

## 有果效的福音對話/對話式佈道法（第二級）

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### I. 講員介紹



大衛·賈斯勒在達拉斯神學院取得神學碩士學位，並於2006年獲得南方福音神學院護教學博士。他曾在教會與大專事奉超過二十年，目前為「謙卑與真理事工」（Meekness and Truth Ministries）的創辦者與執行長。

賈斯勒牧師已在新加坡東亞神學院、三一神學院、與亞洲神學院等校，教導「福音對話」。他與學園傳道會、拉維·撒迦利亞事工、聖約播道會、以及其他宣教機構合作，一同在亞洲事奉。

賈斯勒牧師與其新加坡籍華裔妻子莎琳共有有三子，目前居住在新加坡。他與父親，基督教護教學者諾曼·賈斯勒，共同撰寫了《有果效的福音對話》一書。

#### 課程大綱

（請注意第 1 ~ 5 講已經在「有果效的福音對話」研討會中講授）

#### 第 6 講

**Challenges In Witnessing In A Post-Christian World (continue)**

在後基督教世界中作見證的挑戰（續）

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**Barriers to More Effective Evangelism**

有效做見證的攔阻

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#### 第 10 講

**The H of Conversational Evangelism: Hearing the Four Sour Notes**

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#### 第 11 講

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#### 附錄 1 Hearing the Inconsistencies exercise

聽出走音的練習

#### 附錄 2 Case studies for Conversational Evangelism based on four witnessing encounters

四次福音會談的個案研討

#### 附錄 3 An Outline To a 12 step Classical Apologetic Approach

為基督教辯護的十二個步驟

## 第6講

## Challenges In Witnessing In A Post-Christian World (cont.)

### 在後現代世界傳福音的挑戰（續）

#### I. What Are The Conditions That Created The Environment For This Crisis?

造成這個環境與危機的條件有哪些？

##### A. Understanding Post-Christian Influences and Why Our Christian Foundations Are Being Eroded Away.

認識後基督教世界所受的影響，以及為何基督徒的基礎受到侵蝕。

\* Understanding the three main periods in the history of western thought (Pre-Modern, Modern, and Post Modern)

認識西方思想界歷史中的三個主要時期（前現代、後現代、現代）

##### B. Understanding the Post-Modern Period

認識後現代時期

\* Two main characteristics (Pluralism & Postmodernism)

兩個特徵（多元主義與後現代主義）

##### 1. Pluralism

多元主義

\* All religious views are \_\_\_\_\_.

所有的宗教都\_\_\_\_\_。

##### 2. Postmodernism

後現代主義

##### a. General characteristics

主要的特徵

1). It is a rejection of anything \_\_\_\_\_.

排斥任何\_\_\_\_\_的事物。

2). It's a total rejection of the idea of \_\_\_\_\_ in favor of Cultural relativism.

因著文化上的相對主義，完全排斥\_\_\_\_\_的觀點。

- 3). It is a belief in the Incredulity of \_\_\_\_\_.  
對\_\_\_\_\_抱持懷疑的信念。
- 4). In its most extreme form, it is a belief that our thoughts, attitudes, as well as our very existence is just a \_\_\_\_\_ and not real.  
其最極端的形態，是相信人的思想、態度、乃至存在，不過只是\_\_\_\_\_，而非真實的。

## 第7講

### Barriers to More Effective Evangelism

#### 有效做見證的攔阻

- A. We aren't totally convinced of the \_\_\_\_\_ of Christianity! (Jn. 8:32)  
我們並未完全信服基督教的\_\_\_\_\_（約8：32）！
- B. We don't realize the \_\_\_\_\_ to which we have been forgiven! (Luke 7:47).  
我們不瞭解自己被饒恕的\_\_\_\_\_（路7：47）。
- C. We forget the \_\_\_\_\_ of the task (Matthew 5:30).  
我們忘記任務的\_\_\_\_\_（太5：30）。

## 第8講

### Some Practical Suggestions For Taking The Next Step 踏出下一步的實用建議

1. Determine who the Lord is placing on your heart to reach out to.  
認定誰是上帝放在你心中的福音對象。
2. Pray for open doors (Col. 4:3).  
禱告傳福音的門被打開（西 4：3）。
3. Look for Divine Appointments daily! (Acts 8:29).  
天天尋找「上帝命定的機會」（徒 8：29）。
  - a. Look for ways God is already at work in the lives of those you want to reach!  
在你想接觸的人生命中，尋找上帝已經在做的事！
  - b. Ask God for wisdom to know what to say in your conversations with others (Js. 1:5; Acts 14:1).  
求神給你智慧，知道和人對談時該說什麼（雅 1：5；徒 14：1）。
4. Make the most of every conversation you have with pre-believers to help them take one step closer (1 Cor. 3:6; Col. 4:5; 1 Cor. 9:22).  
利用每個對話機會幫助慕道友向耶穌更靠近一步（林前 3：6；西 4：5；林前 9：22）。
  - a. Listen carefully in order to make every encounter count (Js. 1:19).  
用心聆聽，盡可能把握每一個與未信者的談話，幫助他們向耶穌更靠近一步（雅 1：19）。
  - b. Discover what might create greater spiritual openness (Jn. 4:10; Acts 17:32).  
發掘能帶來更大屬靈敞開度的話題（約 4：10；徒 17：32）。  
  
\* Look for ways to create more interest in our Jesus!  
尋找讓人對耶穌更感興趣的方式！
5. Learn how to ask thought provoking questions to allow the Holy Spirit an opportunity to move in people's heart (Matt: 19:16-22; Lk. 18:18-19).  
學習如何問激發思考的問題，好讓聖靈在對方的心裏動工（太 19：16～22；路 18：18～19）。

## 第9講

## Clarifying Biblical Terms and Concepts That Affect Our Witness

### 澄清影響做見證的聖經用語與觀念

#### A. What is involved in Biblical Faith?

什麼是「根基於聖經的信心」？

\* Biblical faith must have and \_\_\_\_\_ to be valid (1 Cor. 15:14).

根基於聖經的信心，必須有且\_\_\_\_\_為有效（林前15：14）。

#### B. What is the relationship between Faith and Reason?

信心與理性之間的關係為何？

1. The bible makes an important distinction between “belief that” and “belief in” (James 2:19).

聖經對「相信」與「信靠」做了分別（雅2：19）。

2. Apologetics bears on the question of *belief that* not *belief in* (Jn. 6:65).

護教學家處理「相信」、而非「信靠」的問題（約6：65）。

3. Implications of this Truth

關於此點真理的應用

a. You can't use apologetics to argue someone into the kingdom.

你無法用護教學的辯論使人信主。

b. You shouldn't give up using apologetics in your witness to others

(Acts 14:1)

你不應放棄用護教學來幫助你傳福音（徒14：1）。

#### C. What does it mean to be ready to give an answer (1 Pet. 3:15)

「常作準備……回答各人」，是什麼意思（彼前3：15）？

\* Our responsibility as Christians is also to \_\_\_\_\_ anticipate the questions and objections that our non-Christian friends may raise against Christianity, whether they ask us a specific question or not! (1 Peter 3:15; 2 Corinthians 10:5 and 1 Cor. 9:22).

基督徒的責任就是\_\_\_\_\_期待非基督徒朋友可能會提出的問題和反對意見，無論別人是否提出問題！（彼前3：15；林後10：5；林前9：22）

#### D. Practical Apologetics

## 實用的護較學

“Practical Apologetics involves the careful selection and integration of Christian evidences into our daily witness with the goal of helping our not-yet Christian friends to take one step closer to Jesus Christ each day.”

(1 Cor. 3:6; 1 Pet. 3:15; 1 Cor. 9:22; 2 Cor. 10:5)

實用的護教學包含仔細的選擇和整合基督教證據在我們日常傳福音的行動中，目標是要幫助我們還未信主的朋友，每天更靠近耶穌基督一步（林前3：6；彼前3：15；林前9：22；林後10：5）。

### E., Understanding God and Logic

#### 瞭解上帝與邏輯

1. The laws of logic are \_\_\_\_\_ to all thought.  
邏輯定律是所有思想的\_\_\_\_\_。
  
2. The Bible teaches us that God is the \_\_\_\_\_ of all reason and logic.  
聖經教導我們，上帝是所有理性與邏輯的\_\_\_\_\_。

  - a. Man is made in God’s image and has His likeness (Gen. 1:26).  
人是按神的形象與樣式造的（創1：26）。
  - b. If we are a moral effect then we must have come from a moral cause (God).  
若人是道德的產物，那麼我們必定來自於某道德性的來源（神）。

    - \* If God created everything, and if every effect must have a cause, and we are a moral effect, then our morality must come from God (Romans 2:14-15).  
若神創造萬物，且若每個「果」必出於某個「因」，而我們是道德的「果」，那我們的道德必來自於神（羅2：14～15）。

  - c. If we as God’s creation are \_\_\_\_\_ beings, then our rationality must have come from God also.  
若我們是上帝所創造的\_\_\_\_\_生物，那麼我們的理性必定也來自上帝。
  - d. Therefore God must be the source of all reason and logic.  
因此上帝必定是所有理性與邏輯的源頭。

3. Scripture teaches us the importance of logic & reasoning (Is. 1:18; Matt 22:37; 2 Cor 10:5)

聖經教導我們邏輯與理性論證的重要（賽1：18；太22：37；林後10：5）。

- \* Theology is systematic \_\_\_\_\_ ("Logos") about God ("Theos").  
神學有系統地\_\_\_\_\_關於神（Theos）的話（Logos）。
- \* The most fundamental law of logic is the Law of non-contradiction.  
邏輯最基礎的規則就是「不矛盾定律」。

4. The Bible teaches that theological truths about God cannot be

\_\_\_\_\_ (2 Cor. 1:18; Titus 1:9).  
聖經教導：關於神的真理是不會\_\_\_\_\_（林後1：18，多1：9）。

5. Criticism of Argument

辯護的批判

- a. But don't the great mysteries of the faith involve contradictions?  
但是，信仰的偉大奧祕不都有矛盾嗎？

Response:  
回應

God's Truth may go beyond reason but not \_\_\_\_\_ it.  
上帝的真理或許超越理性，但不會\_\_\_\_\_。

- b. But Logic can't tell us anything about God!  
邏輯不能告訴我們任何關於神的事情！

Response:  
回應

Isn't this not a \_\_\_\_\_ claiming that logic can not tell us anything about God?

「邏輯不能告訴我們任何關於神的事」，這本身不就不是個\_\_\_\_\_嗎？

- c. The Bible says that "Nothing is impossible for God" (Matt. 19:26) so why can't God violate the laws of non-contradiction if He wished?  
聖經說：「在神凡事都能！」（太19：26）因此，若神要違反「不矛盾定律」，為什麼不行？

Response:

回應

\* Omnipotence doesn't imply that God can do what is \_\_\_\_\_ contradictory.  
全能的意思，並不是說神會做\_\_\_\_\_的事。

1). God cannot do anything which contradicts His moral nature.  
(James 1:17; Mal. 3:6; Heb 6:18; James 1:13; 2 Tim 2:13)  
神不會做任何與祂的道德本質互相矛盾的事（雅1：17；瑪3：6；來6：18；雅1：13；提後2：13）。

2). God can not do anything which contradicts His \_\_\_\_\_ nature either.  
神也不會做任何與祂的\_\_\_\_\_互相矛盾的事。

*“Scripture teaches us (Heb 6:18) that it is impossible for God to lie, but logic tells us that it is also impossible for God to die.”*

「聖經教導我們，神絕不能說謊（來6：18）；邏輯說神絕不會死。」

c. Logic cannot “prove” the existence of anything!  
邏輯無法「證明」任何事物的存在！

Response:

回應

1). It is true that mere logic can only show what is \_\_\_\_\_ or impossible.  
邏輯只能顯示\_\_\_\_\_或不可能的事物，此為真。

2). However, we know that something actually exists in a different way. We know it intuitively and \_\_\_\_\_.  
然而，我們還是知道某些事物事的確存在。我們本能、且\_\_\_\_\_知道。

## 第 10 講 The H of Conversational Evangelism: Hearing the Four Sour Notes

### 聆聽式對話：聽出四種走音

- Types of sour notes or inconsistencies you might hear:  
你可能會聽見的不同類型的矛盾：
- \* Pluralism example:  
多元主義的例子
- \* Biblical example (Matt: 19:16-22; Acts 17:28-29)  
聖經的例子（太19：16～22；徒17：28～29）

#### **Belief vs. Heart Longing** (Eccl. 3:11) 信念 vs. 內心渴望（傳 3：11）

The inconsistency can be between their worldview perspective and their heart \_\_\_\_\_ (SOUL CRY).  
他們的世界觀與心裡的\_\_\_\_\_（靈魂的呼喊）可能不一致

Examples:  
例子

#### **Belief vs. Behavior** (Galatians 2:14-16) 信念 vs. 行為（加 2：14～16）

The inconsistency can be between what they say they believe and how they live or \_\_\_\_\_.  
他們宣稱自己所相信的，與他們的生活或\_\_\_\_\_可能不一致。

Examples:  
例子


#### **Belief vs. Belief** (Acts 17:22-30)

信念 vs. 信念 (徒 17 : 22 ~ 30)

The inconsistency can be between two contradictory beliefs.  
他們可能同時持有兩種互相矛盾的信念。

Examples:

例子

 **Illogical Belief** (2 Cor. 1:18)  
不合邏輯的信念 (林後 1 : 18)

The inconsistency or contradiction can be in the  
\_\_\_\_\_ itself.  
不一致或矛盾存在於\_\_\_\_\_本身中。

Examples:

例子

## 第 1 1 講 Answering Objections Yet Moving Them A Step Closer 回應反對聲音並同時往前進的技巧

### 介紹:

「我發現當一個基督徒越能夠辨清對方在信仰上的障礙和錯誤觀念，他就越能夠有效地幫助對方向耶穌更靠近一步（林前3：6）。」～大衛·賈斯勒牧師

### I. 在對話之中，辨清對方在信仰上的障礙

兩個主要的障礙：在他們對基督教的 \_\_\_\_\_ 和/或在他們 \_\_\_\_\_ 基督教的時候。

#### A. 在理解基督教上遇到的障礙

1. 認為所有宗教信仰都沒有分別 (多元主義)
2. 不明白罪的本質
3. 不明白救恩是出于恩典，卻認為救恩是靠功德
4. 不能夠理解苦難和一位慈愛的神可以並存的事實

#### B. 在接受基督教時遇到的障礙

1. 他們的罪性和自私的本性 (耶 17:9)
2. 他們認為要對自己的祖宗盡孝
3. 他們多元主義的思維
4. 他們對宗教信仰漠不關心
5. 他們看重物質生活
6. 他們覺得基督徒自大排外，對基督教有負面印象
7. 在基督徒當中的假冒偽善
8. 他們需要十一奉獻
9. 他們認為基督教是西方的宗教

### II. 找出這些障礙

這裏有四條關鍵的問題可以幫助我們找出這些障礙，以及幫助他們在信仰上踏前一步

1. 在問題的背後，到底他們內心真正的疑問是什麼呢，他們在哪一方面遇到困難？
  2. 有哪些用詞需要澄清？
  3. 透過這個問題，我們希望他們明白哪一方面的真理？
  4. 有哪一些問題或說明可以幫助他們明白這個真理？
- 
- 

1. 在問題的背後，到底他們內心真正的疑問是什麼呢，他們在哪一方面遇到困難？

經過一段時間

- 
- 
2. 有哪些用詞需要澄清？
    - 哪一個\_\_\_\_\_可能導致他們誤解？
    - 哪一方面的\_\_\_\_\_與\_\_\_\_\_是我們需要應對的？
  3. 透過這個問題，我們希望他們明白哪一方面的真理？
    - 問他們有沒有對一些\_\_\_\_\_或\_\_\_\_\_有疑問一般常見的問題：
      - 1) 多元主義不可能是正確的

- 2) 人犯罪的後果
  - 3) 不明白靠行善是不足夠的
  - 4) 認為不用靠功德而可以上天堂是不合符佛教的思想
4. 有哪一些問題或說明可以幫助他們明白這個真理？
- 試想想有哪一些問題、故事或例子可以幫助他們\_\_\_\_\_你要表達的重點。
  - 當他們明白重點後，你就可以運用一些具體的觀念或問題去建立共同基礎，從而加強他們對\_\_\_\_\_的理解。

對於以下的問題或陳述，回答這四個關鍵的問題：

- 在問題的背後，到底他們內心真正的疑問是什麼呢，他們在哪一方面遇到困難？
  - 有哪些用詞需要澄清？
  - 透過這個問題，我們希望他們明白哪一方面的真理？
  - 有哪一些問題或說明可以幫助他們明白這個真理？
1. 基督教有什麼特別嗎？我以為所有宗教的教導都是一樣的。
  2. 你怎麼可以宣稱耶穌基督是唯一通向上帝的道路呢？你不覺得這樣有點自大和排外嗎？
  3. 我的祖宗已經與神隔絕了，我怎能接受耶穌基督而與他們永遠分離呢？

4. 那些從未聽過福音的人，怎麼辦？

5. 人世間惡人橫行、苦難不斷，怎麼可能會有一位慈愛的神存在？

## 第 1 2 講 Windows Into the Life of the Unbeliever 從未信者的角度看生命

### I. Understand their particular perspective is important because how we

\_\_\_\_\_ with them depends on where they are coming from (Mark 2:1-13).

瞭解未信者的觀點是重要的，因為我們怎樣與他們\_\_\_\_\_，得看對方現在所處的位置（太2：1～13）。

\* Other examples (Acts 28:23; Acts 17:29)  
其他例子（徒28：23，17：29）

### II. Understanding Worldviews 認識世界觀

#### A. Worldview definitions 定義世界觀

1. James W. Sire: *A worldview is a set of presuppositions (assumptions which may be true, partially true, or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic makeup of our world.*

雅各·瑟尼：世界觀是一組預設的前提（這些假設可能為真、部分為真、或全為錯），人們持有（有意識地或下意識地，一致或不一致地）這些前提來思想關於世界的現象。

2. Norman Geisler: *A worldview is a way of viewing or interpreting all of reality. It is an interpretive framework through which or by which one makes sense out of the data of life and the world.*

諾曼·賈斯勒：世界觀就是看待或解釋所有事實的方法。那是一種詮釋的框架，人透過它或藉著它，理解人生或這個世界的資料。

#### B. Some key ideas to remember about worldviews in our witness to others 向人做見證時，我們該記得的關於世界觀的重點

1. What lens we choice to view the world can lead to important \_\_\_\_\_ in our beliefs.

我們以什麼鏡片來看世界，會帶來我們信念中的重要\_\_\_\_\_。

\* *Seeing through different worldview lenses can lead to disagreements!*

從不同的世界觀出發，可能會帶出分歧的意見！

2. If I can get an idea about their \_\_\_\_\_, I can then choose the kinds of questions that will be most helpful in surfacing their discrepancies and giving them the motivation to take one step closer to Christ.

若能瞭解對方的\_\_\_\_\_，我就能選擇合適的問題，好最有效地幫助對方，浮現他們的矛盾，並更有動機向基督更靠近一步。

- a. One of the ways I can do this is by matching one's \_\_\_\_\_ to a world view!

要這樣做的方式之一，是把某人的\_\_\_\_\_，與世界觀相對照！

\* Keep in mind that people are not always consistent in behaving according to their beliefs!

要記得，人們的行為與其信念，並不總是一致！

- b. Our goal should be to observe their behavior and determine from that which worldview more closely \_\_\_\_\_ how they live.

我們的目標該是，觀察他們的行為，由此判斷哪種世界觀與他們的生活\_\_\_\_\_。

3. Understanding some basic ideas associated with the major Worldviews can be even more helpful than having \_\_\_\_\_ concerning many different kinds of religions.

瞭解主要世界觀中的一些基本理念，會比認識不同信仰的\_\_\_\_\_更有幫助。

\* Some people hold to beliefs that are some what different than what their particular religion teaches!

有些人所持有的信念，與他們的特殊信仰所教導的有些不同！

4. Identifying someone's worldview or worldviews is not \_\_\_\_\_ because people \_\_\_\_\_ their worldviews based on how they want to live.

辨識一個人的世界觀（或諸多世界觀）有時並不\_\_\_\_\_，因為人們根據他們想要的生活方式，來\_\_\_\_\_（混搭）他們的世界觀。

5. Getting others to change their worldview is not easy because their behavior \_\_\_\_\_ how they see the world which reinforces how they behave!  
讓人改變他們持有的世界觀並不簡單，因為他們的行為\_\_\_\_\_了他們對世界的觀點，而他們對世界的觀點也強化了他們的行為。

C. Major Worldviews  
主要的世界觀

1. Theism – God made all  
有神論——神造萬物。
2. Pantheism – God is all  
泛神論——神是萬物。
3. Atheism – There is no God at all  
無神論——萬萬沒有神。

D. Other worldviews or philosophies  
其他的世界觀或哲學思想

4. Naturalism – It asserts that matter exists eternally and is all there is. God does not exist. The universe is a closed system. Humans are "complex machines;" personality is an interrelation of chemical and physical properties we do not yet fully understand  
自然主義：它宣稱物質永遠存在並且就是一切。神並不存在。宇宙是一個封閉的系統。人類是「複合的機器」，而人格是我們尚未完全明白的、化學與物理物質的相互作用。
5. Nihilism - Nihilism is not a philosophy but a denial of philosophy, a denial of the possibility of knowing, a denial that anything is valuable or meaningful. Interestingly, Nihilism is the logical conclusion of Naturalism. It is a philosophy of despair and is unlivable.  
虛無主義：虛無主義不是一種哲學，而是對哲學的一種否定，它是對「能夠知道」之可能性的否定，也是對「任何事物都是有價值或意義的」的一種否定。有趣的是，自然主義邏輯性結論就是虛無主義。它是一種絕望的哲學，人很難活在其中。
6. Existentialism - Existentialism was the philosophical attempt to restore some meaning and purpose by rising above the gloomy conclusions of Nihilism. The existentialist does not oppose naturalism but rather seeks to go beyond it by saying that humans are unique in that they can and should

create meaning and purpose for themselves. It seeks to explain how we as human beings can be significant in an otherwise insignificant world.

存在主義：存在主義是哲學上曾經有過的一個嘗試，它企圖透過超越虛無主義悲觀黑暗的結論，來重建一些意義和目的。存在主義者並不反對自然主義，但他們更想透過說出「人類因為能夠、也應該為他們自己創造意義和目的，所以是獨特的」，嘗試要超越自然主義。它嘗試去解釋我們作為人類，活在一個無意義的世界裡，還是可以有含義的。

7. Post-Modernism - Postmodernism- a world in which truth is socially constructed. In the postmodern view, there is no longer a single story, a metanarrative (i.e., worldview) that holds Western culture together. With postmodernism, no metanarrative can have more credibility than any other. All stories are equally valid.

後現代主義：在後現代的世界裡，真理是種社會架構。在後現代的觀點中，不再有單獨的故事，某種後設敘述（也就是世界觀）來把西方文化結合在一起。後現代思想中，沒有任何後設敘述會比其他的更可靠。所有的故事都是同樣可信的。

### III. Identifying Worldviews based on James W. Sire's Seven Questions

以雅各·瑟尼所提出的七個問題來辨識世界觀

- \* The seven key questions 七個關鍵的問題

1. What is prime reality—the really real? e.g., God, matter.

何為首要的事實——真正「真實的」的是什麼？例：神，物質。

2. What is the nature of external reality, that is, the world around us?

外在事實的本質是什麼，也就是，我們所處的世界的本質是什麼？

3. What is a human being?

人是什麼？

4. What happens to a person at death?

當一個人死的時候，會發生什麼事？

5. Why is it possible to know anything at all?

為什麼知道所有的事是有可能的呢？

6. How do we know what is right and wrong?

我們如何得知什麼是對的、什麼是錯的呢？

7. What is the meaning of human history?

人類歷史的意義是什麼？

**IV. Developing a strategy for getting others to reconsider whether their worldview is strong enough to build their lives upon.**

發展策略，來讓人反思他們的世界觀是否穩固，足以在其上建構他們的生活。

A. Speak to them in a way that encourages them to question whether their foundation is adequate.

以話語鼓勵他們反思自己的基礎是否穩固。

B. Two criteria for helping others to determine the value of a particular worldview

協助他人判斷其世界觀價值的兩項準則。

1. Is the worldview meaningfully affirmed?

此世界觀是否可有意義地被斷言？

Something is unaffirmable, if I can't affirm the statement without denying the very statement I am trying to affirm by making the statement.

有些事物是「不可斷言的」(unaffirmable)。若我無法不否定我嘗試想要斷言的敘述，來讓這個敘述成立，那麼這件事物就不是「可斷言的」(affirmable)。

2. Is it livable

此世界觀是否是可行的 (livable)？

Developed by Rev. Dave Montoya (used by permission)  
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**WORLD VIEWS IN BRIEF**  
世界觀摘要

**Practical & Philosophical Problems**  
應用性與哲學性的問題

**Theism-** Specifically, Christian Theism, which dominated Western thinking for centuries. Belief in God, that he created our world, that he seeks to be involved with us, & that he bestowed dignity on us at creation. God defines the standards of goodness and morality.

**一神論-** 特別是幾個世紀以來，主導著西方思想的基督教一神論。相信上帝，相信是祂創造了我們的世界，是祂尋求參與在我們當中，也是祂在創造之時賦予我們尊嚴。上帝制定了美善與道德的標準。

**Deism-** After the scientific revolution, scientists saw that many things could be explained by *natural causes*. Consequently, God's role in dealing with people and the universe seemed to be less significant. However, the deists did not eliminate God altogether. He was there but he was, for the most part, irrelevant. Deism is therefore the philosophical bridge from theism to atheistic naturalism.

**自然神論-** 在科學革命之後，科學家們發現許多東西可以用「自然的因素」來解釋。所以，上帝在處理人類和宇宙這方面的角色似乎變得不太重要。然而，自然神論者並沒有把上帝完全剔除。祂曾經在那裡，但絕大部分的時刻祂與世界並不相關。也因此，自然神論是哲學上，從有神論通往無神論自然主義的一座橋梁。

1. How can a good & all-powerful God allow evil and suffering?  
一位良善且全能的上帝怎能容許罪惡與苦難？
  2. What about other religions? Who's right?  
那麼還有其他的宗教呢？誰才是對的？
  3. Theism promotes absolutist thinking and history shows that absolutist thinking breeds intolerance and destructive attitudes and behaviors. Isn't Theism then to blame for this?  
一神論促進了專制主義者的思想，而歷史則顯出，專制主義者的思想繁衍出狹隘且具破壞性的態度和行爲。難道一神論不該因此被歸咎責任嗎？
1. If God is the "Divine Watchmaker," why is this world flawed with sin?  
如果上帝是「神聖的鐘錶匠」，為什麼這個世界會有罪這樣的缺陷和瑕疵呢？
  2. Is God best understood as the "Great Engineer" or is God more personal; why is it "weakness" for God to interact with his creation?  
究竟對上帝最佳的理解是那位「偉大的工程師」？還是祂其實是更人性化的？為什麼與祂的創造物互動是上帝的「弱點」呢？

**Naturalism-** By the 19th Century, naturalism won the day among intellectuals who, in their excitement over the reliability of science, decided that all things could be explained by natural causes; God was therefore deemed not only irrelevant but non-existent. The initial euphoria over the grand promise of science to explain all has since worn off as people have realized the limits of science in answering some age-old questions about humanity (e.g. love, evil, morality, etc.).

**自然主義**- 19世紀以前，自然主義在知識份子當中得勢。這些知識份子很興奮於科學的可靠性，他們決定所有的事物都可以用自然的因素去解釋，所以上帝不僅被認為是不相關的，更是不存在的。人們最初興奮於科學「能解釋一切」的偉大承諾。但人們漸漸意識到，科學在解釋存在已久的人性問題（例：愛、邪惡、道德等等），仍是有限；這種興奮感也已經消失了。

1. If matter and energy is all there is, how do you escape the following conclusions: morality is meaningless; there is no purpose in life; humans have no intrinsic value.

如果一切都可以約化為質量和能量，那麼你如何能避免以下的結論：道德是沒有意義的；生命沒有目的；人類本身不具有價值。

2. By naturalism, the law of the jungle (survival of the fittest) is supreme. If the government adopted a policy of doing away with the old, the weak and the infirm for the sake of a stronger species (as Hitler did), on what basis could you oppose this using naturalism as a basis for your reasons?

根據自然主義，叢林的法則（適者生存）是至高無上的。如果政府選擇了一項政策，為了較強壯的種族，要殺死那些年老的、殘弱的和虛弱的（如希特勒曾經做的），以自然主義為論證基礎的你，怎麼有立場或根據可以反對它呢？

## Appendix 1- HEARING THE INCONSISTENCIES IN PEOPLE'S BELIEFS

附錄一 請辨識下列範例中人們的信念，是屬於四種「走音」或矛盾中的哪一種。

- 1 **Belief vs Heart Longing** 信念vs.渴望
- 2 **Belief vs Behavior** 信念vs.行爲
- 3 **Belief vs Belief** 信念vs.信念
- 4 **Illogical Belief** 不合邏輯的信念

### Example 1

A I am absolute sure that you should not come to any conclusions about what is right or wrong.

我堅決認爲你不該爲是非對錯下任何結論。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

### Example 2

A Buddhists believe in achieving a state of nirvana which can only be achieved by letting go of who they are in terms of their identity.

佛教徒相信唯有放下自我，人才能達到涅槃境界。

B Yet in reality people would not want to let go of their identity because to do so would mean losing all conscious awareness of who they are.

事實上，人不會想要放棄自我，因爲那等於放棄對自己所有的認知。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

### Example 3

A We Chinese don't believe in the idea of someone paying our debt. That is one of the reason I cannot accept Christianity.

我們華人不相信有人會爲我們付債的想法。這是讓我無法接受基督教的理由之一。

B We Chinese believe that we can burn hell money during the hungry ghost festival, because there are some things we can do for our deceased ancestors that they cannot do for themselves.

我們華人相信，我們該在鬼月時燒紙錢；這是我們可爲死去的祖先所的，一些他們無法爲自己做的事情。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

#### Example 4

A. Muslims believe that Allah is so far removed from us that even the spiritual leaders (Imans) who try to get close to him are not able.

穆斯林相信，阿拉距離我們非常遙遠，連試圖親近他的屬靈領袖（伊瑪目）也無法靠近。

B Yet in reality everyone desires to know God in a deeper and more personal way.

然而事實上，每個人都渴望更深入、親密地認識神。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音？ \_\_\_\_\_

#### Example 5

A I believe that Jesus is just a great prophet.

我相信耶穌只是一位偉大的先知。

B I believe that Muhammad is the last and greatest prophet, although the Koran teaches that Jesus was without sin but Mohammad sinned.

我相信穆罕默德超越先前所有先知，包括耶穌。他是最後一位，也是最偉大的先知。然而古蘭經的教導是，耶穌一生不曾犯罪，穆罕默德曾經犯罪。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音？ \_\_\_\_\_

#### Example 6

A I don't believe there is such a thing as right and wrong.

我不相信有所謂的是非對錯。

B I try to live a good life.

我努力過一個道德的生活。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音？ \_\_\_\_\_

#### Example 7

A You should be skeptical about everything.

你應該凡事抱持懷疑的態度。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音？ \_\_\_\_\_

### Example 8

A I am an atheist.  
我是無神論者。

B I go to the temple sometimes to pray for success in my career.  
我有時會到佛教廟宇去求事業成功。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音? \_\_\_\_\_

### Example 9

A There are absolutely no absolutes.  
絕對沒有什麼絕對的事物。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音? \_\_\_\_\_

### Example 10

A I believe my nature is basically good.  
我相信我的本性是良善的。

B I don't like it when my colleague is promoted ahead of me.  
當我的同事比我早升遷，我不開心。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音? \_\_\_\_\_

### Example 11

A There isn't any absolute right or wrong.  
沒有絕對的是非對錯。

B The Japanese military leaders during World War II were wrong to have  
killed millions of Chinese and Asians  
日本軍人在二次世界大戰時殺害數百萬名中國人和亞洲人，這種行為是錯誤的。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音? \_\_\_\_\_

### Example 12

A Hindus believe in an impersonal god.  
印度教徒相信沒有位格的神。

**B** Yet in reality there is a hunger in people to know God in a deeper and more personal way.

印度教徒內心有種渴望，想更深入認識神，與神有更親密的互動。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

### **Example 13**

**A** I believe that all human beings are reincarnated after death. If they are bad they will become an animal.

我相信人死後會輪迴轉世。在世上作壞事的人，將來會變成畜牲。

**B** I believe that the human population in this world is getting bigger and that there is an increase in crime.

我相信世界人口越來越多，犯罪也不斷增加。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

### **Example 14**

**A** As a Buddhist I believe we must not desire anything.

身為佛教徒，我相信我們不該有任何欲望。

**B** I buy lottery at least once a month.

我每個月至少會買一次樂透彩券。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

### **Example 15**

**A** I don't believe in life after death.

我不相信有所謂死後的生命。

**B** I respect my dead ancestors by burning incense and paper money.

我燒香、燒紙錢，來祭拜我去世的祖先。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

### **Example 16**

**A.** I believe that as long as my material needs are met, that is all that really matter.

我相信只要物質欲望被滿足，這就夠了。

B. All of us hunger for truth, love, knowledge, justice, and significance  
每個人都渴求真理、愛、知識、公義和意義。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音? \_\_\_\_\_

**Example 17**

God is so far from us that we cannot know anything about Him.  
神超越我們太多，所以人不可能瞭解關於祂的任何事情。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音? \_\_\_\_\_

**Example 18**

A I believe my good deeds must outweigh my bad deeds to get to heaven.  
我相信我的好行為必須多過壞行為才能上天堂。

B I don't really pray 5 times a day.  
我並沒有天天祈禱五次。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音? \_\_\_\_\_

**Example 19**

A. I believe that reality is just something that man constructed and does not exist nor is it real  
我相信所謂的真實是由人建構出來的，其實並不存在，也不真實。

B. Yet all of us desire to live a life that is real and that has meaning and purpose.  
每個人都渴望過著踏實、有意義、有目標的人生。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音? \_\_\_\_\_

**Example 20**

A I am absolutely sure that everything is relative.  
我非常確定每件事都是相對的。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音? \_\_\_\_\_

**Example 21**

A The Bible is reliable.

聖經是可靠的。

B Jesus is just one of the many gods and therefore just one of the many ways to heaven.

耶穌只是眾神中的一位，也只是眾多可到天堂的道路之一。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

**Example 22**

A I cannot speak a word of English.

我不會說半句英文。（譯註：作者講這句話，原文為英文）

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

**Example 23**

A I don't believe in an afterlife whether it is heaven or hell.

我不相信死後的生命，無論是天堂或地獄。

B Yet I desire that all the terrorist be punished for killing all of the innocent people.

我渴望所有恐怖分子都會因為濫殺無辜而受罰。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

**Example 24**

A The Bible is reliable.

聖經是可靠的。

B I must do good works to be saved.

我必須行善才能得救。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音? \_\_\_\_\_

**Example 25**

A I don't think that religion is really necessary.

我不認為人一定要有宗教信仰。

**B** Sometimes I pray but I don't feel anything.  
有時我會禱告，但似乎沒有得到任何回應。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音？ \_\_\_\_\_

**Example 26**

Always avoid making absolute statements.  
永遠要避免作絕對的宣稱。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音？ \_\_\_\_\_

**Example 27**

**A** I am a Christian.  
我是基督徒。

**B** I am not sure why Jesus had to die on the cross.  
我不太瞭解為何耶穌必須死在十字架上。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音？ \_\_\_\_\_

**Example 28**

**A** I believe there isn't anything as absolute right or wrong.  
我相信沒有絕對的對錯。

**B** I believe it is important to treat others with respect and civility.  
我相信尊重別人、待之以禮是很重要的。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音？ \_\_\_\_\_

**Example 29**

**A** I think it is important to offer joss sticks to our deceased relatives.  
我認為為死去的親人燒香是很重要的。

**B** I am not really sure how effective my sacrifice is.  
我不確定我所奉上的祭到底多有效。

Which sour note is this? \_\_\_\_\_  
這屬於哪一種走音？ \_\_\_\_\_

**Example 30**

A You should always be tolerant of people of different religious beliefs  
except those who are not tolerant.

你總是應該包容不同宗教信仰的人，除了那些沒有包容心的人。

Which sour note is this? \_\_\_\_\_

這屬於哪一種走音？ \_\_\_\_\_

## Appendix 2 Four examples exercises based on former student's interaction 附錄二 四次福音會談的個案研討 根據以前學生與人互動的實習

### Example 4 範例四

#### A. Context 案例背景

My second witnessing contact was a third-year business student from Nanyang Polytechnic, whom I met at the campus' canteen during EAST witnessing session on 28<sup>th</sup> January 2005. I approached him using a youth survey that I have enclosed in this report while he was taking his diet meal. He claimed that he was a free thinker. His passion was to become a champion in body-builder. Our conversation lasted for about an hour.

我第二個談道的對象是一位南洋理工科技大學的大三學生。東亞神學院2005年一月28日的那次外出證道活動中，我在學校的學生餐廳裡遇見他。我用一份訪問年輕人的問卷調查來作開場（表格附錄在報告裡），他一邊吃午餐我們一邊訪談。他表示，他的思想屬自由派，夢想是贏得健美大賽的冠軍。我們談了一小時左右。

#### B. Principles attempted 過程嘗試使用的原則

When I asked him the second question in the survey form, "Does it really matter what we believe", his answer was "Yes" because our belief gives us direction in lives. I clarified with him, "What do you mean by "belief"?" (*Hearing*). He surprised me with this answer, "Belief is not reality." I then further clarified with him, "What do you mean by "not reality"?" He explained that some beliefs are reality, but some are not. For example, you may believe that you will get the result you want by working hard, but it may not be true. I moved on by asking him, "How do you know that your belief is true?" His reply was, "It does not matter as long as it is true to those who believe." I then explained to him that object of belief is important to our belief using a chair with four legs and a chair with two legs (*Illuminating*). "You could believe strongly that a chair with two legs can hold you, would it hold?" He surprised me again with his answer, "That's your belief." It seemed that he did not understand my illustration.

當我問他問卷裡的第二個問題：「我們所信的是什麼，你認為重要嗎？」時，他的回答是肯定的，因為「我們的信念引導我們人生的方向。」我進一步向他澄清：「你說的『信念』是指？」（*聆聽*）他的回答令我感到很訝異：「信念就是現實之外的事物。」我再進一步澄清：「你的意思是？」他解釋說，有些信念有可能在現實中實現，有些卻不行。舉例來說，我們可能會相信，「只要努力，就能得著期望的結果」；但事實上卻不是每次都能如願。我接著問他：「你如何確知，自己所信的是真理？」他回答說：「是不是真理並不重要，只要對信的人來說，它是真理即可。」於是我試著舉例一張四隻腳的椅子、和一張兩隻腳的椅子，來向他說明信的對象是否正確，對該信念會產生一定的影響（*啓迪*）。「我們可以誠心相信，一張只有兩隻腳的椅子，跟四隻腳的椅子同樣能支撐我們坐下，但事實果真如此

嗎？」他的回應再次令我感到驚訝，他說：「那是你的信念。」或許他不瞭解我的比喻。

When I came to question four, “Do you think that all people will be held accountable for the way they live”, his answer was “Yes and to themselves”. I further asked him, “What if they pass away, whom will they be accountable to?” (*Illuminating*). He still believed “to themselves” as the priest or their family members could announce their accountability to the dead ones through prayer or ritual.

第四題的問題是：「你是否同意，所有人都必須為自己選擇的生活方式負起責任？」他回答說：「是的，是必須向自己負責。」我進一步問他：「那人過世後呢？他們該向誰負責？」（*啓迪*）他仍然認為是「向自己」，因為正如神職人員、家人、等，也會透過禱告或儀式，向過世的人交代責任。

After completing the survey, I gave him a summary of his belief. He believed that his life was in his hands. He could create his own life and no one could help him. When I asked him for the basis of his belief “Why do you think this belief works in his life”, he began to share with me about his experience with his Mum. She suffered from a severe stroke last year and was in coma. When that incident happened and he saw all that his Dad and other siblings could do was crying beside her, he believed that he could do something. He kept calling his Mum’s name and she regained consciousness.

完成問卷調查後，我與他總結他的信仰概況。這位大學生相信，他的人生掌握在自己手中；他可以靠自己創建人生，並不需要誰的幫助。我問他，「你如何確信，你的人生信念行得通？」這些涉及信念根基的問題時，他告訴我一件發生在他母親身上的事。去年他的母親曾一度因嚴重中風而昏迷。母親昏迷時，他看見父親和兄弟姊妹們束手無策，只能在母親身旁哭泣。那時他覺得，他可以作些什麼。於是他不斷地在母親身邊呼喊她的名字，後來母親就甦醒了過來。

Finally, I asked him this question, “Do you believe that in life, there is something you can’t control no matter how hard you try?” (*Existential* question) His answer was “Yes”. I asked him a follow up question, “When that happens, what will you do?” He told me that he would hope for a miracle. I asked him, “What is that miracle?” He told me that the miracle was something or someone who can solve the problem. And I asked him, “Could that something or someone be God?” (*Stir curiosity*) He was not sure of the answer.

訪談最後，我問他說，「你相信人生中有些事情，是無論我們多努力，都無法自己掌控的嗎？」（*存在問題*）他回答「相信」。我接著問他：「如果這樣的狀況發生在你身上，你會怎麼辦？」他說，他會期待奇蹟。「怎樣的奇蹟？」我問他。他說，像是期待某件事或某個人可以來解決問題。我問他：「那個『某件事』或『某個人』會不會就是神呢？」（*激起好奇心*）他說，他還不知道。

I ended the conversation by spending some time to talk about his interest to be a body builder and perhaps with the possibility of visiting his Mum.

最後我們談了一會他成為健美先生的夢想、以及改天能否去拜訪他的母親，然後結束我們的談話。

**1. What in the approach above do you like?**

你覺得這個案例中接觸人的方式如何？

**2. In what ways is the Christian's response consistent with the Conversational Evangelism approach? (Be Specific)**

上述案例中，基督徒對對方的回應，如何與「福音性對話」示範的接觸方式一致？請詳細舉例。

**3. What things did the Christian say that you would say differently?**

上述案例裡，是否有些基督徒所說的話，你會用別的方式表達？

**4. What things did the Christian say that you would not include in your conversation? (Explain why?)**

上述案例裡，是否有些基督徒說的話，是你不會那樣說的？請詳解。

**5. What other questions or issues would you have added to the conversation and why?**

上述案例裡，若你是那位基督徒，有沒有你想多問的問題、或多討論的議題？

## Example 7 範例七

### Wanton Mee 餛飩麵

On another occasion, I was talking to a journalist friend who had just returned from the devastation area in Aceh in the wake of the tsunami aftermath. He was clearly shaken by what he had seen in Aceh, and was somewhat contemplative and reflective in his mood. He started off by expressing sorrow for the people that have been affected by what happened and started questioning on how such a devastation could have taken place. He then stated his belief that he doesn't know what is happening to the world anymore and that we cannot really know for certain what is to happen anymore. His conclusion is that everything is relative these days, nothing is for certain. But yet he was able to attest to the determination and will of the human spirit. He kept saying how amazing the human mind and spirit is that even in times of destruction, he saw how people were able to come out of it. I asked if he saw goodness or bad in what happened. He didn't know what to answer me. So I asked if he believed that these people had faith in order to continue their lives. And that he agreed. He agreed with me that faith is important. I then tried to bridge the gap by suggesting that "shouldn't faith have an object to have merit?". He paused for a moment and agreed. Then he asked me (albeit suspiciously), "Are you talking about God?" He then told me that he simply could not believe in Christians or Christ, because of all the terrible things that Christians had done over the centuries. I agreed with him immediately that what happened was terrible. This formed yet another bridge and he became more comfortable to listen to what I had to say. However, I pointed out to him that his perception is a fallacy. If part of the gospel message was that once a person becomes a Christian that person absolutely will never sin again, then he would have grounds for questioning the truth of the faith. But the Bible doesn't say that. So I agreed with him that Christians shouldn't do terrible things to other people, but what people did in ancient Europe or in historical America in the name of Jesus can't change the reality of the incarnation, crucifixion, and resurrection of Christ. He may not like what Christians had done, but it doesn't debunk against the truth of Christ. And from here I was slowly able to decipher his understanding on Christ help to uncover further what his barriers are.

另一次機會是，我和我一位朋友正在談天。我朋友是一位新聞記者，剛從被海嘯肆虐過、滿目瘡痍的亞齊，完成採訪工作回來。他在亞齊的所見所聞給他帶來很深的震撼，那天他的情緒也常落入沈思或默想的狀態。一開始，他說道他為當地的災民感到很難過；接著，他開始質疑，怎麼會發生像這樣大自然蹂躪人類的事件。他說，他對這個世界如何運作已經沒有把握，而人類也無法預知，接下來還會發生什麼事。他總結道，現在，一切事物都是相對的，沒有什麼是絕對的。然而，他也很欽佩人類堅強的意志力和果斷的精神。他不斷提到，看到人類如何在這樣大型的毀滅性災難中，靠著意志和精神走了出來。我問他，是否也在當中看到人性的良善或邪惡？他沒有回答。我追問他，是否同意那些災民或許因著擁有某種信仰，所以能夠繼續人生的路程？對於這點，他表示同意；他也進一步認同，擁有信仰很重要。於是我試著將話題接上信仰，嘗試性地問他：「要讓信仰有意義，是否該有個

信仰的對象呢？」躊躇了一會後，他表示同意我的看法。儘管有著很深的疑心，他還是問我說：「你是指---上帝吧？」他接著說，他是絕對無法相信基督徒或耶穌基督的，因為基督徒在過去幾世紀裡，已經幹過太多壞事了。當下我同意他的說法，過去幾世紀真的發生過許多不好的事。沒想到，這樣的回應竟然建立了另一座談道的橋樑，我的朋友比之前更樂意聽我分享。我向他指出他的觀點裡有些謬誤：如果聖經說，一旦人成為基督徒後，就絕不會再犯罪，那他大可以合理地質疑真理；但聖經卻沒有這麼說。基督徒的確不該惡待他人，信徒過去在歐美洲，確實奉了耶穌的名做過許多不好的事。但這些並不影響，耶穌道成肉身、十架捨命、三日復活、等事實。我的朋友或許不欣賞一些基督徒的行為，有關基督的真理不該因此受損。我從這些論點中，慢慢地瞭解他對基督的認識，更深入發掘他對信仰的攔阻所在。

**1. What in the approach above do you like?**

你覺得這個案例中接觸人的方式如何？

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上述案例中，基督徒對對方的回應，如何與「福音性對話」示範的接觸方式一致？請詳細舉例。

**3. What things did the Christian say that you would say differently?**

上述案例裡，是否有些基督徒所說的話，你會用別的方式表達？

**4. What things did the Christian say that you would not include in your conversation? (Explain why?)**

上述案例裡，是否有些基督徒說的話，是你不會那樣說的？請詳解。

**5. What other questions or issues would you have added to the conversation and why?**

上述案例裡，若你是那位基督徒，有沒有你想多問的問題、或多討論的議題？

## Example 10 範例十

My colleague, PT and I once discussed about religion.  
某次我和我的同事PT討論了有關宗教的事。

PT: 'I don't believe in anything.'  
我什麼都不信。

Me: 'Why? Don't you think there is someone out there who has created you?'  
爲什麼呢？你不認爲，宇宙間有某一個位格，而祂創造了你？

PT: 'Ya. But I don't think it is your God.'  
的確是，但那未必是你的上帝。

At this point of time, we established the fact that there is a god in this universe.

談話至此，我們已經彼此同意，宇宙間有一位 神這項事實。

Me: 'Why not?'  
怎麼說？

PT: 'I do not believe in your religion.'  
我不信你的宗教。

Me: 'Why? Have there been any events which might have led to you to feel this way?'  
爲什麼？是不是曾經發生過什麼事？

PT: 'There are Christians who are hypocrites and they always like to force people to believe in their religion. Can't they leave us alone to believe what we want to believe?'  
我覺得有些基督徒很虛偽，老是逼別人信教。這些基督徒難道就不能尊重別人、讓他人有信仰的自由嗎？

In this statement which she made, I realized she has some emotional baggage which a Christian might have left with her. She might have been hurt by a Christian which then led her to make such a statement (uncovering conversations)

從這番回應中，我覺察到我的同事有些情緒上的包袱。或許過去曾有基督徒造成她的負面感受。（發掘式對話）

Me: 'I believe in every religion, not all believers are perfect and there are bound to be some black sheep amongst us who will discourage others from following the same faith.'

我認爲，每個宗教都有不完美的信徒，當中必然有些所謂的『黑羊』，造成他人不願意接受那個信仰。

PT: 'Agree.'

這我同意。

Me: 'Won't it be good to read into what the good sheep have to offer?'

那設若藉由認識那些所謂的『好羊』，來瞭解一個信仰，妳覺得好嗎？

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上述案例裡，是否有些基督徒說的話，是你不會那樣說的？請詳解。

**5. What other questions or issues would you have added to the conversation and why?**

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## Example 11 範例十一

### Letting them talk - The Cab Driver

#### 傾聽他人 – 計程車司機的例子

I went into this 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 what it was and asked if he could explain it to me. He also asked which religion I belonged to which I answered Christianity. I agreed to hear his side on the caveat that he was open enough to hear my side at the end of his.

某天我搭乘了一部車上播放佛教誦經的計程車。司機很有禮貌地詢問我，是否介意，需不需要關掉。我的確會介意，但我決定抓住這個機會，問司機他在聽什麼。他告訴我，他在聽佛經，問我介不介意聽他解釋佛經內容。司機也問我是否信仰任何宗教？我告訴他我是基督徒。我表示樂意聽他解釋，也希望他解釋完後，可以做開地聽我分享基督信仰。

He then began an exposition on his Buddhist faith that he enjoyed immensely, talking about how he tries to be as good a person as possible. At the same time, he boasted how he was open to other faiths as well. So I asked him if I could share why I felt Christianity was different. I told him that Christianity, unlike other religions, recognized the inability of man to be good enough for God. This was a case of God reaching out to man, instead of man reaching out to God as proposed by other religions – that was a fundamental difference I told him.

司機開始和我暢談他的佛教信仰。他說他非常喜愛這個宗教，也盡力作一個好人。雖然熱愛佛教，他很驕傲地說，他並不因此排斥其他信仰，他很樂意瞭解不同信仰。我趁機詢問能否跟他分享，為什麼我覺得基督信仰與眾不同？我告訴他，基督信仰與其他宗教不同之處在於，基督信仰承認，人無法完全靠自己行善。所以不是人努力追求神、而是神親自來尋找人——這是基督信仰與其他宗教在本質上的差異。

By the time we reached my destination, I had taken the opportunity to invite him to my church (likewise, he had invited me to attend some of his Buddhist meetings). What was most gratifying was the fact that he actually gave me his handphone number and offered his taxi services whenever I needed.

在車子駛抵我的目的地前，我邀請了這位司機來我的教會。他也邀請我參加他的佛教活動。而最令我感到開心的是，下車前他主動給了我他的手機號碼，表示若我需要計程車服務時，隨時可以找他。

I realized what made him open up to me initially was the fact that I was open to him to start with. Though he did not say it explicitly, I had to “hear” his desire to continue listening to his mantras, following which I bothered to “hear” about his faith. By allowing him that, the **common ground** of understanding was laid and he was open to listen to my view. Although I did not progress to actual

evangelism, I had made the point about the difference between Christianity and other religions, as well as laid the groundwork for further interaction.

我認爲，這位司機之所以願意對我敞開，是因爲我在開頭時首先對他敞開。雖然他沒有明說，我「聆聽」了他希望可以繼續聽佛經。接下來我也「聆聽」他講他的信仰。這些尊重，奠定了我們彼此溝通瞭解的**共同點**，以致於對方願意敞開聆聽我的看法。雖然我尚未談到福音，我已提出了基督信仰與其他宗教不同的觀點，並且爲未來彼此間的互動立下了基礎。

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你覺得這個案例中接觸人的方式如何？

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上述案例裡，是否有些基督徒說的話，是你不會那樣說的？請詳解。

**5. What other questions or issues would you have added to the conversation and why?**

上述案例裡，若你是那位基督徒，有沒有你想多問的問題、或多討論的議題？

### **Appendix 3: The Twelve Points To A Classical Apologetic Approach** **附錄三：護教學中為基督教辯護的十二個步驟**

#### **Intro: Summarizing Establishing the Case For Christianity**

介紹：為基督教立論的大綱

1. Truth about reality is knowable.  
人可以瞭解關於世界的真理。
2. The opposite of true is false.  
真理的相反就是虛假。
3. It is true that the theistic God exists.  
有神論的神存在，此為真。
4. If God exists then miracles are possible.  
如果神是存在的，神蹟便為可能。
5. Miracles can be used to confirm a message from God.  
神蹟可以用來確認從神而來的訊息。
6. The New Testament is historically reliable.  
新約聖經在史實上是可信的。
7. The New Testament says Jesus claimed to be God.  
新約聖經說耶穌自稱為神。
8. Jesus' claim to be God was miraculously confirmed by:  
耶穌自稱為神，祂的話有神蹟奇事背書：
  - a. His fulfillment of many prophecies about Himself;  
許多關於祂的預言都實現了；
  - b. His sinless and miraculous life;  
祂全然無罪，一生充滿神蹟。
  - c. His prediction and accomplishment of His resurrection  
祂預言自己會死而復生，最後預言成真。
9. Therefore, Jesus is God.  
因此耶穌就是神。
10. Whatever Jesus (who is God) teaches is true.  
耶穌就是神，祂的教導就是真理。
11. Jesus taught that the Bible is the Word of God.

耶穌說聖經就是神的話。

12. Therefore, it is true that the Bible is the Word of God (and anything opposed to it is false).

因此，真理是：聖經是神的話；違反聖經的就是錯誤的。