近代宣教神學發展

 此講座的限制

 -不是提供一個絕對的真理，而是論述一個使命於不同時代的理解

 -不是提供這個理解背後的原因，乃是資訊性的明白其發展

 -不是所有宣教神學發展，只集中於福音派的範圍

定義上的困難

 -誰是福音派 (從1974 洛桑會議開始)

 -神學的宣教性 vs. 宣教的神學性 (回歸聖經的詮釋)

 -聖經詮釋學的限制 (聖經的宣教性)

目標:

 -展示出宣教神學的發展的與時俱進

 -宣教的聖經基礎重建

 -對華人宣教事工於理念上提供方向性的反思

宣教與神學 (c.f. David Bosch, *更新變化的宣教* *Transforming Mission*)

1. 神學為宣教之基礎 (理論於實踐以先): 先建立了宣教的聖經基礎, 然後以這些釋經之論點, 形成一套有系統的理論或神學。
2. 宣教為神學之母 (pp. 17-18): Martin Kähler 1971:189 - 190 說:「宣教是神學之母, 神學是因宣教伴隨來的一種表達, 而不是教會的奢侈品」。[[1]](#footnote-1)
3. 由宣教的神學(Theology of Mission) 到一套 “具宣教性的神學” (Missionary Theology)。

Important Conferences

1960 Chicago

1966 Wheaton

1966 Berlin

1970 Frankfurt Declaration

* Uppsala is so Anthropolcentric and must be refused

洛桑信約 (The Lausanne Covenant) 70s

福音派的文藝復興: 第三世界的福音派 Evangelical Renaissance: Third Word Evangelicals

對大使命的全面理解Inclusive understanding of the Great Commission (John Stott)

宣教以三一神為基礎: 教會是主要的代理人 Trinitarian God as basis of mission: Church as primary agent

動機: 得未得之民Motivation: Reach the unreached (This will become stronger in Pattaya 1980)

目標: 教會成長 (神的國) Goal: Church Growth: the Kingdom of God

對羅馬天主教開始開放，亦與不同宗教對話 Beginning openness to Roman Catholics, and dialogue with other faiths

教會與宣教之關係重估Church-mission relations examined

策略: 群體，科技的實際應用 Strategy: People groups, pragmatic use of technology

對傳福音及社會行動作為互補有更多的討論 Much discussion concerning evangelism and social action as partners

福音與文化Gospel and culture: the Willowbank Report 1976

同類型群體的諮詢Consultation on Homogeneous Unit Principle

1976 Willowbank (Gospel and Culture)

1977 Pasadena (HUP)

1980 Pattaya (Reach the Unreached)

1982 Grand Rapids (Relationshipp between Evangelism and Social Responsibility)

1989 Manila Manifesto (2nd Lausanne Conference)

Theme: Proclaim Christ until he comes

The whole gospel has to be proclaimed by the whole church. All the people of God are called to share in the evangelistic task. Yet without the Holy Spirit of God all their endeavors will be fruitless.

Evangelism is primary because our chief concern is with the gospel, that all people may have the opportunity to accept Jesus Christ as Lord and Saviour. . Yet Jesus not only proclaimed the Kingdom of God, he also demonstrated its arrival by works of mercy and power. We are called today to a similar integration of words and deeds.

The Scriptures declare that God himself is the chief evangelist.

We affirm that God is calling the whole church to take the whole gospel to the whole world. So we determine to proclaim it faithfully, urgently and sacrificially until he comes.

2010 Lausanne III開普頓承諾 Cape Town Commitment:

The call to action uses the six Congress themes

Bearing witness to the truth of Christ in a pluralistic, globalized world.

Building the peace of Christ in our divided and broken world… This includes bringing Christ’s truth and peace to bear on racism and ethnic diversity, slavery and human trafficking, poverty, and minority groups such as people with disabilities. It also means our missional calling includes responsible stewardship of God’s creation and its resources.

Living the love of Christ among people of other faiths.

Discerning the will of Christ for world evangelization. Six key areas are identified as strategically important for the next decade: (a) unreached and unengaged people groups; (b) oral cultures; (c) Christ-centred leaders; (d) cities; (e) children; all with (f) prayer.

Calling the Church of Christ back to humility, integrity and simplicity. The integrity of our mission in the world depends on our own integrity. The Congress called Christ-followers back to humble, sacrificial discipleship, simple living, and moral integrity. We need to be separate and distinct from the world (morally). Four ‘idolatries’ were singled out: disordered sexuality, power, success, and greed. Disciples of Christ must reject these. (The prosperity gospel is rejected under the banner of ‘greed’.)

Partnering in the body of Christ for unity in mission. Paul teaches us that Christian unity is a creation of God, based on our reconciliation with God and with one another. We lament the divisiveness of our churches and organizations, because a divided Church has no message for a divided world. Our failure to live in reconciled unity is a major obstacle to authenticity and effectiveness in mission. We commit to partnership in global mission. No one ethnic group, nation or continent can claim the exclusive privilege of being the ones to complete the Great Commission. Two specific aspects of unity in mission are the partnership of women and men and the recognition of the missional nature of theological education.

Responses and Reflection: 回應及反思

三個範圍:

* 1. 宣教學的釋經基礎 (引號式底金句式的引用聖經 – Proof Text)
	2. 傳福音 (Evangelism) 與社會行動 (Social Actions) 的拉扯
	3. 對系統神學中的教會論沒有清楚的討論

宣教學的釋經基礎

Who is the subject (main character) of the whole Bible? God or the people of God?

誰是全卷聖經之主角? 是神? 是神的子民? 是世界?

Therefore, while related God to mission? Whose mission is this? God’s or God’s people’s? 因此, 將宣教與神連起來時, 宣教是誰的宣教? 是神的宣教? 還是神子民的宣教?

While the Bible set the stage for our examination, what is this stage look like? Theological or Hermeneutical? 當聖經為我們之研究舖設場景, 那場景是神學性的, 還是釋經性的?

Paul Hiebert’s criticism upon the past Biblical Theology of Mission

希布對過去之宣教聖經神學的一些批評

1. too fragmented, too specialized, too prepositional. 太片斷化, 太專門化及太命題化
2. danger of “proving text” hermeneutics 有用聖經來証明理論之縑

Christopher Wright 嘗試從聖經的整體去尋找一些宣教的主題，因聖經是宣教的產品Product

While searching, the stage should be set by the Biblical author not us. 於尋索過程中, 應以聖經之

 作者們之意思去設定場景而不是我們.

Therefore, the Bible serves as a source of information and stage setting for our exploration with the

focus on God’s mission through the eyes of God. 因此, 聖經不單是宣教神學之資料庫, 亦是的我們從神的觀念去研究與神的宣教之場所。

傳福音 (Evangelism) 與社會行動 (Social Actions) 的拉扯

由洛桑至馬尼拉到開普頓 Wilbert R. Shenk

-in Lausanne Covenant: “in the church’s mission of sacrificial service evangelism is primary.” This was not totally acceptable to all participants, but it was defended on the grounds that what was intended was a logical, not an invariable temporal priority (LCWE 1982:24).

-“word and deed or proclamation and service”…”I submit that the flaw in the “word and deed”paradigm is that it has encouraged us to focus attention on the parts rather than on the whole.

 -From Two Mandates to Holistic Mandate (Mission of God) – Christopher Wright

對系統神學中的教會論沒有清楚的討論

 -幾次的會議中都沒清礎界定教會的定義

 -洛桑的兩個結構 (Sodality and Modality)

 -鄭果牧師的差傳鐵三角到四角 (教會、宣教士、差會、神學院)

 -馬尼拉及開普頓強調全教會

華人教會的同步推進

 -釋經上的調整，重新建構華人的宣教學，並與普世接軌

 -於兩個使命的結構中重新思考整全福音的意願 (直接影響第三世界的政治、經濟活動)

 -反省華人教會的民族界限，以包客及見證的方式擴闊教會的定義

後話:

 -仍有很多議題未觸及， 以文化、其他宗教、群體等

-世界在改變，宣教對象既為世界，策略亦隨之而變

-策略雖變，但仍於聖經的啟示之內

1. Kähler, Martin *Schriften zur Christologie und Mission*. Munich: Chr. Kaiser Verlag. 1971:189 – 190. 此觀點與 Ernst Käsemann 之觀點互為補足, Käsemann 認為末世啟示 (Apocalyptic)才是神學之母. (c.f. The Beginning of Christian Theology, in *New Testament Questions of Today*, trans. By W. J. Montague, Philadelphia: Fortress Press pp 82 – 137) [↑](#footnote-ref-1)