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# 卫理宗成圣 生命的宣教

## A Methodist Missional Life of Holiness

会长摄于2019年2月台湾，野柳地质公园。

Photo taken by President at Yehliu Geopark, Taiwan, February 2019.

卫理宗的宣教不是社会关怀，布道宣讲，办教育，办医院等社会服务。这一切是成圣生命的个人及群体的表彰。卫斯理约翰在18世纪所带来的宣教复兴运动，乃源自要逃避上帝的震怒，仰赖上帝的恩典，追求过圣洁生活的成圣之道。卫理宗的社会关怀不是源于关怀行动的价值，而是出于对上帝的爱和追求生命的完全。

卫斯理处在一个道德伦理败坏，贫富极度悬殊，社会问题充斥的时代。他如何宣教？他的诊断是人们的生命需要更新和变化，人需要回到上帝的话语，并在日常的生活中活出主道。这样的信仰必带来人与人之间关系的改变，以致社会也产生改变。对卫斯理约翰来说，基督徒的生命就是宣教的生命，即生命影响生命。基督门徒生命的圣化必带来社会的圣化。

宣教需要回归生命的根本，生命的转化，生命的圣化，生命的完全。

今天，我们所处的时代拒绝真理的存在。人们相信相对、多元、自我为中心的自由和民主。婚姻和家庭的定义受到挑战，性别不再是诞生时，上天的决定，而是人之后的选择。许多维持多个世纪世界文明的价值观受到极大的冲击。许多圣经的教导被扭曲，遭重新诠释，以迎合大众的口味。

今天教会还是世上的光和盐吗？教会在这时代有真理的信息要宣告吗？若有，谁是真理的见证人？谁能带来世界的改变？答案就是你我——活出成圣的生命。

耶稣回答说：第一要紧的就是说：以色列阿，你要听，主—我们神是独一的主。你要尽心、尽性、尽意、尽力爱主—你的神。其次就是说：要爱人如己。再没有比这两条诫命更大的了。（马可福音12:29-31）

卫斯理约翰最大的贡献是实践神学。他说得不多，却做很多。他对当时卫理运动的跟从者所发出的属灵指导就是他成圣生命的见证和智慧。他给予卫理信徒的一般总纲 (General Rules) 很好的指导我们活出宣教的生命。

摘录自约翰卫斯理于1743年出版的《一般总纲》：

“欲加入会社者，须具备一个先决条件：一个“逃避将来的震怒，叫自己从罪中得救”的意愿。然而，行动是否与心意一致，其属灵的果子可说明一切。因此，门徒必须持续见证他对成就救恩的意愿。

第一：不做损害人的事，远离各种罪恶。

第二：广行善事，竭力施行仁义；如果有机会，应尽力为人群多做各种善事。

第三：遵守上帝所设立的各项律例典章：与众人同敬拜，藉传讲阐述上帝话语服事人，共享主耶稣的晚餐，参与家庭祷告，常做私祷，查考经文，以及禁食或禁欲。

卫斯理约翰的恩典途径 (Means of Grace) 是卫理信徒属灵能力的所在。

生活必须活在敬虔和怜悯的互动中，不能缺一。有敬虔生活没有怜悯的行动，是伪敬虔；有怜悯行动没有敬虔是自义。唯有敬虔与怜悯的互动，才能带来生命的圣化及影响。成圣生命的宣教既是活在这不间断的节奏中，敬虔生活与怜悯行动的互替中，迈向完全的生命。

你把上帝放在一起的将敬虔之工与怜悯之功分开，难道你比上帝还聪明吗？你是否对这两者同样的热衷？……没有任何外在的工作会被上帝接受，除非它是发自圣洁的殿宇——没有了这无人能在上帝基督国度里有一席之地。（卫斯理第92讲道，《On Zeal》）

成圣生命的本质就是宣教。成圣生命在黑暗中越显得明亮，越黑就越亮。

我喜欢用手机摄影，特别喜欢在进入黄昏，天空开始暗下来，灯光逐渐明亮的时段。成圣生命宣教就是如此，当周围的世界越来越黑暗时，基督门徒的光就越来越显明。

接棒者要提高生命的亮度，照耀已经临到的黑暗。赶快工作，夜来临。让我们勇敢及坚强负起主耶稣托付我们的大使命！

Methodist missions is not social concerns, evangelistic preaching, running schools, hospitals, and the like social services per se. These are the result of a personal and collective sanctified life. The missionary revival that John Wesley sparked in the 18th century was born out of escaping God's wrath and relying on His sanctifying grace to live a holy life. Methodist social concerns did not originate in the value of social action but the pursuit of God's love and perfection in (the Christian) life.

Wesley lived in an era of moral and ethical decadence marked by extreme disparity between the rich and the poor. Amidst the multitude of social problems, he assessed that people's lives needed renewal and transformation. People needed to return to the Word of God and live it out in their everyday life because such is the faith to bring about change in interpersonal relationships and, subsequently, in society. To John Wesley, the Christian life is a missional one - a life that impacts another. Followers of Christ living sanctified lives will lead to the sanctification of society at large.

Missions must be anchored in life; the transformation, sanctification and perfection of life.

We live in an age that rejects the existence of absolute truth. People are mired in relativism, multiple perspectives, and self-centred freedom and democracy. Definitions of marriage and family are being challenged, and gender is no longer determined at birth but an identity to be chosen later in life. The cultural values transmitted through the centuries have come under fire, and biblical truths have gotten distorted and redefined to cater to the clamouring of the crowd.

Is the church still the salt and light of the world today? Does the church still proclaim the truth in this age? If 'yes', then who are the witnesses to the truth? Who will bring change to the world? Answer: You and I, as we live sanctified and holy lives.

*"The most important one (commandment)," answered Jesus, "is this: 'Hear, O Israel: The Lord our God, the Lord is one. 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.' 31 The second is this: 'Love your neighbour as yourself.' There is no commandment greater than these." (Mark 12:29-31)*

John Wesley's greatest contribution was practical theology; he said little but did much. The spiritual directives he issued to the early followers of the Methodist movement were through the witness of his holy living and its wisdom. The General Rules that he gave Methodists give us good direction on living a missional life.

Taken from the General Rules published by John Wesley in 1743:

*"There is only one condition previously required of those who desire admission into these societies: "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation.*

*First: By doing no harm, by avoiding evil of every kind. Secondly: By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.*

*Thirdly: By attending upon all the ordinances of God; such are: The Public worship of God; the ministry of the Word, either read or expounded; the Supper of the Lord; family and private prayer; searching the Scriptures, fasting or abstinence.*

A believer's spiritual strength lies in the Means of Grace as advocated by John Wesley.

Life is to be lived where godliness and mercy meet, the two cannot be mutually exclusive. Godly living without mercy is false godliness; a merciful action without godliness is self-righteousness. Both aspects are necessary for a life of sanctification and influence. A missional life of holiness is a striding towards perfection that is marked by both merciful actions and godly living.

*Are you better instructed than to put asunder what God has joined than to separate works of piety from works of mercy? Are you uniformly zealous of both? ... no outward works are acceptable to him, unless they spring from holy tempers, without which no man can have a place in the kingdom of Christ and God. (Sermons of John Wesley - Sermon 92, On Zeal)*

The basis of a sanctified holy life is missions. A life of holiness shines brightly in the darkness; the greater the darkness, the brighter it shines.

I like to take photos with my phone, especially photos of dusk as the sky darkens and the light gradually shines more brightly. A missional life of holiness is like this: as the world around us darkens, the light of Christians becomes increasingly obvious.

People receiving the baton need to increase their luminance, to shine brightly in the darkness that has befallen. Work quickly for the night is coming. Let us bravely and resolutely take on the Great Commission that Christ has called us to!

Translator: Rev Glenn Tan