

廿一世紀福音的理解

(19/10/2003 : HKUSU CA 五十週年)

(講座)

前言

- 1) 華人教會主流傳統：福音派；信仰就是信福音；使命就是傳福音。一切都環繞福音，但這福音是甚麼？如何理解福音很影響我們如何做基督徒和發展教會。
- 2) CA 傳統：對福音的反思，我當年的信仰反省歷程（由學傳事件談起）。
- 3) 華人教會福音觀的反省
 - a) 公式化：福音=一堆字句，且可還原為幾條公式。
 - b) 私人化：只談個人與神的關係，忽略福音、悔改歸正與作主門徒的社會涵義。
 - c) 中產化：福音的包裝像中產階級的消費品，傳福音的方法與低下階層格格不入。
 - d) 非人化：未信=傳福音「對像」；已信=傳福音「機器」。忘記那些「對像」是值得我們尊重的人——整全的人：他有各方面的需要，渴求真誠的關懷、溝通和關係。
 - e) 大型化、活動化
- 4) 過份反省的流弊：理念化；隔岸觀火；一根指頭也不動；與教會疏離；自我優越感。
- 5) 改革方向：福音全面化、普及化、人性化、生活化、處境化、靈活化...
- 6) 重拾焦點：福音的確是訊息，但是關於道成肉身的基督的訊息=>豐盛的恩典與真理。
 - a) 恩典與真理的互補
 - b) 生命與字句的循環
 - c) 「我找到了」與「我要不斷尋求」的張力

整全的福音與豐盛的基督

- 1) 洛桑信約(Lausanne Covenant)的整全使命觀 (July 1974) : Article 5, on social responsibility of Christians:

"We affirm that God is both the Creator and the Judge of all men. We therefore should share his concern for justice and reconciliation throughout human society and for the liberation of men from every kind of oppression. Because mankind is made in the image of God, every person, regardless of race, religion, color, culture, class, sex or age, has an intrinsic dignity because of which he should be respected and served, not exploited. Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation,

oppression and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist. When people receive Christ they are born again into his kingdom and must seek not only to exhibit but also to spread its righteousness in the midst of an unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead. (Acts 17:26, 31; Gen. 18:25; Isa. 1:17; Ps. 45:7; Gen. 1:26, 27; Jas. 3:9; Lev. 19:18; Luke 6:27, 35; Jas. 2:14-26; John 3:3, 5; Matt. 5:20; 6:33; 2 Cor. 3:18; Jas 2:20)"

- 2) Manila Manifesto (July 1989) on the Whole Gospel (參附件) ; 另參我兩份筆記。

福音的永恆性和時代性

- 1) 道成肉身的基督=>不變的道，亦需要不斷尋找表達的「肉身」，福音本色化／處境化。
- 2) 廿一世紀的大氣候和挑戰：
 - a) 全球化。information revolution- internet, etc. + 全球經濟一體化(如股票市場) => interdependence; but !=>community. 多處的反全球化抗議。
 - b) 後現代文化的危機：
 - 後現代自我的解體。cyberspace: opportunities (cf.馬家輝的辯護) +消費文化。crisis, e.g., the fragmentation of identity => a self without unity hardly possesses the virtues required for the building up of the democratic community。也不會追尋超越的價值。THE DEATH OF MAN.
 - 相對主義：feel-ism；影像倚賴症候群；反智主義。THE DEATH OF WORD.
 - c) 資本主義／消費主義霸權：alleged death of communism => triumphalism of capitalism (如福山)=> the domination of market forces =>
 - moral corruption (greed, selfishness, gambling, pornography, deterioration of mass media ...) => marginalization of virtues and morality => breakdown of community
 - social inequality => division, strife, grudge...(如新移民與社會分化) => breakdown of community
 - destruction of the environment
- 3) 廿一世紀初的香港處境
 - a) 政治／管治危機：中央的壓力、無能的特區政府、無作為的立法局...=>政治悶局、人心冷漠；但2003年七一遊行後有新的民主化訴求和浪潮。
 - b) 意義危機（自殺潮）。找我談話的浸大一年級生。
 - c) 社會危機：如家庭慘劇、經濟不平等。
 - d) 文化危機：完全失控但卻主導的傳媒+extreme liberalism => 非道德化、權利壓倒社群價值(issues like soccer gambling, divorce, homosexuality, family system, pornography)。背後人觀：物化；動物化；原子化；unencumbered self；神化。

4) 主要挑戰：基督教信仰與教會的邊緣化

廿一世紀福音的意義

- 1) 福音要挑戰世俗主義的霸權，重建人對超越界的信念，和提昇人的心靈。
- 2) 福音的訊息是：這超越的上帝不是壓逼人的暴君，相反，只有在這根基上才可確立人的尊嚴和自我。反物化；反平面化...
- 3) 福音要為社會倫理提供精神基礎；制衡消費主義和科技崇拜
 - a) 肯定人的群體性：反個人主義
 - b) 肯定人的罪性：反極端自由主義
- 4) 要有效在社會實踐福音精神，要建構基督徒公眾哲學(Christian public philosophy):
 - a) 梁家麟的批評：不少關社的基督徒只是把世俗的意識形態基督教化(頁 68-71)。這批評不無道理。80 與 90 年代：回歸的陰影、六四、世界性自由主義的蓬勃 => 我們心急之下把自由主義整套吸納... 有些信徒以人權至上，但從不從信仰角度反思人權。=> loss of Christian identity; not having a proper theological basis. We need to reconstruct a public philosophy which is truly Christian, biblical and trinitarian.
 - b) 但自由主義在西方面對多種批評(如新保守主義、社群主義) (Mulhall & Swift; Sandel 1998)=>逐步修正。個人建議：重新訂立基督徒社關的目標：尊重個人權利、鼓勵追尋美善的社群。liberal or democratic communitarianism(自由或民主社群主義)。
 - c) 與集體主義不同，individuals and community in relation to the divine community => 同時保障個人權利和社群的不可還原的價值。
 - d) 自由與道德的關係：Sandel's republican concept of freedom = self-government => 公民人格與德性的培育也是公共的關注。(Sandel 1996)
 - e) 權利與道德的內在關係。
- 5) 基於福音的文化批判：挑戰消費主義／傳媒霸權。
- 6) 追求公義與平等
 - a) 人權運動的持續(捍衛言論自由、司法獨立...)；but rooted in community
 - b) 弱勢社群的扶持；但要明白弱勢社群的真義，慎防濫用。
 - c) critique of capitalism and the unjust global economy
 - d) a community that includes the coming generation => ecological concern

實踐

- 1) 重建 mediating institutions (如家庭制度的維護)：香港的現況不健康—家長式的政府 + 每況愈下的大眾傳媒 + 很多在私人空間有“自由”的個體...
 - 2) 開展教會的影像文化，亦要保守道的文化。
 - 3) 教會的重要性及更新的需要(郭乃弘)
- 群體概念的重建

聖潔的子民(彼前二 9)：一個獨立的文化，挑戰主流的文化。=>Counter-Community。社會文化與教會文化愈來愈背道而馳，教會必需有心理準備作邊緣化的抗衡群體，體現一種抗衡文化。

新黑暗時代和新修道主義

MacIntyre (concluding paragraph of *After Virtue*): “Men and women of good will turned aside from the task of shoring up the Roman *imperium* and ceased to identify the continuation of civility and moral community with the maintenance of that *imperium*.. What they set themselves to achieve instead-often not recognizing fully what they are doing-was the construction of new forms of community within which the moral life could be sustained so that both morality and civility might survive the coming ages of barbarism and darkness. If my account of our moral condition is correct, we ought also to conclude that for some time now we too have reached that turning point. What matters at this stage is the construction of local forms of community within which civility and the intellectual and moral life can be sustained through the new dark ages which are already upon us. And if the tradition of the virtues was able to survive the horrors of the last dark ages, we are not entirely without grounds for hope. This time however the barbarians are not waiting beyond the frontiers; they have already been governing us for quite some time. And it is our lack of consciousness of this that constitutes part of our predicament. We are waiting not for a Godot, but for another—doubtless very different—St. Benedict” (1984:263).

- 4) 由你開始：有「見證神恩專的福音」的召命和勇氣嗎？(徒 20:24)

書目

梁家麟，《挑戰與承擔》，台北：雅歌，1998。

Mulhall, Stephen and Adam Swift. 1996. *Liberals and Communitarians*. 2nd edn. Oxford: Blackwell.

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豐盛的基督

1)使人自由的主

- a)真理的釋放能力(約8:32)，脫離各方面的罪：背叛神、自我無限化、自我陷溺、不公義...
- b)脫離人間傳統自由(可7:1-13；路11:37-41)
- c)脫離律法主義的自由(可7:14-16)
- d)使徒的印証(加4:4-6, 5:1)
- e)自由=>服事神、服事人(加5:13)〔Free to serve〕

2)獨排眾議、勇敢抗爭的主

- a)怒斥法利賽人，不留情面(路11:42-54)
- b)耶穌的訊息不是和稀泥似的去討好所有人，而是會帶來爭議，甚或紛爭(路12:49)
- c)潔淨聖殿(約2:13-17)，質問打他的人(約18:20-23)
- d)耶穌被定罪就是因他特立獨行、仗義執言、挑戰權威。

3)認同貧窮人的主

- a)耶穌就是生活在窮人和受社會排斥的人當中，為此他受批評，他也理解自己的使命是特別向這班人的(路4:18-19)
- b)耶穌徹底認同這群受苦的人(太25:31-46)，為他們中張公義(太12:18-21；參賽42:1-4)

4)尊重女性的主

- a)對淫婦的寬容(約8:1-11)
- b)耶穌一生顯示其他拉比、先知沒有的對女性的尊重
- c)使徒的引証(加3:27、28；林前7:3、4)

5)全人關懷的主

- a)耶穌的三重職事—宣講、教訓、醫治(太4:23、9:35)(參徒10:38、43)
- b)整全的醫治：治病與心靈醫治(可1:40-42)，治病與赦罪(可2:5-12)

6)神本而人本的主

- a)安息日是為人而設(可2:27-28)，這是劃時代的人道思想，耶穌明言背後的理由是人的尊貴(太12:12)。
- b)連主自己降世目的之一也是去服侍人。
- c)這與主以遵行父神旨意為方向(約4:33)沒有矛盾，順服神、完成救世使命與服侍人在主一生融合無間。(為何基要派與自由派一定要割裂豐盛的基督呢?)

A.認識整全的福音

1)上帝

- a)上主是萬有之主，不能規限在「宗教」內，「屬靈」與「屬世」的二分法不合聖經。創造(或文化)本身不是邪惡的，信仰應影響人生(個人與社群)的每方面。(創1:31，提前4:4)
- b)上主是歷史之主，所有民族之主。(摩9:7，但4:32)
- c)上主是公義之主(詩146:7-9，摩1, 2)

2)人

- a)每個人在神的形象中被造，不分信仰、種族等，是上帝所關懷，是要我們尊重的。(創9:6，雅3:9)
- b)人是「身體—靈魂—群性」的結合，各方面不可分割，聖經的救恩是全面的，不是單單拯救靈魂。

3)基督(參上次筆記)

4)罪

- a)罪不單包括個人的罪行，更扭曲了整個社會的結構：奴隸制度、種族隔離等。
- b)舊約律法的全面性(利19:9-15)
- c)救恩是普世性、宇宙性的(賽65:17-25，弗1:10)

5)教會

- a)教會不等同天國，教會是見證天國的群體。
- b)教會更有作鹽作光的使命。

6)屬靈

- a)真正認識神是與關心社群不能分割的。(耶22:16，賽58:3-9，彌6:8，雅1:27)。
- b)抽離真實的關懷的宗教禮儀是神所憎惡的。(摩5:22-24，賽1:12-17)。

B.作個整全的門徒，跟隨道成肉身的主

「盡心、盡性、盡意、盡力愛神，愛人如己」

1)「盡」的態度——委身與生命的成全

2)心性：心靈的醫治、性格的重塑

3)智：用你的頭腦去愛神！建立合乎聖經的心智及基督徒的世界觀。(林後10:5，救恩的頭盔?)

4)力：了解、經歷與實踐的循環→不是不能成肉身的「道」，也不是單為了「成肉身」而遺失了「道」→豐盛的基督徒生命。

19. We affirm that world evangelization is urgent and that the reaching of unreached peoples is possible. So we resolve during the last decade of the twentieth century to give ourselves to these tasks with fresh determination.

20. We affirm our solidarity with those who suffer for the gospel, and will seek to prepare ourselves for the same possibility. We will also work for religious and political freedom everywhere.

21. 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.

A. THE WHOLE GOSPEL

The gospel is the good news of God's salvation from the powers of evil, the establishment of his eternal kingdom and his final victory over everything which defies his purpose. In his love God purposed to do this before the world began and effected his liberating plan over sin, death and judgment through the death of our Lord Jesus Christ. It is Christ who makes us free, and unites us in his redeemed fellowship.

1. Our Human Predicament

We are committed to preaching the whole gospel, that is, the biblical gospel in its fullness. In order to do so, we have to understand why human beings need it.

Men and women have an intrinsic dignity and worth, because they were created in God's likeness to know, love and serve him. But now through sin every part of their humanness has been distorted. Human beings have become self-centered, self-serving rebels, who do not love God or their neighbor as they should. In consequence, they are alienated both from their Creator and from the rest of his creation, which is the basic cause of the pain, disorientation and loneliness which so many people suffer today. Sin also frequently erupts in anti-social behavior, in violent exploitation of others, and in a depletion of the earth's resources of which God has made men and women his stewards. Humanity is guilty, without excuse, and on the broad road which leads to destruction.

Although God's image in human beings has been corrupted, they are still capable of loving relationships, noble deeds and beautiful art. Yet even the finest human achievement is fatally flawed and cannot possibly fit anybody to enter God's presence. Men and women are also spiritual beings, but spiritual practices and self-help techniques can at the most alleviate felt needs; they cannot address the solemn realities of sin, guilt and judgment. Neither human religion, nor human righteousness, nor socio-political programs can save people. Self-salvation of every kind is impossible. Left to themselves, human beings are lost forever.

salvation. There is no other way for anybody to enter the Kingdom of God. The materially poor and powerless find in addition a new dignity as God's children, and the love of brothers and sisters who will struggle with them for their liberation from everything which demeans or oppresses them.

We repent of any neglect of God's truth in Scripture and determine both to proclaim and to defend it. We also repent where we have been indifferent to the plight of the poor, and where we have shown preference for the rich, and we determine to follow Jesus in preaching good news to all people by both word and deed.

3. The Uniqueness of Jesus Christ

We are called to proclaim Christ in an increasingly pluralistic world. There is a resurgence of old faiths and a rise of new ones. In the first century too there were 'many gods and many lords' (1 Cor. 8:5). Yet the apostles boldly affirmed the uniqueness, indispensability and centrality of Christ. We must do the same.

Because men and women are made in God's image and see in the creation traces of its Creator, the religions which have arisen do sometimes contain elements of truth and beauty. They are not, however, alternative gospels. Because human beings are sinful, and because 'the whole world is under the control of the evil one' (1 Jn. 5:19), even religious people are in need of Christ's redemption. We, therefore, have no warrant for saying that salvation can be found outside Christ or apart from an explicit acceptance of his work through faith.

It is sometimes held that in virtue of God's covenant with Abraham, Jewish people do not need to acknowledge Jesus as their Messiah. We affirm that they need him as much as anyone else, that it would be a form of anti-Semitism, as well as being disloyal to Christ, to depart from the New Testament pattern of taking the gospel to 'the Jew first...'. We therefore reject the thesis that Jews have their own covenant which renders faith in Jesus unnecessary.

What unites us is our common convictions about Jesus Christ. We confess him as the eternal Son of God who became fully human while remaining fully divine, who was our substitute on the cross, bearing our sins and dying for our death, exchanging his righteousness for our unrighteousness, who rose victorious in a transformed body, and who will return in glory to judge the world. He alone is the incarnate Son, the Saviour, the Lord and the Judge, and he alone, with the Father and the Spirit, is worthy of the worship, faith and obedience of all people. There is only one gospel because there is only one Christ, who because of his death and resurrection is himself the only way of salvation. We therefore reject both the relativism which regards all religions and spiritualities as equally

So we repudiate false gospels which deny human sin, divine judgment, the deity and incarnation of Jesus Christ, and the necessity of the cross and the resurrection. We also reject half-gospels, which minimize sin and confuse God's grace with human self-effort. We confess that we ourselves have sometimes trivialized the gospel. But we determine in our evangelism to remember God's radical diagnosis and his equally radical remedy.

2. Good News for Today

We rejoice that the living God did not abandon us to our loss and despair. In his love he came after us in Jesus Christ to rescue and re-make us. So the good news focuses on the historic person of Jesus, who came proclaiming the kingdom of God and living a life of humble service, who died for us, becoming sin and a curse in our place, and whom God vindicated by raising him from the dead. To those who repent and believe in Christ God grants a share in the new creation. He gives us new life, which includes the forgiveness of our sins and the indwelling, transforming power of his Spirit. He welcomes us into his new community, which consists of people of all races, nations and cultures. And he promises that one day we will enter his new world, in which evil will be abolished, nature will be redeemed, and God will reign for ever.

This good news must be boldly proclaimed, wherever possible, in church and public hall, on radio and television, and in the open air, because it is God's power for salvation and we are under obligation to make it known. In our preaching we must faithfully declare the truth which God has revealed in the Bible and struggle to relate it to our own context.

We also affirm that apologetics, namely 'the defense and confirmation of the gospel' (Phil. 1:7), is integral to the biblical understanding of mission and essential for effective witness in the modern world. Paul 'reasoned' with people out of the Scriptures, with a view to 'persuading' them of the truth of the gospel. So must we. In fact, all Christians should be ready to give a reason for the hope that is in them (1 Pet. 3:15).

We have again been confronted with Luke's emphasis that the gospel is good news for the poor (Luke 4:18, 6:20, 7:22) and have asked ourselves what this means to the majority of the world's population who are destitute, suffering or oppressed. We have been reminded that the law, the prophets and the wisdom books, and the teaching and ministry of Jesus, all stress God's concern for the materially poor and our consequent duty to defend and care for them. Scripture also refers to the spiritually poor who look to God alone for mercy. The gospel comes as good news to both. The spiritually poor, who, whatever their economic circumstances, humble themselves before God, receive by faith the free gift of

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valid approaches to God, and the syncretism which tries to mix faith in Christ with other faiths.

Moreover, since God has exalted Jesus to the highest place, in order that everybody should acknowledge him, this also is our desire. Compelled by Christ's love, we must obey Christ's Great Commission and love his lost sheep, but we are especially motivated by 'jealousy' for his holy name, and we long to see him receive the honor and glory which are due to him.

In the past we have sometimes been guilty of adopting towards adherents of other faiths attitudes of ignorance, arrogance, disrespect and even hostility. We repent of this. We nevertheless are determined to bear a positive and uncompromising witness to the uniqueness of our Lord, in his life, death and resurrection, in all aspects of our

4. The Gospel and Social Responsibility

The authentic gospel must become visible in the transformed lives of men and women. As we proclaim the love of God we must be involved in loving service, and as we preach the Kingdom of God we must be committed to its demands of justice and peace.

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 Savior. 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. In a spirit of humility we are to preach and teach, minister to the sick, feed the hungry, care for prisoners, help the disadvantaged and handicapped, and deliver the oppressed. While we acknowledge the diversity of spiritual gifts, callings and contexts, we also affirm that good news and good works are inseparable.

The proclamation of God's kingdom necessarily demands the prophetic denunciation of all that is incompatible with it. Among the evils we deplore are destructive violence, including institutionalized violence, political corruption, all forms of exploitation of people and of the earth, the undermining of the family, abortion on demand, the drug traffic, and the abuse of human rights. In our concern for the poor, we are distressed by the burden of debt in the two-thirds world. We are also outraged by the inhuman conditions in which millions live, who bear God's image as we do.

Our continuing commitment to social action is not a confusion of the Kingdom of God with a Christianized society. It is, rather, a recognition that the biblical gospel has inescapable social implications. True mission should always be incarnational. It necessitates entering humbly into other people's worlds, identifying

香港基督徒對全球貧富兩極化的宣言

正值「世界經濟論壇」在香港舉行亞太區高峰會議，我們一群基督徒向跨國企業、政府及香港教會和社會，表達對全球化帶來的全球貧富兩極化的立場。

全球化不利弱勢社群

商界和政府頌讚全球化，貧窮國家和貧窮人卻未能享受經濟增長的成果。全球兩成人口每人每日所得不足一美元，他們跟全球最富裕的兩成人口收入差距達七十四倍。香港則有兩成人口（125 萬人）活在貧窮線以下，較之非洲和拉丁美洲的平均情況還要嚴重。

全球化更讓跨國企業掠奪社會資源。企業在所屬國家及其他國家享受法治、保安、合法避稅等各種好處，又不用承擔社會責任，最終令各國增加自己的社會支出。

全球化加速了非經濟領域（如教育）的侵蝕，將人性尊嚴約化為生產力和消費能力；加速生態環境的破壞；也令多姿多彩的本土文化單一化。

全球化底下，窮人、工人、婦女、長者、病人、原居民和其他弱勢社群，私營化下的公營機構員工等，他們為全球化付上代價，其聲音卻乏人問津。跨國媒體只片面地傳送全球化的美好景象，亦令受害者相信自己的困境是咎由自取或際遇問題而已。

信仰立場

身為基督徒，我們應該關注經濟全球化帶來的嚴重不均不公義，並對過去的沈默而悔改；我們相信上主特別關懷窮人，站在他們的一邊，揭露世上的不義和罪惡。

我們相信所有人均按上主的形象創造，因此人人生而平等，各人不論貧富皆享有同等和不容剝奪的尊嚴。世上資源由少數人及國家掌控的現況，並不符合上主的心意。

我們相信三一上主是彼此相愛而完全合一的神聖團契，人類社會應以相愛和分享（而非競爭和掠奪）為終極理想。

我們深信公義、平等及仁愛是社會發展的基石，任何社會及經濟體系，都要將這些條件融合於社會整體發展之中。我們並不認為現行的全球化是唯一或最好的選擇，更不認同貧富兩極化是正常的、不可逆轉的趨勢。

我們呼籲

我們呼籲跨國企業及財團，應負擔其社會責任，尊重勞工權益，改善因生產所影響的社區，並容讓工人及受影響人士參與有關生產的決定。國際金融貿易機構應以人的需要為本，以援助發展中的國家，並且增加透明度，受民間監管。

我們呼籲政府施政應以人民需要為基本，而不是偏袒財團或企業，使社會資源得以合理地分配，使人民不致成為全球化的犧牲品。

我們呼籲香港教會應善用自身資源，扶助貧苦者，並與香港市民一起共同推動經濟公義，共建平等及友愛的社群。

本宣言將於 10 月 29 日（世界經濟論壇會議首日）於《明報》以廣告形式刊登，請踴躍支持及聯署（個人\$50 或以上、團體\$100 或以上），截止日期 10 月 26 日（五）中午 12 時正。

請將聯署傳真至 2787-4765 或電郵 hkci@netvigator.com，並請將聯署費用寄回：九龍尖沙咀加連威老道 33 號 9 樓（支票抬頭請寫「香港基督教協進會」。查詢可致電 2398-1699。

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