

# 第五十一課 我們是誰？

## 從教會歷史看福音派的身份（二）

### WHO ARE WE? The Evangelical's Identity (A Church History Perspective) – PART 2

#### I. 19, 20 世紀改革宗領導的護教運動： 19<sup>th</sup>-20<sup>th</sup> Century Reformed Apologetics Provides Leadership:

我們相信《聖經》是經得起理性的挑戰與考驗的  
We Believe that the Bible Does Stand the Test and Challenge of Intellectuals

1790 年代 – 康德；破碎了宇宙：現象界與真理界。  
1790s – Immanuel Kant – the universe is shattered: phenomenal (logic+science);  
noumenal (religion+morality)

1790 年代 – 士萊馬赫 Friedrich Schleiermacher。  
現代（新派）神學的開始：宗教的本質乃是，人感覺依靠宇宙中的「絕對的」。  
– father of modern theology (essence of Christianity = feeling of dependence on “the infinite”)

1812 美國長老會的普林斯頓神學院，從普林斯頓大學分出來。  
Princeton University -> Princeton Theological Seminary (separated from university)  
Archibald Alexander – 1<sup>st</sup> president  
Charles Hodge 賀治 – wrote *Systematic Theology* 《系統神學》。  
Benjamin B. Warfield (B.B. Warfield) 華爾費德 – wrote many book reviews  
A.A. Hodge – Charles Hodge's son

賀治，華爾費德是 19 世紀，美國教會面對新派神學的護教領袖。  
Hodge and Warfield were the leaders in apologetic vs. liberal theology, in 19<sup>th</sup> century.

華爾非德的文章（收在《聖經的默示與權威》一書中），目前還是維護《聖經》默示的經典之作。  
B.B. Warfield's essays, collected in *The Inspiration and Authority of the Bible*, are still the classic defense of the Bible's inspiration.

19 世紀美國社會與文化的主流，由長老會，美國版本的加爾文主義領導！

American society and culture in the 19<sup>th</sup> century were led by American “Calvinism” exemplified by the Presbyterian Church.

1898 荷蘭首相，系統神學家兼 Free University of Amsterdam 創辦人，校長：凱伯。Abraham Kuyper 訪問美國，在普林斯頓大學演講。其演講內容，參：《加爾文傳》（中國版），下半部。

In 1898, the Prime Minister of the Netherlands, Abraham Kuyper (also a systematic theologian and the founder of the Free University of Amsterdam), came to the USA and gave the “Stone Lectures” – still in print today:  
Abraham Kuyper, *Lectures in Calvinism* (Eerdmans)

對美國教會警告：歷史告訴我們，人類文明永遠是敬拜真神與敬拜偶像之爭。

Kuyper warned the American church: the history of human civilization will always be a battle between the worship of the true God, and idol-worship.

不幸地，美國走實用主義的路線 (William James 與杜威，杜威 1920-21 訪華)。Unfortunately, America and America’s church followed the philosophy of pragmatism (William James, John Dewey – Dewey visited and lectured in China, 1920-21)

美國的文化一直是反理性的文化。

Cf. a major book in American history; *Anti-Intellectualism in American Life*.

胡適：少談一些主義，多談一些問題（胡適 = 杜威的門徒）。

Hu Shi (Dewey’s disciple in China): talk less about “-ism’s” (ideologies), more on solving practical problems.

因此，雖然賀治，華爾費得，凱伯等大聲疾呼，美國教會繼續走實用路線至今（華人教會透過一部分的宣教士承受了這種反知識，反理性，反神學，反文化精神，以致華人教會的神學思想，神學教育一直貧乏至今。）

Result: Although Hodge, Warfield and Kuyper defended and expounded the Christian faith, the American church continued to be fundamentally pragmatic. The Chinese church inherited this kind of anti-intellectual, anti-rational, anti-theological, anti-cultural attitude. Result: theological thought and theological education have been impoverished till now.

注：走敬虔主義路線，追求與神親密交通，不一定等於成爲一個反知識，反理性，反文化，反神學者！

Note: A Christian who is a Pietist, who seeks an intimate relationship with God, does not necessarily have to be anti-intellectual, anti-rational, anti-culture, and anti-theological.

## II. 基要主義：我們是基要主義者

### FUNDAMENTALISM: We Are Fundamentalists

1860（南北戰爭）之前：無保守、福音派與自由派之分（指美國而言）。  
Before 1860 (before the Civil War, 1861-65): there was no division between fundamentalists and liberals in the USA.

舉例：惠頓大學 Wheaton College 的創辦人 Jonathan Blanchard 牧師，是社會改革領袖，反對黑奴制度。

Example: The founder of Wheaton College (1860), Rev. Jonathan Blanchard, was both a preacher and a social reformer: he called for the abolition of the slavery system.

美國的改革宗長老會是第一個宗派支持黑奴逃離主人。  
The Reformed Presbyterian Church in North America (“the covenanters”) was the first denomination to help black slaves escape during the Civil War.

美國：與新派的爭辯；福音派、基要派，乃在 1870 年代之後。  
The controversy between liberal theology and evangelicals occurred from 1870.

新派從歐洲到達美國：1870 年代（士萊馬赫 F. Schleiermacher，費爾巴哈 Ludwig Feuerbach，達爾文 Charles Darwin 等）。  
Liberal theology came from Europe to America starting in the 1870s: F. Schleiermacher, Ludwig Feuerbach, Charles Darwin, etc.

很有趣的是，時代論也是 1870 年代進到美國，首先影響長老會圈子人士。  
Interestingly, Dispensationalism also came to America in the 1870s, and first influenced people in the Presbyterian Church.

時代論 Dispensationalism – 達秘 J.N. Darby 愛爾蘭牧師，1827-31 創立時代論神學  
Dispensational theology began with John Nelson Darby, Irish pastor, ca. 1827-31.

福音派的回應：《基要》小冊子系列 *The Fundamentals*（1900 年代）。  
Evangelical response to liberalism: series of booklets, called *The Fundamentals* (1900s).

長老會：1888 年 Charles Briggs 事件 – 長老會大多數反對自由派的神學思想。  
Presbyterians: 1888 – forced Charles Briggs (liberal professor, Union Seminary) to resign; conservatives were the majority in the Presbyterian Church.

1920 年代開始：自由派與基要派之爭。  
Liberal-fundamentalist controversy came to a head (climax) in the 1920s.  
1920 – Bible Union of China（中國）。

長老會：1924年 The Auburn Affirmation, Auburn, New York：一部分長老會的牧師，長老們認為，相信聖經裏的神蹟不是基督教信仰不可或缺的一部分。  
In 1924, over 100 Presbyterian ministers issued “The Auburn Affirmation” in Auburn, New York: they believed that faith in the supernatural miracles in the Bible is NOT an essential part of the Christian faith.

1929年梅欽離開普林斯頓神學院，創立威敏斯特神學院。  
In 1929, J. Gresham Machen and 3 other professors at Princeton Theological Seminary were forced to leave. They started Westminster Theological Seminary. [www.wts.edu](http://www.wts.edu)

1925年，達拉斯神學院成立 Dallas Theological Seminary，與威敏斯特神學院同樣是基要信仰的，是時代論神學圈子的領袖。  
In 1925, Dallas Theological Seminary was started in Dallas, Texas. Like Westminster, Dallas was fundamentalist; Dallas was a leader in the dispensationalist movement.

1932年梅欽成立獨立長老宣教差會。  
1932: some conservatives under Machen’s leadership started the Independent Board of Presbyterian Missions.

1936年梅欽被迫離開長老會，成立信正長老會 (Presbyterian Church of America -> Orthodox Presbyterian Church – [www.opc.org](http://www.opc.org))  
In 1936, J. Gresham Machen was defrocked, and left the Presbyterian Church USA to start the Presbyterian Church of America (renamed Orthodox Presbyterian Church).

1937年：信正長老會分裂，聖經長老會成立 (Orthodox Presbyterian Church -> Bible Presbyterian Church)。  
In the same year, the Orthodox Presbyterian Church split; one group left under the leadership of Carl McIntyre and started the Bible Presbyterian Church.

浸信會，1948年：一部分保守派人士離開浸禮宗 (Northern Baptist Convention -> Conservative Baptist Association)。  
This kind of liberal-conservative split was not limited to the Presbyterians. In 1948, some churches from the Northern Baptist Convention left, and formed the Conservative Baptist Association.  
(注：浸禮宗 = 美北浸信會。  
Northern Baptist Convention -> American Baptist Churches USA.)

1973年代：南部的保守派離開美南長老會，創立美國長老會 (Presbyterian Church in the U.S. -> Presbyterian Church in America [www.pcanet.org](http://www.pcanet.org))。  
In 1973, a group of churches in the Presbyterian Church in the U.S. (South) left, and formed the Presbyterian Church in America – [www.pcanet.org](http://www.pcanet.org).

1970 年代：美南浸信會內部之爭開始，直到今天：保守派與所謂緩和派 conservatives vs. moderates – 後者可能是新正統派。

The struggle in the Southern Baptist Convention began to surface in the 1970s – conservatives struggled with the moderates (liberals) over who should head the denomination and the denomination's seminaries (a conservative leader today is Al Mohler, president, Southern Baptist Theological Seminary, Louisville, Kentucky)

1970 年代：路得會內部之爭：協和神學院，保守派守住 Lutheran Church-Missouri Synod: Concordia Theological Seminary; 溫和（新）派被逐，成立「放逐協和神學院」 Seminex = Seminary in Exile = Concordia Theological Seminary (in exile)。

In the 1970s, there was a theological struggle between the conservatives and the moderates in the Lutheran Church-Missouri Synod. The moderates (liberals) lost control over Concordia Theological Seminary, and formed “Seminex” (seminary-in-exile), also named Concordia Theological Seminary.

1930-1940 年代：福音派的「失敗」 – 失去控制主流宗派權。

By and large, however, in the 1930s and 1940s, evangelicals lost control and leadership over the major (mainline) denominations.

1940 年代：福音派的重組：分離開大宗派者；與留在大宗派者兩大派。

主流宗派教會，福音派宗派教會，獨立教會，機構。

In the 1940s, evangelicals began to re-organize themselves: some remained in the mainline denominations; some started new conservative denominations (OPC, Conservative Baptists, etc.); others started independent churches; others formed parachurch agencies.

### III. 宣教運動：我們相信宣教的必須性

THE MISSIONS MOVEMENT: We Believe in the Imperative of Global Missions

1806-1811 學生要求公理會設立差會：美國差會。

1806-1811 Students at Williams College and elsewhere in New England petitioned the Congregational Church to start a sending agency. Result: first American mission board:

American Board of Commissioners for Foreign Missions.

1858-60 慕迪先生辭掉賣皮鞋工作，開始大型佈道事工。

1858-60 Dwight L. Moody quit his shoe sales business, began large-scale evangelistic preaching ministry

1870-1880 年代：慕迪深深地影響了英，美兩地基督徒大學生。  
1870s, 1880s: Moody deeply influenced numerous university students, Britain and USA.

1883 基督徒學生海外宣教自願運動成立。  
1883 Students formed the Student Volunteer Movement for Foreign Missions (SVM).

1888 神學生海外宣教自願運動成立。 Inter-Seminary Alliance was organized by seminary students.

1840-50 年代 YMCA 基督教青年會在英國，美國成立；SCM – 學生基督徒運動是青年會的學生部；1890 年代後被新派神學影響 – 中國的基督教青年會，1895 成立。

1840s-1850s – YMCA was started in England and America. Student Christian Movement = the student arm of the YMCA. 1890s and later: the YMCA was influenced and even controlled by theological liberals. China's YMCA was started in 1895.

海外宣教與學生復興，導致《聖經》學院成立（《聖經》學院 = 華人傳統神學教育模式）。

Bible schools (Bible colleges) were started as a result of revival, student movement and missions movement. (Note: the Bible College is the traditional form of Chinese theological education.)

初期的《聖經》學院 = 速成班，與主流教會的神學院抗衡。

Bible schools began as short-term training in reaction against theological seminaries.

芝加哥：慕迪聖經學院。 Chicago: Moody Bible Institute

紐約：宣信牧師，宣道會的宣教工人訓練學校。

New York City (AB Simpson, Christian and Missionary Alliance) : Missionary Training Institute -> Nyack Missionary College -> Nyack College + Jaffray School of Missions -> Alliance School of Theology and Missions -> Nyack College, Alliance Theological Seminary.

羅省《聖經》學校。 Southern California: Bible Institute of Los Angeles -> BIOLA University

多倫多《聖經》學院 -> 天道神學院。 Canada: Toronto Bible College -> Ontario Bible College, Ontario Theological Seminary -> Tyndale College and Seminary

大部分《聖經》學院於 1930，1940 年代成立，增長（敬虔主義，反理性，反文化）。

Most Bible colleges were established in the 1930s and 1940s: most of them were dispensationalist, anti-intellectual, anti-cultural. They embodied/embody the anti-intellectual and anti-cultural spirit of Pietism.

閱讀：  
無

## 第五十二課 我們是誰？

### 從教會歷史看福音派的身份（三）

### **WHO ARE WE? The Evangelical's Identity (A Church History Perspective) – PART 3**

#### IV. 「新福音派」與「認信的福音派」：《聖經》無誤之爭：我們相信《聖經》是無誤的

#### NEO-EVANGELICALISM VS. CONFESSING VANGELICALISM: THE BATTLE FOR THE BIBLE: WE BELIEVE THE BIBLE IS INERRANT

1943：全國福音派聯會成立。

1943: The National Association of Evangelicals was established: included those who stayed in mainline denominations and those who left.

1945 第二次世界大戰結束，福音派軍人（大學生）宣教負擔，宣教機構成立：世界宣明會 World Vision，青年歸主 Youth For Christ，學園傳道會 Campus Crusade for Christ.

1945 End of World War II: many soldiers found Christ during the war (on America's warships). They return to America and return to college with a missionary zeal. Late 1940s many mission organizations were started: World Vision, Youth For Christ ( Billy Graham, Torrey Johnson, etc.), Campus Crusade for Christ (Bill Bright).

1947：富樂神學院成立

1947 Fuller Theological Seminary was started by a radio preacher, Charles Fuller. President: Harold Ockenga, pastor, Park Street Church (Congregationalist), Boston (!). He commuted!

Early professors included Carl Henry, Harold Lindsell.

1949：葛培理洛杉磯佈道大會。

1949 Billy Graham Los Angeles Crusade: launched Graham's worldwide ministry.

1948年：福音派神學家協會；唯一信仰立場，乃是《聖經》無誤。

Evangelical Theological Society – the only basis of faith was the Bible's inerrancy.

1955：《今日基督教》雜誌成立 *Christianity Today* magazine：福音派的喉舌（葛培理的岳父 Dr. Nelson Bell 是創辦人。他是美南長老會宣教士，醫生，長老）。



1955 Christianity Today magazine was started as a voice for evangelicals – semi-academic. A founder was Billy Graham's father-in-law, Dr. Nelson Bell, a Southern Presbyterian (PCUS) medical doctor, missionary, elder.

1960-70 年代：薛華 Francis Schaeffer 向青年（包括嬉皮士）傳福音 – *Escape From Reason, The God Who Is There* 中譯：《理性的規避》，《前車可鑒》。1960s, 1970s: Francis Schaeffer loved and reached out to the youth of the Hippie Culture: Wrote *Escape from Reason; The God Who is There; etc.*

1976：卡特 Jimmy Carter 當選美國總統：第一位福音派總統。

1976: Jimmy Carter was elected: he was America's first born-again evangelical President.

同時期有政治野心的福音派領袖：Jerry Falwell, Moral Majority; Pat Robertson (700 Club); James Dobson, Focus on the Family  
Others with possible presidential political ambition: Jerry Falwell, the Moral Majority; Pat Robertson (700 Club), James Dobson, Focus on the Family etc.

福音派神學院人數劇增，新派神學院人數削減。

Evangelical seminaries bursting at the seams; liberal seminaries losing students.

1972 新派教會人士著書：解釋保守教會為什麼增長？

Kelly, *Why Conservative Churches Are Growing* – written by someone associated with the National Council of Churches – liberals take notice of conservative growth!

注：福音派開始有人數，有勢力了…

Note: Now, evangelicals have the numbers, power and influence, but ...

1965 富樂神學院教授不願清楚承認《聖經》無誤；歷史教授翻譯巴特的神學著作等。

1965 Fuller Theological Seminary: some professors no longer confess in the Bible's inerrancy; a church history professor translated Karl Barth's *Church Dogmatics* into English.

1970s 福音派與富樂神學教授會議 Wenham, Massachusetts；達不成協議。

1970s – Some theologians were concerned, and invited Fuller professors to a meeting held in Wenham, Massachusetts: no agreement was possible between the two camps.

1976 年代—國際《聖經》無誤協會成立。

Thus in the 1976, those leaders who believed in inerrancy, formed the International Council on Biblical Inerrancy.

Chicago Statement on Biblical Inerrancy 芝加哥《聖經》無誤宣言 – [www.chinahorizon.org](http://www.chinahorizon.org) (中文) [www.reformed.org](http://www.reformed.org) (英文)

Chicago Statement on Biblical Hermeneutics 芝加哥《聖經》解釋宣言  
[www.chinahorizon.org](http://www.chinahorizon.org)  
 Chicago Statement on Biblical Application

1980 蘭姆 Bernard Ramm 發表同情巴特神學的觀點：《超越基要主義》。  
 In 1980, Bernard Ramm announced his Barthian viewpoint in his *Beyond Fundamentalism*

1980-81 余達心，《今日華人教會》，介紹新派神學，包括巴特。  
 1990s-2000s 楊牧谷編，《壞鬼神學》。

1980-81 Carver Yu (China Graduate School of Theology) introduced liberal theology, including Karl Barth, in a series of articles appearing in *Chinese Churches Today* magazine.

Harold Lindsell, *The Battle for the Bible*

Norman Geisler, *Inerrancy*

J.I. Packer, *Beyond the Battle for the Bible*

J.I. Packer, *Truth and Power*

1996 Cambridge Declaration – Association of Confessing Evangelicals 《劍橋宣言》。

## V. 福音派內部信念方面的分類 Varieties of Evangelical Conviction

改革宗，阿米念主義 Reformed / Calvinism vs. Arminianism :

神的揀選，預定，給人能力信主？或人有自由意志與能力選擇信主？

Reformed / Calvinism vs. Arminianism: Did God elect his chosen people, and gave them the power / ability to believe? Or does man have both the choice and ability to choose Christ?

改革宗，時代論 Reformed / Covenant Theology vs. Dispensationalism : 舊約與新約時期的救法是完全不同嗎？還是基本上有連貫性？耶穌基督來之後，上帝還對以色列有特別的應許與計劃嗎？教會是一個意外，上帝驚奇地，因以色列民拒絕基督而將福音向外邦人傳？抑或耶穌基督是真以色列，基督徒都是真正守割禮的真以色列人？

Reformed / Covenant Theology vs. Dispensationalism: Do the Old and New Testament reveal totally different plans / methods of salvation? Or is there a fundamental unity/continuity between the Old and the New Testaments? After the 1<sup>st</sup> coming of Christ, does God still have a special promise and special plan for the Jewish people? Is the church an accident, because God was surprised that the Jewish people rejected the Messiah (Jesus Christ) – so he sent the gospel to the

Gentiles? Or rather is it that, Jesus Christ is the true Israel, and all true Christians are truly circumcised, true Jews?

護教學：預設派，證據派。 In apologetics: Presuppositionalism vs. Evidentialism  
 預備設派 Presuppositionalists：范泰爾 Cornelius Van Til ([www.reformed.org](http://www.reformed.org),  
[www.wts.edu](http://www.wts.edu))，薛華 Francis Schaeffer ([www.covenantseminary.edu](http://www.covenantseminary.edu)，普及者)  
 ， John Frame ([www.rts.edu](http://www.rts.edu))

證據派 Evidentialists：Norman Geisler, Josh McDowell

另：靠理性論據的古典派。 Classical Apologetics: R.C. Sproul

另：新興的改革宗認識學派。 New: Reformed epistemology: A. Plantinga, Nicholas Woltersdorff

嬰孩洗禮，成人洗禮；灑水禮，浸禮。

Paedobaptist vs. Believer's baptism; sprinkling vs. immersion

所謂保守派，靈恩派之分別。

The distinction between the so-called "conservatives" vs. the charismatics.

靈恩運動：第一波，第二波，第三波

Charismatics: 1<sup>st</sup> wave, 2<sup>nd</sup> wave, 3<sup>rd</sup> wave

傳統聖詩，現代敬拜讚美，或融合式敬拜。

Traditional vs. contemporary worship music, or blended worship? (Dr. Barry Liesch at [www.worshipinfo.com](http://www.worshipinfo.com); the late Dr. Robert Webber.)

婦女按立問題：聖經女權運動，男人為頭觀點（見女人與事奉一書，Susan Foh 的論述），或傳統觀點。

Women's ordination: biblical feminism? Male headship? Traditional view?

(Council for Biblical Manhood and Womanhood, read the Danvers Statement at: [www.cbmw.org](http://www.cbmw.org))

## VI. 不同世紀興起的宗派 DENOMINATIONS BY CENTURY

十六世紀：

路德（信義）宗；改革宗：長老會，公理會；聖公會；重洗派（門諾會）。

16<sup>th</sup> century: Luther/Lutherans, Calvin/Reformed, Presbyterian, Congregationalist, Henry VIII / Anglican (Episcopalian), Anabaptists (Mennonites, Amish)

十七世紀：公理會->浸信會。

17<sup>th</sup> century: Congregationalist -> Baptists; Unitarians (today: Unitarian-Universalists)

十八世紀：衛理公會（英國：循道會）；歐洲各宗派移民到北美；莫拉維弟兄會。

18<sup>th</sup> century: Methodists; European denominations -> US / Canada; Moravians

十九世紀：救世軍；基督復臨運動：摩門教，耶和華見證人，基督教會，安息日會；門徒會；弟兄會。從歐洲國教分離的宗派：播道會，行道會。德國浸信會；宣教運動；基督教青年會 (YMCA)：不是宗派。

19<sup>th</sup> century: Salvation Army; Restoration movements (heresies: Mormons, Jehovah's Witnesses, Church of Christ, 7<sup>th</sup> day Adventists) – Disciples of Christ/Christian Church; The Brethren churches/movement; breakaway from state church -> Evangelical Free Church (Norway), Evangelical Covenant Church (Sweden); German Baptists -> Baptist General Conference; mission societies, student volunteer movement, YMCA.

二十世紀：神召會（五旬節派 = 靈恩運動第一波）；保守的浸信會，保守的長老會（信正長老會，聖經長老會，PCA 等）；保守的路德宗；衛斯理會和保守的衛理宗；保守的聖公會；聖經教會（福音堂）；靈恩運動第三波：葡萄園團契，等。

20<sup>th</sup> century: Pentecostals / Assemblies of God; conservative Presbyterians, Baptists, Lutherans, Wesleyans / Methodists, Anglicans; Bible churches / chapels; Third - Wave charismatics: Vineyard Christian Fellowship, etc.

閱讀：

無

（溫習：《芝加哥聖經無誤宣言。》）

