

Win Back Their Thinking (2 Cor. 10:3-5)
贏回我們的心意 (林后 10:3-5)

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Introduction: We live in a world on the brink of war...but another, more devastating war — a “guerilla war” — has been going on around us for a very long time...ever since the Garden of Eden.

簡介：我們生活的世界似乎在戰爭的邊緣... 其實，另一個更激烈和慘痛的戰爭 — “游擊戰” — 已經在我們身邊進行了很長的時間... 這個戰爭從伊甸園就開始了。

2Cor

10: 3 For though we live in the world, we do not wage war as the world does.

10:4 The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds.

10:5 We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

林後

10:3因為我們雖然在血氣中行事、卻不憑著血氣爭戰。

10:4 我們爭戰的兵器、本不是屬血氣的、乃是在 神面前有能力、可以攻破堅固的營壘、

10:5 將各樣的計謀、各樣攔阻人認識 神的那些自高之事、一概攻破了、又將人所有的心意奪回、使他都順服基督。

Thesis (主題重點):

Well before this community, country or even any Chinese or American church existed, the Apostle Paul called attention to the battle raging around the People of God. In 2 Cor. 10:3- 5, Paul lays out Three **INDISPENSABLE INSIGHTS** that make it possible for this congregation to faithfully serve the purposes of our Lord Jesus Christ and his Kingdom.

早在這個社區，國家，在中國和美國的任何一個教會成立以前，使徒保羅就要我們認識到在每一個屬神子民的身上都有一個戰爭。在歌林多後書 10:3-5, 保羅就向當地教會的弟兄姊妹指明了：若想忠心地追求和事奉主基督耶穌和他的國，我們必須要有三個不可缺少的見識和洞察力。

Three Insights 三個洞察力

- 1) Recognize that we are at war—for the THINKING of men, women, and children.

認識我們是處在戰爭這個事實 — 這個戰爭是在爭奪每一個人（男，女，孩子）的思想（心思意念／心）

- 2) Remind ourselves that we do not fight this war with “conventional weapons”.

提醒我們不能用“常規武器”來打這場戰爭

- 3) Realize that the goal of this war is to bring every thought captive to Christ (*a Biblical Worldview*).

明白這場戰爭的最終目標是 贏回我們的心意，使它歸向基督，也就是一個 聖經的世界觀。

C.S. Lewis novel: Screwtape Letters

鲁益师 的小說: 地獄來鴻

The trouble about argument is that it moves the whole struggle onto the Enemy's own ground...By the very act of arguing, you can awake the patient's reason; and once it is awake, who can foresee the result? Even if a particular train of thought can be twisted so as to end in our favor, you will find that you have been strengthening in your patient the fatal habit of attending to universal issues and withdrawing his attention from the stream of immediate experiences. Your business is to fix his attention on the stream. Teach him to call it "real life" and don't let him ask what he means by "real."

讲什么道理？一讲起道理，你就把那痞子的理性给唤醒了，一旦他理性给挑起来结果如何谁能知道，纵使可以把他某一特定的思路给扭转过来，合乎我们的胃口，你会发现，理性的活动使他建立起足以置我们于死地的思维习惯，从此，他将把注意力从眼前感官经验所触发的意识流撤离，转而关切普遍性的论题。而你的任务却是促使他把注意力集中在意识流里，教导他美其名为"真实的人生"，不过，可千万别让他穷究所谓的"真实"意何所指。

Conclusion (總結):

This weekend, we will engage in some intensive “training” for our Christian mission: “To win back their thinking—or as we shall soon see—the HEART—of humanity”.

在這個週末的聚會中，我們將會共同的探討和經歷一個密集的“培訓”：就是要來 贏回我們的心意，或許我們馬上會明白，這其實是一個關乎人類的心的問題。

Win Back (II): A Matter of Heart (Mark 12:28-30)

贏回 (II): 是心的領域 (可12:28-30)

Introduction: One of the least helpful things that Western Christianity has ever given to the worldwide Church is its dichotomy between the **head** and the **heart**. 西方的教會傳遞給全世界的教會一個很不有益的方面就是“**頭腦**”和“**心**”的二分法。

* **This is certainly not the Hebrew concept—or the Chinese** 這其實完全不是希伯來文化的理念，也不是中國文化的理念

* **In the Old Testament (and ancient Chinese culture), human beings are viewed holistically** 在舊約聖經(也在中國古文化)，人被當作一個**整體**來看

* **Heart is seen as an all-encompassing term to describe our thoughts, emotions, will, desires, etc. It seems to be the Bible's word, itself, for “worldview”** “**心**”是一個**整體性**的詞，來描述我們的思考，情感，意志，渴望，等等。所以，“**心**”似乎是聖經中來表達“**世界觀**”的一個詞。

Mark

12:28 One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him, "Of all the commandments, which is the most important?"

12:29 "The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one.

12:30 Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'

馬可

12:28 有一個文士來、聽見他們辯論、曉得耶穌回答的好、就問他說、誡命中那是第一要緊的呢。

12:29 耶穌回答說、第一要緊的、就是說、以色列阿、你要聽。主我們 神、是獨一的主。

12:30 你要盡心、盡性、盡意、盡力、愛主你的 神。

Thesis (主題重點):

We can see how a biblical worldview is truly a matter of **the heart** by looking at Jesus' "Great Commandment" in Mark 12:28- 30. Here, our Lord clearly brings out at least **FOUR KEY DIMENSIONS** of what constitutes a Hebrew heart, a Chinese heart, a heart for God.

當我們在馬可**12:28-30**讀到耶穌的“大誡命”，我們就可以明白聖經世界觀的確是一個“心的領域”。在“大誡命”中，我們的主清楚地指出一個希伯來文化，或中國文化，或聖經中講的愛神的心的四個重要的層面。

Four Key Dimensions 四個重要層面

- 1) The Heart (“worldview”) is how we THINK
心（世界觀）是我們如何思考
- 2) The Heart (“worldview”) is what we VALUE
心（世界觀）是我們如何衡量價值
- 3) The Heart (“worldview”) is how we WORK
心（世界觀）是我們如何工作
- 4) The Heart is how we RELATE
心（世界觀）是我們如何與人相處

How we THINK 我們的思維方式

- 1) When you make important decisions about your life and family, how do you connect this decision to your life's STORY? Where does your life's story begin? End?

當您在生活和家庭中做重大決定時，是否與您如何看待您的“人生故事”有關？是否與神如何看待您的“人生故事”有關？您認為您的人生起點和終點是什麼？

- 2) Where does God fit in your life's story—in the beginning, middle, or end? 您認為神是在您的人生哪一個時候“介入”，起初，中間，或終點？

- 3) How has becoming a Christian affected the “size” of your world? Are you more concerned about the world around you or less concerned? 成為基督徒以後，您的世界是變大了還是變小了？您是更關心還是更不關心您周圍的世界？

What we VALUE 我們的價值系統

- 1) How do you define “success”? 您如何定義“成功”？
- 2) How do you spend your *time*? 您如何分配您的時間？
- 3) How do you spend your *money*? 您如何使用您的錢財？
- 4) What would your spouse, children, and co-workers say if they were asked the above questions about you? 當別人問您的配偶，孩子，和同事關於您以上這些問題時，他們會如何回答？

How we WORK 我們如何看待工作

- 1) Is **work** a blessing or a curse? If you were wealthy and did not really need extra income, would you still go to work? 工作是一個祝福還是詛咒？如果你很富有而且不需要多的收入，您仍會去工作嗎？
- 2) How does your Christian Faith relate to the *quality* of your work? Do you work for your human “boss” or for the Lord? What difference does it make as to how we see our “employer”? 您的信仰和您工作的質量有什麼聯繫？您是為地上的老闆還是為神幹活？對雇主有不同認知將如何影響我們？

How we RELATE

我們如何處理人際關係

- 1) Do we have close relationships with people *outside* of the Chinese culture? With non-Christians? How do our “neighbors” experience our Christian lives and presence?

您與教會外的人們是否有很熟識的關係？與非基督徒呢？我們周圍的人是如何體會到我們基督徒的生活和存在？

- 2) How do view your relationship to Christians living in China? Do we have any responsibility to them? What might these be? 您與在中國生活的基督徒有關係嗎？我們是否對他們有任何的責任？包括哪些呢？

Conclusion 總結:

Worldview discussion has often been presented in an abstract, philosophic manner. Many Christians have questioned its relevance to their lives. And this “disconnect” has continued to further the deadly “head/heart” dualism. This has resulted, unfortunately, continued to bring a very fragmented “love for God.” But the Bible, itself, offers the solution for how to understand worldview in its word, “heart.” Eastern cultures have known the richness of this word...and it is time that both the Eastern And Western Churches recover the **HEART**—the key to taking their thinking back to Christ!

世界觀的討論常常進入到一種抽象和哲學性的範疇。許多基督徒也懷疑世界觀是否與他們的實際生活有任何的聯繫。這個隔斷更進一步的加強了“頭腦／心”分化的二元論。同時，這也繼續帶來了基督徒對神的愛是“分裂”的狀態。但是，聖經本身就告訴我們用“心”來理解世界觀。東方的文化早已知道這個詞的豐富。現在的確是東西方的教會都來認識“心”的意思，這也是把我們的心思意念歸回基督的關鍵。

Win Back (III): How Science (and Everything Else) is Sacred 贏回 III: 學術是神聖的

Introduction: In our day, Christian people do a majority of their Bible reading and study from the New Testament, not the Old.
在當今時代，基督徒對新約聖經讀和理解的多一些。

***We know the “Great Commission” (Matt. 28:18-20)**

我們都很熟悉聖經中講的“大使命” (太28:18-20)

***What we often miss is that the “First Christians” largely used the Old Testament to spread the Good News about Jesus**

可是我們常常忘記第一代的基督徒在當時主要使用了舊約在傳播耶穌的福音

• **The Old Testament introduces a “commission” that predates the *Great* one—in fact it “interprets” what the latter one means**

• 在舊約中告訴了我們另外一個“使命”，是在“大使命”之前就賜給我們的，並且，起初的這個使命幫助我們來“理解”耶穌、所吩咐的“大使命”

Gen

1:28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

創

1:28 神就賜福給他們、又對他們說、要生養眾多、遍滿地面、治理這地。也要管理海裏的魚、空中的鳥。和地上各樣行動的活物。

Thesis 主題重點:

The “First Commission” given to human beings in the Bible is not the commission to evangelize but rather to “culturize” God’s wonderful creation – Gen. 1:28. Let us illustrate this truth by giving attention to THREE MAJOR AREAS OF HUMAN CULTURE that have been positively developed because the earliest Christian began reading their Bibles with the words, “In the beginning, God created...”

在聖經中，神給人類的“第一個使命”並不是傳福音的使命，而是“文化使命”：管理神的創造(創1:28)。我們可以用人類文化的三大領域來闡明這一要點。這三大領域都有很好的發展因為早期的基督徒相信並且實踐聖經開始的話：“起初 神創造天地。”

THREE MAJOR AREAS OF HUMAN CULTURE 人類文化三大領域

1) Narrative of the Sacredness of All Human Life

關於每個人生命的神聖性的論述

2) Narrative of Schools and Education

關於學校和教育的論述

3) Narrative of the Development of Modern Science

關於現代科學發展的論述

- **Contra much of contemporary teaching, the Church by and large did not oppose science but made it possible!**

與現代許多流行的觀點和教導相反，教會從總體來說不僅沒有反對和壓制科學的發展，反而使之成為可能。

Conclusion 總結:

In order to “win back their thinking,” we must approach our Bibles from the beginning—Genesis 1—which enables us to see clearly that “every square inch” (Kuyper) of this universe belongs to the Lord.

為了贏回我們的心意，我們必須回到聖經的起初 — 創世紀第一章 — 這樣才能幫助我們認識到這個宇宙的“每一平方英寸”都屬於神（正如神學家 凱伯尔 所說）。

Win Back (IV): Every Person is a Minister of Christ 贏回 IV: 人人皆祭司（或人人奉神）彼前 2:4-10

Introduction: I love art...and I am sure most of you do, too.

簡介：我很喜歡藝術...我相信你們也是同樣。

- **All kinds of art...especially art coming out of the German Reformation**
我特別喜歡德國宗教改革時期的藝術

- **This art not only depicts biblical scenes, but also *everyday men and women going about their work...***

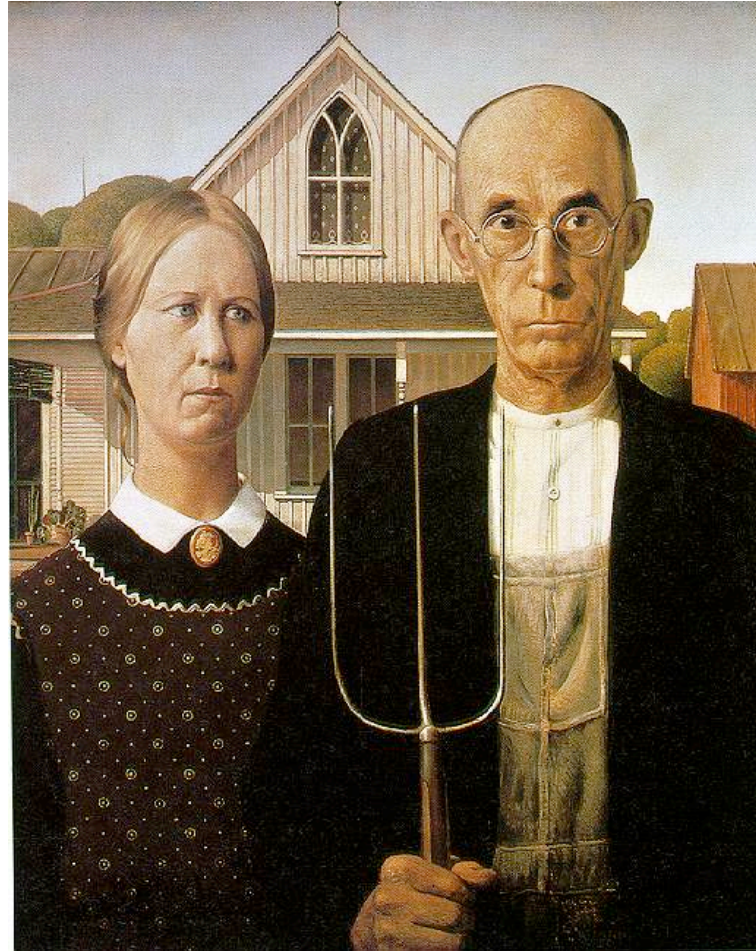
那個時期的藝術不僅體現聖經的主題，同時也體現了平凡的人（男人／女人）在日常的生活和工作

- **This illustrates one of the major themes of Martin Luther and the Protestant Reformers: *The Priesthood of All Believers***

這些藝術體現了馬丁路德和清教徒在改教時期的一個重要主題：
人人皆祭司（人人奉神）

- **Sadly, this concept is easier to talk about than live...**

可惜，這個理念說起來容易但做起來難



Gant Wood's "American Gothic"



“Portrait of a Man” and “Portrait of a Woman”
by Lucas Cranach

1 Peter 2:4 As you come to him, the living Stone-rejected by men but chosen by God and precious to him- 2:5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. 2:6 For in Scripture it says: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame." 2:7 Now to you who believe, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the capstone, 2:8 and, "A stone that causes men to stumble and a rock that makes them fall." They stumble because they disobey the message-which is also what they were destined for. 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. 2:10 Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

彼前 2:4 主乃活石。固然是被人所棄的、卻是被 神所揀選所寶貴的。 2:5 你們來到主面前、也就像活石、被建造成為靈宮、作聖潔的祭司、藉著耶穌基督奉獻 神所悅納的靈祭。 2:6 因為經上說、『看哪、我把所揀選所寶貴的房角石、安放在錫安。 信靠他的人、必不至於羞愧。』 2:7 所以他在你們信的人就為寶貴、在那不信的人有話說、『匠人所棄的石頭、已作了房角的頭塊石頭。』 2:8 又說、『作了絆腳的石頭、跌人的磐石。』他們既不順從、就在道理上絆跌。〔或作他們絆跌都因不順從道理〕他們這樣絆跌也是預定的。 2:9 惟有你們是被揀選的族類、是有君尊的祭司、是聖潔的國度、是屬 神的子民、要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。 2:10 你們從前算不得子民、現在卻作了 神的子民。從前未曾蒙憐恤、現在卻蒙了憐恤。

Thesis 主題重點：

We must not surrender our hearts to a concept of ministry that elevates some Christians above others. In order to genuinely live out a biblical worldview, we must promote every-member ministry—the kind that Peter sets out in his first letter. In 1Pet. 2:4-10, Peter calls our attention to THREE IMPORTANT TRUTHS about the nature of the Church that sets us apart and makes us God’s unique instrument to challenge the world’s understanding of human society.

我們絕不能讓我們的心接受一種教會事工的理念，就是抬高一些基督徒在他人之上。為了真實的活出聖經世界觀，我們必須推展“人人皆祭司”的真理—就是使徒彼得在他的信中（彼前 2:4-10）所寫的。使徒彼得讓我們認識三個重要的真理。這些真理告訴我們什麼是教會的本質，神的子民如何被神分別出來，成為神獨特的器皿來挑戰世界對人類社會的理解。

THREE IMPORTANT TRUTHS 三個重要的真理

- 1) Every-member ministry fulfills God's Old Testament intentions for his people.**

實踐人人服事神的真理履行了神在舊約向他子民的心意

- 2) Every-member ministry enables the Church to be a Temple not a village**

實踐人人服事神的真理使教會成為一個聖殿，而不是的許多散開的村莊

- 3) Every-member ministry declares the praises of God to a hostile and skeptical world**

實踐人人服事神的真理是向一個充滿敵意和懷疑的世界宣告對神的讚美

Conclusion 總結:

If we are to “win back their thinking,” we must be the “Church of Every- Member Ministry.” Every Christian is a priest, every Christian has been placed in a special place of service—work, school, and home, and every Christian has been carefully positioned in the Lord’s construction of the Spirit’s Temple. **Every-member ministry is biblical worldview—in talk and walk.**

如果我們想贏回我們的心意，我們的教會必須是一個人人服事神的教會。每一個基督徒都是祭司，每一個人都被放在一個特別的位置來服事神—工作崗位, 學校, 家庭, 而且每一位都被神精心的放在一個特別的位置來建造神的靈宮。人人服事神是聖經的世界觀，不僅是我們所說的，更必須是我們所做的。