

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

BY REV DR DAVID GEISLER

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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佈道方法和形式，不過時至今日，它們已不再是那樣的有效了。我們可以如何提高傳福音的果效呢？

...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.
...如果留意新約，就會明顯看到，耶穌和祂的門徒運用不同種類的問題和形式，是視乎他們談道對象的觀點角度而決定的。

...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).
...今天我們有更大的需要去透過對福音預工的重視和對話式佈道法(護教學)的訓練，提高傳福音的果效。

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

我們現在所身處的世界正在不斷的改變，而且往往都是每況愈下。我們這一代與上一代已經有所不同了，我們與下一代也會有差別。不少人因此正敲響警號，基督教護教學者 J.P. Moreland 提到：“當我們踏入廿一世紀，不難發現我們整個文化都有問題。它就如一把盛了子彈的手槍對著我們，隨時發射；我們不可以再自欺欺人，認為它沒有威脅。”（1）

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

我們今天所身處的世界可以說是具有以下特色：拒絕接受絕對的道德標準、對於宗教有強烈的懷疑、對於客觀真理斷然的反對；在佈道的層面上，這些都構成我們要面對的問題。二十至三十多年前有一些十分成功的佈道方法和形式，不過時至今日，它們已不再是那樣有效了。今天，人們對於純粹福音內容的分享的興趣似乎減低了，故此現今基督徒發現到，他們佈道的形式在某程度上面對著限制。我以前其中一位神學院學生，現在經常在新加坡的大學校園內向學生傳福音，他說：「作為一位學園傳道會同工，我被訓練使用『四個屬靈的原則』和一些護教學的技巧；當我嘗試應用它們傳福音時，卻遇到一些問題：當人們表示他們沒有興趣時，我只能問他們為什麼，然後邀請他們參與福音性查經或分享我的個人見証。」因此，我相信今天我們有更大的需要去透過對福音預工的重視和「對話式佈道法」(護教學)的訓練，提高傳福音的果效。(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.

如果佈道是播下福音的種子，那麼，福音預工就是翻鬆土壤了(林前 3:16)。「對話式佈道法」探討如何有效地把一些有力的基督教論據，透過互動性的對話，應用在我們日常與未信者的交談中。

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.

因為人們心靈和心思的土壤可能還未準備好接受福音的種子，所以在我們現今身處的世界裡面，基督徒要學習一個重要的福音預工步驟。試想一想其他宗教的信徒會如何理解我們對於絕對真理的立場：不論人們是來自東方或西方，他們或許會認為，當基督徒宣稱自己「認識真理」時，這多少反映他們傲慢、思想封閉、甚至不容納人。有些人可能甚至認為我們的基督教信仰是缺乏說服力的。

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

聖經向我們發出警告：這種時代總要臨到。使徒保羅在提摩太後書四章 3 至 4 節說道：「...因為時

候要到，人必厭煩純正的道理；耳朵發痒，就隨從自己的情慾，增添好些師傅，並且掩耳不聽真道，偏向荒渺的言語。」因此，在這新千禧年時代裡，在積極向人傳福音的同時，我們需要建立福音預工的橋樑。而對於那些擁有不同世界觀的人們，我們更當如此，這是極為重要的。在現今世界裡面，福音信息相對而言可能是容易宣講的，不過要令人對福音產生興趣，可能並非那麼容易。當然，我們可以明白為什麼有些人對基督教的「好消息」反應冷淡，皆因他們不曉得有「壞消息」這回事。文化人類學家 Gene Veith 指出，「要向某些人傳講罪得赦免的福音是困難的，因為他們認為，既然道德是相對的，他們就沒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會視我們的信息為無關痛痒的事，又或者極其量只是一個不甚出眾的觀點角度而已，故此，我們佈道的任務比過往任何的時代都困難。或許有些人以為這只不過是「西方」的問題，不會是基督教在東方這裡的問題吧。不幸的是，後現代的海嘯正從西方涌向東方，並遲早會以巨大的破壞力沖擊我們這邊的對岸。基督教護教學者 Ravi Zacharias 說：「你們也許正活於一個『西方更像東方、東方也悄然仿效西方』的時代裡。」(4)舉一個例子：我以前其中一位就讀於東亞神學院的學生——現在是新加坡這裡一個教會的大專事工傳道人，有一次他寄發一個緊急的電郵給我，分享她向大學生傳福音時面對的種種困難：「許多學生並不認為有對與錯的標準，他們相信那是個人的選擇。他們的意思是，他們自己的確持守著一個對與錯的標準，但他們卻覺得每個人對與錯的標準都有不同。個人來說，我對於如何繼續進行交談感到有心無力；他們好像在說：這食物合我口味的，不過可能不合你的口味。他們將對與錯的標準降格為個人的喜好。」然後她說了一番有點令我意外的話：「我感到我是被動搖了——不是就著我的信仰來說，而是就著如何去

回答這些問題而言。」既然懷疑主義、多元主義和後現代思想在今日東方這裡的大學校園上也可以感受得到，我們需要回答的問題是：「當後現代主義開始沖擊這裡的其他人時，東方的教會是否預備好去回應這些同樣的影響呢？」所以，要接觸那些受多元主義和後現代思想影響的人——尤其是那些不太接受「聽耶穌」的人，我們需要另一個形式。我們當像舊約中的以薩迦人，認識所身處的時局，又知道所當作的事(代上 12:32)。實際上，我相信這意味在某些情況下，我們需要向未信的朋友提出一些問題，藉以容讓他們為自己發現真理，以致幫助他們評估自己的信念是否有根據，然後需要為他們建立橋樑去認識福音，這個橋樑部份是建基於我們和他們彼此之間共同分享的信念(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).

如果留意新約，就會知道這並非是一個個別獨特的形式，明顯看到，耶穌和祂的門徒運用不同種類的問題和形式，是視乎他們談道對象的觀點角度而決定的。耶穌實在是發問問題的高手，例如當一個官來問耶穌：「良善的夫子，我該作什麼事才可以承受永生？」耶穌回答說：「你為什麼稱我是良善的？除了神一位之外，再沒有良善的。」(路 18:18-19)。當大祭司和文士問耶穌，他是憑什麼的權柄去作這些事，耶穌反問他們：「約翰的洗禮，是從天上來的？是從人間來的呢？」(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.”

耶穌也曉得容許別人為自己發現真理的價值。例如在約翰福音四章，當耶穌向井旁的女人說話時，祂並沒有對她說「若不悔改你就必滅亡」之類的話，而是向她提問一些誘發思考的問題，挑起她的好奇心。祂告訴她：「若你喝我所要給你的水，你就永不再渴了！」(約 4:14)。耶穌也知道，有時最好不要太直接將事情告訴人們。有很多時候，在耶穌的事工中，祂透過講比喻去表達祂的意思，以至並非所有人都能夠清楚明白(太 13:11)。耶穌也知道有時候，最好不要把我們所知的一切都分享出來。在耶穌事工的末段，耶穌向祂的門徒指出：「我還有好些事要告訴你們、但你們現在擔當不了。」(約 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 17:16-34, 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.

耶穌和祂的門徒也明白到，認識談道對象的觀點角度以至能從中建立通往真理的橋樑是重要的。例如在馬可福音二章 1 到 13 節中，當耶穌醫治癱子時，祂知道法利賽人明白惟有神才能赦罪(6-7 節)；故此，祂向癱子說：「但要叫你們知道人子在地上有赦罪的權柄，我吩咐你起來、拿你的褥子回家去罷。」(10-11 節)。使徒保羅和別人交往時也抱著同樣的看法；例如，在使徒行傳廿八章 23 節，保羅在面對猶太人和敬畏神的希臘人時所採用的方式，就是幫助他們看到見耶穌的生平和死亡是應驗了舊約的經文，而舊約聖經是他們已經接受了。然而，當保羅在使徒行傳十七章 22-29 節面對伊壁鳩魯(Epicureans)和斯多亞(Stoics)兩派的人時，就是面對人文主義者和多神論者時，他在這裡用了另一個形式，就是先說出他們對於神和人的一些錯誤信念，而不是先談及基督。因此我們也要選取最好的形式使我們要接觸的對象樂意聆聽(林前 9:22)，這是尤其重要的。因著我們現今在佈道上所遇見的種種困難，我們必須學會如何去作福音預工——用聖經的講法，意思就是，當我們接觸當今的懷疑主義者、多元主義者和後現代主義者時，需要把新酒裝在新皮袋裡(太 9:17)。這樣，我們就必須再思我們佈道的形式，並更認真探討，發問誘發思考的問題對於預備人們心靈和心思的土壤如何起關鍵的作用，使他們更樂意領受福音的種子。然而，要達至這個目的，我們也需要明白基督教論證在我們佈道的過程中可以和應當扮演的角色。

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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
佈道並不是一件留給一小部份受過訓練之人的專業工作，而是每個屬於耶穌群體之人的不容推卸的責任。

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. 請瀏覽我們的網站 (www.meeknessandtruth.org) 當中關於對話式護教學的分享。

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?

對話式佈道法：我們當怎樣去聆聽才可被聽見呢？

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.

在福音預工的過程中，讓我們未信的朋友為自己發現真理通常會比向他們傳講更有用。

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!

藉著人察覺自己那些互相矛盾的信念，聖靈能幫助他向著耶穌基督踏出一步，甚至帶領他接受基督！

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

難道所有關乎真理的觀點都可以是對的麼？尤其當有些觀點是彼此矛盾時，仍能如此麼？進一步說，若你完全支持每個立場，你就不是在支持任何的立場了。

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.

在今日的世界裡，為了積極鼓勵未信者嘗試探討基督是誰，能學會如何向他們進行福音預工日益重要。在這個過程中，讓我們未信的朋友為自己發現真理通常會比向他們傳講更有用。要使這件事發生，就必須認識我們可以提出哪些種類的問題，藉以顯露出我們未信朋友之觀念角度的不確定性，從而挑戰他們更仔細地思量本身的信仰系統；這樣，他們將會更開放自己去聽我們分享基督的事。這就是「對話式佈道法」嘗試達至的核心目的了。

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.

「對話式佈道法」(護教學)的運作方式可以劃分為四種與對方交談時的互動模式:聆聽別人實際所相信的是什麼、提出問題以顯明他們的信念、發掘出真正的障礙、建立通向真理的橋樑;這些對話類別中的每一種都對應著我們在未信朋友生命中可扮演的一個角色:就是音樂家、藝術家、考古學家和建築家的角色。我們在本文中會先探討音樂家的角色。

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.

「對話式佈道法」(護教學)的第一步,就是聽出別人實際所信的是什麼。可惜很多時候當我們和未信朋友交談時,若不是假設我們知道他們的出發點,就是沒有充分仔細地聆聽以至明白他們真正所相信的是什麼。當我發現今天的人其實並非前後一致地持守他們的宗教觀點時,能夠仔細地聆聽就顯得尤其重要了。例如有一位的士司機曾向我承認他是個佛教徒,不過當我問他是不是虔誠的佛教徒時,他改了口,告訴我他比較接近是一個「沒有宗教信仰的人」(free thinker),可見能學會聆聽而不貿然對未信者的信念產生先入為主的觀念是極其重要的,因為這樣的話,我們才會更明白他們真正所相信的是什麼。

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 . . ."

為要更有效學習扮演我們作為音樂家的角色,在與未信者交談時,我們需要發展自己聆聽的技巧。許多時候,因沒有仔細聆聽,我們最終可能提出一些問題,但那些問題卻無法顯露出他們心底裡對於本身核心信念的懷疑,反而令對方產生了不必要的防衛性,結果失卻了將來對話的機會。雅各書一章 19 節說:「我親愛的弟兄們,你們要留心這件事:各人要快快的聽、慢慢的說、慢慢的動怒。」(NIV 翻譯)要加強我們的聆聽技巧,一個有用的建議,就是實踐「反射」的原則,把對方向我們說的話「反射回去」。例如我們可以嘗試覆述他們所說的話:「我聽到你說, ...」、「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).

基於三個原因，「聆聽」是福音預工中一個重要的步驟。第一，它幫助我們更有效與別人結連：當我們明白人們的關注點並在對話中向他們表現有耐性時，對方會感到被欣賞；第二，它有助於令對方安心地和你交談：如果別人感到你是真誠地嘗試明白他們的話，他們會減低防衛性，放下保護罩，和你展開真誠對話；第三，這對於揭露那攔阻人歸向基督之問題的本質，也是有幫助的。聖經提醒我們仔細聆聽的重要性：「未曾聽完先回答的，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.

當我們像音樂家聆聽別人時，我們需要聽出人們向我們所唱出的「走音」。你可能問：「『走音』的意思是什麼呢？」那你有沒有聽過人唱歌時走調呢？你或許不確定某人是唱得太高音還是太低音，但你總覺得有點不對勁。同樣在我們與未信朋友的交談中，我們可能會聽得出一些聽起來不太對勁的話，就好像「走音」那樣。舉個一個例子：某個人宣稱是一個虔誠的佛教徒，同時卻真正渴望可以中彩票，這聽來豈不像一個「走音」麼？明顯地按著佛教信仰的系統來說，對任何事物存有欲望是違背佛祖教導之主要原則的。當我們留心聽出「走音」時，目標是辨別對方信仰中有哪些不確定的事，藉此可能有機會提出一些探索性的問題，幫助對方更仔細地思量他們所信奉的，並鼓勵他們考慮真正認識基督。

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.

我們需要具體聆聽出四類「走音」或矛盾來：就是「信念與內心渴望之間的矛盾」、「信念與行為之間的矛盾」、「信念與信念之間的矛盾」和「不合邏輯的信念」。以下我們會更具體了解各類的走音。

Sour Note 1:

走音(一)

Belief versus Heart Longing

信念與內心渴望之間的矛盾

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!

你可能會聽到的第一種走音，是信念與內心渴望之間的矛盾，就是說一個人的世界觀與其內心的渴求之間互相矛盾。在我們的後現代文化中，年青人切望擁有一份歸屬感，就是成為一件偉大事情的一分子；然而，他們的世界觀卻不容許他們的生命擁有一個終極的意義和目的。例如，在「九一一事件」後不久，我和一位聲稱不相信有來生的學生交談，他說不信有天堂或地獄；不過，他卻認為那些恐怖分子無論怎樣都會在今生之後為他們所作的負上責任。他的無神觀告知他另一套的同時，他內心的呼聲卻是公義必須伸張！

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，無論信奉什麼宗教，都會同樣感受到一種心靈的渴求，就是去認識別人和那終極的一位，並且被別人和那終極的一位認識——儘管他們未必曉得那終極的一位是誰。法國數學家、哲學家兼物理學家巴斯葛提及這種內心的渴望時說：「在每個人的內心都有一個神型的真空，是沒法被任何受造物填滿的；只有藉著耶穌顯明出來的神和創造主才能填滿。」(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.

世上很多宗教都蘊含一些與人們內心渴求有出入的觀點。例如印度教主張人們只能與一位沒有位格的神和它建立關係，然而這未能達至人心所渴求的。佛教的目標是達至涅槃的境界，就是「四大皆空」。然而要達至涅槃的境界，人必須喪失本身的「人格」，這是與人心靈的呼聲背道而馳的。進一步來說，涅槃必須透過一個充滿重擔、按照規條而過的生活達至，這些規條卻沒有人能夠全然遵行。伊斯蘭的教導出賣了心靈渴望與神親密的呼聲，惟獨透過基督教信仰人才可以滿足其心靈的呼喊。

Sour Note 2:

走音(二)

Belief versus Behaviour

信念與行為之間的矛盾

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.

另一個走音就是信念與行為之間的矛盾。當人們聲稱所相信的與他們生活為人的方式並不一致時，這個矛盾就表現出來了。其中一個例子是在加拉太書二章 14 -16 節那裡：當時使徒保羅當面指斥彼得言行不一，因為彼得本來正在和一批未受割禮的人用膳，然而當猶太人來到時，他就不再如此行了。保羅故此斥責他言行不一，他的信念與他的舉止並不協調。同樣地，很多人經常沒有言行一致地按著他們所信奉的那一套來生活。舉個例子：有一天我和一位佛教徒汽車技師交談，對他說：「佛教其中一個主要目標是除去欲望，對麼？」他回答說：「對。」於是我問他，若佛教其中一個目標是除去欲望的話，他既為人父母，如何可以除去生兒養女的欲望呢？過了一會，他說：「這是一個問題。」跟著他開始和我分享他對於佛教的一些問題。他相信一件事，但他的行動又與此不一致，結果他質疑他本身的佛教信念。可見找出未信者的信念與行為之間的分歧，對於顯露他們信仰的弱點，扮演著重要的角色。

Sour Note 3 :

走音 (三)

Belief versus Belief

信念與信念之間的矛盾

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!

另一個走音是接納兩個互相矛盾的信念。一個例子可以在使徒行傳十七章 28-29 節看到，那時保羅看出兩個不同信念的矛盾。保羅說：「我們生活、動作、存留，都在乎他；就如你們作詩的，有人說：『我們也是他所生的。』我們既是神所生的，就不當以為神的神性像人用手藝、心思、所雕刻的金、銀、石。」保羅看出雅典人信念中的兩個主要矛盾：他指出雅典人一方面相信他們制作木造的神，但另一方面又相信是這些神創造了他們。保羅在這裡的根本問題是：「究竟這兩個觀點可以同時是對的麼？」雅典人對保羅的回應有三種，有些人說保羅是瘋了，有些表示願意再多聽一點，還有另一些正面地回應，去相信基督（徒 17:32-34）。可見聖靈能藉某人體會本身信念的矛盾去幫助他向著耶穌基督踏出一步，甚至引領他接受基督呢！

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.

當我在大學校園和學生交談時，我有很多機會聽見這種矛盾。例如我記得詢問過一位學生：「耶穌基督是誰？」他回答說：「耶穌是神的兒子。」於是我問他是否相信耶穌是他的救主，他回答說：「相信。」我接著問他是否相信將來他要為他現今如何生活向神交帳時，他同意他需要。我給他的下個問題是：「你認為你能否達到神的標準呢？」令我感到驚訝的，是他這樣地回答：「我算是一個很不錯的人吧。」因此我便問他：「如果你能達到神的標準，你為何還需要耶穌拯救你呢？」他明顯開始思想，因為一會兒後他說：「我想我不能達到神的標準吧。」這樣的承認是福音預工過程中的一個非常重要的部分，因為如果我們無法叫別人承認他們不能達至神的標準，（從他們的觀點來看）為何需要基督拯救他們呢？我們要能夠辨別一些信念與信念間的矛盾，這樣我們才能調校我們的耳朵把它們清楚聽出來。

Sour Note 4:

走音(四)

Illogical Belief

不合邏輯的信念

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.

最後一類走音是不合邏輯的信念。這類矛盾不是出現在兩種不同的信念之間，而是出現在某一個信念裡面的。例如有一個宣告這樣說：「我絕對地認為沒有絕對的事。」這當然是不合邏輯的，就好像一面坐在樹枝上的人正在把那樹枝鋸斷！我可以說這句話：「我連一個中文字也講不出」，但那是沒有意思的，因為我必須用中文去說這句話。同樣你會驚訝有多少人作出類似的宣告，都屬於不合邏輯信念的類別。例如我聽見人們說：「所以宗教的觀點基本上都是對的。」難道所有關乎真理的觀點都可以是對的麼？尤其當有些觀點是彼此矛盾時，仍能如此麼？進一步說，不會所有觀點都是對的，因為一個對著四方八面的指向根本不是一個指向，你不能指著某一個方向，同時又

指著每個方向。換句話說，若你完全支持每個立場，你就不是在支持任何的立場了。因此，在堅持每個觀點都是正確時，你事實上是違反邏輯，沒有為著某個真理持守立場。

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).

現在讓我們摘要總結「對話式佈道法」模式在這個部分的內容吧：首先我們藉著真切地傾聽我們未信朋友的話，明白他們所信奉的是什麼，然而聽出四種走音或矛盾來。這些矛盾就是「信念與內心渴望之間的矛盾」、「信念與行為之間的矛盾」、「信念與信念之間的矛盾」和「不合邏輯的矛盾」。一旦我們聽見了這些，就要把它們光照出來，方法是詢問有深度的問題，好讓我們的未信朋友清楚看出這些矛盾來。願神幫助我們更準確認識我們所身處的時代，並因此幫助我們在向人作見證時成為更好的聆聽者(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。對於所面對著、在改變中的實際處境，若缺乏了解，這個困難是無法解決的。因此，如果我們要有效地分享基督教信仰，我們就必須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?

啓發性的交談:我們當怎樣問問題, 才能帶出那個「答案」呢?

BY REV DR DAVID GEISLER

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今天我們更需要將我們分享福音的方式變得更像一個對話, 好讓人們自己發現出真理來。

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

發問澄清的問題可幫助我們的交談對象更誠實面對他們自己, 也更誠實地向我們分享他們真正所相信的是什麼。

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

我們需要懂得怎樣問問題, 以至能顯露對方不確定的立場, 同時將其防衛性減到最低並誘發他們的好奇心, 叫他們願意聽更多。

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.

這個對話式佈道法系列的第一部份指出, 我們需要認真地聆聽, 好叫我們明白未信朋友的觀點。這第二部份會交代這個過程的第二個步驟: 透過發問探索性的問題, 幫助他們發現真理。這些問題能顯露對方不確定的立場, 同時將其防衛性減到最低並誘發他們的好奇心, 叫他們願意聽更多。

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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.

在現今所身處的世界裡, 我們許多人都發現到, 單單向周圍的人「傳講」福音對我們來說並不足夠; 我們需要誘發人們對福音產生興趣。進一步說, 我們若提出人類終極的罪的問題只能單單透過信靠基督才能解決, 這對許多人來說似乎是高傲的話, 顯得缺乏容納度; 甚至會有不少人挑戰有罪需要被赦免的觀點。由此可見, 今天我們更需要將我們分享福音的方式變得更像一個對話, 容讓人們自己發現真理, 而不是由別人告訴他們; 這就是為什麼問題可以發揮這麼大的功用。

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!

對話式佈道法的第一步教導我們，我們需要像一位音樂家那樣，去聽出人們正在唱出的走音來。第二步教導我們，我們當像一位藝術家，把人們的本相描繪出來。方法是運用問題幫助他們根據本身所宣稱的信仰更清楚看出自己的本相。我們盼望他們也看得到我們所看到的真相，但又不用直接告訴他們應該相信哪一套。我們向他們發問探索性的問題，並容讓他們自己發現真理。藉著發問問題，我們在某個意義上是繪畫著一幅真實的圖畫幫助他們更清楚看見自己。當他們回答一條問題時，藉著告訴我們他們相信什麼，便會分享出他們對自己的認識。不過，他們這個自我的形象可能是被扭曲了，因此藉著發問探索性的問題，我們就可以在他們對自己所忽略的地方上加以仔細補充；當我們這樣做時，我們也是在帶領著他們進入自我發現的歷程當中。

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.

我們可以藉著發問兩類問題帶領他們開始這個自我發現的歷程當中。首先，我們可以向他們提出一些可以澄清含糊字眼意思的問題。第二，我們可以提出一些可以顯露出不確定立場和／或錯誤信仰系統或概念的問題。讓我解釋每一種的問題的內容。

Clarifying Questions

澄清的問題

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，問澄清問題的最佳方法是問：「你說...意思是什麼呢？」這是重要的，尤其因為他們對於某些字眼未必和我們擁有同樣的理解；當我們發問問題時，就會有助於澄清他們的意思。例如，若有人說：「我算是一個不錯的人，所以我會進天堂的。」我們就當問他：「你說『不錯』，意思是什麼呢？」我們千萬不要假定人們運用某些字眼的方式和我們運用的方式是一樣的。譬如在幾年前，我正在美國的德州理工大學和一個學生交談，他說他相信耶穌是「神的兒子，並為我們死了。」起初我以為他是一個基督徒，不過當我記起澄清字眼的重要性時，我便問他：「你說『為我們死了』，意思是什麼呢？」令我震驚的是，他竟然說耶穌死，為要留下一個道德上的榜樣，展示出我們生活應有的

方式。耶穌誠然是我們的榜樣，不過，祂不僅是一個榜樣而已；祂代替我們死，叫我們得益處(羅五8)。然而，倘若我沒有提出那個澄清問題，我也許會錯失了這件事實——他很可能並非是一個信徒。

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.

發問澄清的問題也可幫助我們的交談對象更誠實面對他們自己，也更誠實地向我們分享他們真正所相信的是什麼。這對於我們向人作見證有重大的益處。例如，在幾個月前，我在新加坡這裡問一位計程車司機有何宗教信仰。起初他告訴我他是一位佛教徒，我便問他：「你說『佛教徒』，意思是什麼呢？你是一位虔誠的佛教徒麼？」他便回答說：「其實我是一個沒有宗教信仰的人。」他這個宣認結果使我們之間可以開始一個更誠實的討論，探討他普遍在信仰上的攔阻，尤其對於基督教。

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!

進一步來說，發問澄清的問題實際上可能會產生一扇敞開的門，帶進一個更互動的屬靈對話，以至進行直接佈道！例如，在另一個場合下，一位計程車司機直截了當地告訴我他是個沒有宗教信仰的人。我就問他：「你說『沒有宗教信仰的人』(free thinker)，意思是什麼呢？」令我喜悅的是，這一個十分簡單的問題促使我們展開一次具互動性的屬靈對話，在過程中，我甚至有機會和他分享了福音！

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.

發問澄清問題的另一項益處是關乎一個人的信念的：它產生最大的可能性去展開屬靈對話，卻不會令一個人不必要地自我防衛。若人們認為我們的目的是請他們幫助我們更認識他們的信念而非證明他們是錯誤的，他們就更可能更正面地回應我們探索性的問題了。這樣，我們實際上是在藉著我們對他們信念的不理解，以至有把握從對方那裡領受一個最小防衛性的回應。

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.

澄清字眼的另一個用處是，它能把提出証明的責任從我們這邊反彈回到對方那邊去。我稱呼這個原則為「回力鏢原則」。當某人向你拋出一條難題和指控時，你不要立刻回答該問題，反而要將問題轉向，使問題回到他們那裡，讓他們面對回答問題的責任。例如，若有人說「我不認為新約文獻可靠地記錄了耶穌的言行」時，你可以問他們這個問題：「在新約文獻出現的同期也有其他被認為可靠的古代文獻作品寫下去，如約瑟弗、塔西圖和荷馬的《伊利亞特》，為何新約不如其他文獻一樣可靠呢？舉例說，荷馬在公元前八百年左右寫了《伊利亞特》，然而我們擁有的最早抄本是相隔了四百年的。因此，我們若果相信荷馬準確地記載一些像木馬屠城記的事跡，我們為何不能知道新約所論到耶穌的生命也是真確的呢？」我們並非嘗試要證明所有記在新約裡面的事跡都是真確的，但我們卻具體地提問，我們為何不能知道耶穌生平中的一些主要的事件是真確的。所以，當人們發問問題，嘗試使我們承受攻擊時，我們必須避免墮進他們的網羅中，方法是藉著「回力鏢原則」將問題帶回他們那裡去。

Questions That Surface Uncertainty

顯露不確定立場的問題

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?"

除了發問能澄清含糊字眼意思的問題外，我們也需要發問顯露不確定立場和暴露錯誤信仰系統和觀念的問題。我們在此的目的是藉著發問問題去幫助他們開始看得見他們世界觀的根基裡面的裂縫，最終來說，我們盼望他們可以對本身的信念提出質疑，思想究竟他們的信念是否建基在一個足夠鞏固、值得投放一生的根基上。這個步驟可分為兩個不同的階段。第一階段的焦點是向我們的對象發問一些誘發思想的問題，藉以突顯他們信念裡面某些不確定立場。即使這未必叫他們改變他們的觀點，卻能產生某程度上的懷疑，經過一段時間，這些疑團會開始在信念的根基裡面產生裂縫，使他們樂意更開放地重新思量他們信仰系統中的其他層面。可以用作顯露不確定立場的問題之例子包括：「你覺得我們相信什麼是重要的嗎？還是信奉某種宗教去幫助我們成為一個更好的人——這個為更重要呢？」另一條問題是：「你認為所有的宗教信仰基本上都是教導同樣的事麼？」還有另一個問題：「你認為所有的人將來都要為他們目前的生活方式作去交代嗎？若果

是，你認為標準會是怎樣的呢？」

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.

第二步是接續第一步所沒有做到的。一旦我們令我們的對象承認有某些不確定的立場後，我們就可以藉此進一步向他們提問更多探索性的問題，更深入顯露他們錯誤的信念和觀念，至少我們可以使他們對於本身的信念產生一份更大程度的懷疑。這類問題的一些例子包括：「如果某些宗教之間的主要信念是互相沖突的，怎可能所有宗教都是一樣的呢？」「既然其他古代歷史文獻都被已採納，你怎能說聖經是不可靠的呢？」我發現有一個實際而幫助新加坡人思想的問題：「我怎知道我的信奉的神是真實的呢？」近來，有一次與一個少女交談時運用了這問題，帶來一個十分有趣、交流意見的時間，從中我也可以更進深分享基督教信仰。

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.

讓我舉一個個人的例子，說明我如何在所影響范疇裡面、於未信者的生活中運用這類的問題。幾年前，我們從前的家傭告訴我們，因著某些個人因素她將要離開我們了。為此我十分難過，不單因為她是一位好的家傭，也因為之前我沒有機會和她分享過福音。在她要離開前幾天，我向她問這個問題：「作為佛教徒，你認為耶穌是誰？」她思量了片刻後，她告訴我說：「我還未搞清楚這件事呢。」這句話便給我敞開一扇門，可以分享耶穌如何在我生命中產生改變。可惜她沒有在當天決志接受基督，然而我可以從她的反應中知道，我的問題已令她更深入思想她信奉佛教的基礎是多麼薄弱。至少我的問題令她察覺得，她仍未曉得在她的宗教信仰中應如何評定耶穌的位置。

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)!

當你和我運用問題去繪畫一幅圖畫，讓人們看得見他們的根基可能並不十分牢固，不足以支持他們在其中所要投放的生命時，這就會帶來信仰上的危機。在使徒保羅的事工中，明顯這件事曾發生過。在使徒行傳十七章，他向著一群多神論者演說，指出他們對於神的信仰的兩個問題：一方面，他們相信他們制作了這些木造的神靈，另一方面，在某種意義上，他們又相信是這些木造的神靈創造了他們。因著與保羅的對話，他們當中很多人都被挑戰要思考他們的信仰是否足夠地可信，這也令一些人願意繼續這個對話。對於其他人，這帶來他們歸信基督。（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，若你和我要有效和別人展開屬靈對話，甚至挑戰他們重新思量他們現時的信仰，我們就當學習交談的藝術了。我們必須學習使別人投入對話，並發問問題，藉以突顯不確定的立場和暴露錯誤的信念和看法。

Doubt, Defensiveness and Desire

疑問、防衛和意欲

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).

不過，為了判斷我們是否以合適的方式發問一些合適的問題以達至最佳的效果，我們就必須緊記發問問題的三個目的，我稱之為「佈道的三 D」— 疑問(Doubt)、防衛(Defensiveness)和意欲(Desire)。很多時候，我們發問問題可能會令對方產生不必要的自我防衛，以至他們很難聽得見我們所說的話，甚至要中止以後一切和我們的對話。取而代之，我們要學習發問的方式，以至令未信者對本身的看法產生疑問，同時又將他們的自我防衛減到最少，並令他們產生一份意欲去聽更多。對於要更有效向這一代的人傳福音，這是尤其重要的。當我們這樣做，就是效法耶穌在約翰福音四章與井旁婦人對話的榜樣。耶穌沒有告訴她轉離罪惡，否則會在地獄裡被焚燒；他純粹問她一些誘發思想的問題，又說她若喝他要賜的水就永遠不再渴（約四 13），從而使她產生一份好奇心，去聽更多。

Conclusion

結論

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.

總括來說，我們已經談到，在現今世界裡，我們需要容讓別人發現真理，方法是向他們發問探索式的問題，這些問題澄清某些含糊字眼的意思，顯露對方不確定的立場，並顯露錯誤的信念和觀念。進一步而言，為了確保我們的問題能對於我們佈道的對象帶來最大的影響力，我們必須記得要如何問問題，以至能突顯不確定的立場，同時將對方的自我防衛減到最低，又令對方產生一份願意聽更多的好奇心。

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.

在一個不傾向輕易相信任何「好消息」、甚至不認為有任何所謂「壞消息」的世代中，這可能是一個有效的方式去幫助人澄清信念並顯出疑問。正如在使徒行傳十七章中藉著保羅向多神論者所講論的話所帶來的結果，這個方式可以協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

個人佈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

發掘障礙

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

我們如何能進到表面之下，對著未信者的真正障礙說話？

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.

學習發掘那些攔阻人信靠基督的情感和屬靈障礙，對我們來說，是重要的。有時我們需要進到人們表面提出的問題之下，到真正的問題那裡。

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

我們分享真理的方式必須與一個溫柔謙卑的心態配合。

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.

在這個關於對話式佈道法的系列中，第一部份是關於仔細聆聽以明白未信朋友看法的需要。第二部份談到這個過程的第二個步驟：藉著發問探索性的問題去幫助人們發現真理，而這些問題使不確定的立場浮現出來，同時又將對方的防衛性減到最低，並誘發對方產生一份願意聽更多的好奇心。這第三部份是針對這個過程的第三步：幫助發掘人裡面真正攔阻他們開放接受福音的障礙。

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，純粹「傳講」福音信息給我們周圍的人未必足以使我們有效地向他們佈道，同樣地，在福音預工的事上，我們必須在解構別人信念之外多做一些事。當一個情感或理智上的包袱足以使對方聽不進我們講論基督的事情時，單單運用解構的方式並不足夠。在許多情況下，我發現到人們所提出的那些令人不安的基督教信仰問題，往往並不是一些真正攔阻人們信靠基督的障礙。耶利米書 17 章 9 節指出「人心比萬物都詭詐，壞到極處」，這個事實令發掘那些隱藏的障礙成為一件困難的事。

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.

進一步來說，福音預工不應只局限於把別人信念的矛盾顯露出來，因為後現代人已有一段很長的時間十分慣於活在信念的矛盾中，未必有意願把他們的生活方式改變過來。很多時候，他們較為喜歡活在扭曲了的信念中，而不活在他們視為不舒暢的生活方式中。

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.

我們需要像一個考古學家，仔細發掘人們的故事，發現他們真正的障礙，以及他們怎樣進到目前的人生道路中。箴言 20 章 5 節說：「人心懷藏謀略，好像深水。惟明哲人，才能汲引出來。」故此，有效的福音預工要求我們有必需的先見和智慧，不單處理人說出來的問題和反對理由，更要進到表面之下，向著人們真正的反對理由說話。我們需要成為關心人而敏銳聖靈的人，辨別出什麼問題正攔阻著一個人去認真考慮與神建立關係，並幫助人將正背負著的包袱除掉，就是那個攔阻著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).

為此，當我們求聖靈在這個過程中賜予智慧來引導我們時(雅 1:5)，我們需要記住至少六個步驟：

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，我們必須決定他們的問題是個合情理的問題還是個煙幕。問題有時可能只是一個為了避免面對真理去叫人分散人注意力的東西。要除掉煙幕，我們需要問一些像這樣的問題：「假若我能以一個你能夠明白的方式回答你那些問題，這會否幫助你更認真考慮相信神和基督這件事呢？」如果他們說「不會」的話，我們就知道他們的障礙其實並非在理性上。跟著，為著令對方清晰明白，我們可能會說：「看來你的障礙並非在理性上，而是在情感上、心靈上或其他某種的障礙。」接著，我們會發問一條直接的問題：「同意麼？」當提出這條具體的問題時，你正在給予他們一個機會去向你「招供」，分享什麼是真正阻礙著他們信靠基督的事。發問這種問題將可決定對方所說的問題是否合情理，藉此省卻大量時間，不用和一些不願意認識真理的人進行討論。

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?"

發掘隱藏障礙的第二步是決定那個障礙是理性問題，是情感問題，還是兩者的混合。例如，若有人問我一個關乎罪惡的問題，我不會自動假設他們的問題完全是理性上的問題。許多人因著情感

經歷上的問題在這個問題上有掙扎，也許他們所認識、所愛的某人受著某種痛苦的經歷。故此我會問他們：「為什麼這個問題對你是這樣的重要呢？」這樣就會將一些有可能的情感問題顯露出來，有助和他們討論。以下是其他一些可能顯示出情感包袱問題的例子。「一位良善的神為什麼會容許這麼多的苦難和罪惡充斥在世上呢？」另一個是：「若果神真的存在，為何會有這麼多的偽君子在教會中呢？」

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?”

其他的問題可能顯示理性上的包袱，例如：「基督在世的年代相距現在已那麼久遠，我們又如何真正知道祂究竟說了什麼呢？」，或「既然有這麼多人在這麼多事上有不同的意見，絕對的真理怎會存在呢？」另一個問題是：「聖經已經這麼多次被錯誤翻譯了，我們又如何確知聖經原本是說什麼呢？」一個處理困難問題的方式，是學習如何將給予證明的責任反彈回去。例如當有人質疑聖經的可靠性時，你可以問：「如果古代的書籍能毫無疑問地被接納，為什麼你要否認聖經呢？」

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.

誠然，要分辨某人是否有這些的包袱並不容易。那是一門藝術，不是一門科學，需要很多的操練和大量由神而來的智慧去辨別。底線是，當真正的問題屬於情感包袱，把他們壓下去時，我們不應當作是理性上的攔阻去回答問題。

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.

發掘隱藏障礙的第三個步驟是發現人們可能存有的情感包袱屬於哪個類別。有些人背負很多的情感包袱，令他們難以明白基督教的信息。例如，我記得有一次，當我和一個大學生談論耶穌時，沒有很大的進展。有某些事似乎正攔阻他聽進我所講關於耶穌的話。最後，他向我承認，之前最後一個和他談話的基督徒曾說：「愛滋病是神對於同性戀者的懲罰。」這清楚令我明白為什麼我無法和他溝通。他不能夠聽進我嘗試要說的話，因為他在情感上被那一番話傷害了。我們未信的朋友可以帶著情感的包袱，攔阻他們聽我們的話，攔阻他們「看到」耶穌真正的樣子。其他的一些包袱的例子有童年的負面經歷，以及過份管教而有宗教信仰的家長令他們對基督教反感。我最經常聽到、來自未信者的埋怨，是關於教會裡面所有的偽君子。由於情感包袱可以真實地阻礙人們聽見福音信息的真理，我們需要建立一套策略，在佈道中面對這個問題時，可以加以處理。可考慮以下的建議。第一，當我們發現在某種情感包袱時，邀請對方向我們分享他們的故事。進一步，我們需要坦誠分享自己的，並對於他們的痛苦表達同情。此外，若曾有主內的弟兄或姊妹說了或做了一件明顯是錯誤的事帶來某程度的傷害，我們需要承認是錯了，並代那位弟兄或姊妹尋找寬恕。這樣會幫助他們看得見罪惡的現實，幫助他們思想為何我們感到我們的生命需要基督。我們也需要肯定神對於那個人的愛。他們也許樂意讓我們為他們祈禱；事實上，有時候當你告訴人們你正為著他們所分享到的困難掙扎祈禱時，會大大幫助他們看到基督教更真實的一面，從中為將來一些屬靈上的對話打開門戶，關懷人比說服人更見功效。

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.

發掘隱藏障礙的第四步，是決定在人們提出的問題和關注背後，是否有任何根本性的問題存在；有時藉著問對方一個澄清問題——「為何這個問題或關注是那麼重要？」，我們就可以找出來。我們應當探究該問題是否反映出任何的偏見。例如，未信者可能提出以下的論點：「我認為基督徒是高傲的，因他們宣稱耶穌是到神那裡的唯一途徑」。由於他們可能以為基督徒認為他們比其他的人更優勝，我們必須澄清，指出我們並不是因自高自大或存有偏見而作出這樣的表達，我們只不過是說出我們認為是真確的事實。所以，我們分享真理的方式必須與一個溫柔謙卑的心態配合。

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.

耶穌似乎常常都知道當如何在與人討論時進入問題的核心，在此他是一個典范。當一個有錢人問他，「良善的夫子，我當作什麼事才可以承受永生？」耶穌就問他說：「你為什麼稱我是良善的？」

(可 10:17-18) , 目的是幫助他思考祂真正的身份。當那個有錢人以為自己的生活行為已達至律法的尺度時(可 10:20), 耶穌將他內心真正效忠的對象向他揭示出來(可 10:22)。同樣地, 當我們願意與別人分享好消息時, 我們必須預備好在事物表面以下進行發掘, 去找出他們反對福音的真正理由——不管是否有說出來。

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.

發掘隱藏障礙的第五個步驟, 是發現什麼是最主要攔阻他們開放接受基督教的事。這是要緊的, 因為你將會聽見人們提出各種各樣的理由, 去反對基督教, 但我們可能有困難辨別出關鍵性的反對理由。藉著提出問題去針對這個最主要的障礙, 未信者就能夠捫心自問, 究竟什麼才是真正令他們卻步的事。這樣也幫助他們發現, 對於基督教信仰, 他們有哪些種類的疑惑——若真是有的話, 從中決定這些疑惑是理性還是情感上的障礙。例如, 當我問一位亞洲學生, 最重要攔阻他接受基督的事是什麼, 他承認說:「其中一個最重要攔阻我信神和基督教的事情, 就是我缺乏足夠勇氣去獨自考慮宗教的問題, 而同時不會顧及別人怎樣想的後果。」我想他是指父母對於假若他成為基督徒的話會如何想或說。不久之前, 我知道我一位以前在新加坡這裡的學生, (本於我所教導過她的) 向她的慕道朋友問這個問題:「現在有什麼正攔阻著你決志接受基督呢?」那位朋友便說, 沒有什麼攔阻著她去作那個決定, 於是就在那一刻, 她祈禱接受基督進入她的生命中。

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).

其他和我傾談過的學生表示, 他們有一些理性上的問題需要有人解答。例如, 一位學生對我說:「耶穌在世已經是二千年前的事了, 故此我們沒法真正知道他做了什麼, 說了什麼。」於是我給他一篇由克雷格(William Lane Craig)寫的文章, 說明耶穌基督復活的證據, 這似乎有助解答他的理性疑惑。除去理性上的障礙, 可大大有助於令我們的朋友誠實面對自己和向我們坦誠分享真正攔阻著他們信靠基督的事物(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.

第六個和最後一個步驟，是找出什麼會激發未信者尋找答案，解答他們對於基督的疑問。找出什麼是他們探索基督教的動機，可幫助你知道如何長期和他們對話，也指引你曉得什麼是最有果效的交談焦點。有一個人是在回答這個問題時說：「我的母親三年前自殺，而我並非信神和基督教的。但我發現到，若果沒有神，生命至終就沒有意義和目標了，而我並不願意接受那個想法。」另一個我傾談的對象告訴我，他的母親數年前離世，他相信她正身處天堂。他和我對話的動機，是希望再次見到他的母親。因此，發現動機上的因素，對於挪開那些障礙以至為建立福音橋樑鋪路，都扮演著一個重要的角色。

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.

這六個因素能大大有助我們發現那些真正攔阻別人信靠基督的事物。因此我們需要在交談的表面之下，不斷地留心有沒有表症顯示出一些未說出來的問題及關注。誠實地正視這六個因素可以讓我們幫助別人發現，什麼是真正阻礙著他們信靠基督的事；雖然純粹集中注意這些方面未必叫人立即作出決志接受基督，但就著幫助一個人向著耶穌多踏出一步來說，這是重要的。

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。

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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
有效佈道的起點，乃人們正身處之地，而非我們喜愛他們到達之地。 ——匿名

BUILDING BRIDGES

Moving from pre-evangelism to sharing the Gospel

從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.

有時純粹花時間傾聽某人所信的是什麼，並真誠向他們表達興趣，可產生一種共同的立足點，使我們更容易尋求進一步的屬靈對話。

“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.

「心靈橋樑」幫助人們明白耶穌是如何向著人們生命中的核心關注來說話：就是耶穌滿足人們心靈中的渴求，並幫助他們實現其盼望。生命中的意義，只能在與神所建立的個人關係中才能真正找得到。

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.

相比起別的主要宗教領袖，不只基督的宣告是完全地獨一無二，祂宣告的證明在其他宗教領袖當中更是無與倫比的。

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.

在這個關於對話式護教學的系列中，第一個部份是關於要仔細聆聽以明白我們未信朋友的觀點。第二部份指示這個過程的第二個步驟：藉著發問探索性的問題去幫助人們發現真理，而這些問題使不確定的立場浮現出來，同時又將對方的防衛性減到最低，並誘發對方產生一份願意聽更多的好奇心。第三部份是針對第三個步驟的：幫助發掘人們裡面真正攔阻他們開放接受福音的事物。這第四部份是關於發展一套策略，去建立一個橋樑與我們未信的朋友接通。

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.

在一個「建立」的對話中，我們嘗試為基督提出可信的理據，並尋找機會從福音預工過渡至傳福音。然而在現今我們身處的世界裡，要建立通往福音的橋樑有時並非一件容易的事，因為世人深深地存著質疑和冷淡的心，甚至全盤否定真理並排斥道德絕對標對。結果，真理已衰落到一個地

步，對於一些人而言，已不再存在一個清楚的路徑帶領他們一步一步走向福音。為了建立通往福音的橋樑，值得記住四個步驟：

1. Find Common Ground

一. 找出共同的立足點

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，我們需要與那些我們嘗試接觸的人找出彼此「共同的立足點」。使徒保羅說：「向軟弱的人、我就作軟弱的人、為要得軟弱的人。向什麼樣的人、我就作什麼樣的人。無論如何、總要救些人。」（林前 9:22），這意味著找出我們和未信朋友的信念之間的相交點。讓我舉個例子吧。有一天，我和一位猶太裔的不可知論者交談；他告訴我他是多麼的恨惡基督徒，因他們嘗試用聖經向他作見證，但他本身並不相信聖經是可靠的。他甚至不確定神存在。於是我嘗試找出一個共同的立足點，方法是談論信心的問題。經過一段漫長的交談，最後他對我說：「你將會叫我整夜思考這件事而不能安睡了。」他對我的回應改變了，因我先嘗試找出共同的立足點，然後才嘗試和他分享基督的事。

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.

要發現這些共同的立足點，我們可以提出一些低調的信仰問題，如「你相信什麼是否重要呢？」、「所有人都是對的嗎？」或「耶穌和其他宗教的領袖有沒有什麼的差異呢？」當然這並非一個新穎的方法。保羅在新約中因應不同的傳講對象而採用了不同的方法。他常常尋找他和那些他要佈道的對象之間共同立足點。在使徒行傳廿八章，他向猶太人指出耶穌應驗了神在舊約聖經中論到祂的預言，因為他們接納舊約聖經的權威，並對於彌賽亞有著一些概念，同時也與保羅一樣認同一神論的共同立足點。不過，在使徒行傳十七章 23-31 節中，當保羅對著多神論者講話時，因他們並不接納舊約的權威，他就從他們所崇拜的未知之神開始談起，又在過程中介紹他們認識那位基督教信奉的神，是就那位創造了宇宙的上帝。

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.

有時候，找出共同的立足點可以為我們贏取被對方聆聽的特權。我以前其中一位學生曾分享他找出共同立足點的經驗：

「我上了計程車，而司機當時正在車內播放著一些佛教誦經的錄音。他有禮貌地問我是否介意，又說如果我介意的話，他可以把它關掉。事實上，我的確是介意的，不過我決定利用這個機會問他，他在播放什麼。他告訴我之後，又問我可否讓他向我解釋。我同意聽他的解釋，條件是他也聽我的看法。他於是開始詳細解釋佛教信仰，與此同時，他表明自己是對其他宗教信仰開放的。於是我問他，我可否分享一下我感到基督教是怎樣不同。在我們抵達目的地之前，我已有機會邀請他到我的教會去。我明白到，令他向我敞開自己的，是基於我先前給了他發言的機會；我『聽出』他想繼續去聽那些誦經的錄音，隨後我聽他講他的信仰。藉著容許他這樣做，了解體諒的共同立足點得以確立，而他也開放自己去聽我的看法。」

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.

有時純粹花時間傾聽某人所信的是什麼，並真誠向他們表達興趣，可產生一個共同的立足點，使我們更容易尋求進一步的屬靈對話。

2. Build on Planks of Common Understanding

二. 建立「共識的踏板」

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.

透過建立「共識的踏板」，我們可以從共同分享的信念中建筑一道橋樑。這些共識可能是我們的未信朋友仍未留意到的，但透過我們提出探索性的問題，是可以讓他們發現出來的。又或者在他們的世界裡面他們正經歷著某個危機，使他們更難把真理抑壓下去(羅 1:18)。例如，很多亞洲區的未信者沒有發現到，稱呼自己為虔誠的佛教徒又渴望中彩票，是有些不對勁的，直至你輕輕地用這個角度指出這個問題來。

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)

進一步來說，當他們就著一個曾經與你有不同意見的問題建立了一個新的角度後，這個新的看法也可成為一個根基，用來在其他范疇上建立共識。例如：若某人承認「不是所有觀點都是對的」，下一個問題就是「那麼你會否同意某些人或某些宗教的看法是錯的呢？」若他們也同意的話，這就成為一條共識的踏板，跟著要問的問題就是：「那麼，個人而言，你會如何決定誰是對誰是錯的呢？」這時候，你可能已經在這橋樑上擺放了足夠的踏板，去談論基督的事，什麼使基督如此獨特。另一個方式，是尤其有助於在亞洲人當中建立通往福音的橋樑的，就是找出那些跨越文化的事物作為指向基督的記號，我們可以藉此建立通往福音的橋樑。例如，有一天，當我正嘗試向一位計程車司機解釋，指出基督教與其他宗教不同，在於我們不用憑某些功德去贏取天堂的進入權，因為藉著耶穌的工作，那已為我們預備好了。他的回應是：「我的中國人不相信這樣的事。」當我其後研究了更多關於傳統中國民間信仰的事時，才發現到我本來可以說：「有些中國人豈不是相信在餓鬼節時，我們可以為先人做一些他們不能為自己做的事麼？若這是真的話，難道我們不可以相信耶穌能為我們做一些事情，是我們不能為自己做的麼？」這是一個跨越文化的標記，我們可以用來嘗試和那些有中國民間信仰背景的人，建立通往福音的預工橋樑。（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.

認識這些橋樑的類別——「頭腦橋樑」或「心靈橋樑」——也是要緊的。「心靈橋樑」幫助人們明白耶穌是如何針對著人們生命中的關注向人說話，明白到耶穌滿足人們心靈的渴求，又幫助他們發現自己的夢想，人生中的意義只有在與神建立的個人關係中才找得到。基督教護教學家撒迦利亞牧師 (Ravi Zacharias) 指出：「耶穌毫不猶疑地表明，神是生命的創造者，人生的意義是透過認識祂而找到的。這個觀念是佛教完全摒棄的，因佛教若不是忽略神，就是徹底地排除祂的存在。」(注 2) 在與別人建立橋樑時，心靈橋樑似乎是最需要首先建造的。在一個已走進後現代主義的世界裡，人們開始放棄理性和邏輯的觀念，所以要接解今日的人，聖靈需要沖破他們的圍牆，穿透他們的內心。我們需要能幫助人們首先明白耶穌如何帶來一個真正的改變，並將耶穌所支持又能誘發後現代人興趣的那些事物加以解釋。例如，我最近問一位擁有印度教背景的基督教宣教士，什麼是令他悔改歸主的轉捩點，他說，對他來說最具影響力的心靈橋樑，就是知道耶穌死在十字架上。祂說：「父呀，赦免他們，因為他們所作的，他們不曉得。」在一個把強制服從等同於原教主義的時代，這是一個重要的心靈橋樑：提醒我們慕道的朋友，叫他們曉得耶穌沒有教導我們恨惡我們的仇敵，乃是愛他們，為那些逼迫我們的人禱告(太 5:44)，這是一個令人心靈暢快、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.

儘管建造心靈橋樑或許是我們接觸當代人的首個步驟，藉著使用「共識的踏板」建造「頭腦橋樑」也是重要的。其中一個最需要確立的頭腦橋樑，是明白「信心必須擁有一個對象才是有效的」；重要的，不是信心本身，乃是我們信靠的對象。(注 3)其他宗教的創始人可以從他們所建立的宗教中除掉，也不會對於信仰的體系帶來很大影響，不過，我們無法從基督教中剔除基督而仍舊有基督教。同樣，我們不可能除掉了復活而仍舊有基督教。我們的信心是在基督自己身上，祂藉著歷史上從死裡復活的事實，被証實為神的兒子。有些踏板是既可建立頭腦橋樑，又可建立心靈橋樑，例如：「你所相信的將會影響你如何生活」、「所有宗教觀點並非都是正確的」、「信心必須有一個對象才有益處」、「相比起任何其他主要宗教的領袖，耶穌的宣稱是獨一無二的」(約 10:30、約 14:6、徒 4:12、提前 2:5)。我們需要告訴人的一個重要真理是，相比起別的主要宗教領袖，不只基督的宣告是完全地獨一無二，祂宣告的證明在其他宗教領袖當中更是無與倫比的。例如，其中一個最常見的問題，也是我會問未信者的一個問題，就是「你有沒有留意到基督教與所有其他主要宗教之間的最大分別呢？」跟著我指出，耶穌基督是唯一會宣稱是神的主要宗教領袖，祂活了一個無

罪的一生，應驗了祂出生之前數百年寫下的預言，然後死在十字架上，從死裡復活過來。這樣會幫助他們開始看得見，耶穌真的是多麼獨一無二的。

3. Remember the Goal

三. 記住目標

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).

我們需要記住，不要過份糾纏在福音預工裡，以至我們忘卻了目標(提後 4:2)，就是除去攔阻，幫助人們向耶穌多踏出一步，每天更靠近祂(林前 3:6)。若我們只是處理福音預工的問題而從不進入佈道中，我們就沒有履行神的使命，去作鹽作光(太 5:13-15)。不過，我們若定睛在目標上，就知道讓別人明白關於基督教信息的真理，比起某人同意我們的觀點更為重要。

4. Seek Opportunities to Transition to the Gospel

四. 尋求機會過渡進入福音

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."

要建立一個通往福音的橋樑，第四個和最後一個步驟，就是積極尋找機會過渡進入福音。例如，我們可以運用這個問題：「有沒有任何人曾經向你解釋過基督教與其他所以宗教的區別呢？」，藉此提升未信者對我們信仰的好奇心。然後我們也可以說：「我可以用兩個字——Do(做)和 Done(成了)——來解釋基督教與其他所有宗教的分別」。(注 4)，接著我們可以解釋，所有世界上的宗教都說「要這樣做」才可以進入天堂或類似境界。例如，回教徒說：「你的善行必須超過你的惡行」。印度教徒說：「你必須透過行善去超脫因果報應和輪回。」

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).

佛教徒說你需要「藉著『八正道』來去除欲望」，而基督教卻不在於去「做」(Do)某些事，而在於已經「成了」(Done)。聖經教導我們，我們並不能作任何事去賺取與神之間的關係，而事實就是無論我怎樣的良善或無論我為神「做」什麼，都永遠不會足夠去賺取與神建立關係的特權(弗 2:8-9; 多 3:5)。

這就是為何基督教的焦點不在乎去「做」，而在乎已經「成了」。耶穌以自己為犧牲作為彌補我罪的贖價(羅 5:8)，我的責任是領受神已經為我作成了的事，容讓神進到我生命裡面(約 1:12)，並從內到外改變我，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).

總結而言，實踐對話式佈道法的模式要求我們聽出別人觀點中的矛盾，然後藉著發問一些有助澄清其宗教字眼並揭示其看法之漏洞的問題，使這些矛盾顯露出來；之後，我們要探究他們的背景歷史，發掘他們根本的攔阻，再建立一條通往福音的橋樑(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).

我們必須常常以聆聽的交談開始，然而要曉得下一步作什麼是一門藝術，多於一門科學。我們或許希望就著我們在他們看法中所聽出的矛盾提出啟發性的問題，又或者我們希望發掘多一點他們的背景歷史，藉以找出他們怎樣來到目前的地步，然後才幫助他們自己發現真理。每一個處境都不一樣，一種方法未必像另一種方法有果效。我們需要敏銳地感應聖靈想我們在某個處境中如何行事。

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，福音預工應該包括四個不同的步驟：聆聽、啟發、發掘、建立。明白如何將這些福音預工的範疇整合在我們的佈道訓練中能大大幫助我們更有效去傳福音給我們這一代的懷疑者、多元主義者和後現代主義者。

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).

願神幫助我們眾人都明白，像以薩迦的人，我們所身處的時局，以至曉得我們當如何去作(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

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，以及網志(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

我們將會有著整個永恆去慶賀我們的得勝，但我們在日落之前只有瞬間的時刻可以把他們得著。
——Robert Moffatt

Endnotes 註腳

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).

要更明白傳統的中國人信仰，一本好的參考書為 A Biblical Approach to Chinese Traditions & Beliefs 一書(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.

基督教研究員 George Barna 指出，「每四個西方的重生基督徒中，大約有一個相信，你跟隨哪一種信仰都不要緊，因為它們都教導同樣的事。」

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

參考 Being a Contagious Christian 一書(作者: Bill Hybels 及 Mark Mittelberg; 出版: Zondervan) 去找出更多關於「做」和「成了」的資料。