

## 題目：三一、教會、差傳

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### 引言

在教會的宣教月，教會談論宣教、認識宣教、支持宣教和參與宣教。「宣教」可理解為「差遣」、「差派」或「差傳」。我個人特別鐘情「差傳」這解讀。三一上帝互相差派完成祂救贖的工作。祂也差派教會參與在其中。奉三一上帝的名，教會差派工人進入祂的宣教，傳揚祂的福音，活出祂的使命。沒有「差」，便沒有「傳」。

### 宣教的文本

宣教的基礎來自宣教的上帝及祂的啟示——聖經。聖經就是神的話語；神的話語就是聖經。<sup>1</sup> 聖經記載三一上帝宣教的故事。神的話語是教會參與宣教的文獻。在《宣教中的上帝》一書中，萊特 ( Christopher Wright ) 宣稱整部舊約和新約聖經是神對人的「宣教文獻」 ( missiological text )。所以，我們理應用「宣教釋經學」 ( missional hermeneutic ) 閱讀整部的聖經，不是單單找出某一部分的經文支持宣教在神學或在教會的合法地位。所以，萊特說：「聖經本身就是一種宣教現象。」<sup>2</sup>

### 上帝的宣教

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<sup>1</sup> 巴刻說得好：「當我們稱聖經是神的話語時，我們的意思是或應該是：它的信息構成一種單純的言詞，其作者是神自己。聖經所說的也就是神所說的。當我們聽聖經或讀聖經時，感動我們心弦的乃是神自己的話語（不管我們是否認識它）。」巴刻 ( J. I. Packer ) 著，周天和譯：《基要主義與神的道》 ( 香港：證主，1977 )，頁 97-98。

<sup>2</sup> 萊特 ( Christopher J. H. Wright ) 著，李望遠譯：《宣教中的上帝：顛覆世界的宣教釋經學》 ( 台北：校園，2011 )，頁 42。

什麼是宣教和教會的正確關係？我們可先問這兩個問題：先有宣教才有教會？還是，先有教會才有宣教？萊特這樣寫道：「宣教不是我們的，而是上帝的。當然，上帝的宣教是先存的實在，我們參與的宣教源自這實在。有句話說的好：上帝並非把宣教使命委託祂在世上的教會，而是擁有一個在世上為祂宣教的教會。宣教不是為教會而設的；教會是為宣教—上帝的宣教—而設的。」<sup>3</sup>先有宣教，才有教會。若三一上帝是宣教的上帝，教會必然是三一上帝差遣的群體。教會和教會中的信徒沒有其他選擇。

## 教會的本質

我們通常看宣教為一項命令，必須遵守（例：太 28：18-20）。宣教的責任已經託付給教會，這是教會應做之事。除了看宣教為一項命令外，我們也可從宣教是教會的本質這角度出發。即是說：宣教是三一上帝的本質(essence)。宣教的使命內存於三一上帝的內在生命。若是教會相信和跟從這位上帝，教會的本質必然是宣教性的。上帝在基督裡的拯救行動，透過聖靈的工作，主動地持續宣教。三一上帝在宣教中有祂的主動性；教會是被邀請參與在其中。失去宣教，失去作教會的意義。

## 結語

教會的宣教月把我們的注意力放在宣教上。其實，宣教也把我們的注意力放回三一上帝的生命裡。認識宣教其實是認識三一上帝；宣教學其實是神學。「真知道祂」（弗 1:17）的人就會參與「差傳」：被差去，傳主名。

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<sup>3</sup> 萊特 ( Christopher J. H. Wright ) 著，李望遠譯：《宣教中的上帝：顛覆世界的宣教釋經學》（台北：校園，2011），頁 55。

## **Title: Missional God, Missional Church**

**Wing Lam**

### **Introduction**

In the annual mission month of the church, the church talks about mission in order to know more about mission. As a result, the church supports and participates in mission. Mission means “sending.” The triune God engaged in mutual sending to accomplish the redemptive work and has invited the church to join such a work. In the name of God the Father, God the Son, and God the Spirit, the church sends out workers to participate in missions, to share the good news, and to live out His commission.

### **Missional Text**

The foundation of mission comes from the missional God and His revelation, which is the Bible. The Bible is the word of God; the word of God is the Bible. The Bible records the sending story of the triune God. The church should treat the word of God as a missional text. In *The Mission of God*, Christopher Wright said that the 66 canonical books of the Bible as one grand story is considered as God’s “missiological text” toward His people. Thus, we the church should apply missional hermeneutic to read, to exegete and to apply the Bible instead of relying on one or a few verses to support the necessity of mission in the church. The entire Bible is about mission. As Wright said, “The Bible is in so many ways a *missional phenomenon* in itself.” [*The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove: IVP Academic, 2006), p. 50.]

### **The Mission of God**

What is the relation between mission and church? We can first ask two questions: Did mission precede the church? Or the church preceded mission? Christopher Wright rightly notes:

*Mission is not ours; mission is God’s.* Certainly, the mission of God is the prior reality out of which flows any mission that we get involved in. Or, as has been nicely put, it is not so much the case that God has a mission for his church in the world but that God has a church for his mission in the world. Mission was not made for the church; the church was made for mission—God’s mission. (p. 62)

Mission first, then the church. If the triune God is a missional God, the church must be a sending community. The church and the people of God have no other option.

### **The Essence of the Church**

Usually, the church relies on one or a few comments from the Bible to support the missionary idea of the church (e.g. Matt. 28:18-20), saying that the missionary task has been entrusted to the church. The church is expected to carry it out. Besides the fact that mission is a command from God, we can also look at mission from the essence of the church. What it means is that the triune God is missional in essence. Mission is part of the inner life of the triune God. If the church believes and follows this God, she must be a missional community. In Christ, God has actively participated in His redemptive work through the Spirit. The triune God took the missional initiative and has invited the church to be part of it. Without mission, the church loses her saltiness on earth. Without mission, the church stops being a church.

### **Conclusion**

In the mission month, we focus on mission. Indeed, mission redirects our attention to the Trinity and His missional life. To know mission is to know the triune God. Missiology is, indeed, theology. As we grow in our knowledge of God (Eph. 1:17; see NLT), we become a sending people of God: to be sent out to proclaim His name.