

The Need For Pre-Evangelism In The New Millennium 在新千禧年代福音預工的需要

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Evangelism methods and approaches that were highly successful twenty to thirty years ago are not as successful today. How do we increase our effectiveness in witnessing to others?
二十至三十多年前有一些十分成功的布道方法和形式，不过时至今日，它们已不再是那样的有效了。我们可以如何提高传福音的果效呢？

...if one looks at the New Testament, it is clear that Jesus and his disciples used different kinds of questions and approaches depending on the perspective of the audience they were addressing.
...如果留意新约，就会明显看到，耶稣和他的门徒运用不同种类的问题和形式，是视乎他们谈道对象的观点角度而决定的。

...there is a greater need today for increasing our effectiveness in witnessing to others by giving attention to pre-evangelism or training in Conversational Evangelism (Apologetics).
...今天我们有更大的需要去透过对福音預工的重视和对话式布道法（护教学）的训练，提高传福音的果效。

The world we live in today is rapidly changing and unfortunately, for the most part, not always for the better. It is different from the one our parents lived in and may be different from our children's. As a result, many are sounding the alarm. Christian apologist, J.P. Moreland says, "As we approach the twenty-first century, it doesn't take a rocket scientist to recognize that our entire culture is in trouble. We are staring down the barrel of a loaded gun and we can no longer afford to act like it is loaded with blanks."¹
我们今天所身处的世界正急速改变着；不幸的是，这些改变往往都不是正面的。这个世界和我们父母一代的世界已经有所不同了，和我们儿女一代的世界可能也会有分别；不少人因此正敲响警号，基督教护教学者 J.P. Moreland 说道：「当我们步进廿一世纪，你不用是一个火箭科学家也可以发现到，我们整个文化都有祸了；我们正凝望着—把盛了子弹的枪正对着我们；我们不再可以把它当为—把没有子弹的枪。」(1)

我们现在所身处的世界正在不断的改变，而且往往都是每况愈下。我们这一代与上一代已经有所不同了，我们与下一代也会有差别。不少人因此正敲响警号，基督教护教学者 J.P. Moreland 提到：“当我们踏入廿一世纪，不难发现我们整个文化都有问题。它就如一把盛了子弹的手枪对着我们，随时发射；我们不可以再自欺欺人，认为它没有威胁。”

The world we live in today can be characterized by a rejection of moral absolutes, a deep religious skepticism, and an indifference or outright rejection of objective truth, hence creating problems for us in the area of evangelism. Evangelism methods and approaches that were highly successful twenty to thirty years ago are not as successful today. Today, people seem

less interested in a simple presentation of the facts of the gospel. Consequently, Christians today find their approaches in evangelism somewhat limiting to some degree. One of my former seminary students, who witnesses to students on college campuses here in Singapore says, "As a Campus Crusade staff, I am trained in using the four spiritual laws and some apologetic skills, but I have problems trying to integrate them during evangelism. When people indicate that they were not interested, I could only ask them for the reason and then invite them for an evangelistic bible study or share my personal testimony." Consequently, I believe there is a greater need today for increasing our effectiveness in witnessing to others by giving attention to pre-evangelism or training in Conversational Evangelism. (Apologetics). 2

我们今天所身处的世界可以说是具有以下特色：拒绝接受绝对的道德标准、对于宗教有强烈的怀疑、对于客观真理断然的反对；在布道的层面上，这些都构成我们要面对的问题。二十至三十多年前有一些十分成功的布道方法和形式，不过时至今日，它们已不再是那样有效了。今天，人们对于纯粹福音内容的分享的兴趣似乎减低了，故此现今基督徒发现到，他们布道的形式在某程度上面对着限制。我以前其中一位神学院学生，现在经常在新加坡的大学校园内向学生传福音，他说：「作为一位学园传道会同工，我被训练使用『四个属灵的原则』和一些护教学的技巧；当我尝试应用它们传福音时，却遇到一些问题：当人们表示他们没有兴趣时，我只能问他们为什么，然后邀请他们参与福音性查经或分享我的个人见证。」因此，我相信今天我们有更大的需要去透过对福音预工的重视和「对话式布道法」（护教学）的训练，提高传福音的果效。（2）

Now, if evangelism is planting seeds of the gospel, pre-evangelism is tilling the soil that the seeds will be planted in (1 Cor. 3:6). Conversational Evangelism explores effective ways of integrating compelling Christian evidences into our daily conversations with pre-believers through interactive dialogue.

如果布道是播下福音的种子，那么，福音预工就是翻松土壤了（林前 3:16）。「对话式布道法」探讨如何有效地把一些有力的基督教论据，透过互动性的对话，应用在我们日常与未信者的交谈中。

In the world we live in today, this is an important pre-evangelistic step for Christians to learn because the ground of people's hearts and minds may not be fertile enough for the seeds of the gospel. Think for a moment as to how people of other faiths perceive our view of absolute truth. Those both in the East or West may consider it either somewhat arrogant, close-minded, or even intolerant for us as Christians to claim to "know the Truth." Some may even consider our Christian beliefs as implausible.

因为人们心灵和心思的土壤可能还未准备好接受福音的种子，所以在我们现今身处的世界里面，基督徒要学习一个重要的福音预工步骤。试想一下其他宗教的信徒会如何理解我们对于绝对真理的立场：不论人们是来自东方或西方，他们或许会认为，当基督徒宣称自己「认识真理」时，这多少反映他们傲慢、思想封闭、甚至不容纳人。有些人可能甚至认为我们的基督教信仰是缺乏说服力的。

The Bible warns us that this time would come. The apostle Paul says in 2 Tim. 4:3-4, that ". . . the time will come when they will not endure sound doctrine, but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth, and will turn aside to myths." Consequently, in the new millennium we need to develop pre-evangelistic bridges in our efforts to reach people, especially with those from different worldviews.

This is especially important because in today's world the gospel message may be relatively easy to proclaim but creating an interest in it may not always be so easy. Certainly, we can understand why some may be indifferent to the "Good News" of Christianity if they do not realize there is such a thing as "bad news." Cultural anthropologist Gene Veith points out that "It is hard to proclaim the forgiveness of sins to people who believe that, since morality is relative, they have no sins to forgive."³

圣经向我们发出警告：这种时代总要临到。使徒保罗在提摩太后书四章 3 至 4 节说道：「...因为时候要到，人必厌烦纯正的道理；耳朵发痒，就随从自己的情欲，增添好些师傅，并且掩耳不听真道，偏向荒渺的言语。」因此，在这新千禧年时代里，在积极向人传福音的同时，我们需要建立福音预工的桥梁。而对于那些拥有不同世界观的人们，我们更当如此，这是极为重要的。在现今世界里面，福音信息相对而言可能是容易宣讲的，不过要令人对福音产生兴趣，可能并非那么容易。当然，我们可以明白为什么有些人对基督教的「好消息」反应冷淡，皆因他们不晓得有「坏消息」这回事。文化人类学家 Gene Veith 指出，「要向某些人传讲罪得赦免的福音是困难的，因为他们认为，既然道德是相对的，他们就没有罪需要被赦免的了。」⁽³⁾

An increasing number of non-Christians may even perceive our message as irrelevant or at the very least no better than any other perspective. As a result, this makes our task in doing evangelism more difficult than ever before. Now, some may consider these as "Western" problems but certainly not a problem for Christians here in the East! Unfortunately, the Tsunami of Postmodernism is blowing from the West to the East and will soon hit our Eastern shores with devastating impact. Christian apologist Ravi Zacharias says, "You are living in a time when the West is looking more like the East, and the East is quietly imitating the West."⁴ As an illustration, one of my former students at East Asia School of Theology, who is a college worker at a church here in Singapore, sent me an urgent e-mail one day about her difficulties in witnessing to college students: "Many students don't think that there is a standard of right and wrong. Rather, they believe that this is up to the individual. This means they do hold a standard of right and wrong themselves, but they feel that each person's standard of right and wrong differs from the other. Personally, I feel stuck as to how to proceed on with the conversation. It's like saying that this food is nice for me but may not be nice for you. They relegate the standard of right and wrong to personal preference." Then she said something that was somewhat unexpected: "I find that I'm shaken. Not in terms of my faith but in terms of how to answer such questions." Now, if skepticism, pluralism, and postmodern thinking are being felt on university campuses here in the East today, the question we must answer is: "Will the Church in the East be ready to respond to these same influences when postmodernism begins to impact the thinking of others here as well?" Therefore, in order to reach those affected by pluralistic and postmodern thinking, especially those who aren't very open to "hearing" the truth about Jesus, we need another approach. We need to be like the men of Issachar in the Old Testament, who understood the times in which they lived in and knew what they should do (1 Chron. 12:32). Practically, I believe this means that in certain situations, we need to ask our pre-believing friends questions in such a way to allow them to "surface the truth for themselves" and thereby help them evaluate the strength of their beliefs. Then, we need to help them to build bridges to the gospel, based in part on our mutually shared beliefs (1 Cor. 9:22).

有更多的未信者可能只会视我们的信息为无关痛痒的事，又或者极其量只是一个不甚出众的观点角度而已，故此，我们布道的任务比过往任何的时代都困难。或许有些人以为这只不过是「西方」的问题，不会是基督教在东方这里的问题吧。不幸的是，后现代的海啸正从西方涌向东方，并迟早会以巨大的破坏力冲击我们这边的对岸。基督教护教学者 Ravi Zacharias 说：「你们

也许正活于一个『西方更像东方、东方也悄然仿效西方』的时代里。」(4)举一个例子：我以前其中一位就读于东亚神学院的学生——现在是新加坡这里一个教会的大专事工传道人，有一次他寄发一个紧急的电邮给我，分享她向大学生传福音时面对的种种困难：「许多学生并不认为有对与错的标准，他们相信那是个人的选择。他们的意思是，他们自己的确持守着一个对与错的标准，但他们却觉得每个人对与错的标准都有不同。个人来说，我对于如何进行交谈感到有心无力；他们好像在说：这食物合我口味的，不过可能不合你的口味。他们将对与错的标准降格为个人的喜好。」然后她说了一番有点令我意外的话：「我感到我是被动摇了——不是就着我的信仰来说，而是就着如何去回答这些问题而言。」既然怀疑主义、多元主义和后现代思想在今日东方这里的大学校园上也可以感受得到，我们需要回答的问题是：「当后现代主义开始冲击这里的其他人时，东方的教会是否预备好去回应这些同样的影响呢？」所以，要接触那些受多元主义和后现代思想影响的人——尤其是那些不太接受「听耶稣」的人，我们需要另一个形式。我们当像旧约中的以萨迦人，认识所身处的时局，又知道所当作的事（代上 12:32）。实际上，我相信这意味在某些情况下，我们需要向未信的朋友提出一些问题，借以容让他们为自己发现真理，以致帮助他们评估自己的信念是否有根据，然后需要为他们建立桥梁去认识福音，这个桥梁部份是建基于我们和他们彼此之间共同分享的信念（林前 9:22）。

This is not a unique approach, if one looks at the New Testament, it is clear that Jesus and his disciples used different kinds of questions and approaches depending on the perspective of the audience they were addressing. Jesus in fact was a master at asking questions. For example, when a certain ruler asked Jesus, “Good teacher, what shall I do to inherit eternal life” Jesus replied, “Why do you call me good? No one is good except God alone.” (Lk 18:18-19). When the chief priest and scribes asked Jesus by what authority He was doing these things, Jesus asked them, “Was the Baptism of John from heaven or men?” (Luke 20:2-4). 如果留意新约，就会知道这并非是一个个别独特的形式，明显看到，耶稣和他的门徒运用不同种类的问题和形式，是视乎他们谈道对象的观点角度而决定的。耶稣实在是发问问题的高手，例如当一个官来问耶稣：「良善的夫子，我该作什么事才可以承受永生？」耶稣回答说：「你为什么称我是良善的？除了神一位之外，再没有良善的。」（路 18:18-19）。当大祭司和文士问耶稣，他是凭什么的权柄去作这些事，耶稣反问他们：「约翰的洗礼，是从天上来的？是从人间来的呢？」（路 20:2-4）

Jesus also knew the value of allowing others to surface the truth for themselves. For example, when Jesus spoke to the women at the well in Jn. 4, he did not tell her something to the effect of “turn or you will burn.” Instead, he asked her thought-provoking questions and piqued her curiosity. He told her that if you drink of the water that I give you, you will never be thirsty again! (Jn. 4:14). Jesus also knew that sometimes it was best not to tell people things so directly. Many times in Jesus’ ministry he communicated His point by telling parables that not all were able to understand clearly (Matt. 13:11). Jesus also knew that sometimes it was not always best to share all that we know. Towards the end of Jesus’ ministry in Jn. 16:12 Jesus pointed out to His disciples that “I have many more things to say to you, but you cannot bear them now.”

耶稣也晓得容许别人为自己发现真理的价值。例如在约翰福音四章，当耶稣向井旁的女人说话时，他并没有对她说「若不悔改你就必灭亡」之类的话，而是向她提问一些诱发思考的问题，挑起她的好奇心。他告诉她：「若你喝我所要给你的水，你就永不再渴了！」（约 4:14）。耶稣也知道，有时最好不要太直接将事情告诉人们。有很多时候，在耶稣的事工中，他透过讲比喻

去表达他的意思，以至并非所有人都能够清楚明白（太 13:11）。耶稣也知道有时候，最好不要把我们所知的一切都分享出来。在耶稣事工的末段，耶稣向他的门徒指出：「我还有好些事要告诉你们、但你们现在担当不了。」（约 16:12）

Jesus and his disciples also understood the value of knowing the perspective of those they were speaking to and building bridges to the truth from that perspective. For example, when Jesus healed the paralytic in Mark 2:1-13, he knew that the Pharisees understood that only God alone can forgive sins (verse 6-7). So he said to the paralytic, “But in order that you may know that the Son of Man has authority on earth to forgive sin, I say to you, rise, take up your pallet and go home.” (verses 10-11). The apostle Paul had the same perspective in his interactions with others. For example, in Acts 28:23, Paul’s approach to the Jews and the God-fearing Greeks was to help them see that Jesus’ life and death was the fulfillment of the Old Testament Scriptures, which they had already accepted. Yet, when Paul was speaking to the Epicureans and Stoics (humanists of the Old Testament Scriptures, which they had already accepted. Yet, when Paul was speaking to the Epicureans and Stoics (humanists and polytheists) in Acts 17:22-29, he used another approach. His approach here was to speak first about their false beliefs about God and not about the person of Christ. So it is especially important that we too choose the best approach to gain a hearing with those we are trying to reach (1 Cor. 9:22). Because of the problems we encounter today in evangelism, it is imperative then that we learn how to do pre-evangelism. In biblical terms this means that we need to put new wine in new wineskins in reaching the skeptics, pluralists, and postmodernists of our day (Matt. 9:17). Consequently, we will need to rethink our approach in evangelism and consider more carefully the critical role of asking thought-provoking questions to prepare the ground of people’s hearts and minds so that they are more willing to accept the seeds of the gospel. But to accomplish this, we will also need to consider the important role that Christian evidence can and should play in our evangelism process.

耶稣和他的门徒也明白到，认识谈道对象的观点角度以至能从中建立通往真理的桥梁是重要的。例如在马可福音二章 1 到 13 节中，当耶稣医治瘫子时，他知道法利赛人明白惟有神才能赦罪（6-7 节）；故此，他向瘫子说：「但要叫你们知道人子在地上有赦罪的权柄，我吩咐你起来、拿你的褥子回家去罢。」（10-11 节）。使徒保罗和别人交往时也抱着同样的看法；例如，在使徒行传廿八章 23 节，保罗在面对犹太人和敬畏神的希腊人时所采用的方式，就是帮助他们看到见耶稣的生平和死亡是应验了旧约的经文，而旧约圣经是他们已经接受了的。然而，当保罗在使徒行传十七章 22-29 节面对伊壁鸠鲁 (Epicureans) 和斯多亚 (Stoics) 两派的人时，就是面对人文主义者和多神论者时，他在这里用了另一个形式，就是先说出他们对于神和人的一些错误信念，而不是先谈及基督。因此我们也要选取最好的形式使我们要接触的对象乐意聆听（林前 9:22），这是尤其重要的。因着我们现今在布道上所遇见的种种困难，我们必须学会如何去作福音预工——用圣经的讲法，意思就是，当我们接触当今的怀疑主义者、多元主义者和后现代主义者时，需要把新酒装在新皮袋里（太 9:17）。这样，我们就必须再思我们布道的形式，并更认真探讨，发问诱发思考的问题对于预备人们心灵和心思的土壤如何起关键的作用，使他们更乐意领受福音的种子。然而，要达至这个目的，我们也需要明白基督教论证在我们布道的过程中可以和应当扮演的角色。

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一家迁往新加坡，为东方的信徒去发展一套新的福音预工模式。

Words of Wisdom 智慧之言

"Evangelism is not a professional job for a few trained men, but is instead the unrelenting responsibility of every person who belongs to the company of Jesus." Elton Trueblood
布道并不是一件留给一小部份受过训练之人的专业工作，而是每个属于耶稣群体之人的不容推卸的责任。

1 J. P. Moreland, *Love Your God With All Your Mind* (Colorado Springs: Navpress, 1997), 21.

2 See our web-site at www.meeknessandtruth.org for our presentation on Conversational Evangelism.
请浏览我们的网站 (www.meeknessandtruth.org) 当中关于对话式护教学的分享。

3 Veith, *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* (Crossway Books, 1994), 16.

4 Ravi Zacharias and Kevin Johnson, *Jesus Among Other Gods* (Nashville: W. Publishing Group, 2000), 11.

CONVERSATIONAL EVANGELISM

How can we listen so that we may be heard?

对话式布道法：我们当怎样去聆听才可被听见呢？

In the pre-evangelism process, it is often more helpful to allow our pre-believing friends to surface the truth for themselves than to proclaim it to them.

在福音预工的过程中，让我们未信的朋友为自己发现真理通常会比向他们传讲更有用。

The Holy Spirit can use a person's awareness of his conflicting beliefs to help him take one step closer to Jesus Christ and even lead him to accept Christ!

借着人察觉自己那些互相矛盾的信念，圣灵能帮助他向着耶稣基督踏出一步，甚至带领他接受基督！

Can all views of reality really be true, especially when some are mutually contradictory? Furthermore, if you embrace everything, you stand for nothing.

难道所有关乎真理的观点都可以是对的么？尤其当有些观点是彼此矛盾时，仍能如此么？进一步说，若你完全支持每个立场，你就不是在支持任何的立场了。

In order to challenge pre-believers to consider the person of Christ in today's world, it has become increasingly useful to learn how to engage them in pre-evangelism. In this process, it is often more helpful to allow them to surface the truth for themselves rather than for us to proclaim it to them. For this to happen, we must discover the kinds of questions that can be raised to surface the uncertainty of our pre-believing friends' perspectives, in order to challenge them to think more carefully through their belief systems, so that they will be open to giving us a hearing concerning Christ. This requires us to play the role of a musician, tuning our ears to hear the "sour notes" (i.e. the discrepancies) in their belief systems. This is at the heart of what the Conversational Evangelism Model attempts to do.

在今日的世界里，为了积极鼓励未信者尝试探讨基督是谁，能学会如何向他们进行福音预工日益重要。在这个过程中，让我们未信的朋友为自己发现真理通常会比向他们传讲更有用。要使这件事发生，就必须认识我们可以提出哪些种类的问题，借以显露出我们未信朋友之观念角度的不确定性，从而挑战他们更仔细地思量本身的信仰系统；这样，他们将会更开放自己去听我们分享基督的事。这就是「对话式布道法」尝试达至的核心目的了。

The Conversational Evangelism (Apologetics) methodology can be divided into four types of conversational engagements that we might have with others: hearing what the other person actually believes, asking questions illuminating their beliefs, uncovering real barriers, and building a bridge to the truth. Each of these conversational types corresponds to a role we can play in our pre-believing friend's lives: that of a musician, artist, archaeologist and builder. We will examine the role of the musician in this issue.

「对话式布道法」（护教学）的运作方式可以划分为四种与对方交谈时的互动模式：聆听别人实际所相信的是什么、提出问题以显明他们的信念、发掘出真正的障碍、建立通向真理的桥梁；这些对话类别中的每一种都对应着我们在未信朋友生命中可扮演的一个角色：就是音乐家、艺术家、考古学家和建筑家的角色。我们在本文中会先探讨音乐家的角色。

The first step in the Conversational Evangelism (Apologetic) approach is to hear what others actually believe. Unfortunately many times in our conversations with our pre-believing friends, we either assume we know where they are coming from or we do not listen carefully enough to understand what they really believe. Listening carefully is especially important because I find that people today do not even hold their religious views consistently. For example, a taxi driver once confessed to me that he was a Buddhist but when I asked whether he was a devout Buddhist, he changed his answer and told me he was more of a "free thinker". Therefore it is extremely important that we learn to listen without forming any preconceptions concerning pre-believers' beliefs so that we can better understand what they actually believe.

「对话式布道法」（护教学）的第一步，就是听出别人实际所信的是什么。可惜很多时候当我们和未信朋友交谈时，若不是假设我们知道他们的出发点，就是没有充分仔细地聆听以至明白他们真正所相信的是什么。当我发现今天的人其实并非前后一致地持守他们的宗教观点时，能够仔细地聆听就显得尤其重要了。例如有一位的士司机曾向我承认他是个佛教徒，不过当我问他是不是虔诚的佛教徒时，他改了口，告诉我他比较接近是一个「思想开放的人」，可见能学会聆听而不贸然对未信者的信念产生先入为主的观念是极其重要的，因为这样的话，我们才会更明白他们真正所相信的是什么。

In order to facilitate greater progress in our role as musicians, we will need to develop our listening skills in our conversations with pre-believers. Many times, as a result of not listening carefully, we may end up asking questions that do not surface their honest doubts about their core beliefs but rather cause unnecessary defensiveness and hence cut off any future dialogue. James 1:19 (NIV) says, "My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry." One helpful suggestion for increasing our listening skills is to practise the principle of reflection and "reflect back" what our friends are saying to us. For example, we could attempt to paraphrase what they are saying: "Now what I hear you saying is . . ." or "You are saying that . . ."

为要更有效学习扮演我们作为音乐家的角色，在与未信者交谈时，我们需要发展自己聆听的技巧。许多时候，因没有仔细聆听，我们最终可能提出一些问题，但那些问题却无法显露出他们心底里对于本身核心信念的怀疑，反而令对方产生了不必要的防卫性，结果失却了将来对话的机会。雅各书一章 19 节说：「我亲爱的弟兄们，你们要留心这件事：各人要快快的听、慢慢的说、慢慢的动怒。」（NIV 翻译）要加强我们的聆听技巧，一个有用的建议，就是实践「反射」的原则，把对方向我们说的话「反射回去」。例如我们可以尝试覆述他们所说的话：「我听到你说，...」、「你的意思是，...」

Now "hearing" is such an important step in pre-evangelism for at least three reasons. First, it helps us better connect with others. People feel appreciated when we understand their concerns and show patience in our dialogue with them. Second, it helps to put the other person at ease in talking with you. If people sense you are genuinely trying to understand them, they may be less defensive and let down their guard to engage in honest dialogue. Third, it also helps to uncover the nature of their barrier to Christ, whether it is an intellectual, emotional, or spiritual one. The Bible reminds us of the importance of listening carefully for "he who gives an answer before he hears, it is folly and shame to him" (Pro 18:13).

基于三个原因，「聆听」是福音预工中一个重要的步骤。第一，它帮助我们更有效与别人结连：当我们明白人们的关注点并在对话中向他们表现有耐性时，对方会感到被欣赏；第二，它有助于令对方安心地和你交谈：如果别人感到你是真诚地尝试明白他们的话，他们会减低防卫性，放下保护罩，和你展开真诚对话；第三，这对于揭露那拦阻人归向基督之问题的本质，也是有帮助的。圣经提醒我们仔细聆听的重要性：「未曾听完先回答的，便是他的愚昧和羞辱。」（箴 18:13）

As we are listening to others, like a musician, we want to hear the "sour notes" that people are singing to us. You may ask, "What do you mean by 'sour notes'?" Well have you ever heard someone singing off-key? Now you may not be sure if that person is singing too high or too low but something just does not sound right! In the same way, in our conversations with our pre-believing friends, we may hear things that just do not sound right. They may sound to us like "sour notes". An example is someone who claims to be a devout Buddhist and yet has a real desire to win the lottery. Does this not sound like a sour note? Certainly to desire

anything in a Buddhist framework goes against the central principles of what Buddha taught. By listening for sour notes, our goal is to detect some of the uncertainties in others' beliefs, which may give

us an opportunity to ask probing questions which will help them to think more carefully about what they believe and encourage them to consider the person of Christ.

当我们像音乐家聆听别人时，我们需要听出人们向我们所唱出的「走音」。你可能问：「『走音』的意思是什么呢？」那你有没有听过人唱歌时走调呢？你或许不确定某人是唱得太高音还是太低音，但你总觉得有点不对劲。同样在我们与未信朋友的交谈中，我们可能会听得出一些听起来不太对劲的话，就好像「走音」那样。举个一个例子：某个人宣称是一个虔诚的佛教徒，同时却真正渴望可以中彩票，这听来岂不像一个「走音」么？明显地按着佛教信仰的系统来说，对任何事物存有欲望是违背佛祖教导之主要原则的。当我们留心听出「走音」时，目标是辨别对方信仰中有哪些不确定的事，借此可能有机会提出一些探索性的问题，帮助对方更仔细地思量他们所信奉的，并鼓励他们考虑真正认识基督。

We need to listen specifically for four types of "sour notes" or discrepancies. They are belief versus heart longing, belief versus behaviour, belief versus belief, and illogical belief. We will now look at each of these sour notes more specifically.

我们需要具体聆听出四类「走音」或矛盾来：就是「信念与内心渴望之间的矛盾」、「信念与行为之间的矛盾」、「信念与信念之间的矛盾」和「不合逻辑的信念」。以下我们会更具体了解各类的走音。

Sour Note 1:

走音(一)

Belief versus Heart Longing

信念与内心渴望之间的矛盾

The first type of sour note you might hear is the belief versus heart longing discrepancy, or the discrepancy between a person's worldview and his heart longing. In our post-modern culture, there is a desperate longing in young people to feel a sense of belonging, to be a part of something bigger than themselves, yet their worldview does not allow for a sense of ultimate meaning and purpose for their life. For example, sometime shortly after 9/11, I was talking to a student who said he did not believe in an afterlife, either heaven or hell. Yet he did believe that the terrorists were somehow going to be responsible after this life for what they had done. While his worldview of atheism informed him otherwise, his heart's cry was that justice must be done!

你可能会听到的第一种走音，是信念与内心渴望之间的矛盾，就是说一个人的世界观与其内心的渴求之间互相矛盾。在我们的后现代文化中，年青人切望拥有一份归属感，就是成为一件伟大事情的一分子；然而，他们的世界观却不容许他们的生命拥有一个终极的意义和目的。例如，在「九一一事件」后不久，我和一位声称不相信有来生的学生交谈，他说不信有天堂或地狱；不过，他却认为那些恐怖分子无论怎样都会在今生之后为他们所作的负上责任。他的无神观告知他另一套的同时，他内心的呼声却是公义必须伸张！

All people, regardless of religion, also share the heart longing to know and be known by others and (though unknown to them) the ultimate Other, God. The French mathematician, philosopher, and physicist, Pascal, referred to this heart longing when he said, "There is a God-shaped vacuum in the heart of every man which cannot be filled by any created thing, but only by God, the Creator, made known through Jesus."¹

所有的人，无论信奉什么宗教，都会同样感受到一种心灵的渴求，就是去认识别人和那终极的一位，并且被别人和那终极的一位认识——尽管他们未必晓得那终极的一位是谁。法国数学家、哲学家兼物理学家巴斯葛提及这种内心的渴望时说：「在每个人的内心都有一个神型的真空，是没法被任何受造物填满的；只有借着耶稣显明出来的神和创造主才能填满。」(1)

Now many world religions contain views which are inconsistent with the longings of people's hearts. For example, Hinduism holds that people can only have a relationship with an impersonal god. Yet the heart yearns for more than this. In Buddhism the goal is to achieve a state of nirvana, which is an abstract nothingness. Yet reaching nirvana requires one to lose one's personhood, which goes against the cry of one's heart. Furthermore, Nirvana can only be attained through a heavy burden of living according to rules and regulations that one can never quite completely keep. Islamic teaching betrays the heart's cry to have intimacy with God, but only through Christianity can one achieve his heart's cry.

世上很多宗教都蕴含一些与人们内心渴求有出入的观点。例如印度教主张人们只能与一位没有位格的神和它建立关系，然而这未能达至人心所渴求的。佛教的目标是达至涅槃的境界，就是「四大皆空」。然而要达至涅槃的境界，人必须丧失本身的「人格」，这是与人心灵的呼声背道而驰的。进一步来说，涅槃必须透过一个充满重担、按照规条而过的生活达至，这些规条却没有人能够全然遵行。伊斯兰的教导出卖了心灵渴望与神亲密的呼声，惟独透过基督教信仰人才可以满足其心灵的呼喊。

Sour Note 2:

走音(二)

Belief versus Behaviour

信念与行为之间的矛盾

Another sour note is the belief versus behaviour discrepancy. This inconsistency shows itself in the disjunction between what people say they believe and how they live or behave. An example of this is found in Gal 2:14-16 when the apostle Paul confronted Peter about his inconsistent behaviour. Peter was eating with the uncircumcised

yet when the Jews came he stopped doing so. So Paul rebuked him for his inconsistent behaviour since his belief and his behaviour did not line up. In the same way, many people often do not live consistently with what they say they believe. For

example, one day I had a conversation with my Buddhist car-mechanic. I said to him, "Is it not true that one of the main goals of Buddhism is to stop desiring?" to which he replied yes. So I asked him if one of the goals of Buddhism is to stop desiring, how as a parent did he stop desiring to have children? After a few moments passed, he said, "That is a problem," and starting sharing with me some of his other concerns about Buddhism. He believed one thing but his actions were not consistent with it, which caused him to question his Buddhist beliefs. So identifying the discrepancies between pre-believers' beliefs and their behaviour can play an important role in surfacing the vulnerable areas of their faith.

另一个走音就是信念与行为之间的矛盾。当人们声称所相信的与他们生活为人的方式并不一致时，这个矛盾就表现出来了。其中一个例子是在加拉太书二章 14 -16 节那里：当时使徒保罗当面指斥彼得言行不一，因为彼得本来正在和一批未受割礼的人用膳，然而当犹太人来到时，他就不再如此行了。保罗故此斥责他言行不一，他的信念与他的举止并不协调。同样地，很多人经常没有言行一致地按着他们所信奉的那一套来生活。举个例子：有一天我和一位佛教徒汽车技师交谈，对他说：「佛教其中一个主要目标是除去欲望，对么？」他回答说：「对。」于是我

问他，若佛教其中一个目标是除去欲望的话，他既为人父母，如何可以除去生儿养女的欲望呢？过了一会，他说：「这是一个问题。」跟着他开始和我分享他对于佛教的一些问题。他相信一件事，但他的行动又与此不一致，结果他质疑他本身的佛教信念。可见找出未信者的信念与行为之间的分歧，对于显露他们信仰的弱点，扮演着重要的角色。

Sour Note 3 :

走音 (三)

Belief versus Belief

信念与信念之间的矛盾

Another sour note is having two or more mutually contradictory beliefs. An example of this can be seen in Acts 17:28-29 where the apostle Paul identified the discrepancy between two different beliefs. Paul said, "For in Him we live and move and exist, as even some of your own poets have said, 'For we also are His offspring.' Being then the offspring of God, we ought not to think that the Divine Nature is like gold or silver, an image formed by the art and thought of man." Paul identified two major inconsistencies in the beliefs of the people of Athens: he pointed out that on one hand, the Athenians believed they created the wooden gods, yet on the other hand, they also believed that these gods had created them. Paul's underlying question here is: "Can both these views be true?" Now the Athenians responded to Paul in three different ways. Some said in effect, "Paul you are crazy." Others said, "We want to hear more." And still others actually responded in a positive way by trusting Christ (Acts 17:32-34). So the Holy Spirit can use a person's awareness of his conflicting beliefs to help him take one step closer to Jesus Christ and even lead him to accept Christ!

另一个走音是接纳两个互相矛盾的信念。一个例子可以在使徒行传十七章 28-29 节看到，那时保罗看出两个不同信念的矛盾。保罗说：「我们生活、动作、存留，都在乎他；就如你们作诗的，有人说：『我们也是他所生的。』我们既是神所生的，就不当以为神的神性像人用手艺、心思、所雕刻的金、银、石。」保罗看出雅典人信念中的两个主要矛盾：他指出雅典人一方面相信他们制作木造的神，但另一方面又相信是这些神创造了他们。保罗在这里的根本问题是：「究竟这两个观点可以同时是对的么？」雅典人对保罗的回应有三种，有些人说保罗是疯了，有些表示愿意再多听一点，还有另一些正面地回应，去相信基督（徒 17:32-34）。可见圣灵能借某人体会本身信念的矛盾去帮助他向着耶稣基督踏出一步，甚至引领他接受基督呢！

When I am talking to students on college campuses, I have many opportunities to hear some of these discrepancies. For example, I remember asking a student, "Who is Jesus Christ?" He responded by saying, "Jesus is the Son of God." So I asked him if he believed Jesus was his Saviour in any sense, to which this student replied yes. Then I followed up by asking whether he believed that he would be accountable for how he lived his life. He agreed that he would. My next question to him was "Do you think you can measure up?" and I was surprised to hear him say, "Well, I am a pretty good person . . ." So my follow-up question to him was "Why do you need Jesus to save you if you can measure up?" Obviously this got him thinking because after a few moments he said to me, "I guess I don't measure up." This admission was a very important part of the pre-evangelism process because if we cannot get others to acknowledge that they do not measure up, what need is there (from their perspective) for Christ to save them? We will be able to identify belief versus belief discrepancies if only we can tune our ears to hear them clearly.

当我在大学校园和学生交谈时，我有很多机会听见这种矛盾。例如我记得询问过一位学生：「耶稣基督是谁？」他回答说：「耶稣是神的儿子。」于是我问他是否相信耶稣是他的救主，他回答

说：「相信。」我接着问他是否相信将来他要为他现今如何生活向神交帐时，他同意他需要。我给他的下问题是：「你认为你能否达到神的标准呢？」令我感到惊讶的，是他这样地回答：「我算是一个很不错的人吧。」因此我便问他：「如果你能达到神的标准，你为何还需要耶稣拯救你呢？」他明显开始思想，因为一会儿后他说：「我想我不能达到神的标准吧。」这样的承认是福音预工过程中的一个非常重要的部分，因为如果我们无法叫别人承认他们不能达至神的标准，（从他们的观点来看）为何需要基督拯救他们呢？我们要能够辨别一些信念与信念间的矛盾，这样我们才能调校我们的耳朵把它们清楚听出来。

Sour Note 4:

走音(四)

Illogical Belief

不合逻辑的信念

The last kind of sour note or discrepancy is illogical belief. This kind of inconsistency is not between two different beliefs but within one particular belief. For example, the declaration that "there are absolutely no absolutes" is certainly illogical. This is like sawing of the very branch of a tree that one is resting on! I can say, "I cannot utter a word in English," but it is not meaningful because I have to use English to say it! In the same way, you will be surprised at how many people make similar statements that fit into this category of illogical belief. For example, I hear people say that "all religious views are essentially true." Yet can all views of reality really be true, especially when some are mutually contradictory? Furthermore all views cannot be true because a point in every direction is no point at all. If you are pointed in every direction you are not pointed in any one specific direction. To put it another way, if you embrace everything, you stand for nothing. Consequently, in holding all views to be true, you really are being illogical and standing for no particular truth.

最后一类走音是不合逻辑的信念。这类矛盾不是出现在两种不同的信念之间，而是出现在某一个信念里面的。例如有一个宣告这样说：「我绝对地认为没有绝对的事。」这当然是不合逻辑的，就好像一面坐在树枝上的人正在把那树枝锯断！我可以这样说：「我连一个中文字也讲不出」，但那是没有意思的，因为我必须用中文去说这句话。同样你会惊讶有多少人作出类似的宣告，都属于不合逻辑信念的类别。例如我听见人们说：「所以宗教的观点基本上都是对的。」难道所有关乎真理的观点都可以是对的么？尤其当有些观点是彼此矛盾时，仍能如此么？进一步说，不会所有观点都是对的，因为一个对着四方八面的指向根本不是一个指向，你不能指着某一个方向，同时又指着每个方向。换句话说，若你完全支持每个立场，你就不是在支持任何的立场了。因此，在坚持每个观点都是正确时，你事实上是违反逻辑，没有为着某个真理持守立场。

To summarize this part of the Conversational Evangelism model, we begin by first earnestly listening to our pre-believing friends to understand what they believe, and to hear the four kinds of sour notes or discrepancies. These discrepancies are: Belief versus Heart Longing, Belief versus Behaviour, Belief versus Belief, and Illogical Belief. Once we have heard them we want to shine a light on them by asking penetrating questions so they can be clearly seen by our pre-believing friends. May God help us to better understand the times in which we live and therefore help us to be better listeners in our witness to others (Pro 18:13).

现在让我们摘要总结「对话式布道法」模式在这个部分的内容吧：首先我们借着真切地倾听我们未信朋友的话，明白他们所信奉的是什么，然而听出四种走音或矛盾来。这些矛盾就是「信念与内心渴望之间的矛盾」、「信念与行为之间的矛盾」、「信念与信念之间的矛盾」和「不合逻辑的矛

盾」。一旦我们听见了这些，就要把它们光照出来，方法是询问有深度的问题，好让我们的未信朋友清楚看出这些矛盾来。愿神帮助我们更准确认识我们所身处的时代，并因此帮助我们在向人作见证时成为更好的聆听者（箴 18:13）。

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Please send feedback to dg@meeknessandtruth.org and check out the resources at www.meeknessandtruth.org

請把你的意見用電郵寄往 dg@meeknessandtruth.org 並細閱 www.meeknessandtruth.org 網站上的資源。

Words of Wisdom 智慧之言

Every generation of Christians has this problem of learning how to speak meaningfully to its own age. It cannot be solved without an understanding of the changing existential situation which it faces. If we are to communicate the Christian faith effectively, therefore, we must know and understand the thought forms of our own generation. ---Francis A. Schaeffer

每一代的基督徒都要面對這個困難：學習如何對本身的時代說出有意義的話。對於所面對着、在改變中的實際處境，若缺乏了解，這個困難是无法解決的。因此，如果我們要有效地分享基督教信仰，我們就必须認識和明白我們本身世代的思想樣式。 ——Francis Schaeffer

1. Blaise Pascal, quoted in: William Bright, *Jesus and the Intellectual* (Online).

<http://www.billbright.com/intellectual/purpose.html>.

2. Ravi Zacharias, *Jesus Among Other Gods* (Nashville: Thomas Nelson, 2000), 78.

3. Norman Geisler, unpublished materials, *Defending the Christian Faith: Twelve Points that Prove Christianity is True*.

ILLUMINATING CONVERSATIONS

How can we ask questions that will lead to The Answer?

启发性的交谈：我们当怎样问问题，才能带出那个「答案」呢？

BY REV DR DAVID GEISLER

作者: David Geisler 博士 / 牧師

There is greater need today to change our sharing style to a more conversational approach and allow others to surface the truth for themselves.

今天我们更需要将我们分享福音的方式变得更像一个对话，好让人们自己发现出真理来。

Asking clarifying questions helps the people we are speaking with to be more honest, with themselves and us about what they really believe.

发问澄清的问题可帮助我们的交谈对象更诚实面对他们自己，也更诚实地向我们分享他们真正所相信的是什么。

We need to ask questions in a way that surfaces uncertainty while minimizing defensiveness and creating a curiosity to want to hear more.

我们需要懂得怎样问问题，以至能显露对方不确定的立场，同时将其防卫性减到最低并诱发他们的好奇心，叫他们愿意听更多。

The first part of this series on Conversational Evangelism dealt with the need to earnestly listen in order understand our pre-believing friends' viewpoints. This second installment addresses step two of the process: helping them to surface the truth by asking probing questions that surface uncertainty while minimizing defensiveness and creating a curiosity to want to hear more.

这个对话式布道法系列的第一部份指出，我们需要认真地聆听，好叫我们明白未信朋友的观点。这第二部份会交代这个过程的第二个步骤：透过发问探索性的问题，帮助他们发现真理。这些问题能显露对方不确定的立场，同时将其防卫性减到最低并诱发他们的好奇心，叫他们愿意听更多。

In the world we live in today, many of us are aware that it is not enough for us just to "proclaim" the Gospel to those around us - we need to create an interest in it as well. Furthermore for us to suggest that man's ultimate problem of sin can only be taken care of by faith "in Christ" sounds arrogant and intolerant to many. Many have even challenged the idea that there are any sins to forgive! Consequently, there is greater need today to change our sharing style to a more conversational approach and allow others to surface the truth for themselves rather than have it told to them. That is why questions can be so helpful.

在现今所身处的世界里，我们许多人都发现到，单单向周围的人「传讲」福音对我们来说并不足够；我们需要诱发人们对福音产生兴趣。进一步说，我们若提出人类终极的罪的问题只能单单透过信靠基督才能解决，这对许多人来说似乎是高傲的话，显得缺乏容纳度；甚至会有不少人挑战有罪需要被赦免的观点。由此可见，今天我们更需要将我们分享福音的方式变得更像一个对话，容让人们自己发现真理，而不是由别人告诉他们；这就是为什么问题可以发挥这么大的功用。

The first step of the Conversational Evangelism model teaches that like a *musician* we want to hear the sour notes people are "singing" to us. The second step teaches us that like an *artist* we want to "paint a picture" of people by using questions to help them see themselves more clearly based on what they say they believe. We want them to see what we see, yet without directly telling them what they should believe. We do this by asking them probing questions and allowing them to surface the truth for themselves. By asking questions we are, in a sense, painting a true picture to help them see themselves more clearly. When they answer a question they provide insights of themselves by telling us what they

believe. Yet this image of themselves may be distorted. So by asking probing questions, we are filling in the details that they are missing about themselves. By doing this we are also leading them on a journey of self discovery!

对话式布道法的第一步教导我们，我们需要像一位音乐家那样，去听出人们正在唱出的走音来。第二步教导我们，我们当像一位艺术家，把人们的本相描绘出来。方法是运用问题帮助他们根据本身所宣称的信仰更清楚看出自己的本相。我们盼望他们也看得到我们所看到的真相，但又不用直接告诉他们应该相信哪一套。我们向他们发问探索性的问题，并容让他们自己发现真理。借着发问问题，我们在某个意义上是绘画着一幅真实的图画帮助他们更清楚看见自己。当他们回答一条问题时，借着告诉我们他们相信什么，便会分享出他们对自己的认识。不过，他们这个自我的形象可能是被扭曲了，因此借着发问探索性的问题，我们就可以在他们对自己所忽略的地方上加以仔细补充；当我们这样做时，我们也是在带领着他们进入自我发现的历程当中。

Now we can lead them on this journey of self-discovery by asking at least two kinds of questions. First, we can ask them questions that clarify the meaning of unclear terms. Second, we can ask questions that surface uncertainty and/or expose false belief systems or concepts. Let me explain what is involved in each kind of question.

我们可以借着发问两类问题带领他们开始这个自我发现的历程当中。首先，我们可以向他们提出一些可以澄清含糊字眼意思的问题。第二，我们可以提出一些可以显露出不确定立场和 / 或错误信仰系统或概念的问题。让我解释每一种的问题的内容。

Clarifying Questions

澄清的问题

First, the best way to ask clarifying questions is to ask "*What do you mean by . . .*" This is especially important as they may not have the same understanding of key terms as we do and this helps to clarify what they mean. For example, if someone says, "I am a pretty good person so I am going to get into heaven," we should ask him, "What do you mean by 'good'?" It is important we do not assume that people are using the terms in the same way we are using them. For example, a few years ago I was at Texas Tech University in the U.S. and spoke to a student who said he believed that Jesus was the "Son of God and that He died for us." At first I thought he was a Christian, but remembering the importance of clarifying terms, I asked him, "So what do you mean by 'died for us'?" He shocked me because he said that Jesus died as a moral example to show us how we should live. While it is certainly true that Jesus was an example for us, He was more than just an example. He died in our place and for our benefit (Rom. 5:8). Yet had I not asked that clarifying question, I might have missed the fact that this guy was probably not a believer.

首先，问澄清问题的最佳方法是问：「你说...意思是什么呢？」这是重要的，尤其因为他们对于某些字眼未必和我们拥有同样的理解；当我们发问问题时，就会有助于澄清他们的意思。例如，若有人说：「我算是一个不错的人，所以我会进天堂的。」我们就当问他：「你说『不错』，意思是什么呢？」我们千万不要假定人们运用某些字眼的方式和我们运用的方式是一样的。譬如在几年前，我正在美国的德州理工大学和一个学生交谈，他说他相信耶稣是「神的儿子，并为我们死了。」起初我以为他是一个基督徒，不过当我记起澄清字眼的重要性时，我便问他：「你说『为我们死了』，意思是什么呢？」令我震惊的是，他竟然说耶稣死，为要留下一个道德上的榜样，展示出我们生活应有的方式。耶稣诚然是我们的榜样，不过，祂不仅是一个榜样而已；祂

代替我们死，叫我们得益处(罗五 8)。然而，倘若我没有提出那个澄清问题，我也许会错失了这件事——他很可能并非是一个信徒。

Asking clarifying questions also *helps the people we are speaking with to be more honest with themselves and us about what they really believe*. This is an important benefit in our witness to others. For example, a few months ago I asked a taxi driver here in Singapore what his religious beliefs were. At first he told me he was a Buddhist, so I asked him, "What do you mean by 'Buddhist'? Are you a devout Buddhist?" He replied, "Well, I'm really a free thinker." His admission then led us to a more honest discussion about his barriers to religious beliefs in general, and Christianity in particular. 发问澄清的问题也可帮助我们的交谈对象更诚实面对他们自己，也更诚实地向我们分享他们真正所相信的是什么。这对于我们向人作见证有重大的益处。例如，在几个月前，我在新加坡这里问一位计程车司机有何宗教信仰。起初他告诉我他是一位佛教徒，我便问他：「你说『佛教徒』，意思是什么呢？你是一位虔诚的佛教徒么？」他便回答说：「其实我是一个思想开放的人。」他这个宣认结果使我们之间可以开始一个更诚实的讨论，探讨他普遍在信仰上的拦阻，尤其对于基督教。

Furthermore, asking clarifying questions may actually *create an open door to move to more interactive spiritual dialogue or to direct evangelism!* For example, on another occasion a taxi driver told me straight away he was a free thinker. I then asked him, "What do you mean by 'free thinker'?" To my delight that one very simple question then led to an interactive spiritual dialogue in which I had an opportunity to share the Gospel with him!

进一步来说，发问澄清的问题实际上可能会产生一扇敞开的门，带进一个更互动的属灵对话，以至进行直接布道！例如，在另一个场合下，一位计程车司机直截了当地告诉我他是个思想开放的人。我就问他：「你说『思想开放的人』，意思是什么呢？」令我喜悦的是，这一个十分简单的问题促使我们展开一次具互动性的属灵对话，在过程中，我甚至有机会和他分享了福音！

Another benefit of asking clarifying questions concerning a person's beliefs is that it *creates the greatest possible opportunity for spiritual dialogue without making a person unnecessarily defensive*. If people perceive that our goal is to have them help us to better understand their beliefs rather than to prove that they are wrong, they are more likely to have a more positive response to our probing questions. In this way we are actually taking advantage of our ignorance about what that person believes so that we may be assured of receiving the least defensive response possible.

发问澄清问题的另一项益处是关乎一个人的信念的：它产生最大的可能性去展开属灵对话，却不会令一个人不必要地自我防卫。若人们认为我们的目的是请他们帮助我们更认识他们的信念而非证明他们是错误的，他们就更能更正面地回应我们探索性的问题了。这样，我们实际上是在借着我们对他们信念的不理解，以至有把握从对方那里领受一个最小防卫性的回应。

Clarifying terms is also helpful because it *reverses the burden of proof from us to them*. I call this "The Boomerang Principle". When someone throws a tough question or accusation at you, instead of answering the question right away, turn that question around and let it come back to them to allow them to feel the onus of the question. For example, if someone says, "I do not think that the New Testament documents are a reliable record of what Jesus said and did," you can ask them this question: "Why are the New Testament documents not as reliable as some of the documents written around the same time period like Josephus, Tacitus, or Homer's Iliad? For example, Homer wrote the Iliad in about 800 B.C. yet the earliest copies we have are 400 years later. So if we believe Homer wrote accurately

about things such as the Trojan horse, why can't we know that the things the New Testament says concerning Jesus' life are also true?" We are not trying to prove here that everything in the New Testament is true, but are specifically asking why we can't know that some of the basic events of Jesus' life are true. So, when people raise questions and try to put us on the defensive, we must avoid falling into their trap by turning the question back around on them by using the boomerang principle.

澄清字眼的另一个用处是，它能把提出证明的责任从我们这边反弹回到对方那边去。我称呼这个原则为「回力镖原则」。当某人向你抛出一条难题和指控时，你不要立刻回答该问题，反而要将问题转向，使问题回到他们那里，让他们面对回答问题的责任。例如，若有人说「我不认为新约文献可靠地记录了耶稣的言行」时，你可以问他们这个问题：「在新约文献出现的同期也有其他被认为可靠的古代文献作品写下去，如约瑟弗、塔西图和荷马的《伊利亚特》，为何新约不如其他文献一样可靠呢？举例说，荷马在公元前八百年左右写了《伊利亚特》，然而我们拥有的最早抄本是相隔了四百年的。因此，我们若果相信荷马准确地记载一些像木马屠城记的事迹，我们为何不能知道新约所论到耶稣的生命也是真确的呢？」我们并非尝试要证明所有记在新约里面的事迹都是真确的，但我们却具体地提问，我们为何不能知道耶稣生平中的一些主要的事件是真确的。所以，当人们发问问题，尝试使我们承受攻击时，我们必须避免堕进他们的网罗中，方法是借着「回力镖原则」将问题带回他们那里去

Questions That Surface Uncertainty

显露不确定立场的问题

Now in addition to asking questions that clarify the meaning of certain unclear terms, we also need to ask questions that surface uncertainty and expose false belief systems or concepts. Our desire here is to ask questions to help others begin to see the cracks in the foundations of their worldviews. Ultimately, we want them to question whether their beliefs have a strong enough foundation on which to build their lives on. This step can be broken down into two different stages. The first stage focuses on asking our friends thought-provoking questions that result in *surfacing some amount of uncertainty in their beliefs*. Even though this may not really challenge

them to *change* their viewpoint, this can, however, create some amount of doubt that, over time, will begin to put a crack in their foundation and eventually lead them to be more open to reconsider other aspects of their belief systems. Examples of the kinds of questions that you may use to surface uncertainty are: "Do you think it matters what we believe, or is it more important that we have some kind of religion to make us a better person?" Another is, "Do you think that all religious beliefs basically teach the same thing?" Still another is, "Do you think that all people will be held accountable for the way they live? If so, what do you think the standard will be?"

除了发问能澄清含糊字眼意思的问题外，我们也需要发问显露不确定立场和暴露错误信仰系统和观念的问题。我们在此的目的是借着发问问题去帮助他们开始看得见他们世界观的根基里面的裂缝，最终来说，我们盼望他们可以对本身的信念提出质疑，思想究竟他们的信念是否建基在一个足够巩固、值得投放一生的根基上。这个步骤可分为两个不同的阶段。第一阶段的焦点是向我们的对象发问一些诱发思想的问题，借以突显他们信念里面某些不确定立场。即使这未必叫他们改变他们的观点，却能产生某程度上的怀疑，经过一段时间，这些疑团会开始在信念的根基里面产生裂缝，使他们乐意更开放地重新思量他们信仰系统中的其他层面。可以用作显露不确定立场的问题之例子包括：「你觉得我们相信什么是重要的吗？还是信奉某种宗教去帮助我们成为一个更好的人——这个为更重要呢？」另一条问题是：「你认为所有的宗教信仰基本上都是教导同样的事么？」还有另一个问题：「你认为所有的人将来都要为他们目前的生活方式去交代吗？若果是，你认为标准会是怎样的呢？」

The second step then picks up where the first left off. Once we can get our friends to admit some amount of uncertainty in their beliefs, we can then build on that by asking them more probing questions that *expose in a deeper way their false beliefs or concepts*. At the very least, we may create an even greater degree of doubt about their beliefs. Examples of these kinds of questions are: "How is it possible for all religions to be the same when some of them contradict each other's key beliefs?" or "How is it possible to believe that there is no God and yet believe in such non-material things as truth and love?" Or "How can you say the Bible is unreliable when other ancient historical documents are accepted?" I've noticed that one practical question that is helpful for some Singaporeans to consider is "How can I know if the god I am worshiping is the right one?" Just recently I used this question in a conversation I was having with a young Chinese girl and it led to a very interesting exchange of ideas which allowed me to share more about the Christian faith.

第二步是接续第一步所没有做到的。一旦我们令我们的对象承认有某些不确定的立场后，我们就可以借此进一步向他们提问更多探索性的问题，更深入显露他们错误的信念和观念，至少我们可以使他们对于本身的信念产生一份更大程度的怀疑。这类问题的一些例子包括：「如果某些宗教之间的主要信念是互相冲突的，怎可能所有宗教都是一样的呢？」「既然其他古代历史文献都被已采纳，你怎能说圣经是不可靠的呢？」我发现有一个实际而帮助新加坡人思想的问题：「我怎知道我的信奉的神是真实的呢？」近来，有一次与一个少女交谈时运用了这问题，带来一个十分有趣、交流意见的时间，从中我也可以更进深分享基督教信仰。

Let me give one personal example to show how I use these kinds of questions in the lives of the pre-believers in my circle of influence. A few years ago our former nanny told us she was going to have to leave us for personal reasons. This made me very sad because not only was she a good nanny, but I had not had the opportunity to share the Gospel with her. So a few days before she left us I asked her this question: "Aunty, how do you fit Jesus into your Buddhism?" After thinking about it for a few moments she said to me, "I haven't quite figured that out yet." That comment then gave me the open door to share how Jesus had made a difference in my own life. Unfortunately she did not make a decision that day to accept Christ, but I could tell by her reaction that my question had caused her to think more deeply about how inadequate her foundation for belief in Buddhism really was. The bottom line was that my question made her realize that she had yet to figure out where to "fit Jesus" in her religious beliefs.

让我举一个个人的例子，说明我如何在所影响范畴里面、于未信者的生活中运用这类的问题。几年前，我们从前的家佣告诉我们，因着某些个人因素她将要离开我们了。为此我十分难过，不单因为她是一位好的家佣，也因为之前我没有机会和她分享过福音。在她要离开前几天，我向她问这个问题：「作为佛教徒，你认为耶稣是谁？」她思量了片刻后，她告诉我说：「我还未搞清楚这件事呢。」这句话便给我敞开一扇门，可以分享耶稣如何在我生命中产生改变。可惜她没有在当天决志接受基督，然而我可以从她的反应中知道，我的问题已令她更深入思想她信奉佛教的基础是多么薄弱。至少我的问题令她察觉得，她仍未晓得在她的宗教信仰中应如何评定耶稣的位置。

Now when you and I paint a picture using questions that help others to see that their foundation may not be strong enough to build their lives upon, this could lead to a crisis in belief. Certainly this occurred in the ministry of the Apostle Paul when he spoke to the polytheists in Acts 17 and pointed out two problems in their belief about their god or gods - that on the one hand they believed that they had made these wooden gods and yet on the other they also believed in some sense that these "wooden gods" had created them. As a result of

Paul's dialogue, many of them were challenged to consider the adequacy of their belief and this was instrumental in some wanting to continue the dialogue. For others it actually contributed to their putting their faith in Christ (Acts 17:32-33)!

当你和我运用问题去绘画一幅图画，让人们看得见他们的根基可能并不十分牢固，不足以支持他们在其中所要投放的生命时，这就会带来信仰上的危机。在使徒保罗的事工中，明显这件事曾发生过。在使徒行传十七章，他向着一群多神论者演说，指出他们对于神的信仰的两个问题：一方面，他们相信他们制作了这些木造的神灵，另一方面，在某种意义上，他们又相信是这些木造的神灵创造了他们。因着与保罗的对话，他们当中很多人都被挑战要思考他们的信仰是否足够地可信，这也令一些人愿意继续这个对话。对于其他人，这带来他们归信基督。（徒十七 32-33）

So if you and I are going to effectively engage others in spiritual dialogue and possibly even challenge them to reconsider their current beliefs, we are going to have to learn the fine art of conversation. We must learn to engage others and ask questions that surface uncertainty and expose false beliefs and perspectives.

所以，若你和我有效和别人展开属灵对话，甚至挑战他们重新思量他们现时的信仰，我们就当学习交谈的艺术了。我们必须学习使别人投入对话，并发问问题，借以突显不确定的立场和暴露错误的信念和看法。

Doubt, Defensiveness and Desire

疑问、防卫和意欲

Yet, in order to gauge whether we are asking the right kinds of questions in the right way to have a maximum effect, it is important for us to keep three objectives in mind in asking questions. I call them "The Three D's of Evangelism" - Doubt, Defensiveness, and Desire. Many times we may ask questions in a way that produces unnecessary defensiveness, making it difficult for others to hear what we are saying and even leading to them cutting off all future dialogue with us. Instead, we need to learn to ask questions in a way that surfaces Doubt in pre-believers' perspectives, while at the same time minimising their Defensiveness, and creating a Desire to want to hear more! This is especially important if we want to be more successful in reaching this current generation. In doing so, we are following Jesus' example with the woman at the well in John 4. He did not tell her to "turn from her sins" or else she would burn in hell. Jesus merely asked her thought-provoking questions and created a curiosity to hear more by saying that if she drank of the water He gave, she would never be thirsty again (John 4:13).

不过，为了判断我们是否以合适的方式发问一些合适的问题以达至最佳的效果，我们就必须紧记发问问题的三个目的，我称之为「布道的三D」—疑问(Doubt)、防卫(Defensiveness)和意欲(Desire)。很多时候，我们发问问题可能会令对方产生不必要的自我防卫，以至他们很难听得见我们所说的话，甚至要中止以后一切和我们的对话。取而代之，我们要学习发问的方式，以至令未信者对本身的想法产生疑问，同时又将他们的自我防卫减到最少，并令他们产生一份意欲去听更多。对于要更有效向这一代的人传福音，这是尤其重要的。当我们这样做，就是效法耶稣在约翰福音四章与井旁妇人对话的榜样。耶稣没有告诉她转离罪恶，否则会在地狱里被焚烧；他纯粹问她一些诱发思想的问题，又说她若喝他要赐的水就永远不再渴(约四 13)，从而使她产生一份好奇心，去听更多。

Conclusion

结论

In summary, we have said that in the world we live in today we need to allow others to surface the truth by asking them probing questions - questions that clarify the meaning of certain unclear terms and questions that surface uncertainty and expose false beliefs or concepts. Furthermore, to make sure our questions are having maximum impact on those we are trying to reach, we need to remember to ask questions in a way that surfaces uncertainty while minimizing defensiveness and creating a curiosity to want to hear more.

总括来说，我们已经谈到，在现今世界里，我们需要容让别人发现真理，方法是向他们发问探索式的问题，这些问题澄清某些含糊字眼的意思，显露对方不确定的立场，并显露错误的信念和观念。进一步而言，为了确保我们的问题能对于我们布道的对象带来最大的影响力，我们必须记得要如何问问题，以至能突显不确定的立场，同时将对方的自我防卫减到最低，又令对方产生一份愿意听更多的好奇心。

In a world that may not be so easily inclined to even believe in any "good news" or even think that there is any such thing as "bad news", this could be a helpful approach in helping to clarify beliefs and surfacing doubts. Just as it did for the polytheists that Paul addressed in Acts 17, this may play a role in helping them to take one step closer to Christ each day.

在一个不倾向轻易相信任何「好消息」、甚至不认为有任何所谓「坏消息」的世代中，这可能是一个有效的方式去帮助人澄清信念并显出疑问。正如在使徒行传十七章中借着保罗向多神论者所讲的话所带来的结果，这个方式可以协助人每天向基督多踏出一步。

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Words of Wisdom 智慧之言

Personal evangelism should be characterized by sensitivity. One is talking to another person, not into a tape recorder. ---Jerram Barrs and Ranald MacCaulay

個人布道應以敏銳的心進行。我們是與另一個人說話，而不是一個錄音機。——Jerram Barrs and Ranald MacCaulay

UNCOVERING BARRIERS

发掘障碍

How can we get below the surface and speak to pre-believers' true objections?

我们如何能进到表面之下，对着未信者的真正障碍说话？

BY REV DR DAVID GEISLER

作者: David Geisler 博士 / 牧師

It is important that we also learn to uncover the emotional and spiritual barriers that keep someone from placing their faith in Christ. Sometimes we need to go below the surface of people's stated concerns and get to the real issues.

学习发掘那些阻碍人信靠基督的情感和属灵障碍，对我们来说，是重要的。有时我们需要进到人们表面提出的问题之下，到真正的问题那里。

Our approach to communicating the truth must be coupled with a meek and humble disposition.

我们分享真理的方式必须与一个温柔谦卑的心态配合。

The first instalment of this series on Conversational Evangelism dealt with the need to earnestly listen in order understand our pre-believing friends' viewpoints. The second instalment addressed step two of the process: helping them to surface the truth by asking probing questions that surface uncertainty while minimizing defensiveness and creating a curiosity to want to hear more. This third instalment addresses step three of the process: helping to uncover the real barriers people have to embracing the gospel.

在这个关于对话式布道法的系列中，第一部份是关于仔细聆听以明白未信朋友看法的需要。第二部份谈到这个过程的第二个步骤：借着发问探索性的问题去帮助人们发现真理，而这些问题使不确定的立场浮现出来，同时又将对方的防卫性减到最低，并诱发对方产生一份愿意听更多的好奇心。这第三部份是针对这个过程第三步：帮助发掘人里面真正阻碍他们开放接受福音的障碍。

Just as it may be not enough for us just to “proclaim” the Gospel to those around us to successfully reach people today, in the area of pre-evangelism we must, likewise, do more than just deconstruct someone's beliefs. A deconstructive approach alone is inadequate when there is emotional or intellectual baggage that is keeping someone from even hearing what we are saying to them about Christ. On many occasions I have found that the troubling questions people raise about the Christian faith are often not the real barriers that are keeping them from trusting Christ. Jeremiah 17:9 says that the heart of man is deceitful and wicked, which makes uncovering his hidden barriers difficult.

今天，纯粹「传讲」福音信息给我们周围的人未必足以使我们有效地向他们布道，同样地，在福音预工的事上，我们必须在解构别人信念之外多做一些事。当一个情感或理智上的包袱足以使对方听不进我们讲论基督的事情时，单单运用解构的方式并不足够。在许多情况下，我发现到人们所提出的那些令人不安的基督教信仰问题，往往并不是一些真正阻碍人们信靠基督的障碍。耶利米书 17 章 9 节指出「人心比万物都诡诈，坏到极处」，这个事实令发掘那些隐藏的障碍成为一件困难的事。

Furthermore, pre-evangelism must not be limited to surfacing discrepancies in others' beliefs since post-modern people have lived very comfortably with discrepancies in their beliefs for a long time and may not desire to change how they live. Many times they would prefer to live with distorted beliefs rather than live what they consider an uncomfortable lifestyle.

进一步来说，福音预工不应只局限于把别人信念的矛盾显露出来，因为后现代人已有一段很长的时间十分惯于活在信念的矛盾中，未必有意愿把他们的生活方式改变过来。很多时候，他们较为喜欢活在扭曲了的信念中，而不活在他们视为不舒畅的生活方式中。

Like an archaeologist, then, we want to carefully uncover their history to discover their real barriers and how they came to be on their current path. Proverbs 20:5 says, “The [unseen] purpose in a man’s mind is like deep water, but a man of understanding will draw it out.” Consequently, effective pre-evangelism involves people with the foresight and wisdom necessary, not only to deal with people’s stated questions or objections, but also to go below the surface and speak to their true objections. As caring individuals sensitive to the Holy Spirit, we want to discern what unspoken issues are keeping a person from seriously considering a relationship with God and help remove the baggage that people are carrying that keeps them from seeing the truth of Christ.

我们需要像一个考古学家，仔细发掘人们的故事，发现他们真正的障碍，以及他们怎样进到目前的人生道路中。箴言 20 章 5 节说：「人心怀藏谋略，好像深水。惟明哲人，才能汲引出来。」故此，有效的福音预工要求我们有必需的先见和智慧，不单处理人说出来的问题和反对理由，更要进到表面之下，向着人们真正的反对理由说话。我们需要成为关心人而敏锐圣灵的人，辨别出什么问题正拦阻着一个人去认真考虑与神建立关系，并帮助人将正背负着的包袱除掉，就是那个拦阻着人看到基督真理的包袱。

In order to do this, we need to keep at least six steps in mind as we ask the Holy Spirit for wisdom to guide us in this process (Jas 1:5).

为此，当我们求圣灵在这个过程中赐予智慧来引导我们时（雅 1:5），我们需要记住至少六个步骤：

First, we must determine whether their issue is a legitimate question or a smoke screen. Sometimes, questions can be just a diversion to avoid the truth. To remove the smoke we need to ask questions such as, “If I could answer your questions in a way that would make sense to you, would that help you more seriously consider a belief in God and Christianity?” If they answer this question by saying no, we then know that their barriers are really not intellectual. Then, for clarity, we may say, “It seems like your barriers are not intellectual but are emotional, spiritual or some kind of other barrier.” Then we follow up with the direct question, “Am I right?” In asking this specific question, you are providing them an opportunity to “come clean” with you and share what is really getting in the way of trusting in Christ. Asking these kinds of questions will determine whether the question or issue is legitimate, saving a lot of time in discussions with people who do not want to know the truth.

第一，我们必须决定他们的问题是个合情理的问题还是个烟幕。问题有时可能只是一个为了避免面对真理去叫人分散人注意力的东西。要除掉烟幕，我们需要问一些像这样的问题：「假若我能以一个你能够明白的方式回答你那些问题，这会否帮助你更认真考虑相信神和基督这件事呢？」如果他们说「不会」的话，我们就知道他们的障碍其实并非在理性上。跟着，为着令对方清晰明白，我们可能会说：「看来你的障碍并非在理性上，而是在情感上、心灵上或其他某种的障碍。」接着，我们会发问一条直接的问题：「同意么？」当提出这条具体的问题时，你正在给予他们一个机会去向你「招供」，分享什么是真正阻碍着他们信靠基督的事。发问这种问题将可决定对方所说的问题是否合情理，借此省却大量时间，不用和一些不愿意认识真理的人进行讨论。

The second step to uncovering hidden barriers is to determine whether the barrier is intellectual, emotional or a combination of both. For example, if someone asks me a question about the problem of evil, I do not automatically assume their question is totally of an intellectual nature. Many who struggle with this question do so because of emotional issues. Perhaps someone they know and love suffered some kind of painful experience. So, I will ask them, “Why is this question so important to you?” This exposes possible emotional issues that may be helpful to discuss with them. Here are some other examples of questions that could possibly indicate emotional baggage: “How could a good God allow so much suffering and evil in the world?” Another one is, “If God is real, how come there are so many

hypocrites in the church?”

发掘隐藏障碍的第二步是决定那个障碍是理性问题，是情感问题，还是两者的混合。例如，若有人问我一个关乎罪恶的问题，我不会自动假设他们的问题完全是理性上的问题。许多人因着情感经历上的问题在这个问题上有挣扎，也许他们所认识、所爱的某人受着某种痛苦的经历。故此我会问他们：「为什么这个问题对你是这样的重要呢？」这样就会将一些有可能的情感问题显露出来，有助和他们讨论。以下是其他一些可能显示出情感包袱问题的例子。「一位良善的神为什么会容许这么多的苦难和罪恶充斥在世上呢？」另一个是：「若果神真的存在，为何会有这么多的伪君子在教会中呢？」

Other questions may indicate intellectual baggage such as: “It’s been too long since Christ lived, so how can we really know what He said?” or “How can there be absolute truth when so many people disagree on so many things?” Another question could be “Since the Bible has been mistranslated so many times, how can we be sure what it originally said?” One approach to handling the tough intellectual questions is to learn how to reverse the burden of proof. For example, if someone questions the reliability of the Bible, you might ask, “Why would you reject the Bible when other books of antiquity are accepted without question?”

其他的问题可能显示理性上的包袱，例如：「基督在世的年代相距现在已那么久远，我们又如何真正知道祂究竟说了什么呢？」，或「既然有这么多人在这许多事上有不同的意见，绝对的真理怎会存在呢？」另一个问题是：「圣经已经这么多次被错误翻译了，我们又如何确知圣经原本是说什么呢？」一个处理困难问题的方式，是学习如何将给予证明的责任反弹回去。例如当有人质疑圣经的可靠性时，你可以问：「如果古代的书藉能毫无疑问地被接纳，为什么你要否认圣经呢？」

Now, it is not easy to discern whether someone has such baggage. It is more of an art than a science, and requires much practice and a lot of wisdom from God to discern. The bottom line is we must not speak to perceived intellectual barriers when answering questions when the real problem is the emotional baggage that is weighing them down. This leads to the next important step.

诚然，要分辨某人是否有这些的包袱并不容易。那是一门艺术，不是一门科学，需要很多的操练和大量由神而来的智慧去辨别。底线是，当真正的问题属于情感包袱，把他们压下去时，我们不应当作是理性上的拦阻去回答问题。

The third step to uncovering hidden barriers is to uncover the specific type of emotional baggage people may have. Some people carry a lot of emotional baggage, which makes it difficult for them to understand the Christian message. For example, I remember a time I had a conversation with a college student about Jesus in which I was making little progress. Something seemed to be blocking him from hearing what I was trying to say about Jesus. Finally, he confessed to me that the last Christian who talked to him had said that “AIDS is God’s punishment for homosexuals.” Well, that explained to me clearly why I was not connecting with him. He could not hear what I was trying to say because he was emotionally hurt by this comment. Our pre-believing friends may carry emotional baggage that is keeping them from hearing us and “seeing” who Jesus is. Other examples of baggage are negative childhood experiences or overbearing religious parents that have turned people off from Christianity. The most common complaint I hear from pre-believers concerns all the hypocrites in the church. Because emotional baggage can be a real hindrance to people hearing the truth of the gospel message, we need to develop a strategy for dealing with this issue when we encounter it in our witness to others. Consider the following suggestions. First, when we discover some kind of emotional baggage, invite them to share their story with us. Furthermore, we need to show transparency and sympathize with their pain. Also, if a brother or sister in Christ said or did something that is obviously wrong and caused

some kind of pain, we need to acknowledge this wrong and seek their forgiveness on behalf of that Christian brother or sister. This may help them to see the reality of sin, which could help them consider why we feel the need for Christ in our lives. We also need to affirm God's love for that person. They may also be willing to allow us to pray for them. In fact sometimes telling people you are praying for them when they share a difficult struggle can play an important part in helping them to see Christianity in a more true light and open the door to future conversations of a spiritual nature. Caring is more effective than convincing.

发掘隐藏障碍的第三个步骤是发现人们可能存有的情感包袱属于哪个类别。有些人背负很多的情感包袱，令他们难以明白基督教的信息。例如，我记得有一次，当我和一个大学生谈论耶稣时，没有很大的进展。有某些事似乎正拦阻他听进我所讲关于耶稣的话。最后，他向我承认，之前最后一个和他谈话的基督徒曾说：「爱滋病是神对于同性恋者的惩罚。」这清楚令我明白为什么我无法和他沟通。他不能够听进我尝试要说的话，因为他在情感上被那一番话伤害了。我们未信的朋友可以带着情感的包袱，拦阻他们听我们的话，拦阻他们「看到」耶稣真正的样子。其他的一些包袱的例子有童年的负面经历，以及过份管教而有宗教信仰的家长令他们对基督教反感。我最经常听到、来自未信者的埋怨，是关于教会里面所有的伪君子。由于情感包袱可以真实地阻碍人们听见福音信息的真理，我们需要建立一套策略，在布道中面对这个问题时，可以加以处理。可考虑以下的建议。第一，当我们发现在某种情感包袱时，邀请对方向我们分享他们的故事。进一步，我们需要坦诚分享自己的，并对于他们的痛苦表达同情。此外，若曾有主内的弟兄或姊妹说了或做了一件明显是错误的事带来某程度的伤害，我们需要承认是错了，并代那位弟兄或姊妹寻找宽恕。这样会帮助他们看得见罪恶的现实，帮助他们思想为何我们感到我们的生命需要基督。我们也需要肯定神对于那个人的爱。他们也许乐意让我们为他们祈祷；事实上，有时候当你告诉人们你正为着他们所分享到的困难挣扎祈祷时，会大大帮助他们看到基督教更真实的一面，从中为将来一些属灵上的对话打开门户，关怀人比说服人更见功效。

The fourth step to uncovering hidden barriers is to determine whether there is an underlying issue behind the questions or concerns that people raise. Sometimes this can be accomplished by asking for clarification why this particular question or concern is important. We should probe to see if it reveals any biases. For example, pre-believers may make the following statement, "I think Christians are arrogant for claiming that Jesus is the only way to God." Because they may think that Christians feel they are better than other people, we must clarify that we are not arrogant or prejudiced in making this statement but are only stating what we believe to be true. Therefore, our approach to communicating the truth must be coupled with a meek and humble disposition.

发掘隐藏障碍的第四步，是决定在人们提出的问题 and 关注背后，是否有任何根本性的问题存在；有时借着问对方一个澄清问题——「为何这个问题或关注是那么重要？」，我们就可以找出来。我们应当探究该问题是否反映出任何的偏见。例如，未信者可能提出以下的论点：「我认为基督徒是高傲的，因他们宣称耶稣是到神那里的唯一途径」。由于他们可能以为基督徒认为他们比其他的人更优胜，我们必须澄清，指出我们并不是因自高自大或存有偏见而作出这样的表达，我们只不过是说出我们认为是真确的事实。所以，我们分享真理的方式必须与一个温柔谦卑的心态配合。

Jesus is a good example of Someone who always seemed to know how to get to the heart of the matter in discussions with people. When a rich man asked Him, "Good Teacher, what must I do to inherit eternal life?" Jesus asked, "Why do you call me good?" (Mark 10:17-18) to help him wrestle with who Jesus really was. When the rich man saw himself as living up to the measurement of the Law (Mark 10:20), Jesus revealed to him where his heart loyalties really were (Mark 10:22). In the same

way, in our desire to share the good news with others, we must prepare to dig below the surface to find the true objections to the gospel whether they are stated or not.

耶稣似乎常常都知道当如何在与别人讨论时进入问题的核心，在此他是一个典范。当一个有钱人问他，「良善的夫子，我当作什么事才可以承受永生？」耶稣就问他说：「你为什么称我是良善的？」（可 10:17-18），目的是帮助他思考祂真正的身份。当那个有钱人以为自己的生活行为已达至律法的尺度时（可 10:20），耶稣将他内心真正效忠的对象向他揭示出来（可 10:22）。同样地，当我们愿意与别人分享好消息时，我们必须预备好在事物表面以下进行发掘，去找出他们反对福音的真正理由——不管是否有说出来。

The fifth step to uncovering hidden barriers is to discover their biggest barrier to embracing Christianity. This is important because you will hear people raise all kinds of objections to Christianity, yet we may have difficulty discerning the crucial one. By asking questions that pinpoint the most important barrier, pre-believers can search their hearts to discover what is really holding them back. This also helps them to identify what kinds of doubts, if any, they may have about the Christian faith and determine if those doubts are a result of intellectual or emotional barriers. For example, when I asked an Asian student what his biggest barrier was to accepting Christ he confessed, “One of my biggest barriers to belief in God or Christianity is that I am not brave enough to consider religious issues solely without considering the consequences of what other people think.” I think he was referring to what his parents would think or say if he ever became a Christian. A while back I learned that one of my former students here in Singapore (based on what I taught her) asked her seeking friend this question: “What is keeping you from making a decision to accept Christ now?” The friend then realized there was nothing keeping her from making that decision and so right there and then prayed to receive Christ into her life.

发掘隐藏障碍的第五个步骤，是发现什么是最主要拦阻他们开放接受基督教的事。这是要紧的，因为你将会听见人们提出各种各样的理由，去反对基督教，但我们可能有困难辨别出关键性的反对理由。借着提出问题去针对这个最主要的障碍，未信者就能够扪心自问，究竟什么才是真正令他们却步的事。这样也帮助他们发现，对于基督教信仰，他们有哪些种类的疑惑——若真是有的话，从中决定这些疑惑是理性还是情感上的障碍。例如，当我问一位亚洲学生，最重要拦阻他接受基督的事是什么，他承认说：「其中一个最重要拦阻我信神和基督教的事情，就是我缺乏足够勇气去独自考虑宗教的问题，而同时不会顾及别人怎样想的后果。」我想他是指父母对于假若他成为基督徒的话会如何想或说。不久之前，我知道我一位以前在新加坡这里的学生，（本于我所教导过她的）向她的慕道朋友问这个问题：「现在有什么正拦阻着你决志接受基督呢？」那位朋友便说，没有什么拦阻着她去作那个决定，于是就在那一刻，她祈祷接受基督进入她的生命中。

Other students I talked to indicated there were intellectual questions that they needed answered. For example, one student said to me, “It has been 2000 years since Jesus lived so we can’t really know what he did or said.” So I gave him an article by William Lane Craig on the evidence for the resurrection of Jesus Christ and this seemed to help with his intellectual doubts. Removing intellectual barriers can play a very important role in helping our friends to be honest with themselves and us about what is really keeping them from putting their trust in Christ (Jer 17:9).

其他和我倾谈过的学生表示，他们有一些理性上的问题需要有人解答。例如，一位学生对我说：「耶稣在世已经是二千年前的事了，故此我们没法真正知道他做了什么，说了什么。」于是我给他一篇由克雷格(William Lane Craig)写的文章，说明耶稣基督复活的证据，这似乎有助解答他的理性疑惑。除去理性上的障碍，可大大有助于令我们的朋友诚实面对自己和向我们坦诚分享真正拦阻着他们信靠基督的事物（耶 17:9）。

The sixth and final step is to find out what would motivate non-believers to get answers to their

questions about Christ. Discovering their motivation for exploring Christianity can help you to know how to dialogue with them over a period of time, and could suggest the most effective focus of your conversation. One person answered this question by saying, “My mother committed suicide three years ago and I do not believe in God or Christianity. However I realize if there is no God there is ultimately no meaning or purpose to life, but I am not willing to accept that yet.” Another person I talked to told me his mother died a few years ago and he believed that she was in heaven. His motivation in talking with me was he wanted to see his mum again. So, discovering the motivational factors is an important part in removing the obstacles and may clear the way for us to build a bridge to the gospel.

第六个和最后一个步骤，是找出什么会激发未信者寻找答案，解答他们对于基督的疑问。找出什么是他们探索基督教的动机，可帮助你如何长期和他们对话，也指引你晓得什么是最有果效的交谈焦点。有一个人在回答这个问题时说：「我的母亲三年前自杀，而我并非信神和基督教的。但我发现到，若果没有神，生命至终就没有意义和目标了，而我并不愿意接受那个想法。」另一个我倾谈的对象告诉我，他的母亲数年前离世，他相信她正身处天堂。他和我对话的动机，是希望再次见到他的母亲。因此，发现动机上的因素，对于挪开那些障碍以至为建立福音桥梁铺路，都扮演着一个重要的角色。

These six factors can play an important role in helping us to surface the real barriers that are keeping others from trusting Christ. Consequently, we need to be looking continually for signs of unstated issues or concerns below the surface of the conversation. By looking honestly at these six factors we may help others to discover what is really getting in the way of them putting their trust in Christ. While focusing on these issues alone may not lead to an immediate decision to accept Christ, they could play an important part and help someone to take one step closer to Jesus Christ.

这六个因素能大大有助我们发现那些真正拦阻别人信靠基督的事物。因此我们需要在交谈的表面之下，不断地留心有没有表症显示出一些未说出来的问题及关注。诚实地正视这六个因素可以让我们帮助别人发现，什么是真正阻碍着他们信靠基督的事；虽然纯粹集中注意这些方面未必叫人立即作出决志接受基督，但就着帮助一个人向着耶稣多踏出一步来说，这是重要的。

Please send feedback to dg@meeknessandtruth.org and check out the resources at www.meeknessandtruth.org

请把你的意见用电邮寄往 dg@meeknessandtruth.org 并细阅 www.meeknessandtruth.org 网站上的资源。

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Words of Wisdom 智慧之言

Effective evangelism starts where people are not where we would like them to be. --- Anonymous
有效布道的起点，乃人们正身处之地，而非我们喜爱他们到达之地。 ——匿名

BUILDING BRIDGES

Moving from pre-evangelism to sharing the Gospel

从福音預工到分享福音

BY REV DR DAVID GEISLER

作者: David Geisler 博士 / 牧師

Sometimes merely taking the time to hear what someone believes and genuinely showing interest in them may create the kind of common ground that will make it easier for us to pursue further spiritual dialogue.

有时纯粹花时间倾听某人所信的是什么，并真诚向他们表达兴趣，可产生一种共同的立足点，使我们更容易寻求进一步的属灵对话。

“Heart bridges” help people to understand how Jesus speaks to the very concerns of people’s lives: that Jesus satisfies the longings of people’s hearts and helps them to realise their hopes. Meaning in life can truly only be found in having a personal relationship with God.

「心灵桥梁」帮助人们明白耶稣是如何向着人们生命中的核心关注来对话：就是耶稣满足人们心灵中的渴求，并帮助他们实现其盼望。生命中的意义，只能在与神所建立的个人关系中才能真正找得到。

Not only are Christ's claims totally unique compared to other major religious leaders', but the proof of His claims have no parallel among other religious leaders.

相比起别的主要宗教领袖，不只基督的宣告是完全地独一无二，祂宣告的证明在其他宗教领袖当中更是无与伦比的。

The first installment of this series on Conversational Evangelism dealt with the need to earnestly listen in order to understand our pre-believing friends' viewpoints. The second installment addressed Step Two of the process: helping them to surface the truth by asking probing questions that surface uncertainty while minimizing defensiveness and creating a curiosity to want to hear more. The third installment addressed Step Three: helping to uncover the real barriers people have to embracing the Gospel. This fourth installment deals with developing a strategy for building a bridge to the Gospel with our pre-believing friends.

在这个关于对话式护教学的系列中，第一个部份是关于要仔细聆听以明白我们未信朋友的观点。第二部份指示这个过程的第二步骤：借着发问探索性的问题去帮助人们发现真理，而这些问题使不确定的立场浮现出来，同时又将对方的防卫性减到最低，并诱发对方产生一份愿意听更多的好奇心。第三部份是针对第三个步骤的：帮助发掘人们里面真正拦阻他们开放接受福音的事物。这第四部份是关于发展一套策略，去建立一个桥梁与我们未信的朋友接通。

In a "building" conversation, we are attempting to build a positive case for Christ and look for opportunities to transition from pre-evangelism to evangelism. But building a bridge to the Gospel is not always easy in the world we live in today because there is a deep skepticism and indifference, or even outright rejection of truth and moral absolutes. Consequently, there has been such an erosion of truth that there is no longer a clear pathway for some to take steps towards the Gospel. In order then to build a bridge to the Gospel, it is helpful to keep four steps in mind.

在一个「建立」的对话中，我们尝试为基督提出可信的理据，并寻找机会从福音預工过渡至传福音。然而在现今我们身处的世界里，要建立通往福音的桥梁有时并非一件容易的事，因为世人们深深地存着质疑和冷淡的心，甚至全盘否定真理并排斥道德绝对标对。结果，真理已衰落到一个地步，对于一些人而言，已不再存在一个清楚的路径带领他们一步一步走向福音。为了建立通往福音的桥梁，值得记住四个步骤：

1. Find Common Ground

一. 找出共同的立足点

First, we need to find "common ground" with those we are trying to reach. The apostle Paul said, "To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some" (1 Cor. 9:22, NIV). This means finding that point of intersection between our beliefs and those of our pre-believing friends. Let me illustrate. One day I had a conversation with a Jewish agnostic on a college campus. He told me how angry he was at the Christians who tried to witness to him using the Bible when he did not believe that the Bible was reliable. He was not even certain that God existed. So I sought to find common ground by talking about the issue of truth. At the end of our long conversation, the last thing he said to me was, "You are going to have me up all night trying to figure this out." He responded directly to me because I had sought to find that common ground before I attempted to share with him about Christ.

首先，我们需要与那些我们尝试接触的人找出彼此「共同的立足点」。使徒保罗说：「向软弱的人、我就作软弱的人、为要得软弱的人。向什么样的人、我就作什么样的人。无论如何、总要救些人。」（林前 9:22），这意味着找出我们和未信朋友的信念之间的相交点。让我举个例子吧。有一天，我和一位犹太裔的不可知论者交谈；他告诉我他是多么的恨恶基督徒，因他们尝试用圣经向他作见证，但他本身并不相信圣经是可靠的。他甚至不确定神存在。于是我尝试找出一个共同的立足点，方法是谈论信心的问题。经过一段漫长的交谈，最后他对我说：「你将会叫我整夜思考这件事而不能安睡了。」他对我的回应改变了，因我先尝试找出共同的立足点，然后才尝试和他分享基督的事。

In order to discover these areas of common ground, we can ask low-key spiritual questions like, "Does it matter what you believe?" or "Can everyone be right?" or "Is there any difference between Jesus and other religious leaders?" This certainly is not a novel approach. Paul's approach in the New Testament was different depending on the audience to whom he was speaking. He always sought to find common ground with those he was trying to reach. In Acts 28, he showed the Jews that Jesus was the fulfillment of the Old Testament prophecies written about Him, because they accepted the authority of the Old Testament and had some ideas about the Messiah, and also shared the common ground of the idea of a monotheistic God. But in Acts 17:23-31, when Paul was speaking to polytheists who did not accept the Old Testament, he started talking about the unknown God that they worshipped, and in the process introduced them to the Christian God, who made the universe.

要发现这些共同的立足点，我们可以提出一些低调的信仰问题，如「你相信什么是否重要呢？」、「所有人都是对的吗？」或「耶稣和其他宗教的领袖有没有什么的差异呢？」当然这并非一个新颖的方法。保罗在新约中因应不同的传讲对象而采用了不同的方法。他常常寻找他和那些他要布道的对象之间的共同立足点。在使徒行传廿八章，他向犹太人指出耶稣应验了神在旧约圣经中论到祂的预言，因为他们接纳旧约圣经的权威，并对于弥赛亚有着一些概念，同时也与保罗一样认同一神论的共同立足点。不过，在使徒行传十七章 23-31 节中，当保罗对着多神论者讲话时，因他们并不接纳旧约的权威，他就从他们所崇拜的未知之神开始谈起，又在过程中介绍他们认识那位基督教信奉的神，是就那位创造了宇宙的上帝。

Sometimes finding common ground can earn us the right to be heard. One of my former students shared his experience in finding common ground: I got into a taxi where the driver was playing some Buddhist mantras over his sound system. He asked me politely if I minded and offered to turn it off if I did. Actually I did mind, but I decided to use the opportunity to ask him what he was playing. He told me

what it was and asked if he could explain it to me.... I agreed to hear his explanation with the caveat that he also hear my side. He then began an exposition of his Buddhist faith.... At the same time, he declared he was open to other faiths as well. So I asked him if I could share why I felt Christianity was different....By the time we reached my destination, I had taken the opportunity to invite him to my church....I realised what had made him open up to me was the fact that I had been open to him to start with.... I had 'heard' his desire to continue listening to his mantras, following which I heard about his faith. By allowing him that, the common ground of understanding was laid and he was open to listen to my view.

有时候，找出共同的立足点可以为我们赢取被对方聆听的特权。我以前其中一位学生曾分享他找出共同立足点的经验：

「我上了计程车，而司机当时正在车内播放着一些佛教诵经的录音。他有礼貌地问我是否介意，又说如果我介意的话，他可以把它关掉。事实上，我的确是介意的，不过我决定利用这个机会问他，他在播放什么。他告诉我之后，又问我可否让他向我解释。我同意听他的解释，条件是他也听我的看法。他于是开始详细解释佛教信仰，与此同时，他表明自己是对其他宗教信仰开放的。于是我问他，我可否分享一下我感到基督教是怎样不同。在我们抵达目的地之前，我已有机会邀请他到我的教会去。我明白到，令他向我敞开心扉的，是基于我先前给了他发言的机会；我『听出』他想继续去听那些诵经的录音，随后我听他讲他的信仰。借着容许他这样做，了解体谅的共同立足点得以确立，而他也开放自己去听我的看法。」

Sometimes merely taking the time to hear what someone believes and genuinely showing interest in them may create the kind of common ground that will make it easier for us to pursue further spiritual dialogue.

有时纯粹花时间倾听某人所信的是什么，并真诚向他们表达兴趣，可产生一个共同的立足点，使我们更容易寻求进一步的属灵对话。

2. Build on Planks of Common Understanding

二. 建立「共识的踏板」

We can construct a bridge from a point of shared beliefs by building on planks of common understanding. These common understandings may be things that our pre-believing friends may not be quite aware of unless we help them to surface them by asking probing questions, or unless there is some crisis in their world that makes it more difficult for them to suppress the truth (hold it down - Rom 1:18). For example, many pre-believers in Asia don't realize that there is something wrong with calling themselves devout Buddhists and yet desiring to win the lottery until you gently point out the problem with this perspective.

透过建立「共识的踏板」，我们可以从共同分享的信念中建筑一道桥梁。这些共识可能是我们的未信朋友仍未留意到的，但透过我们提出探索性的问题，是可以让他们发现出来的。又或者在他们的世界里面他们正经历着某个危机，使他们更难把真理抑压下去（罗 1:18）。例如，很多亚洲区的未信者没有发现到，称呼自己为虔诚的佛教徒又渴望中彩票，是有些不对劲的，直至你轻轻地用这个角度指出这个问题来。

Furthermore, if they develop a new perspective on an issue that you did not agree on in the past, that new understanding can be used as a foundation to build common understandings in other areas. For example, if someone acknowledges that "Not every view can be right," then the next question to ask is, "Would you agree then that someone or some view of religion must be wrong?" If they accept this also as a common plank, the next question you can ask is, "Then how do you personally decide who is right

and who is wrong?” At this point you might have laid down enough planks in your bridge that you can talk about the person of Christ and discuss what makes Him so unique. Another approach that is especially helpful in building bridges to the gospel in Asia is to find those trans-cultural markers that point to Christ and build our bridge to the Gospel from that point. For example, one day I was trying to explain to a taxi driver how Christianity is different from other religions in that Christians believe that there is nothing that we have to do to earn our way to heaven because it has already been done for us. His response was, “Well, we Chinese don’t believe such things.” After studying more on traditional Chinese folk beliefs subsequently, I realised that I could have said, “But don’t some Chinese believe that during the Hungry Ghost Festival that there are some things we can do for our dead ancestors that they cannot do for themselves? Now if this is true, could it not also be true that Jesus may have to do some things for us that we cannot do for ourselves?” This is one transcultural marker we can use as we attempt to build pre-evangelistic bridges to the Gospel with those with Chinese folk beliefs.(1)

进一步来说，当他们就着一个曾经与你不同意见的问题建立了一个新的角度后，这个新的看法也可成为一个根基，用来在其他范畴上建立共识。例如：若某人承认「不是所有观点都是对的」，下一个问题就是「那么你会否同意某些人或某些宗教的看法是错的呢？」若他们也同意的话，这就成为一条共识的踏板，跟着要问的问题就是：「那么，个人而言，你会如何决定谁是对谁是错的呢？」这时候，你可能已经在这桥梁上摆放了足够的踏板，去谈论基督的事，什么使基督如此独特。另一个方式，是尤其有助于在亚洲人当中建立通往福音的桥梁的，就是找出那些跨越文化的事物作为指向基督的记号，我们可以借此建立通往福音的桥梁。例如，有一天，当我正尝试向一位计程车司机解释，指出基督教与其他宗教不同，在于我们不用凭某些功德去赢取天堂的进入权，因为借着耶稣的工作，那已为我们预备好了。他的回应是：「我的中国人不相信这样的事。」当我其后研究了更多关于传统中国民间信仰的事时，才发现到我本来可以说：「有些中国人岂不是相信在饿鬼节时，我们可以为先人做一些他们不能为自己做的事么？若这是真的话，难道我们不可以相信耶稣能为我们做一些事情，是我们不能为自己做的么？」这是一个跨越文化的标记，我们可以用来尝试和那些有中国民间信仰背景的人，建立通往福音的预工桥梁。

(注 1)

It is also important to remember that these bridges can either be “head bridges” or “heart bridges”. Heart bridges help people to understand how Jesus speaks to the very concerns of people’s lives: that Jesus satisfies the longings of people’s hearts and helps them to realise their hopes. Meaning in life can truly only be found in having a personal relationship with God. Christian apologist Ravi Zacharias points out, “Jesus stated without a doubt that God is the author of life and that meaning in life is found in knowing Him. This idea would be totally denied by Buddhism, which either ignores God or rules out His existence altogether.”(2) In building bridges with others, heart bridges seem to be most important to build first. In a world that has bought into postmodern thinking and consequently has begun to give up on the idea of reason and rationality, to reach people today the Holy Spirit needs to break through their walls and penetrate their hearts. We need to be able to help people understand first how Jesus can make a real difference, and explain all those things that Jesus stood for that are attractive to a postmodern mindset. For example, I recently asked a Christian missionary with a Hindu background what the turning point was that had led to his conversion. He said that the heart bridge that had had the biggest impact on him was the realisation that when Jesus died on the cross, He said, “Father, forgive them for they know not what they do.” In an age which equates forced obedience with fundamentalist beliefs, this is an important heart bridge: to remind our seeking friends that Jesus did not teach us to hate our enemies but to love them and pray for those who persecute us (Matt 5:44). This is a refreshing truth about Christianity that we need to share with others.

认识这些桥梁的类别——「头脑桥梁」或「心灵桥梁」——也是要紧的。「心灵桥梁」帮助人

们明白耶稣是如何针对着人们生命中的关注向人说话，明白到耶稣满足人们心灵的渴求，又帮助他们发现自己的梦想，人生中的意义只有在与神建立的个人关系中才找得到。基督教护教学家撒迦利亚牧师（Ravi Zacharias）指出：「耶稣毫不犹疑地表明，神是生命的创造者，人生的意义是透过认识祂而找到的。这个观念是佛教完全摒弃的，因佛教若不是忽略神，就是彻底地排除祂的存在。」（注 2）在与别人建立桥梁时，心灵桥梁似乎是最需要首先建造的。在一个已走进后现代主义的世界里，人们开始放弃理性和逻辑的观念，所以要接解今日的人，圣灵需要冲破他们的围墙，穿透他们的内心。我们需要能帮助人们首先明白耶稣如何带来一个真正的改变，并将耶稣所支持又能诱发后现代人兴趣的那些事物加以解释。例如，我最近问一位拥有印度教背景的基督教宣教士，什么是令他悔改归主的转捩点，他说，对他来说最具影响力的心灵桥梁，就是知道耶稣死在十字架上。祂说：「父呀，赦免他们，因为他们所作的，他们不晓得。」在一个把强制服从等同于原教主义的时代，这是一个重要的心灵桥梁：提醒我们慕道的朋友，叫他们晓得耶稣没有教导我们恨恶我们的仇敌，乃是爱他们，为那些逼迫我们的人祷告（太 5:44），这是一个令人心灵畅快、需要向他人分享的基督教真理。

While constructing heart bridges may be our first step in reaching people today, it is also important to construct “head bridges” by using “planks of common understanding”. One of the most important head bridges to establish is the understanding that “Faith must have an object to be valid”. It is not faith that is important, but the object of our faith that is important.(3) While other religious founders may be excluded from the religions they founded without much effect on the belief system, we can’t take Christ out of Christianity and still have Christianity. Similarly, we cannot take out the resurrection and still have Christianity. Our faith is in Christ Himself, proven to be the Son of God by the historical fact of His resurrection from the dead. Some planks one may use to build both head bridges and heart bridges are: “What you believe will affect how you live”; “Not all religious viewpoints can be right”; “Faith must have an object to have merit”; “Jesus’ claims are unique compared to those of any other major religious leader” (Jn 10:30; Jn 14:6; Acts 4:12; 1 Tim 2:5). One important truth that we need to communicate is that not only are Christ’s claims totally unique compared to other major religious leaders, but the proof of His claims have no parallel among other religious leaders. For example, one of the frequent questions I’ll ask a pre-believer is, “Are you aware of the major differences between Christianity and all other major religions?” I will then point out that Jesus Christ is the only major religious leader that ever claimed to be God, who lived a sinless life, who fulfilled prophecy written hundreds of years before He was born, and then died on the cross and rose from the dead. This helps them to begin to see just how unique Jesus really is.

尽管建造心灵桥梁或许是我们接触当代人的首个步骤，借着使用「共识的踏板」建造「头脑桥梁」也是重要的。其中一个最需要确立的头脑桥梁，是明白「信心必须拥有一个对象才是有效的」；重要的，不是信心本身，乃是我们信靠的对象。（注 3）其他宗教的创始人可以从他们所建立的宗教中除掉，也不会对于信仰的体系带来很大影响，不过，我们无法从基督教中剔除基督而仍旧有基督教。同样，我们不可能除掉了复活而仍旧有基督教。我们的信心是在基督自己身上，祂借着历史上从死里复活的事实，被证实为神的儿子。有些踏板是既可建立头脑桥梁，又可建立心灵桥梁，例如：「你所相信的将会影响你如何生活」、「所有宗教观点并非都是正确的」、「信心必须有一个对象才有益处」、「相比起任何其他主要宗教的领袖，耶稣的宣称是独一无二的」（约 10:30、约 14:6、徒 4:12、提前 2:5）。我们需要告诉人的一个重要真理是，相比起别的主要宗教领袖，不只基督的宣告是完全地独一无二，祂宣告的证明在其他宗教领袖当中更是无与伦比的。例如，其中一个最常见的问题，也是我会问未信者的一个问题，就是「你有

没有留意到基督教与所有其他主要宗教之间的最大分别呢？」跟着我指出，耶稣基督是唯一曾宣称是神的主要宗教领袖，祂活了一个无罪的一生，应验了祂出生之前数百年写下的预言，然后死在十字架上，从死里复活过来。这样会帮助他们开始看得见，耶稣真的是多么独一无二的。

3. Remember the Goal

三. 记住目标

We need to remember not to get so caught up in pre-evangelism that we forget the goal (2 Tim 4:2), which is to remove the obstacles so that we can help people take one step closer to Jesus Christ each day (1 Cor 3:6). If we only deal with pre-evangelistic issues and never get around to evangelism, we are not fulfilling God's mandate to be salt and light (Matt 5:13-15)! But if we keep sight of our goal we will know that it is not so important that someone agrees with us but rather that others will see the truth about the Christian message so they cry out "Abba Father" (Rom 8:15).

我们需要记住，不要过份纠缠在福音预工里，以至我们忘却了目标（提后 4:2），就是除去拦阻，帮助人们向耶稣多踏出一步，每天更靠近祂（林前 3:6）。若我们只是处理福音预工的问题而从不进入布道中，我们就没有履行神的使命，去作盐作光（太 5:13-15）。不过，我们若定睛在目标上，就知道让别人明白关于基督教信息的真理，比起某人同意我们的观点更为重要。

4. Seek Opportunities to Transition to the Gospel

四. 寻求机会过渡进入福音

The fourth and final step in building a bridge to the Gospel is to actively seek for opportunities to transition to the Gospel. For example, we can use the question, "Has anyone ever explained to you the difference between Christianity and all other religions?" to raise pre-believers' curiosity about what we believe. Then we could also say, "I can explain the difference between Christianity and all other religions by using just two words, 'do' versus 'done'." (4) We can go on to explain that all the religions in the world say "do this" to get to heaven or the equivalent. For example, Muslims say "your good deeds have to outweigh your bad deeds". Hindus say "you have to overcome karma and reincarnations by doing good works."

要建立一个通往福音的桥梁，第四个和最后一个步骤，就是积极寻找机会过渡进入福音。例如，我们可以运用这个问题：「有没有任何人曾经向你解释过基督教与其他所有宗教的区别呢？」，借此提升未信者对我们信仰的好奇心。然后我们也可以说：「我可以用两个字——Do（做）和 Done（成了）——来解释基督教与所有其他宗教的分别」。（注 4），接着我们可以解释，所有世界上的宗教都说「要这样做」才可以进入天堂或类似境界。例如，回教徒说：「你的善行必须超过你的恶行」。印度教徒说：「你必须透过行善去超脱因果报应和轮回。」

Buddhists say you need to "get rid of desire through an eight-fold path." Christianity, on the other hand, is not about "doing" something but about what has already been "done". The Bible teaches us that there is nothing we can do to earn a relationship with God. The fact is, no matter how good I am or what I "do" for God, it will never be enough to earn the right to have a relationship with Him (Eph 2:8-9; Tit 3:5). That is why the focus in Christianity is not on "do" but "done". Jesus provided the sacrifice to atone for my sins (Rom 5:8). My responsibility is to accept what God has done for me and allow God to come into my life (Jn 1:12) and change me from the inside out, not in my own power, but in His strength (Php 2:13; 4:13).

佛教徒说你需要「借着『八正道』来去除欲望」，而基督教却不在于去「做」(Do)某些事，而在于已经「成了」(Done)。圣经教导我们，我们并不能作任何事去赚取与神之间的关系，而事实就是无论我怎样的良善或无论我为神「做」什么，都永远不会足够去赚取与神建立关系的特权（弗 2:8-9；多 3:5）。这就是为何基督教的焦点不在乎去「做」，而在乎已经「成了」。耶稣以自己为牺牲作为弥补我罪的赎价（罗 5:8），我的责任是领受神已经为我作成了的事，容让神进到我生命里面（约 1:12），并从内到外改变我，不是靠我本身的力量，而是靠祂的能力（腓 2:13； 4:13）。

To sum up then, practising the Conversational Evangelism Model involves hearing the discrepancies in other's views and then illuminating those discrepancies by asking questions to help clarify their religious terminology and reveal the weaknesses of their perspective. Subsequently, we explore their history and uncover their underlying barriers and then build a bridge to the Gospel (1 Cor 3:6). 总结而言，实践对话式布道法的模式要求我们听出别人观点中的矛盾，然后借着发问一些有助澄清其宗教字眼并揭示其看法之漏洞的问题，使这些矛盾显露出来；之后，我们要探究他们的背景历史，发掘他们根本的拦阻，再建立一条通往福音的桥梁（林前 3:6）。

We must always begin with hearing conversations. Yet knowing what to do next is more of an art than a science. We may want to ask illuminating questions about the discrepancies we hear in their perspective or we may want to dig a little into their history to find out how they came to be on their current path before we ask any questions that help them to surface the truth for themselves. Each situation is different and one approach may not work as well as another. We need to be sensitive to how the Holy Spirit wants us to proceed in the situation (Jas 1:5).

我们必须常常以聆听的交谈开始，然而要晓得下一步作什么是一门艺术，多于一门科学。我们或许希望就着我们在他们看法中所听出的矛盾提出启发性的问题，又或者我们希望发掘多一点他们的背景历史，借以找出他们怎样来到目前的地步，然后才帮助他们自己发现真理。每一个处境都不一样，一种方法未必像另一种方法有果效。我们需要敏锐地感应圣灵想我们在某个处境中如何行事。

The most important thing is that pre-evangelism should involve at least four different aspects: hearing, illuminating, uncovering, and building. Understanding how to integrate these aspects of pre-evangelism into our evangelism training can play an important part in helping us to more effectively reach the skeptics, pluralists and postmodernists of our day.

最重要的是，福音预工应该包括四个不同的步骤：聆听、启发、发掘、建立。明白如何将这些福音预工的范畴整合在我们的布道训练中能大大帮助我们更有效去传福音给我们这一代的怀疑者、多元主义者和后现代主义者。

May God help us all to understand, like the men of Issachar, the times in which we live and therefore know what we should do (1 Chr 12:32).

愿神帮助我们众人都明白，像以萨迦的人，我们所身处的时局，以至晓得我们当如何去作（代上 12:32）。

Send feedback to dg@meeknessandtruth.org and check out the resources at www.meeknessandtruth.org and the blog at www.meeknessandtruth.org/blog

请把你的意见用电邮寄往 dg@meeknessandtruth.org 并细阅 www.meeknessandtruth.org 网站上的资源，以及网志 (www.meeknessandtruth.org/blog)。

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Words of Wisdom 智慧之言

We shall have all eternity in which to celebrate our victories, but we have only one swift hour before the sunset in which to win them. --- Robert Moffatt

我们将会有着整个永恒去庆贺我们的得胜，但我们在日落之前只有瞬间的时刻可以把他们得着。 ——Robert Moffatt

Endnotes 註脚

1. For a good reference book on understanding traditional Chinese beliefs see Rev Daniel Tong, A Biblical Approach to Chinese Traditions & Beliefs (Singapore: Armour Publishing, 2003).

要更明白传统的中国人信仰，一本好的参考书为 A Biblical Approach to Chinese Traditions & Beliefs 一书（作者：Rev Daniel Tong；出版：Armour Publishing, Singapore）

2. Ravi Zacharias, Jesus Among Other Gods (USA:Thomas Nelson Inc, 2001), p. 12.

3. Christian researcher George Barna points out that “About one out of four born again Christians (in the West) believe that it doesn’t matter what faith you follow because they all teach the same lessons.” George Barna, Born Again Christians, 2000, Barna Web-site.

基督教研究员 George Barna 指出，「每四个西方的重生基督徒中，大约有一个相信，你跟随哪一种信仰都不要紧，因为它们都教导同样的事。」

4. See Bill Hybels & Mark Mittelberg, Becoming a Contagious Christian (Grand Rapids: Zondervan, 1994) for further information on “do” versus “done”.

参考 Being a Contagious Christian 一书（作者：Bill Hybels 及 Mark Mittelberg；出版：Zondervan）去找出更多关于「做」和「成了」的资料。