have you engaged in substances or behaviors that put you or others in harm's way?

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7. 即使使用成癮物質或從事成癮行為，已經對您的身體、情緒或心理造成問題，您是否仍然持續這樣做？
Have you continued engaging in substances or behaviors even when they caused you physical, emotional, or psychological problems?
8. 您是否曾需要增加使用某種成癮物質的劑量，或增加從事某種成癮行為的程度，才能獲得與以前相同的效果？
Have you needed to increase the amount of engagement in a substance or behavior to obtain the same effects?
9. 當您停止使用某種成癮物質，或停止從事某種成癮行為（或錯過一次使用）時，您是否曾出現身體不適或戒斷症狀？
Have you gotten sick or had withdrawal symptoms when you quit or missed engaging in a substance or behavior?

C. 成癮嚴重程度結果判讀

Interpreting Results for Addiction Severity

1. 在上述篩檢問題中，回答「是」的題目越多，表示個案發生成癮的可能性越高，成癮的嚴重程度也越高。
The more of these screening questions that are answered “yes,” the greater the likelihood and severity of addiction.
2. 若受測者回答「是」的題數多於回答「否」的題數，建議轉介至心理健康專業人員或物質濫用／成癮治療專業人員，接受進一步的專業評估。
For individuals who provide more affirmative answers than non-affirmative answers, it is advised that they be referred for professional evaluation by mental health or substance abuse professionals.

D. 什麼時候需要轉介？

When do I need to make a referral

1. 物質濫用／成癮專業治療

Professional Substance Abuse/Addictions Treatment

- a) 當個案表示自己長期、大量且持續使用酒精、苯二氮平類藥物及／或巴比妥酸鹽類藥物時，很可能需要接受醫療戒毒。因為停止使用這些物質後所產生的戒斷症狀，有可能危及生命。
When an individual reports heavy, prolonged, consistent use of alcohol, benzodiazepines, and/or barbiturates, it is likely the individual requires medical detoxification as withdrawal symptoms can prove to be fatal.

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- b) 如果個案表示自己有可能立即危害自己或他人安全的破壞性行為，應予以轉介。

Refer if an individual reports destructive behavior that has the potential to cause immediate harm to themselves or others.

- c) 如果個案在上述成癮篩檢問題中，有三題或以上回答「是」，應予以轉介。

Refer if an individual provides three or more affirmative answers to the addiction survey questions listed above.

- d) 凡是任何超出牧者專業服務範圍的問題，都應轉介給相關專業人員處理。

Referrals should be made for any additional issues that seem outside of the pastoral scope of practice.

2. 專業心理健康治療 Professional Mental Health Treatment

- a) 如果個案表示自己過去或目前曾有心理健康疾病病史，可能需要轉介至心理健康治療機構接受評估，以確認成癮問題是否使原有的心理健康疾病更加惡化。

When an individual reports a past or present history of a mental health disorder, they may need to be referred to a mental health treatment facility for evaluation to ensure the addiction has not exacerbated the mental health disorder.

- b) 如果個案向牧養輔導人員表達對自己目前心理狀態的疑慮，則可能需要轉介接受專業的心理健康評估。

If an individual presents the pastoral counselor with doubts concerning their current mental state, they may need a referral for mental health evaluation.

E. 成癮的受害 Victims of Addiction

1. 成癮者的家人會受到的影響--無論被濫用的是哪一種物質或哪一種行為，成癮行為對家庭造成的影響往往是相似的。以下列出一些常見的影響:

ACOA traits – Family members may display Adult Child of Alcoholic (ACOA) or co-dependent traits even though they are not actually adult children of an alcoholic. This happens because the impact of addictive behavior is often the same despite the substance or behavior that is abused. Some key ACOA traits are listed below:

- a) 受害者可能成長於一個成癮問題普遍存在的家庭，因此經歷過：情感上的遺棄、身心虐待、性別角色與家庭角色的混淆、疏忽照顧、混亂失序的家庭環境。

Victims may have been raised in a home with prevalent addiction resulting in experiencing emotional abandonment and abuse, potential gender and family role confusion, abuse and neglect, and a chaotic environment.

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- b) 受害者可能表示自己無法信任他人、分享自己的感受，或坦然談論自己。
Victims may describe an inability to trust others, share feelings, or talk openly about themselves.
- c) 受害者可能過度關注他人的需要，並表現出其他共同依賴的行為。
Victims may be overly concerned with the needs of others and display other co-dependent behaviors.
- d) 受害者經常會消極、被動地順從他人的意願，並且過度急於討好他人。他們也可能表現出被動攻擊的行為。
Victims may often passively submit to others' wishes and be too eager to please others. Victims may also display passive-aggressive behavior.
- e) 受害者可能對情感上的被遺棄懷有強烈的恐懼，因此因著這種強烈的恐懼，而不理性地緊抓住一段具有破壞性的關係。
Victims may present intense fear of emotional abandonment and may irrationally cling to destructive relationships due to this intense fear.
- f) 為了獲得接納與尊重，受害者可能不是說出事實，而是說出他們認為別人想聽的話。
Victims may tell people what they believe they want to hear rather than the truth in order to feel acceptance and respect.
- g) 受害者可能認為自己毫無價值，並覺得遭受羞辱與不被尊重是正常的，也是自己應該接受的待遇。
Victims may feel they are worthless and that being treated with shame and disrespect is normal and should be accepted.
- h) 當必須獨處時，受害者可能會感受到強烈的：焦慮、恐懼、無助感
Victims may report strong feelings of anxiety, fear, and helplessness when faced with being alone.
- i) 受害者可能更關心如何解決別人的問題，而不是先關注自己的需要。
Victims may seem concerned about fixing the problems of other people before concentrating on their own needs.
- j) 受害者在人際關係中，可能會承擔起父母般照顧他人的角色。
Victims may take on a parental role in relationships.
- k) 受害者可能表示，自己覺得比那些生活較正常的人更沒有價值；也可能覺得自己比那些生活較正常的人更有價值。
Victims may report feeling less worthy or more worthy than those who have a more normal life.

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2 Critique and Counsel

I. 聖經觀點 Biblical Insight

- A. 「禍哉！那些清早起來追求濃酒，留連到夜深，甚至因酒發燒的人。」（以賽亞書 5:11）

Woe to those who rise early in the morning, that they may follow intoxicating drink; who continue until night, till wine inflames them! (Isaiah 5:11 NKJV).

1. 這段經文特別聚焦於酒精成癮。像酒精成癮這類的悲劇，在於它會掌控成癮者一天中的每一個時刻。

This verse specifically focuses on alcoholic addiction. The tragedy of such addictions as alcoholism is that they dominate the addict every hour of the day.

2. 成癮者越是向這類誘惑屈服，就越是拒絕那份唯有神才能賜下的、持久的安慰與真正的釋放。

The more the addict gives in to such temptations, the more he/she rejects the lasting comfort and relief that only God can provide.

- B. 「你們要逃避淫行。人所犯的，無論什麼罪，都在身子以外；惟有行淫的，是得罪自己的身子。」（哥林多前書 6:18）

Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body” (1 Corinthians 6:18 NKJV).

1. 面對人生大多數的問題時，神會直接吩咐我們站立得穩、勇敢爭戰；或是透過聖經教導我們如何站立並爭戰。然而，性方面的罪並不是我們應該站立爭戰的事。聖經清楚命令我們：要逃離這一類的罪。

Regarding most issues we face in our humanity, we are either commanded to take a stand and fight, or the Bible gives instructions for how to stand and fight. However, sexual sin is not something we are to stand and fight against. We are clearly commanded to run away from these types of sins.

- C. 「你們豈不知，不義的人不能承受神的國嗎？不要自欺！無論是淫亂的、拜偶像的、姦淫的、作變童的、親男色的、偷竊的、貪婪的、醉酒的、辱罵人的、勒索人的，都不能承受神的國。你們中間也有人從前是這樣；但如今你們奉主耶穌基督的名，並藉著我們神的靈，已經洗淨、成聖、稱義了。」（哥林多前書 6:9-11）

“Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,

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nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God” (I Corinthians 6:9-11 NKJV).

1. 成癮往往是在不知不覺中開始的。偶爾的一次嘗試，逐漸演變成難以控制的沉迷，最後完全掌控了成癮者的人生。大多數成癮者都需要適當的介入，而介入的重要內容之一，就是有意識地建立與神之間的關係。
Addictions start out subtly; occasional experiences become obsessions that take over an addict's life. Most addicts require necessary interventions, and part of the intervention must be the purposeful establishment of a relationship with God.
2. 這幾節經文列舉了許多足以摧毀生命的罪惡與成癮行為。經文所提到的每一項，都是我們與神同行時極其強大的敵人。然而，神仍然賜下盼望——我們可以「被洗淨、被成聖、被稱義」。沒有任何一種成癮物質或成癮行為，能比神更能滿足人內心真正的需要。主耶穌已經付上了代價，使我們能夠得著真正的自由。These verses list many of the types of sinful and addictive behaviors that destroy lives. The things listed are powerful enemies of our walk with God. Yet, God offers hope – we can be “washed...sanctified...justified.” There is no human need that addictive substances or behaviors can meet better than God. He paid the price that we may be set free.
3. 每一位成癮者都必須每天作出一個新的決定：拒絕誘惑；向其他信徒負起屬靈責任（彼此督責）；並以健康、合神心意的選擇，取代那些成癮的物質或成癮的行為。Individuals must make a daily decision to reject temptation, become accountable to other believers, and replace addictive substances or behaviors with healthier and godly choices.

II. 智慧的勸勉 Wise Counsel

- A. 首要目標是確保所有人的安全，包括：正在遭受成癮困擾的當事人；所有親近的家屬，尤其是兒童；以及經常與當事人相處的朋友。如果發現有任何危險存在，應採取適當措施保護其他人的安全。

The first goal is ensuring everyone's safety: the individual suffering from the addiction as well as all close family members, especially children, and friends whom the individual is with most often. Work to take steps to protect others if you discover there is a danger.

- B. 盡可能與當事人身邊負責任的成年人溝通，特別是家人，協助他們了解如何為成癮者建立健康的界線。例如：不要允許成癮者在酒精或藥物影響下駕駛車輛。
Try to communicate with responsible adults close to the individual, particularly family members, to educate them about setting boundaries with the addict, such as not allowing the individual to drive under the influence.

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- C. 如果有任何虐待的通報或跡象，應鼓勵家人離開該居住環境，並向相關主管機關通報家庭暴力事件。

If there are reports of abuse, encourage the family members to leave the home, and report the domestic violence to the proper authorities.

- D. 無論是哪一種類型的虐待，都應鼓勵家人尋求專業心理諮商或輔導。

With any type of abuse, encourage the family members to seek counseling.

- E. 特別說明 Special Note

1. 鼓勵牧者以不強迫的方式進行輔導。

Ministers are encouraged to counsel in a non-forceful way.

2. 輔導的目標應包括：強化神話語的教導；帶給人盼望；幫助當事人理解並接納自己目前的情緒反應是正常的；同時，引導當事人建立健康的思維模式。

The goals should be to reinforce God's Word, promote hope, and normalize feelings, yet guide toward a healthy mindset.

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3

Application and Prayer

I. 實際應用 Application

成癮者關懷（改編自 Tim Clinton 與 Ron Scalise 合著《Addictions and Recovery Counseling》，2013 年，第 16–18 頁）。

Care for Addicts (Adapted from Addictions and Recovery Counseling by Clinton and Scalise, 2013, p. 16-8).

A. 第一階段——認知與承認**Stage 1 – Recognizing and Admitting**

1. 在這個階段，成癮者承認自己對成癮毫無能力掌控，也承認成癮已使自己的人生變得失去控制、難以管理。

During this stage, the addict confesses their powerlessness over their addiction and how they have made their lives unmanageable.

2. 成癮者必須勝過隱藏秘密的慾望。

The addict must overcome the power of the secret.

3. 在這段期間，成癮者向神承認自己的罪，並從神那裡領受赦免與醫治。

During this time, the addict confesses their sins and receives forgiveness and healing from God.

B. 第二階段——清除感染**Stage 2 – Cleaning Out the Infection**

1. 在復原過程的這個階段，成癮者需要將靈魂中的毒素清除出去。這些毒素，就是當初驅使成癮者藉著成癮物質或成癮行為來解決問題的那些有害思想與情緒。

This portion of the recovery process involves the addict purging the poison from their soul. These are the very poisonous thoughts and feelings that caused the addict to use substances and behaviors to fix their problems in the first place.

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2. 在這段期間，牧者可能會聽到一些令人震驚或不安的事情。然而，牧者不可因此羞辱當事人，因為他（她）正在努力將那些使自己「生病」的屬靈感染排除出去。

During this time, the minister may hear disturbing things; however, they must not shame the individual who is purging themselves of the infection that was making him/her “sick.”

C. 第三階段——更新心思

Stage 3 – Renewing the Mind

1. 當事人必須開始更新自己的心思意念（羅馬書 12:2）。成癮已經對他（她）的認知能力及心理運作造成了相當大的損害。這些認知與心理歷程，必須藉著聖靈和神的話語得著更新。

The individual must begin the process of renewing their mind (Romans 12:2).

The addiction has caused significant damage to their cognitive and mental processes. These processes must be renewed by the Holy Spirit and the Word of God.

2. 神的真理旨在打破否認的權勢，使成癮者願意相信神的真理，以及神對他（她）生命的旨意。

God’s truth is designed to break the power of denial by allowing the addict to believe in God’s truth and His purposes for their life.

D. 第四階段——操練意志

Stage 4 – Exercising the Will

1. 透過認罪、悔改、順服、接受督責、潔淨心靈，以及更新心思意念，成癮者因成癮而受損的意志力，將逐漸恢復。Through confession, repentance, obedience, accountability, cleaning out the soul, and renewing the mind, the willpower of the addict will be restored from the damage of addiction.
2. 在最後這個階段，成癮者將開始為自己的人生負起責任，並擁抱聖靈正在引導他（她）進入的改變。
3. 在這個過程中，若當事人能找到屬靈督責夥伴或戒癮陪伴者／支持者一路支持他（她），將會帶來很大的幫助。

It is helpful during this process for the individual to get accountability partners or sponsors to support them during this time.

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II. 禱告 Prayer

「主啊，祢的話語教導我們，祢是何等地愛我們。祢的話語也向我們表明，任何取代祢在我們心中地位的事物，都不是祢所喜悅的。我們今天將_____帶到祢面前，也將那些攔阻他（她）完全降服於祢的事物交託給祢。我們奉主耶穌的名，捆綁一切轄制他（她）生命的邪惡屬靈堅固營壘，並懇求祢用祢的聖靈充滿他（她）。奉主耶穌基督的名禱告，阿們。」

Lord, Your Word teaches us how much You love us. Your Word also expresses how You feel about anything that takes Your place in our hearts. We come to you for _____ and the things that hold him/her from fully surrendering to You. We bind every wicked spiritual stronghold in their life and ask that You fill them with Your Spirit.”

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4 Recommended Resources

Anonymous (2001)。《戒酒匿名會》(*Alcoholics Anonymous*，第4版)。美國紐約州紐約市(New York, NY)：Alcoholics Anonymous World Services Inc.

John Baker、Rick Warren (2016)。《NIV 恢復慶典研讀聖經》(*NIV, Celebrate Recovery Study Bible*)。美國密西根州大急流城(Grand Rapids, MI)：Zondervan。

John Brick、Carlton K. Erickson (2013)。《毒品、大腦與行為：藥物使用障礙的藥理學》(*Drugs, the Brain, and Behavior: The Pharmacology of Drug Use Disorders*)。美國紐約州紐約市：Routledge。

Patrick Carnes (2001)。《走出陰影：了解性成癮》(*Out of the Shadows: Understanding Sexual Addiction*)。美國明尼蘇達州森特城(Center City, MN)：Hazelden Information & Education。

Patrick Carnes (2012)。《溫和走過十二步驟：所有復原者的經典指南》(*A Gentle Path Through the Twelve Steps: The Classic Guide for All People in the Process of Recovery*)。美國明尼蘇達州森特城：Hazelden。

Tim Clinton (2013)。《成癮與復原輔導快速參考指南：40 個主題、屬靈洞見與實用行動步驟》(*The Quick-Reference Guide to Addictions and Recovery Counseling*)。美國密西根州大急流城：Baker Books。

Carlton K. Erickson (2007)。《成癮科學：從神經生物學到治療》(*The Science of Addiction: From Neurobiology to Treatment*)。美國紐約州紐約市：W.W. Norton & Co.

Arthur E. Jongsma、James R. Kok (1998)。《牧養輔導治療計畫手冊》(*The Pastoral Counseling Treatment Planner*，第1版)。美國紐約州紐約市：Wiley。

Mark R. Laaser (2009)。《醫治性成癮的創傷》(*Healing the Wounds of Sexual Addiction*)。美國密西根州大急流城：Zondervan。

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Narcotics Anonymous (2008)。《匿名戒毒會》(*Narcotics Anonymous*，第6版)。美國加州查茨沃斯(Chatsworth, CA)：Narcotics Anonymous World Services。

Robert R. Perkinson (2014)。《成癮治療計畫手冊》(*Addiction Treatment Planner*，第5版)。美國紐澤西州霍博肯(Hoboken, NJ)：Wiley。

Fred Saa (編)(2009)。《匿名性成癮者》(*Sex Addicts Anonymous*，第3版)。美國德州休士頓(Houston, TX)：Sex Addicts Anonymous。

Arnold Wexler、Sheila Wexler、Stephen Jacobson、Robert Hunter (2014)。《賭注全失：輸家、謊言，以及賭博成癮的復原》(*All Bets Are Off: Losers, Liars, and Recovery from Gambling Addiction*)。美國內華達州拉斯維加斯(Las Vegas, NV)：Central Recovery Press。

支持團體 (Support Groups)

- A. 戒酒匿名會，AA: Website: <http://www.aa.org>
- B. 匿名戒毒會，NA: Website: <https://www.na.org>
- C. 基督教復原事工: <http://www.celebraterecovery.com>
- D. 匿名性成癮者，SAA: <https://saa-recovery.org>
- E. 共同依賴匿名會，CoDA: <http://coda.org>
- F. 阿拉儂家庭團體: <http://www.al-anon.alateen.org>
- G. 匿名戒賭會，GA: <http://www.gamblersanonymous.org/ga>

Anonymous. Alcoholics anonymous (4th ed.). (2001). New York, NY: Alcoholics Anonymous World Services Inc.

Baker, J., & Warren, R. (2016). NIV, Celebrate recovery study bible. Grand Rapids, MI: Zondervan.

Brick, J., & Erickson, C. K. (2013). Drugs, the brain, and behavior: The pharmacology of drug use disorders. New York, NY: Routledge.

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- Carnes, P., & Carnes, P. (2001). Out of the shadows: Understanding sexual addiction. Center City, MN: Hazelden Information & Edu.
- Carnes, P. (2012). A gentle path through the twelve steps: The classic guide for all people in the process of recovery. Center City, MN: Hazelden.
- Clinton, T. E. (2013). The quick-reference guide to addictions and recovery counseling: 40 topics, spiritual insights, and easy-to-use action steps. Grand Rapids, MI: Baker Books.
- Erickson, C. K. (2007). The science of addiction: From neurobiology to treatment. New York, NY: W.W. Norton & Co.
- Jongsma, A. E., & Kok, J. R. (1998). The pastoral counseling treatment planner. (1st ed.). New York, NY: Wiley.
- Laaser, M. R., & Laaser, M. R. (2009). Healing the wounds of sexual addiction. Grand Rapids, MI: Zondervan.
- Narcotics Anonymous. (2008). Narcotics anonymous. (6th ed.). Chatsworth, CA: Narcotics Anonymous World Services.
- Perkinson, R. R. (2014). Addiction Treatment Planner. (5th ed.). Hoboken, NJ: Wiley.
- Saa, F. (Ed.). (2009). Sex addicts anonymous. (3rd ed.). Houston, TX: Sex Addicts Anonymous.
- Wexler, A., Wexler, S., Jacobson, S., & Hunter, R. (2014). All bets are off: Losers, liars, and recovery from gambling addiction. Las Vegas, NV: Central Recovery Press.

Support Groups

- A. Alcoholics Anonymous – Website: <http://www.aa.org>
- B. Narcotics Anonymous – Website: <https://www.na.org>
- C. Celebrate Recovery – Website: <http://www.celebraterecovery.com>
- D. Sex Addicts Anonymous – Website: <https://saa-recovery.org>
- E. Co-Dependents Anonymous – Website: <http://coda.org>
- F. Al-Anon Family Groups – Website: <http://www.al-anon.alateen.org>
- G. Gamblers Anonymous – Website: <http://www.gamblersanonymous.org/ga>

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5

Taking it to the Church

「成癮的網羅」 The Snare of Addiction

經文 Lesson Text

列王紀下 17:16 - 17 「他們離棄耶和華——他們神的一切誡命，為自己鑄了兩個牛犢的偶像，又製作亞舍拉，敬拜天上的萬象，事奉巴力；又使他們的兒女經火，用占卜、行法術，把自己賣了，行耶和華眼中看為惡的事，惹動祂的怒氣。」

2 Kings 17:16-17 NKJV So they left all the commandments of the Lord their God, made for themselves a molded image and two calves, made a wooden image and worshipped all the host of heaven, and served Baal. And they caused their sons and daughters to pass through the fire, practiced witchcraft and soothsaying, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger.

離棄神 Forsaking God

當以色列人離棄神時，他們是甘心情願地背棄祂，並選擇走上一條與神對他們心意完全相反的道路。神不只是他們國家的創造者，也是他們生命的創造者；祂創造他們，是帶著祂的旨意與計畫。這一次，以色列人離棄神，就像他們過去許多次所做的一樣；他們其實是在對神說：「我們不要祢的旨意，也不要祢的計畫；我們要照自己的方式去做。」拒絕遵行神的旨意，就是選擇按照自己的方式處理人生的一切事情。

When Israel forsook God, they willingly turned their backs on Him and walked in a manner that was contrary to God's desires for them. God was not only the Creator of their nation but the Creator of their very lives; He made them with a purpose and plan. When Israel forsook God on this occasion, as they had many times in the past, they were saying to God, "We don't want your purpose and plan. We want to do it our way." Refusing to follow God's will is choosing to handle things our way.

所有的成癮，都涉及一項影響我們屬靈生命的道德抉擇。在成癮中，成癮者會開始依賴某種物質或某種行為，來填補自己生命中的某種空缺。成癮，可能逐漸成為人生拼圖中那塊「缺少的拼圖」。它向人承諾：它能使我們感覺更好；它能使我們變得更好；它能使我們做得更好；或讓我們更能接納自己。然而，最終的結果卻是：成癮使我們選擇讓另一樣我們自以為可以掌控的東西來充滿我們的生命，而不是讓那位不是我們可以掌控的神來充滿我們的生命。當我們向成癮敞開自己時，這是一個出於自己意志的選擇；正如離棄神，同樣也是一個出於自己意志的選擇。神會按照我們所作的選擇來對待我們。如果我們選擇成

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癮，我們也同時選擇了承受那些伴隨著短暫好處而來的有害副作用；而這些短暫的好處，正是成癮最常用來誘惑我們的地方。

All addictions involve a moral choice that affects our spiritual lives. In an addiction, addicts become dependent upon a substance or activity to fill some form of void in their lives. The addiction can become the “missing piece” of life’s puzzle. It promises to make us feel better, be better, do better, or accept ourselves. Ultimately, an addiction allows something else we think we can control to fill our lives rather than allowing God, who we cannot control, to fill our lives. When we open ourselves to addiction, that choice is voluntary, just as forsaking God is a voluntary choice. God will deal with us based on our choices. If we choose addiction, we choose the harmful side effects that accompany its immediate benefits by which we are often tempted.

以色列人製造偶像 Israel Made Idols

在列王紀下 17:16 – 17 中，以色列人為自己製造了兩隻金牛犢和一根亞舍拉柱。以色列人製造這些偶像有兩個原因：

In 2 Kings 17:16–17, the Israelites made for themselves two golden calves and an Asherah pillar. The Israelites made these idols for two reasons:

1. 這些偶像具體呈現了他們心裡、思想裡和靈裡原本就已經存在的狀態。
These idols represented what already existed in their hearts, minds, and spirits.
2. 因為這些偶像是他們親手製造的，所以他們認為自己可以控制它們。
Because they created these idols themselves, they believed they could control them.

他們所製造的這些偶像，其實是百姓心中早已存在之罪惡的具體、可見的表現。然而，主與偶像截然不同。祂從未被任何人創造，因此，沒有人能夠掌管祂或控制祂。或許正因為這些偶像是以色列人自己造出來的，他們便認為自己擁有掌控它們的能力。

In II Kings 17:16-17, Israel has crafted for themselves two golden calves and an Asherah pole. Israel crafted these idols for two reasons: (1) these idols visibly represented what was already in their hearts, minds, and spirit; (2) since Israel created these idols they believed they could control them. These idols they constructed were the visible and tangible manifestations of the iniquity already present in the peoples’ hearts. The Lord is unlike idols. He was never created; therefore, nobody has power over Him. Since Israel created these idols, perhaps they felt they possessed the control.

在今天的西方文化中，我們幾乎很難想像，一對金牛犢或一根木柱竟然可以被當作神來敬拜。雖然時代改變了，但人的本性並沒有改變。如今，我們有了不同的「神」：毒品或酒精、性、娛樂、賭博、以及其他各種令人上癮的行為。敬拜偶像的本質從來沒有改變。今天，它有另一個名字——成癮。

In our present-day, Western culture, it is nearly impossible for us to think that golden calves and a pole could be gods. Though times have changed, we have not. In these times, we have different gods—drugs or alcohol, sex, entertainment, gambling, and many other addictive behaviors. The process of idol worship has never changed. It’s called addiction.

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當一個人向某種成癮物質或成癮行為屈服，並選擇依賴它時，他（她）的心、思想和靈便會得到一種虛假的滿足。無論是一瓶威士忌、一條古柯鹼、一段色情影片、一位性工作者，或是在賭場賭博，都代表著人的內心、思想和靈深處，有某種渴望正透過成癮而獲得滿足。隨著耐受性與戒斷反應不斷加深，這些成癮行為便逐漸獲得更大的控制力。正是在這個過程中，成癮一步一步奪走了成癮者的意志力，最終使他（她）的人生完全失去掌控。成癮者往往察覺不到自己正走向毀滅，因為他們所沉迷的幻想，逐漸成為自己認定的真實世界；正如金牛犢和亞舍拉柱對以色列人一樣。成癮者最大的悲哀在於，他們往往要等到跌落人生谷底之後，才發現自己的生命早已被摧毀。更令人惋惜的是，有些人直到最後都沒有真正認清自己的處境；成癮奪走了他們所擁有的一切，甚至奪去了他們的生命。 When individuals give into a certain addictive substance or behavior and commit themselves to dependency upon it, the heart, mind, and spirit become falsely satisfied. Whether that is a bottle of whiskey, line of cocaine, pornographic video, escort, or gambling at the casino, there is some desire deep within our heart, mind, and spirit that is satisfied by the addiction. The addictive behaviors gain power as they are reinforced through tolerance and withdrawal. It is through this process that addiction strips the addict of their willpower, and their lives finally fall into unmanageability. Addicts are often ignorant of their destructive behaviors because their fantasies become a living reality, just as the golden calves and Asherah pole did for the Israelites. The great pity of the addict is they often discover their ruined state only after they have hit rock bottom. Sadly, some never realize their state as the addiction takes everything from them, even their lives.

以色列人敬拜偶像 Israel Worshiped Idols

聖經記載，以色列人在製造偶像之後，便開始敬拜這些偶像。伴隨著對偶像的敬拜，以色列人也開始行占卜、觀兆。占卜是一種異教的宗教行為，其目的是藉由「預測命運」來獲取知識。這是一種近乎神祕或帶有魔法色彩的方式，使人自以為能知道那些隱藏的事，例如未來將發生的事，或他人內心的秘密。透過這些作法，以色列人可能認為，這些偶像能使他們掌控人生各個層面——包括時間、人，以及甚至掌控神。當他們敬拜偶像時，他們開始把自己的愛、委身、情感、精力，甚至可以說是生命中的一切，都傾注在那些偶像身上。當以色列人敬拜偶像時，他們把偶像高舉到自己生命中最重要、最優先的位置；然而，那原本是神在他們生命中所應有的位置。結果就是，那些偶像最終吞噬了以色列人所擁有的一切。

Scripture records that after Israel created the idols, they worshiped them. In connection with the idols, Israel began to practice divination and know omens. Divination is a pagan practice that deals with “divining the fates,” an almost magical or mystical process by which a person can know hidden things such as the future or a person’s secrets. It was through this practice Israel may have felt that the idols gave them control over all areas of life: time, people, and perhaps even God. When they worshiped the idols, they began to pour their love, devotion, affection, energy, and quite literally everything towards those idols. When Israel worshiped the idols, they elevated them to a place of prominence and priority in their lives, a place that was designed for God. The result was those idols consumed everything Israel possessed.

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成癮與敬拜偶像有許多相似之處。成癮或許只是從一次單純的嘗試開始；然而，最終卻會演變成一種依賴。當我們開始依靠它所帶來的感受與效果時，它便逐漸取得了對我們的控制權。在這種依賴真正開始對我們的生活造成嚴重負面影響之前，它會先帶給人一種「我仍然掌控一切」的假象，以及一種驕傲的感覺。成癮者很容易陷入一種錯誤的信念，以為自己找到了一種方法，可以讓自己感覺更好、變得更好，或做得比別人更好。因著這種存在感上的「發現」，他們逐漸變得驕傲，而對這種成癮物質或行為的依賴也越來越深。成癮者往往沒有察覺，自己對成癮物質的耐受性正在不斷增加，也沒有意識到自己需要越來越大的劑量，直到為時已晚。由於這種物質或行為曾經讓他們感覺更好、變得更好，或表現得更好，因此，他們便更加依賴它；然而，就在這同時，依賴的惡性循環卻不斷向下沉淪，使他們一步一步陷入更深的成癮之中。

Addiction is very similar to idol worship. Addiction may begin in mere experimentation; however, in the end it becomes a form of dependency. It gains control over us as we rely upon it for what it provides. Before this form of dependency begins to seriously affect our lifestyle in a negative way, it presents the illusion of control and pride. Addicts fall prey to believing they have discovered a way to feel better, be better, or do better than others. They become haughty through their existential discovery, and their reliance upon it increases. The addict is often unaware of the growing tolerance and need for more of the abused substance until it is too late. Since the substance or behavior has made them feel better, be better, or do better in the past, they continue to rely upon it all the more while the spiral of dependency cycles downward.

以色列人事奉巴力 Israel Served Baal

以色列人製造偶像，是為了滿足自己內心隱藏的慾望。偶像只是達成這些慾望的方法，而巴力就是他們的偶像、他們敬拜的對象。巴力之所以能夠吸引整個以色列民族遠離神，是因為它向以色列人提供了一種極具誘惑力、令人著迷的東西。「事奉」的希伯來文是 *abad*。它的字面意思是：「受捆綁」、「成為奴僕」或「淪為奴隸」。或許，以色列人正是享受巴力對他們所施加的那種掌控。因為，一旦被某種力量控制，人便不需要再運用自己的自由意志，也不需要再作選擇。人生那些重大且複雜的存在性及物質層面的決定，都被省略了，只剩下一件事——滿足偶像的要求。

Israel fashioned the idols to obtain their secret desires. The idol was the method by which it was reached, and Baal was the object to which the idols pointed. There was something powerful that Baal provided Israel that was so enrapturing it could draw an entire people away from God. The Hebrew word rendered “served” in English is *abad*. It literally means “to be in bondage to” or “enslaved.” Perhaps it was the control that Baal subjected over Israel that Israel enjoyed so much. To be controlled eliminates free will and choice. Then the large existential and material decisions one must make are eliminated and replaced by satisfying the idol. Before the idols and Baal, perhaps Israel viewed their lives as too complex, so they wanted a change. But life became simplistic as all of Israel was completely consumed by the idols.

或許，在敬拜偶像與巴力之前，以色列人認為自己的人生過於複雜，因此渴望有所改變。

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然而，當他們完全被偶像吞噬之後，他們的人生確實變得「簡單」了——因為他們生命中的一切，都只剩下偶像。

Perhaps, before the worship of idols and Baal, the Israelites felt their lives were too complicated and therefore longed for change. However, after they were completely consumed by idols, their lives did indeed become "simple"—because everything in their lives consisted only of idols.

離棄神，是一個出於自己意志的選擇；然而，事奉巴力的結果，卻是淪為奴隸。人之所以選擇吸毒，是希望讓自己感覺更好、變得更好、表現得更好，或獲得接納。這些都是出於自己意志的選擇；然而，最終卻往往導致依賴與奴役。當成癮者嘗試靠自己的力量脫離成癮時，往往會經歷生理與心理上的戒斷反應，因此很快又回到成癮之中。成癮成了生命中最優先的事；成癮者成了奴隸，而成癮本身則成了主人。成癮者的意志力，以及追求自由的動力，都逐漸消失。他們就在這樣的循環中不斷打轉，直到生命徹底惡化、崩潰，最後往往失去所擁有的一切。

Forsaking God was a voluntary choice; however, serving Baal resulted in their enslavement. Choosing to use drugs to feel better, be better, do better, or be accepted are voluntary reasons for addictive behavior that often end in dependency and enslavement. When addicts go for lapses of time trying to break from addictions on their own, they suffer biological and mental withdrawals, which often result in the addict quickly returning to the addiction. The addiction becomes the priority; the addict is the slave, and the addiction is the master. The addict's willpower and motivation for freedom are gone. Addicts continue in this cycle until finally their lives deteriorate and breakdown, and often they lose everything.

以色列人獻上自己的兒女 **Israel Sacrificed Their Children**

隨著以色列人持續敬拜偶像，他們對偶像的耐受性也不斷增加。過去那些敬拜所獻上的祭物，已經不足夠，必須獻上更多、更大的祭。透過占卜所帶來的權力與控制感，使巴力要求他們付出更多代價。以色列人不但失去了自己的道德，也失去了自己的身分認同；他們甚至失去了自己的未來。敬拜巴力最終的結果，就是以色列人將下一代獻為祭物。他們早已遠離神的形像，也遠離了神揀選以色列成為屬祂子民的旨意。當他們把自己的兒女獻上時，他們早已變得面目全非，再也看不出原本屬神子民的樣式。

As Israel's idol worship continued, so did their tolerance. Previous sacrifices of worship had to be exceeded. The great power and control Israel received due to divination demanded more of them. Israel had lost their morality and identity, but now they would also lose their future. As a result of the Baal worship, Israel sacrificed the next generation. They had fallen far from the image of God and God's purposes in making Israel a special people. They were unrecognizable as they sacrificed their children.

同樣的真理，也完全適用於今天的成癮者。當成癮開始吞噬一個人的生命時，成癮者也開始吞噬自己周圍的一切。他（她）耗盡朋友與家人的善意；傷害自己所屬的群體；忽略自己的孩子；背叛自己；並且離棄神。為了成為那些人手所造之偶像——也就是成癮對象——的奴隸，成癮者犧牲了自己作為丈夫或妻子、父親或母親、兄弟或姊妹、兒子或女兒的身分。令人痛心的是，最常被犧牲的，往往就是那些孩子。他們因著成癮者的疏忽與虐待，

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而成為最大的受害者。最終，成癮者往往發現自己一無所有，因為生命中所有真正有價值的事物，都已被成癮的烈火吞噬殆盡。

Similarly, this same truth could not be any more applicable to the addict. As the addiction begins to consume the addict, the addict begins to consume the things around her. The addict consumes the kindness of her friends and family, abuses her community, neglects her children, betrays herself, and forsakes God. Addicts sacrifice their identities of husband or wife, mother or father, brother or sister, and son or daughter for the sake of being slaves to man-made idols, the objects of their addiction. Sadly, it is so often the children who are sacrificed through the neglect and abuse of the addict. In the end addicts often find themselves empty as they have sacrificed everything of value in the consuming fires of their addiction.

結語 Closing

當成癮者再也沒有任何東西可以付出時，成癮不是徹底吞噬他（她），就是留下破碎不堪的生命。然而，正是在那樣破碎的光景中，許多人才真正遇見了神那奇妙的恩典。唯有神，能再次充滿成癮者的生命，重新賜下身分認同、生命意義、人生目的，以及真正的盼望。最後，也只有神能夠填滿成癮者心中那個原本就需要神來填補的空缺。事實上，神才是我們靈魂中那塊真正缺失的拼圖；祂渴望滿足我們，並永遠充滿我們。

When they have nothing left to give, the addiction consumes them or leaves them broken. It is in that state of brokenness that so many are found by amazing grace. Only God can fill the life of an addict by bringing identity, meaning, purpose, and hope again. Finally, only God can fill the hole in the addict's heart that needed God in the first place. Truly, God is the missing piece of our souls; He is eager to satisfy us and fill us forever.

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Loosely adapted from Addictions and Recovery Counseling by Clinton and Scalise, 2013, p. 1415.

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