

改教运动的必要性

The Necessity of the Reformation

Dr. Diane Poythress 韋黛安博士

讲座视频链接: <https://youtu.be/ELuYJRgJ-uE>

We will look today at the great and powerful working of God in history. We know that history is the outworking of the plans of God. The Bible says in Daniel 2:21-23, “He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding; **22** he reveals deep and hidden things; he knows what is in the darkness, and the light dwells with him. **23** To you, O God of my fathers, I give thanks and praise,” “All of history is the fingerprint of God, showing His plans for redemption and moving toward the final consummation at the second coming of Christ.

今天我们要来看神在历史中伟大而有能力的作为。我们知道历史是神计划的展开。圣经在但以理书 2:21-23 这样说：“祂改变时候、日期，废王、立王，将智慧赐与智慧人，将知识赐与聪明人；**22** 祂显明深奥隐秘的事，知道暗中所有的，光明也与祂同居。**23** 我列祖的神啊，我感谢你、赞美你”（但 2:21-23）。全部的历史都是神的指纹，显明祂的救赎计划，并朝着基督再来时最终成全的目标前进。

Where and why did the Reformation come into His plans? By the time of the Reformation, the general body of Christ had slipped increasingly into ignorance and false beliefs and practices, however He had always kept some whom He had called before the foundation of the world. We will look at the twisted areas of doctrine, morality, authority, and then how God brought back His truth during the time of the Reformation.

改教运动是从哪里、又为什么进入神的计划中呢？到了改教运动的时候，基督身体的整体已经日益陷入无知以及错误的信念与实践当中；然而，神一直保守那些祂在创世以前所呼召的人。今天我们要讲讲在教义、道德、权柄这些被扭曲的领域里发生了什么，以及神如何在改教运动期间把祂的真理带回来。

First, where was the Reformation? In 1054, the Schism occurred. The Church was one huge body previous to this time, with each city led by the main pastor in that city, and with the church in some larger cities leading decisions for others in their geographic area. The western church centered its authority in Rome and considered the main priest there, called a “pope,” to be the leader of the entire church. The eastern church centered authority more diversely among individual cities with their main city being Constantinople. Eventually these two groups split in 1054, which is called the Schism. The main differences were over who leads the Church- a pope or individual church leaders; is Latin or Greek the main language of worship; are religious representations only to be 2 dimensional pictures called icons (as in the east) or also 3 dimensional statues (as in the west); and was the Holy Spirit sent only by the Father (as the east believed) or by the Father and the Son (as the west believed) This latter was called the *Filioque* controversy.

首先，改教运动在哪里开始时的？教会在 1054 年发生了“大分裂”。此前教会是一个庞大的整体，每一座城市由其主牧者带领，较大城市的教会也带领在其地理范围内的其他城市并为这些地方作决定。西方教会把她权威的中心置于罗马，把那里的神父称为“教宗”并视其为普世教会的领袖。东方教会的权威则较为分散在各个城市，其首要城市是君士坦丁堡。最终这两大集团在 1054 年分裂，这就是所谓的“大分裂”。这两个集团的主要分歧包括：谁来带领

教会——是教宗还是各地的教会领袖；敬拜的主要语言应是拉丁文还是希腊文；宗教形象只能是二维的图像（东方的圣像）还是也包括三维雕像（西方）；以及圣灵是东方教会认信的只由父差遣的，还是西方教会认信的由父与子共同差遣的。最后这一项关于圣灵差遣的分歧被称为“和子说（Filioque）”之争。

So the Church in the East which had split off as well as the African Coptic church were not involved much in the Reformation. The eastern church in general is called the Orthodox Church, and so you have regional Orthodox churches such as the Greek Orthodox, Russian Orthodox, Serbian Orthodox, Georgian Orthodox, Romanian Orthodox and so on. There are also other smaller divisions which were not involved in the Reformation. Therefore, the geographic area of the Reformation mainly stretched from Constantinople on the east to England on the northwest.

因此，已经分离出去的东方教会以及非洲的科普特教会，并未参与改教运动。东方教会总体上被称为“东正教会”，有希腊正教、俄罗斯正教、塞尔维亚正教、格鲁吉亚正教、罗马尼亚正教等各地方的东正教。此外还有一些较小的分支，他们也没有参与改教运动。因此，改教运动的地理范围大体上从东方的君士坦丁堡一直延伸到西北方的英格兰。

Second, when was the Reformation? It is usually defined as beginning October 31, 1517, when Martin Luther nailed his 95 theses to the church door in Wittenberg, Germany. It was essentially over by 1560. That is only 43 years. This ought to give us hope to see how in just one generation, God raised up mighty and godly men to bring the Holy Spirit's power of life to the Church.

其次，改教运动什么时候发生的？这一点通常被界定在 1517 年 10 月 31 日开始——因为马丁·路德就是在这一天把《九十五条论纲》钉在德国威登堡教堂的门上，然后大体到 1560 年结束。前后也就是仅仅 43 年。这应当给我们带来盼望因为我们看到神在短短一代人的时间里，就兴起大有能力、敬虔的器皿，把圣灵赐生命的大能带回祂的教会。

Why was the Reformation necessary? What happened that brought so much confusion and falsehood into the church?

为什么改教运动是必要的？教会里到底发生了什么，以至于带来如此多的混乱和谬误？

First, the Bible content was not known nor preached. The original Greek and Hebrew were replaced with Jerome's Vulgate, that is his Latin translation of the Bible, around 384AD. This translation continues to be used even until today, since the Catholic council of Trent, around 1546, declared it to be their official Latin authoritative Bible. Gradually people no longer understood Latin, including many of the priests. When the Bible was read in Latin and the church service was given in Latin, people lost knowledge of the Bible. Latin became only a scholar's language.

首先，圣经的内容既不为人所知，也未被传讲。耶柔米在主后约 384 年完成被称为《武加大译本》的拉丁文圣经，就此原文的希腊文和希伯来文圣经被取代。自从大约在 1546 年召开的天特会议之后，天主教官方宣告《武加大译本》为拉丁权威圣经后，这一译本直到今天仍被使用。然而渐渐地，连许多神父在内的人们也不再懂拉丁文。然而圣经仍是用拉丁文诵读，敬拜也用拉丁文进行，于是人们就失去了对圣经的认识。拉丁文变成了只有学者才用的语言。

Even if people could read the Latin, there were no Bibles available to read. Most priests had never seen a real Bible. It is said that Martin Luther, as a priest, first saw the Bible chained to a lectern in a library. Priests often just memorized the sounds of the Latin to repeat them during the church service, not even knowing what they were saying. That is where the supposedly silly magic words “hocus pocus” come from, which actually were supposed to be in Latin “*hoc est enim corpus meum*” or “*this is My body.*” People only heard the Latin words but did not understand them, nor did most of the

priests. No one except a few rich people had a Bible. All copies up until the Reformation were hand copied on vellum or parchment, often bought by very wealthy people, who owned them as a status symbol, rather than as a source of spiritual knowledge. So you had a vast ignorance of the Scripture among both the laymen and the church leaders. The Bible in Hosea 4:6 says, “My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.” Lack of biblical knowledge is deadly for the church.

即使人们能读拉丁文，也根本没有圣经可读。多数神父从未见过一本真正的圣经。据说马丁·路德在做神父时，第一次见到圣经，是在图书馆里被锁链锁在讲台上的那一本。神父们常常只是背诵拉丁文的发音，在敬拜中照本宣科，甚至连他们自己也不知道自己在说什么。那个看似可笑的魔术咒语“hocus pocus（呼啦呼啦）”就是从这里来的——其实原本应是拉丁文“hoc est enim corpus meum”，意为“这是我的身体”。人们只能听见拉丁话，却不明其意，连大多数神父也不明白。另外当时除了极少数富人外，没有人拥有圣经。这时因为改教之前的一切抄本都是在小牛皮或羊皮纸上手抄而成，这些抄本往往被巨富购买，作为身份象征，而不是作为属灵知识的来源。于是，无论平信徒还是教会领袖，都对圣经几乎一无所知。圣经在何西阿书 4:6 说：“我的民因无知识而灭亡。你弃掉知识，我也必弃掉你，使你不再给我作祭司。你既忘了你神的律法，我也必忘记你的儿女。”（何 4:6）。对圣经的无知，对教会是致命的。

1. Mariology, intercession of saints, necromancy

Because of this ignorance, there came twisted interpretations which were passed on as truth. We will look at 4 areas of doctrinal error. The first one we will look at is Mariology, or the worship of Mary. Jerome in his Latin Vulgate translated the angel's greeting to Mary at the annunciation as “Hail, Mary, full of grace.” Actually the original Greek said, “Hail, Mary, favored one.” With only the Latin, some Catholic teachers began to spin out ideas of what it might mean for Mary to be full of grace. They said she contained grace, and possessed that grace, and could give grace. She supposedly was so perfect that she never sinned and never died. She had more grace than she needed, and so people could ask her to give them some of her grace. Then they could easily go to heaven. They began to pray to her for grace.

1. 关于“马利亚神学”、圣徒代祷、过阴交鬼

由于这种无知，扭曲的解经被当作真理流传。我们将从四个领域看教义的错误。第一个是“马利亚神学”，或者说对马利亚的敬拜。耶柔米在其拉丁《武加大译本》中，把天使报信时对马利亚的问安译为：“向你致敬，满有恩典的马利亚”。其实原文希腊文是：“向你问安，蒙大恩的马利亚。”只凭拉丁文，一些天主教教师就开始牵强附会：如果马利亚“满有恩典”，那就意味着她本身充满恩典、拥有恩典，且能分赐恩典。她甚至被称为完美到从未犯罪，甚至从未死亡。既然她拥有的那么多的恩典，这些恩典又大大超过她自身所需，那么人们就可以求她把她的恩典分给他们一些，如此就容易上天堂。于是人们开始向玛丽亚祈祷，向她求赐恩典。

Then, the implication developed, if Mary were a treasury of grace which could be given out, why not godly martyrs in the past who also must have more grace than they needed? Or how about angels? So why not pray to them for grace and help. Maybe superstitiously even their spirits could be reached through statues of them. Scripture calls this idolatry and necromancy. It is forbidden to try to talk to the dead. Deuteronomy 18:11-12 and Leviticus 19:31 say that there must be among us “[No] charmer or a medium or a necromancer or one who inquires of the dead, for whoever does these things is an

abomination to the LORD. And because of these abominations the LORD your God is driving them out before you.”

接着便产生这样的推论：如果马利亚拥有一个可以分发给别人的恩典的宝库，那么古时那些敬虔的殉道者应该也有多余的恩典可以给人吧？那么天使呢？为何不也向他们祈求恩典和帮助呢？或许，因着那是的迷信方式，人们觉得通过圣徒的雕像也能触及他们的灵。圣经称这为**偶像崇拜与过阴交鬼**。圣经禁止企图与死者交谈。申命记 18:11-12 与利未记 19:31 说，我们中间不可有“¹¹用迷术的、交鬼的、行巫术的、过阴的。¹²凡行这些事的都为耶和华所憎恶；因那些国民行这可憎恶的事，所以耶和华你的神将他们从你面前赶出。”（申 18:11-12；利 19:31）。

Priests were being paid by families to “say a Mass” for a dead relative, which would supposedly help the dead get out of purgatory faster. The more you paid, for the more times, the more likely your loved one would be to get into heaven. You see how the slide of Satan’s deceptions took over, like a snowball starting an avalanche. But the Bible says in 1 Timothy 2:5-6, “For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.” Only Christ is a mediator between God and man. Prayers, which are a form of worship, must only be directed through Him, to God alone. Grace is a gift from God through Christ, no one else. Redemption comes not through repeated words, or superstition, but as a gift from God through the Person and work of Jesus. Ephesians 1:7 says, “In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.”

神父还会收受家属的钱，去给他们某位逝去的亲人“献弥撒”，据说可帮助死者更快离开炼狱。你付的钱越多、次数越多，你所爱的人就越有可能进天堂。你看，撒旦的欺骗是如何像一个雪球引发雪崩那样引导人们走下坡路的。然而圣经在提摩太前书 2:5-6 告诉我们：“因为只有一位神，在神和人中间，只有一位中保，乃是降世为人的基督耶稣；祂舍自己作万人的赎价，到了时候，这事必证明出来”。在神与人之间，**只有基督**是中保。祷告作为一种敬拜的形式，只能**借着基督**向独一真神发出。恩典是神**借着基督**赐下的礼物，别无他人可替代。救赎并非借着重叠的话语或迷信而来，乃是神借着耶稣基督的位格和祂的工所赐的礼物。以弗所书 1:7 说：“我们藉这爱子的血得蒙救赎，过犯得以赦免，乃是照祂丰富的恩典。”

2. Purgatory, merit, indulgences

We have mentioned the idea of purgatory which has no foundation in the Bible. Again it was a twisted extrapolation that led to an entire complicated doctrine. Where did it come from? Mainly, Matthew 12:32 where Jesus says that sins against the Holy Spirit will not be forgiven in this age or the **age to come**. Some Catholic teachers argued that this implies forgiveness can occur after death for certain sins, which clearly is not what the passage is saying. They also twisted Revelation 21:2 where in the vision of the New Jerusalem the Bible notes that nothing unclean will enter heaven. So they took that to mean that we had to clean ourselves up before we could go to heaven, and that some people had to go to a waiting area called purgatory to be cleaned up more before they could see God. But we know that God brings us immediately into perfection at death in order to be with Him instantly, as with the thief on the cross. The Bible in 1 Cor. 15:42 says, “So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable. 43 It is sown in dishonor; it is raised in glory. 49 Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. “There is no basis for some waiting room. There is no space of time involved. To be absent from the body is to be present with the Lord.(2 Cor. 5:8) We are immediately able to be in God’s presence, having been glorified and purified at death, by Christ’s blood and resurrection power.

2. 炼狱、功德、赎罪券

我们已经提到“炼狱”这一圣经并没有教导的观念。它同样是从扭曲的推演发展出一整套繁杂的教义。这个炼狱的观念从哪里来的？主要在马太福音 12:32：耶稣说，**亵渎圣灵的罪**，“今世、来世总不得赦免”。一些天主教教师据“来世”这个词争辩说：这就意味着某些非**亵渎圣灵的罪**在死后也可能被赦免——显然这段经文并非是这个意思。他们又扭曲启示录 21:2：在新耶路撒冷的异象中，圣经指出**凡不洁净的、都不得进来**。他们就据此说：人必须先把自己弄干净才能进天堂，于是有些人就必须到一个叫“炼狱”的地方等候被清洁之后，才得见神。但是我们知道神在我们死时立刻把我们带入完全，叫我们立时与祂同在，正如那十字架上的强盗。哥林多前书 15:42-43 和 49 节说：“⁴²死人复活也是这样：所种的是必朽坏的，复活的是不朽坏的。⁴³所种的是羞辱的，复活的是荣耀的。…⁴⁹我们既有属土的形状，将来也必有属天的形状”（林前 15:42-43, 49）。因此根本没有什么等候室、过渡期这回事。“我们离开身体与主同住”（林后 5:8）。我们在死时立刻因着基督的宝血与复活的大能**得到荣耀和洁净**，可以站立在神面前。

“Merit or good work has become a necessary part of earning your salvation. The Roman church at that time had been teaching that Jesus’ sacrifice and righteousness were not enough. You had to do good deeds. But no one knew how many deeds or what kind it would take to get to heaven. This is blasphemy as my teacher Dr. RC Sproul said. It is to be presumptuous that we could in any way add anything to Christ’s perfection in His person and work of redemption. You are saying Christ is not enough, not good enough.

功德”或善行也变成了赚取救恩的必要部分。那时的罗马教会教导：耶稣的受难与义还不够，你还必须行善。可是没有人知道要行多少善事、哪种善行才够让人上天堂。正如我的老师 R. C. 史普罗（Dr. R. C. Sproul）所说，这是**亵渎**。这是假定我们能以某种方式让基督更完美，给祂的位格和救赎工作加添一点什么。也就是说：基督不够、祂不够好。

These false notions began another twisted rationale that you could buy God’s grace both for yourself and for others, even those already dead. As mentioned above, one way was to pay to have Christ’s body in a Mass sacrificed repeatedly for a dead family member. Forgiveness and salvation could also be granted through money to the church. The Pope could decide who got some of Mary’s grace. You could buy grace. It was called an indulgence. This was what Martin Luther at first fought as wrong. The Pope’s representative Johann Tetzel went around to towns collecting money in order for people to buy salvation. His song was “When a coin in the coffer rings, a soul from purgatory springs.” You can see how people would give everything they had to buy salvation for a parent or grandparent or child or themselves. This money was then used to build St. Peter’s cathedral in Rome. Salvation was now able to be purchased with money.

这些错误的观念又引发了另一条扭曲的逻辑：你可以**用钱**为自己、也为他人（甚至为已死的人）**购买神的恩典**。如上所述，一种方式是付钱让神父在弥撒中为死去的家人**重复献上基督的身体**。借着给教会钱，也可赦罪得救。教宗可以决定谁能得到马利亚的恩典。你也可以**购买恩典**，这被称为**赎罪券**。这正是马丁·路德起初所抗争的错谬。教宗的代表泰泽尔（Johann Tetzel）走遍城镇，收钱让人购买救恩。他的口号是：“当一个钱币在钱箱里叮当作响时，一个灵魂便从炼狱里跳出。”你可以想象，人们当然会倾其所有去为父母、祖父母、孩子或自己购买救恩。然后这些钱就被用来建造罗马的圣彼得大教堂。**如今救恩竟成了可用金钱购买的东西。**

By the way, the Roman Catholic church still offers indulgences to people today. The following is from a current National Catholic Register website:

顺便说一句，罗马天主教直到今天仍向人提供赎罪券。以下引自现今《天主教国民周刊》《National Catholic Register》的官网内容（大意如下）：

To obtain a Jubilee indulgence, a believer must fulfill certain prescribed interior and exterior acts, as outlined in Pope John Paul II's *Bull of Indiction of the Great Jubilee of the Year 2000*. The faithful may gain a plenary indulgence [that means complete guaranteed forgiveness to go to heaven]— either for themselves or for a deceased person in purgatory — each time they perform these acts, but they cannot obtain more than one indulgence a day. Nor can they obtain an indulgence for another living person, since that person may obtain one for him- or herself.

Here's how to obtain the indulgence in five simple steps:

1. Worthily receive the sacrament of confession.
2. Participate in Mass and receive holy Communion.
3. Pray for the Holy Father's intentions.
4. Be willing to undergo a true conversion of heart.
5. Within eight days of confession, and preferably on the same day as receiving Communion, perform one of the following exterior acts of prayer, sacrifice, charity or alms-giving:

“要获得禧年赦罪券，信徒必须完成若干内在与外在的指定行为，正如教宗若望保禄二世在《2000 大禧年公告》中所概述。信徒每次完成这些行为，就可以获得一次大赦（即：完全且有保证的赦免，以致得上天堂），信徒也可以为自己或在炼狱中的亡者获得，但每日最多一次；也不能为尚在世的其他人获得，因为那人可以为他或她自己去获得。

获得赦罪券的五个简单步骤：

- 1) 按规定方式领受告解；
- 2) 参与弥撒并领受圣体；
- 3) 为教宗的意向祈祷；
- 4) 在内心愿意经历真实的悔改；
- 5) 在告解后的八日内（最好在领受圣体的当天），完成以下外在的行为之一“祈祷、牺牲、仁爱或施舍。”

3. Pilgrimages, penance, popes

There were many other means of achieving salvation, other than simple faith, such as climbing the stairs in Rome brought from Jerusalem which supposedly Jesus climbed. You would do this on your knees, often with broken glass on the steps, praying at each step. Luther did this. People still do this today. You could also go on a pilgrimage to Jerusalem and be given salvation by the Pope. That is why Christians fought so hard during the Crusades, because in part they wanted to get access again to Jerusalem and its holy places and get guaranteed salvation. It was claimed that the Pope as God's representative could give salvation and a direct path to heaven if certain deeds of travel or pilgrimage were performed. This also led to the practice of visiting relics or pieces of saints' bodies or supposed pieces of the cross of Jesus. If you could get out of purgatory or get enough points by visiting these different relics, so your time in purgatory was shortened, then you tried to travel to these places. That led to churches competing to get pieces of saints like a finger from St. Mark or the head of Stephen or a vial of milk from Mary. This brought in tourists and money to the church and town. Restaurants and

hotels grew up in these areas of church relics as well. It was a big business. The Reformation destroyed all that. But you can still find relics being displayed and visited and venerated throughout the Roman Catholic world even today.

3. 朝圣、补赎、教宗

另外还有许多其他获得救恩的路径，被人为地添加在简单的信心之外；比如：在罗马有一座从耶路撒冷搬过来的台阶，据称耶稣曾经攀登过。你要用膝盖一点点跪行而上，台阶上常有碎玻璃，每上一阶就祷告一次。路德就做过这事。今天人们仍在这样做。又比如你可以去耶路撒冷朝圣，并由教宗赐予你救恩。这也是为什么在十字军东征中，基督徒奋力征战的部分原因——因为他们希望能再次取得耶路撒冷及其圣地的通行权，以获得有保证的救恩。据称，作为神在地上的代表，只要你完成某些出行或朝圣之举，教宗就能赐你救恩，给你一条**直通天堂**的道路。这也催生了**参访圣物**的风气：圣徒遗体的碎片、或据称是耶稣十字架的木片。如果人们通过拜访这些不同的圣物就可以从炼狱中被释放、或者累计到足够的“分数”而缩短在炼狱中的时间，那么大家就会蜂拥去拜访这些所谓的圣物。于是各地教会就开始竞相搜罗各样圣物：比如马可的手指、司提反的头颅、装有马利亚的乳汁的小瓶之类。这样就能为当地的教会和城镇带来游客和金钱。餐馆和旅店也在这些圣物所在地区应运而生。这是一门大生意。改教运动把这一切都摧毁了。但直到今天你仍能在天主教世界各地看到圣物被陈列、被参访、被“尊崇”。

In addition, to pilgrimages, the practice of penance grew up where you could get forgiveness by doing certain acts such as repeating the prayers of Mary and the Lord's Prayer on a rosary, a beaded necklace. This led to people sinning willingly, knowing that all they had to do was to say some words a few times and they would be forgiven. Can you see how one mistake led to another and then to another larger one until an entire lie about salvation and the work of Christ permeated the Roman Church.

此外，除了朝圣之外，“补赎”的做法也兴起了：你可以借着某些行为来换取赦免，比如用玫瑰念珠重复背诵“圣母经”和“主祷文”。这就导致人们**没有负担的犯罪**，因为他们知道只要重复念几遍就能被赦免。如此你看，一个**错误**是如何引出另一个**错误**，再引出**更大的错误**，直到关于救恩与基督工作的谎言渗透了整个罗马教会。

Because the Pope was seen as God's representative on earth, then whatever he decreed "*ex cathedra*," (while sitting in that chair) had to be the same as God speaking. Even today there is a statement in the front of some Catholic Bibles saying that the Pope gives a dispensation of forgiveness of your sins if you read this Bible. Also if you follow the Pope's tweets, you can lessen your time in purgatory. So his word and decisions ruled in terms of who was forgiven and which cities or people or ideas or books were condemned. However, there were sometimes as many as 3 popes ruling at the same time, called the Western Schism. Because of power struggles, each condemning and excommunicating the other, this idea of papal authority became untenable and ludicrous in the eyes of many. All 3 pope were urged to resign and another pope installed: so in 1376 (two)-1409 (three) 1417 (one) reigned.

既然教宗被视为神在地上的代表，那么他“从教宗宝座上 (*ex cathedra*)”所发布的一切规条就必须等同于神亲自说话。直到今天，你仍能在某些天主教圣经的扉页看到这样的声明：只要你阅读此圣经，教宗就赐给你特恩赦罪。更甚者，如果你关注教宗在社交媒体上的推文，那么你在炼狱的时间也能缩短。所以在谁被赦免、哪座城市或哪些人、哪些思想或书籍被定罪等问题上，教宗的言语与决定就成了准绳。然而，历史上有一段时间有**多达三位教宗同时在位**，那时被称为“西方大分裂”。由于权力争斗，这些教宗彼此定罪、彼此革除教籍，于是

“教宗权威”的观念在许多人眼中变得荒唐可笑。后来三位教宗都被敦促辞位，另立一位教宗：于是出现了 1376 年两位教宗在位—1409 年三位教宗在位—1417 年恢复一位教宗的情形。

Let's quickly go through the remaining doctrinal problems.

下面我们快速过一下剩下的教义问题。

4. Sacraments, politics

Mass

The church service centered around the Mass where the priest called for the Holy Spirit to make the bread and wine into the actual physical body and blood of Christ and then the priest broke or resacrificed Christ on the altar. Because the blood could not be spilled, only the priest drank it. Even in the architecture of the church, a rood screen or wall was erected between where the wine and bread were accessed by the priest alone, and the section where Christians sat. You can see this even today. But all of this contradicts Scripture which says, Heb. 10:11-14,” And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. 12 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, 13 waiting from that time until his enemies should be made a footstool for his feet. 14 For by a single offering he has perfected for all time those who are being sanctified.” In addition, it was also taught that a person was saved through both the Lord's Supper and baptism.

4. 圣礼与政治

弥撒

敬拜的中心是“弥撒”：神父呼求圣灵使饼与酒变为基督真实**肉身与宝血**，然后神父在祭坛上**掰开或再献**基督。由于宝血千万不能被倾洒，所以不能传递，因此只有神父才能饮用杯中之物。教堂里甚至筑起所谓的**十字屏障**或墙，把只有神父可取用饼与酒的区域，跟会众就座的区域分隔开来。直到今天你仍能见到这种格局。但这一切都与圣经相冲突。圣经说：“凡祭司天天站着事奉神，屡次献上一样的祭物，这祭物永不能除罪。但基督献了一次永远的赎罪祭，就在神的右边坐下了。……因为祂一次献祭，便叫那得以成圣的人永远完全”（来 10:11-14）。此外，他们还教导：一个人是**借着圣餐与洗礼**而得救。

Sacraments

You can see why, then, people wanted to take Communion every day so their sins would be forgiven and they could be pure in case they died. This is why the Emperor Constantine waited until he was on his deathbed to be baptized, so he would be pure enough to go directly to heaven. Even this day the Catholic church believes that baptism removes the guilt of the sin of Adam and gives you grace to live and try to do good works to gain salvation. It supposedly gives you faith. This is called sacerdotal salvation, salvation through ceremonies. But Scripture does not tie salvific faith with baptism, only that baptism for an adult is outwardly confessing the faith you already have been given by God, and for a baptized baby that he is joining the household of faith.

圣礼

你就明白，为什么人们想要**天天**领圣餐，好叫他们的罪每天得赦免，免得有一天忽然死了他们的罪来不及被赦免。也因此，君士坦丁皇帝一直等到**临终**才受洗，以为这样足够“**洁净**”，就能**直接**上天堂。直到今天，天主教仍相信：洗礼能除去人们从亚当来的原罪，并赐下恩典，使你可以努力行善以获得救恩；它据称也赐下信心。这被称为**祭司性的救恩**，即借着仪式而得的救恩。然而，圣经并没有把“具有救恩之效的信心”跟洗礼捆绑在一起；圣经只是教

导：成人洗礼是对神已赐给的信心的**外在认信**；至于婴儿受洗，只表明他**加入了信徒之家**而已。

The Roman church also added sacraments beyond those two commanded by Christ, which added up to seven. [marriage, penance/confession, baptism, communion, confirmation, anointing for sickness, holy orders]. There again remained the problem of achieving enough good merit to go to heaven. One never knew how much would be enough. And perhaps it could all be lost if one bad thing could out-balance the good after baptism or Communion. But Scripture says Philippians 1:6, “And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.” Salvation became a matter of your own works, rather than Christ’s. Yet [Romans 3:21–25](#) says “But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.” Therefore, we are accepted, forgiven, justified, and given holiness by the work of Christ, not ourselves, not our work or good deeds.

罗马教会还把基督所设立的两项圣礼以外的其他事项也加进来，总数凑成**七项圣礼**——【婚礼、告解礼、洗礼、圣餐礼、坚振礼、病人膏油礼、圣秩礼】。可是到底人要积累多少“功德”才够上天堂的问题依然存在，因为没人知道多少才够。而且也许某一次重大的恶行，就会把你受洗或领圣餐以来积累的一切“好处”全数**抵销**。但圣经说：“我深信那在你们心里动了善工的，必成全这工，直到耶稣基督的日子”（腓 1:6）。在罗马教会的教导里，救恩成了一件靠**你自己的事**，而不是靠**基督**。然而罗马书 3:21-25 却说：“²¹但如今，神的义在律法以外已经显明出来，有律法和先知为证：²²就是神的义，因信耶稣基督加给一切相信的人，并没有分别。²³因为世人都犯了罪，亏缺了神的荣耀；²⁴如今却蒙神的恩典，因基督耶稣的救赎，就白白地称义。²⁵神设立耶稣作挽回祭，是凭着耶稣的血，藉着人的信，要显明神的义；因为他用忍耐的心宽容人先时所犯的罪”（罗 3:21-25）。因此，我们蒙悦纳、得赦免、被称义、得以成圣，都是靠**基督的工作**，不是靠我们自己、不是靠我们的行为或善行。

Kingdom, Politics

And finally, Jesus said that the kingdom of God is not of this world. (John 18:36) Yet the Roman Catholic church had made it a political and geographic entity with its own army and property and investments and businesses. It made alliances with princes and political laws, acting as a political entity, sometimes the church owned half the land in a country, not just areas for schools, churches, cemeteries or hospitals.

国度与政治

最后，耶稣说，神的国不属这世界（约 18:36）。然而罗马天主教会却把它变成了一个政治与地理的实体，拥有自己的军队、地产、投资与商业。它与贵族们结盟，与政治律法纠缠，行事如同一个政治体——有时教会竟拥有一个国家**一半的土地**，不仅仅是学校、教堂、墓园或医院的用地。

Doctrinal Reforms

How did God’s work through the Reformation address all of these deviations from Scripture? So much had to be cleaned out and started again from a fresh foundation. How did that ever begin? How did God make all things cleansed in just 47 years? He began with His Word, the Bible.

教义层面的改革

神如何借着改教运动来应对这些偏离圣经之处？显然需要清除的垃圾太多了，所以必须回到崭新的根基上重新开始。这一切是如何开始的呢？神如何在短短 47 年里带来洁净？祂以祂的话，圣经，为起头的。

Sola Scriptura

In about 1454, God gave Gutenberg the ability to invent the movable type printing press. This was a major gift to the reforming of the church. Gutenberg's first big publication was the Bible. Now people could see the Bible, although it was still in Latin. More classical books became available so there was an *ad fontes* movement, or return to the sources. Many Greek classics were being published and scholars could study Greek. In 1516, Erasmus, along with his editor Oecolampadius, had printed a critical edition of the Greek New Testament. Scholars also began studying Hebrew and reading the Old Testament in Hebrew. A professor named Wimpfeling in Germany was an expert teacher in Hebrew. Then local language translations began to come out. So Martin Luther translated the entire Bible into German which was published in 1522. You see how quickly the printing press made available the original words of Scripture and good translations which ordinary people could read. As scholars and church priests poured over these Scriptures, they simultaneously were being led by God's Spirit to see through all the muck that had muddled the Gospel and truth of Scripture. Now everything had to be rethought.

唯独圣经 (Sola Scriptura)

大约在 1454 年，神赐给古腾堡发明活字印刷术的能力。这对教会的改革是巨大的恩赐。古腾堡第一部大宗出版物就是圣经。当时人们可以到读圣经了——虽然仍是拉丁文圣经。更多古典文献开始流通，于是有了“回到本源 (*ad fontes*)”的运动：回到源头。许多希腊经典被出版，学者可以研读希腊文献了。1516 年，伊拉斯谟和他的编辑欧科拉伯 (Oecolampadius) 一起，印行了一部希腊文新约校勘本。学者也开始学习希伯来文，阅读希伯来文的旧约。德国有位叫温弗林 (Wimpfeling) 教授，是希伯来文的专家。随后，各地语言的圣经译本开始问世。马丁·路德把整本圣经译为德文，1522 年出版新约圣经，整本圣经 1534 年出版。你看，印刷术何其迅速地把圣经原文及优秀的译本带到人们眼前，使普通人也能读圣经。学者与教会神父们沉浸在这些圣经之中，同时被神的灵引导，看透了那些把福音和圣经真理搅得一团污浊的东西。如今一切都必须被重新考量。

Because of all the accretions of sinful men, they realized that the Bible alone could be trusted as the Word of God. So we get the first of the 5 solas of the Reformation. Sola Scriptura, or Scripture alone. If God didn't say it, then it could not be included in doctrine or worship. The considerations of past church councils, such as the Council of Nicea, in clarifying points, especially about the Trinity were understood as aiding in interpretation. However, all pronouncements of the church must always be tested against Scripture itself which is the final authoritative Word of God. It alone was inspired, inerrant, and infallible. Scripture alone was to be the authority of the church as well as of each individual Christian. Whereas, the church hierarchy had previously kept the knowledge and interpretation of Scripture in the hands of the hierarchy, the Reformation brought the priesthood of all believers. Each person could read the Bible and go directly to Christ. Even my Catholic neighbor growing up said she was not allowed to read the Bible as a Catholic and would not ever go to a Bible study with my mother. The Reformation changed that for those who left Catholicism. All could read.

由于一切圣经以外的附会都是罪人所加添的，他们认识到：唯有圣经才是神的话能被信靠。于是，改教“五大唯独”之首，唯独圣经 (Sola Scriptura) 就出现了。若不是神所说

的，就不能纳入教义或敬拜。以往历次大公会议（如尼西亚大公会议）对于要点的澄清，尤其关于三一神的教义，被视为有**帮助解释**；然而，一切教会宣告必须以圣经本身来检验，因为圣经是最终的、具有权威的神之道；唯有圣经是神所**默示的、无误的、无谬的**。唯独圣经才能成为教会与每位基督徒的权威。过去，罗马天主教圣品制度把圣经知识与诠释牢牢掌控在神职人员手中；改教则带来了“**信徒皆祭司**”。人人都可以读圣经，直接到**基督**那里去。就连我从小天主教邻居都说，作天主教徒是不被允许读圣经的，她也绝不会跟我母亲去参加查经。改教运动改变了离开天主教的人的处境：**人人都能读圣经**。

Solus Christus

Suddenly people could read the original Bible words. They could read that Mary was not full of grace but was called “the favored one.” All of the Mariology and indulgences, and merit, built on that concept had to be tossed out. Jesus alone is the only mediator between God and man. So any intercession by Mary or any other dead person had to be tossed out. No more celebrations of the Mass for the dead nor days of honoring dead saints were followed, Jesus alone had the perfect life given for sinners who had no righteousness in themselves. All of our goodness came from an imputed righteousness of Christ which purified us by His blood alone. We cannot buy or borrow or do anything to make ourselves clean and acceptable. Here is the second sola, solus Christus, Christ alone. He alone is our mediator, our sacrifice, our righteousness, our Savior. There is nothing in us, nor is there anything we can do to make us acceptable to God. Only Christ by adopting us and covering us with His blood as a sacrifice for our due punishment can make us stand before a holy God. Luther saw this in particular as he read Galatians 3:11, “the just shall live by faith.”

唯独基督 (Solus Christus)

忽然间，人们可以读到**圣经原话**了。他们可以读到：马利亚不是“满有恩宠”，而是被称为“**蒙大恩（有福）**”。建立在那一观念之上的所有“马利亚神学”、赎罪券与功德，都必须被抛弃。耶稣是神与人之间**唯一的中保**。因此，所有借马利亚或任何已故之人的代祷都必须丢弃。不再为死者举行**弥撒**，也不再守**敬奉亡故圣徒日**。耶稣独自把**完全的生命**赐给那些本无义的人。我们一切的良善都来自**基督归算的义**，祂用**祂的血**使我们得以洁净。我们不能买、不能借、不能做任何事来使自己洁净、蒙悦纳。于是第二个“唯独”显明出来：**唯独基督 (Solus Christus)**。祂独自是我们的中保、我们的祭物、我们的义、我们的救主。我们里面没有任何能叫我们可被神悦纳的东西，我们也没有任何作为能使我们被神悦纳。唯有基督，借着**收纳我们为子**，并用祂的血遮盖我们作为我们该受刑罚的**代赎祭**，使我们能站在圣洁的神面前。路德特别是在读加拉太书 3:11 时看见了这一点：“义人必因信得生”（加 3:11）。

Sola Fide

This leads into the third sola, Sola fide, by faith alone. No good deeds, no pilgrimages, no visiting of relics, no penance or repeated prayers, fastings, visits to dead people's bones, sacrificial works or travels, or pronouncements by a pope or his representatives can save us. No money put into a box held by Johann Tetzel could buy salvation. Only the blood of Christ crucified. 1 Cor. 6:20 “for you were bought with a price. So glorify God in your body.” So it is Christ who bought us with His blood. Nothing else is enough. We cannot add to it. We must not take away from it as if His blood is insufficient. His sacrifice fully satisfies the Father and pays the debt of death we owe.

唯独信心 (Sola Fide)

这就引出第三个“唯独”——**唯独信心 (Sola fide)**。没有任何善行、没有朝圣、没有参观圣物、没有补赎、没有重复祷词、没有禁食、没有参访亡人遗骨、没有任何牺牲性的作为

或旅程、没有任何教宗或其代表的宣告，能救我们。也没有任何投入泰泽尔钱箱里的钱，能买来救恩。**唯独基督的宝血**。“因为你们是重价买来的，所以要在你们的身子上荣耀神”（林前 6:20）。买我们的是基督的**血**，别无他物。我们不能在其上添一分，也不可减一分，好像祂的血还不够。祂的牺牲**完全**满足了父，也**完全**偿清了我们所欠的死债。

Sola Gratia

The fourth sola is sola gratia, only by grace. Nor could faith somehow be created by yourself to save you, as if you had faith because you decided to have faith. No, it is a gift of grace. Ephesians 2:4 “But God, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast.” So God out of His grace, his immeasurable love, gave us born again hearts to believe. We didn’t do it. We were dead. He didn’t have to save us or anyone. But He chose to give us hearts that would believe by the power of His Holy Spirit. His grace, not ours, gave us faith. It didn’t happen through a sacrament of baptism or Communion. It happened by His grace, giving us born-again hearts by the power of His Holy Spirit. Ephesians 1:7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, 8 which he lavished upon us, in all wisdom and insight.”**唯独恩典（Sola Gratia）**

第四个“唯独”是**唯独恩典（Sola gratia）**。信心也不是你自己创造出来以救自己，好像你有信心是因为你决定要有信心。不！它是**恩典**的礼物。“⁴然而，神既有丰富的怜悯，因祂爱我们的大爱，⁵当我们死在过犯中的时候，便叫我们与基督一同活过来（你们得救是本乎恩）。⁶祂又叫我们与基督耶稣一同复活，一同坐在天上，⁷要将祂极丰富的恩典，就是祂在基督耶稣里向我们所施的恩慈，显明给后来的世代看。⁸你们得救是本乎恩，也因着信；这并不是出于自己，乃是神所赐的；⁹也不是出于行为，免得有人自夸。”（弗 2:4-9）。所以，神出于**祂的恩典**、祂那测不透的大爱，使我们**重生**，得以相信。不是我们做成的，我们**死在罪中**。祂**本不必**拯救我们或任何人；但祂拣选，借着祂圣灵的大能，赐给我们一颗会信的心。**祂的恩典**，不是我们的恩典，使我们有了信心。这不是借着洗礼或圣餐的圣礼发生的，乃是借着祂的恩典，借着祂圣灵的大能使我们重生。“我们借这爱子的血得蒙救赎，过犯得以赦免，乃是照祂丰富的恩典，这恩典是 神用诸般智慧聪明，充充足足赏给我们的”（弗 1:7-8）。

Soli Deo Gloria

This leads to the last sola, sola Deo gloria, to God only be the glory. No one gets the glory for salvation except God alone. He chose us, sent Jesus in the incarnation, who lived a perfect, sinless life, died taking the punishment we deserved for us, rose again conquering sin and Satan and death and ascended to Heaven where God rules in all authority and glory and dominion and power forever. Only God gets the glory. No pope, pastor, denomination, sacrament, work of man, even faith itself receives the glory. Only God.

Ephesians 1:3 “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, 4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love 5 he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will, 6 to the praise of his glorious grace, with which he has blessed us in the Beloved.”

God blessed us, chose to make us holy, predestined us, adopted us -why? For the praise of Him and His glory forevermore. He made us a kingdom, priests to God as it says in Rev. 1:5-6 “To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.” He is our Father King and we are His children. This is not an earthly kingdom but a family of believers extending throughout all of time from Adam onward through every period of history and in every geographic sphere, among every language. Everyone who is a believer is a saint, not just some earthly recognized group. All believers belong to one king in one eternal kingdom.

唯独神的荣耀 (Soli Deo Gloria)

这引出最后一个“唯独”——**唯独神的荣耀 (Soli Deo Gloria)**。在救恩上，除了神独一得荣耀之外，没人可以得荣耀。祂拣选了我们，差遣耶稣道成肉身；耶稣过着完全无罪的生活，为我们受我们该受的刑罚而死，又复活，胜过罪、撒但与死亡；升到天上，在那里神以一切权柄、荣耀和大能掌管并永远为王。**唯独神**得荣耀。没有教宗、没有牧者、没有宗派、没有圣礼、没有人的任何工作——甚至信心本身——可以得荣耀。唯独神。

弗 1:3-6 “3 愿颂赞归与我们主耶稣基督的父神！祂在基督里曾赐给我们天上各样属灵的福气：4 就如 神从创立世界以前，在基督里拣选了我们，使我们在祂面前成为圣洁，无有瑕疵；5 又因爱我们，就按着自己的意旨所喜悦的，预定我们藉着耶稣基督得儿子的名分，6 使祂荣耀的恩典得着称赞；这恩典是祂在爱子里所赐给我们的。”神赐福我们、拣选我们成为圣洁、预定我们、收纳我们——为什么？为要使祂荣耀的恩典得着称赞，直到永远。祂使我们成为**国度**、成为**祭司**归于神，正如启示录 1:5-6 所说：“祂爱我们，用自己的血使我们脱离罪恶，6 又使我们成为国民，作祂父神的祭司。但愿荣耀、权能归给祂，直到永永远远。阿们！”（启 1:5-6）。祂是我们的父神，我们是祂的儿女。这不是地上的国，乃是一个**信徒的家庭**，横跨整个人类历史、遍及各地、涵盖各种语言。从亚当起直到历世历代，凡信的人都是圣徒——不只是地上某个被认可的群体。所有信徒都属一位王，在一个**永恒的国度**之中。

B Cultural Biblical Reform

1. Morals

I can't even begin to tell you how bad morality was, except to give a couple examples. One pope had a baby by his daughter. Most churchmen had mistresses. The famous Erasmus of Rotterdam was an illegitimate child. A priest in Zurich was unmarried and had 11 children. A prince in Germany married two women. Marriage ceremonies were so expensive that young people were not getting married, but just living together. So a rule was made that if they said to each other something like, “I marry you” then they would be married without any officiating ceremony. This led to many young men saying the words privately to some lovely girl and then leaving her, sometimes pregnant, for someone else. There was drunkenness, bribery, prostitution, usury, and stealing. Church offices brought in guaranteed money to the church official from the tithes and taxes on parishioners. Therefore, a wealthy nobleman would buy a church office for his son so that his son would have a guaranteed income. The son might be only 7 years old and be the assigned pastor of a church. In that case, the father would hire a cheap priest for awhile to say the Mass.

文化与圣经层面的改革

1. 道德

我简直无法描述当时的道德有多败坏，只能举几个例子：有的教宗与自己的女儿生下了孩子。大多数教会人士都有情妇。著名的人文学者伊拉斯谟是**私生子**。苏黎世有一位未婚的神父

却有 11 个孩子。德国有个选侯同时娶了两个妻子。婚礼仪式的费用昂贵，以至于年轻人不结婚，只是同居。于是就立了个规则：只要二人彼此说出类似“我娶你”这样的誓言，他们就将在没有仪式的情况下结婚了。这导致许多年轻男子私下对某位美貌女子说了这些话，然后就抛下她、甚至在她怀孕后，转而另娶他人。醉酒、贿赂、娼妓、高利贷与偷窃层出不穷。教会职位能从会众的什一与赋税中带来保证收入；因此，富裕的贵族会为自己的儿子买一个教会职位，使其有稳定的收入。儿子可能才 7 岁，却被指派做一间教会的牧者。在这种情况下，父亲会雇一个廉价的神父暂时来主持弥撒。

In the midst of these immoralities were normal families trying to make a living, care for their children, and do what the church and government told them to do. But times were hard.

Repeated waves of the Black Death, the Plague came. The first came around 1347. From 1/3 to 1/2 of Europe died. (100-200 million died in the world in 100 years) Half of the city of Paris could die in a few months. 80% of Florence, Italy died, 90% of the clergy died. The faithful died first since they stayed to minister to the sick. The bishop of Bath, England allowed the last sacrament of death to be given by laymen since there were so few clergy. Disease spread through fleas, although that was not known. The bite of an infected flea caused black spots under the skin and death within 3-5 days. Churches and schools closed. People fled the cities to go to country homes where they began having home Bible devotions. Music changed to a mathematical order that did not promote emotion. Art returned from classical mythology to more sorrowful Bible topics. Art nevertheless still maintained the change of emphasis on human beauty and facial expressions. Various cures were suggested such as flowers and herbs in a necklace, repentance, pilgrimages. Some heard a rumor that Jews had poisoned wells and so began persecuting the Jews. One Reformer, Martin Bucer, in 1541, lost his wife and 4 children in a week. People faced death for themselves and their family daily, which pushed them toward thoughts of eternity. People either lived in hedonistic pleasure saying, “let’s eat and drink for tomorrow we die,” or they sought God in truth with all their heart. Death, war, poverty, confusion were daily visitors among the people of Europe.

在这等不道德之中，仍有正常的家庭，努力谋生、抚养儿女、照着教会与政府的要求而行；但时局艰难。

黑死病（瘟疫）一波一波席卷而来。第一次是约 1347 年。欧洲有三分之一到一半的人死去（全世界一百年内死亡达 1-2 亿）。巴黎这类大城市，几个月内就可能死掉一半的人。佛罗伦萨死掉 80% 的人口，90% 的神职人员去世；因为那些忠心的牧者留下来服事病人，最先死去。巴斯（Bath）的主教允许平信徒施行临终圣礼，因为神职人员所剩无几。疾病通过跳蚤传播（当时并不知晓）；被感染的跳蚤叮咬会在皮下出现黑斑，并在 3-5 天内致死。教会与学校关闭。人们逃往乡间住所，开始在家中举行家庭圣经灵修。音乐转向一种讲究数学秩序，以免激发情感。艺术从古典神话回归较为哀伤的圣经主题；然而对人之美与面部表情的强调仍保留下来。各种“疗法”被建议使用：把花草挂在脖子上、悔改、朝圣。有谣言说犹太人向井里投了毒，于是开始逼迫犹太人。1541 年，改教家马丁·布策在一周之内失去了妻子与四个孩子。人们每天面对自己与家人的死亡，这把他们推向对永恒的思考。有人于是选择“吃喝快乐，因为明天就要死了”；有人则全心寻求神的真理。死亡、战争、贫穷、混乱，日复一日地造访欧洲的人们。

With fewer people to produce goods, prices rose, and trade was cut off on the east by the Turks, making rulers turn to exploration, as with Columbus going to the new world in 1492. A whole new continent with people never known about before. They developed and built better ships, invented the quadrant for navigating, and calculated longitudinal lines. A just price concept developed apart from

previously church regulated prices, where bargaining would be unrestricted except in cases of convincing injury. Science began to be separated from the church especially in mathematical functions and astronomy. So Copernicus (1473-1543) proposed the sun to be the center of the planetary system, rather than the earth as Aristotle had postulated. Galileo developed the telescope which opened more exact understanding of the universe. Because realism was the popular philosophy of the church, where everything was static, they held firmly to a static, unmoving earth, and condemned Galileo.

随着劳力锐减，物价上涨；而东方的贸易被土耳其人切断，迫使各国转向探险，例如 1492 年哥伦布前往新大陆——一个此前不为人知的大陆与民族。人们发展并建造更好的船只，发明了象限仪用于航海，并计算了经线。一种合理价格的理念形成，脱离了此前由教会调控价格的机制；除非有确凿坏处，否则讨价还价不再受限。科学开始与教会分离，尤其在数学与天文学方面。哥白尼（1473-1543）提出日心说，反驳亚里士多德（托勒密）的地心设想。伽利略发明望远镜，开启对宇宙更精确的认识。由于教会当时流行的是“实在论”（把万事看成静态），他们坚持“静止不动的地球”观，于是给伽利略定罪。

Land areas began to bond together because war methods had changed. A cross bow could penetrate armor, new long bows could penetrate 4" into a door and kill horses. Cannons made city walls more easily broken. Round towers helped to deflect cannon balls, but not entirely. China had developed gunpowder in about 800, but Europe compressed it into bullets in 1500. Blast furnaces were able to smelt better metals. Roads had to be made to accommodate cannons. Mining industry and advanced chemistry developed. There was a decrease in security and protection, so that cities began to band together to form larger armies. Thus we see nations being formed out of previously independent city-states.

战争形态的改变使得土地开始合并：弩可以射穿盔甲；新式长弓能把箭射入门板 4 英寸，并射杀战马；大炮使城墙更易攻破。圆形塔楼虽然能一定程度偏转炮弹，却不能完全抵御。中国约主后 800 年发明了火药，欧洲在 1500 年把它压制成子弹；高炉能炼出更好的金属；为运炮而修筑道路；矿业与先进化学也发展起来。因为安全与保障的下降，于是城市开始结盟，组建更大的军队。于是我们看到：一个个从前独立的城邦开始拼合而形成民族国家。

2. Authority

Part of the cultural difficulty came through mixed authorities which competed with each other. Nobles began to decrease in power as rich merchants began to join city councils and sometimes completely ruled them, as in Florence. Luther's father himself was involved in the coal business. Class barriers began to break. Men's careers were now based on their talents, not on the inherited birth connections. This rising class of businessmen, in order to establish credibility, began to patronize the arts. The foremost example was the Medici family who became the Dukes of Tuscany with two family members even becoming Roman popes. It was the Medici family who supported Michelangelo and had Plato translated, bringing in a neo-platonic movement. Their family influence dominated from 1487-1527. Princes were nervous about their own power since guilds with lower class people were gaining business and economic power. A transition from Middle Ages princes who had their own castle and lands and people and cities under them was happening. The princes began to try to band together, often using a religious view of either Catholic or Protestant to unite them politically with other princes. Monasteries had provided hotel space for pilgrimages or beds for the sick. But those lands were being taken over by political leaders who used the excuse of the Reformation to close and possess them.

2. 权柄

部分文化困境源自彼此竞争的混杂权柄。贵族的权力开始下降，因为富裕的商人开始进入城市议会，甚至像在佛罗伦萨那样的城市完全掌权。路德的父亲就从事煤矿生意。阶级壁垒开始破裂；人的事业不再看继承的门第，而看才干。这群新兴的商人阶层，为了确立自己的可信度，开始赞助艺术。其中最显著的例子是美第奇家族：他们成为托斯卡纳的大公，其中两位家族成员甚至成为罗马教宗。正是美第奇家族支持米开朗基罗，并资助柏拉图著作的翻译，带来“新柏拉图主义”的思潮。他们的家族势力主导于1487—1527年。贵族们对自身权力忧心，因为工匠行会与下层民众正在获得商业与经济的力量。中世纪贵族们各有城堡、领地、民众与城市的格局正在转型。贵族们开始联手，常以天主教或更正教的宗教立场来与别的贵族们进行政治联合。修道院过去提供朝圣者旅舍和病床；但随着政治领袖以改教为借口关闭并占有修道院，那些土地被夺走。

Add to this the competition of the Roman church with the Holy Roman Emperor in his secular power. The Roman church needed money both to build St. Peter's Cathedral in Rome and for the Pope's lavish parties, but the Emperor Charles the 5th needed soldiers and money to fight the Turks who were aggressively taking land by force all the way from Jerusalem to Vienna, Austria. Some men without much money offered their services to the Emperor as soldiers for war, but left a family struggling without them. Sometimes these men died or just never came back. Most countries as we know them today were not actually united countries at that time. In effect, every city had its own army, its own governing council, its own city wall, its own religious doctrine, and its own economics. Reformers like Bucer traveled to many cities to debate and persuade the city leaders of the Protestant position. Religion and government were tied together. The city government decided what the religion of its city would be and then enforced that. The Pope feared losing territory, taxes, and influence and so would send representatives to debate in these cities. Authority could be confusing for citizens. If a city opposed some ruling by the Pope, the Pope would then put the city under a ban, meaning the people of that city would be considered outside the church. Therefore, no baptisms, marriages or prayers at death would be acknowledged as legitimate.

此外，罗马教会与神圣罗马帝国皇帝在世俗权力上也相互竞争。罗马教会需要钱来建造圣彼得大教堂，也为教宗提供奢华筵席；而皇帝查理五世需要士兵与钱财来抵御穆斯林的土耳其人，后者正以武力侵占土地，从耶路撒冷一路打到奥地利维也纳。一些贫穷之人出卖自己作皇帝的雇佣兵，使家人困顿无助；这些人有的战死，有的杳无音讯。当时我们今天所说的“国家”，其实尚未真正统一。事实上，几乎每座城市都有自己的军队、自己的议会、自己的城墙、自己的宗教教义与自己的经济制度。像布策这样的改教家奔走许多城市，辩论并劝说各城的领袖采纳更正教立场。宗教与政府绑在一起：城市政府决定本城的宗教，并加以执行。教宗害怕失去领土、税收与影响力，因此派代表到各城进行辩论。对于百姓而言，权威变得混乱。若一座城市反对教宗的某项裁决，教宗就会把该城置于禁令之下，意味着该城百姓被视为在教会之外；因此，该城的洗礼、婚配、临终祷告都不再被承认为有效。

One effect of all this was the Peasants' Revolt of 1525, mainly in Germany, where 12 articles were presented to all the local lords asking for freedom to fish and hunt freely, to not be resettled wherever a lord wanted them, to reduce their taxes, and to be given certain rights. They killed the nobles in one city, but then 6,000 peasants were killed. In the upper Rhineland 18,000 peasants were killed. The Reformers varied from abhorring the revolt to saying it had legitimate reasons. Such unrest brought fear and uncertainty everywhere, with the world changing too fast in too many ways.

这一切的一个后果是1525年农民起义（主要在德国）：他们向地方领主递交十二条诉求，请求自由捕鱼打猎、不被任意迁徙、减税，以及获得某些权利。他们在一座城市中杀了贵

族，随后 6,000 名农民被杀；上莱茵地区又有 18,000 名农民被杀。改教家们对这场起义的反应不一：有人深恶痛绝，有人认为其诉求有正当理由。这样的动荡使得恐惧与不确定蔓延在各地——世界以太多方式、太快速度在变。

We have outlined the 5 solas which directed the doctrine of those who wanted the church purified, changed, reformed. Pragmatically many other issues needed attention. Given the political situation already described, a variety of responses were seen among the Reformers. Some like Zwingli took a more Erastian approach, that is an approach where the government controlled the church, where the government for example had control over who got excommunicated from the church, which punishments were appropriate, and which laws applied to the church. Most city councils wanted to hold on to their power in these areas. Some city councils leaned more on consulting the church leaders in the city. Some, as in Basel Switzerland were convinced to allow churchmen to be on the deciding committees.

我们刚才已经勾勒出指引寻求**洁净、更新、改革**之教会的五大“**唯独**”的纲领。然而在实际层面，还有许多议题亟需关注。鉴于上述政治情势，改教家呈现出**多样的回应**。有些人（如慈运理）倾向一种**厄拉斯图主义**（Erastianism）的路径，也就是**政府掌管教会**：例如政府掌控谁当被逐出教会、哪些惩戒合适、哪些律法适用于教会。多数城市议会都想抓稳这些权力。也有一些城市议会更倚重**咨询本城的教会领袖**。少数地方，如**瑞士巴塞尔**，被说服允许教会人士进入**决策委员会**。

How did this affect life? In Geneva, when Calvin was there for example, a man was examined and condemned by the city council for being a heretic, after consulting statements and decisions made in other cities where the man had lived. He was warned to never return to Geneva under penalty of death. He returned. Calvin was sent to try to convince him in his jail cell to repent, but to no avail. The man was condemned to death by the city council as a heretic and Calvin followed him in tears to his execution begging him to repent.

这对社会生活有何影响？例如在日内瓦（加尔文在场时），有一名男子被城市议会**审查并定性为异端**——此前已参考他在其他城市居住时的陈述与裁定。议会警告他：**若再回日内瓦，将处以极刑**。他又回来了。加尔文被派去他的牢房劝他悔改，但无果。这人最终被城市议会判处以**异端罪处死**；加尔文**流泪**送他上刑场，一路恳劝他悔改。

The Anabaptists were drowned in Zurich, exiled in other cities, and killed or jailed in some cities. In Basel, Oecolampadius counseled, debated, and preached to them. When the city council wanted to kill them all, Oecolampadius got on his knees before the council men and begged for their lives to be spared. But the power of excommunication and death for heresy remained in the hands of the city council, not the church, in Basel and everywhere. For brief amounts of time a city might have both Catholic and Protestant churches, but eventually a city would have a public debate and then the council would decide which religion would be accepted in their city and which one excluded. It was unthinkable at that time that a city would have tolerated two religions. Some Reformers tried to move toward a separation of church and state realms of law, especially in excommunication. Sometimes the church would excommunicate someone, then the city council would overturn that ruling and reinstate the unrepentant sinner. The Reformers wanted a purified church, with discipline, where repentant sinners would worship, not nominal fake Christians. This could not be a decision made by secular state political entities. This debate continued into the next century across many countries and was one of the reasons that the Puritan pilgrims from England came to America in 1620.

重洗派在苏黎世被**溺死**，在其他城市被**放逐**，或被**监禁、处死**。在巴塞尔，欧科拉伯（Oecolampadius）以**劝勉、辩论、讲道**来对待他们。当城市议会打算**一网打尽**的时候，他在

议员面前下跪，恳求饶他们性命。但在巴塞尔以及各处，革出教籍的权力与以异端处死的权力，仍掌握在城市议会（世俗政权）手中，而非教会。短暂时期内，个别城市可能同时有天主教与更正教；但最终都会举行公开辩论，之后由议会裁定要在本城采纳哪一种宗教、排除哪一种。在当时，一城两教不可想象。有些改教家设法推动教会与国家在法域上的分离，尤其是在革出教籍的问题上。有时教会革出某人，城市议会却推翻裁决，恢复那不悔改之人的地位。改教家渴望一个被洁净的教会，在那里有管教，让悔改的罪人敬拜，而不是名义上的假基督徒。这不应由世俗政治实体来决定。这场辩论延续到下一个世纪，跨越许多国家；这也是清教徒天路客于1620年从英格兰来到美洲的原因之一。

The Reformers also saw that the people and clergy were ignorant. So they wrote catechisms for adults and children, started schools for boys and girls and seminary training for pastors emphasizing the Bible and its original languages.

改教家也看见百姓与神职人员无知，于是他们为成人与儿童编写要理问答，为男孩与女孩开办学校，并为牧者开设神学院训练，强调圣经及其原文。

They lobbied for laws to protect the poor, the widows, the immigrants, (especially those running from Bloody Mary in England). They trained and sent missionaries to France and Brazil and other places. Brothels were closed or moved outside the city. Public sin was reprimanded. Church elders were selected. Communion was given in both bread and wine to the congregants. Congregational singing began, as opposed to only a professional choir singing in Latin. A hymnal called the Genevan Psalter was published. Bible lectures in the language of the people began to be offered publicly often daily. Lenten laws of fasting were removed along with celebrations of dead saints. Penance and previously required confessions to a priest ceased as people turned personally to God Himself to hear and forgive. Christian charities began to expand and replace some of the monastic work. Men and women were released from convents and monasteries and from vows of celibacy. Pastors were encouraged to marry and have children raised up in the nurture of the Lord. The labor of every Christian was seen as equally valid and worthy before the Lord- not just priestly work in some sort of spiritual hierarchy. All of society and daily life were changing.

他们推动立法以保护贫穷人、寡妇、外来者（尤其是那些从英格兰“血腥玛丽”之迫害下逃来的人）。他们训练并差派宣教士到法国、巴西等地。妓院被关闭或迁至城外。公开的罪被当面责备。设立教会长老。将饼与杯同时分给会众。开始会众一起唱诗，而不是只由拉丁文的专业唱诗班独唱。出版了诗歌集——《日内瓦诗篇集》。以民众语言开设圣经讲座，常常每日公开进行。撤销大斋期（四旬期）的禁食律法，以及对亡圣徒的庆祝。补赎与过去必须向神父告解的要求停止了，因人们亲自来到神面前诉说、祈求赦免。基督教慈善扩展，取代了部分修道院的工作。男人与女人从修女院、修道院以及独身誓愿中释放出来。鼓励牧者结婚，用主的教训与警戒养育儿女。每个基督徒的劳作被视为在主面前同样正当且有价值——不再有某种属灵等级制度下，唯有“祭司的工作”才算属灵。整个社会与日常生活都在改变。

REFORMERS

Who were the men that God used in this short one generation of change? He actually had sent men previously to prepare the way. We will mention three in particular.

改教家

在这短短一代人的改变中，神所使用的人是谁？事实上，祂先差遣了一些人**预备道路**。我们特别提三位：

John Wycliffe (1330-1384) who began to translate the Bible into English for people to understand. Then he sent out men with handwritten copies to proclaim the Word of God. These men were called Lollards. He also wrote philosophical works criticizing nominalism and offered suggestions for reforming the church. In particular, he said that bread and wine did not get changed into Christ's body parts during Communion. Also, he held that Scripture alone was the authority for the church.

约翰·威克里夫 (John Wycliffe, 1330-1384)：他开始把拉丁文圣经译为**英文**，使人能听懂。他又差遣人携带**手抄本**出去宣讲神的话，这些人被称为“**罗拉德派**” (Lollards)。他也写作哲学著述，批评唯名论，并提出教会改革的建议。特别地，他指出：**圣餐**中的饼与酒并不会变成基督身体的各部分；并且他坚持：**唯独圣经**是教会的权威。

John Hus (1369-1415) was from what we call today the Czech Republic. He read much of Wycliffe's works and found them persuasive, including the doctrine of predestination. He was a professor at the University in Prague and preached at the church in that city in the native Czech language. He also opposed indulgences as a means of salvation and worked to reform the church. He wanted the believers to receive both the bread and the wine of communion (utraquism). He believed that faith given by God and formed in love was the basis of salvation. Although promised safety, he was condemned at a church council and burned.

约翰·胡斯 (John Hus, 1369-1415)：来自今日之**捷克**。他大量阅读威克里夫著作并深受说服，包括**预定论**。他在布拉格大学任教，并在城内的教会用**捷克语**讲道。他也反对把**赎罪券**当作得救的途径，致力于改革教会。他主张信徒应在圣餐中同时领受**饼与杯**（**双形领受**，utraquism）。他相信：由神所赐并在爱中成全的信心，是救恩的根基。尽管被**许诺安全**，他仍被教会会议定罪并被**处火刑**。

Erasmus of Rotterdam (1469-1536) was a priest who wrote critically about the offenses of the Roman Catholic church. His writings were humorous and satirical such as *Praise of Folly*. His critiques were more ethical than doctrinal, but because the common people saw and agreed with the observations, he was very influential. His scholarship and study of Greek brought him to assemble all the Greek Bible manuscripts he could find, compare them, and then produce an edition of the Greek New Testament which became the basis for study and translation. The one problem was that none of his manuscripts had the final verses in Revelation and so he back translated a guess from the Latin. However, his guess was wrong and found its way into other translations including the King James Version. He opposed the extravagances of the church and the headship of a single Pope, yet he never changed his position on doctrines such as election as seen in his *Freedom of the Will*.

伊拉斯谟 (Erasmus of Rotterdam, 1469-1536)：他是神父，撰文批评罗马天主教的种种恶行；其著作幽默讽刺，如《**愚人颂**》。但他的批评更偏于**伦理**而非教义；因百姓看见并同意这些观察，他极具影响力。他的学问与希腊文研究，使他把所能找到的一切**希腊文圣经抄本**汇集、比勘，出版了一部**希腊文新约**，成为研究与翻译的基础。唯一的问题是：他手头的抄本**没有启示录的末几节**，他就从拉丁文**反译**回希腊文作出猜测；然而**猜错了**，并进入了一些译本，包括**钦定本**。他反对教会的奢华与一位**教宗为首**的体制，但在教义（比如拣选教义）上，他并未改变立场，参其《**论意志的自由**》。

These men, among others, plowed the ground, to prepare for the planting of a reformed and purified church.

这些人，与其他人一起，**翻耕**了土地，为栽植一个**被改革并被洁净**的教会预备了土壤。

AT this point it would be beneficial to explain the heritage of Bible interpretation and how the scholars and church leaders thought about the study of the Bible.

此处有必要简述一下**圣经诠释的传承**，以及学者与教会领袖如何思考**研经**。

Because this is condensed, the explanations don't have all the exceptions or shades of explanation contained here.

以下为**简述**，未能包罗所有例外或细微差别。

From Greek pagan thought of Plato and Aristotle, two schools of interpretation developed.

诠释学脉络主要有两派，两个都是源自希腊异教思想，一个源自**柏拉图**，一派源自与**亚里士多德**。

Plato(429-347BC) championed realism=That the idea of chairs existed before the particular chair. and fell in line with Parmenides' (540BC) idea that you always dip your foot into the same stream. This led to what became known as the Alexandrian school of interpretation. Origen(185-254AD) is seen as part of this. It was characterized by an emphasis on the grammatical-historical, philological(language), rhetoric, spiritual application, symbolic, allegorical, systematic, and the deity of Christ. Augustine (354-430AD) belonged to this school which included the doctrine of original sin, election, bondage of the will, sovereignty of God, and the deity of Christ- all which can be seen in his book the *City of God*.

柏拉图（主前 429-347）题倡的“**实在论**”：“**椅子之理念**”先于具体的椅子；与约主前 540 **巴门尼德**主张的“你总是把脚浸入同一条河”的思想相近。这发展为所谓的**亚历山大学派**。主后 185-254 的**俄利根**（Origen）被视为此派；其特征包括重视文法-历史、语文学、修辞、属灵应用、象征、寓意、系统化，以及**基督的神性**。主后 354-430 的**奥古斯丁**（Augustine）也属于此派；其教义包括**原罪、拣选、意志的捆绑、神的主权、基督的神性**——所有这些主张尽见于他的《上帝之城》一书。

The other school derived from the pagan thought of Aristotle (384-322BC) who championed nominalism=that the actual set of chairs existed before the idea of chair/chariness, and fell in line with Heraclitus' (535-475BC) idea that you never dip your foot into the same stream. This led to what became known as the Antiochene school of interpretation. Chrysostom (347-407AD) is seen as part of this. It was characterized by an emphasis on the grammatical-historical, eloquence, antiphonal singing, free will, and Pelagian morality, experience, allegory, typology, salvation history with Christ as the goal, being non-speculative, logical, and the humanity of Christ.

另一派源自**亚里士多德**（主前 384-322）提倡的“**唯名论**”：具体的一堆椅子先于“**椅子之理念**”；与主前 535-475 **赫拉克利特**主张的“你不可能两次浸入同一条河”的思想相近。这发展为所谓的**安提阿学派**。主后 347-407 的**金口约翰**（Chrysostom）被视为此派；其特征包括重视文法-历史、雄辩、轮唱诗歌、自由意志与伯拉纠式的道德、经验、寓意，预表、救赎历史（以基督为目标）、非思辨、逻辑性，以及**基督的人性**。

By the end of the Middle Ages a combination was developing. Thomas Aquinas (1225-1274AD) categorized grace as realism lying above in God, heaven, the soul, spirit, intellect. In his apologetics, one could build theology apart from the Bible. Beneath grace and separate from grace was nature which was the particularity of nominalism: the earth, body, physical, the will, what is mechanical. Duns Scotus (1250-1308AD) used apologetics of realism to prove that Christ could be seen through

His effects. William of Ockham(1288-1348AD) leaned purely on nominalism where all the universals produce logic and concepts. Rationality did not produce faith. Everything depended on God.

到中世纪末期，出现一种**综合派别**。**多马·阿奎那**（Thomas Aquinas, 1225-1274）把恩典划归“**实在论**”之上层：神、天堂、灵魂、灵、**理性**；在其**护教学**中，可以不借圣经来建构神学。恩典之下且与恩典分离的是“**自然**”，即唯名论之具体域：地、身体、物质、**意志**、**机械**。**邓斯·司各脱**（Duns Scotus, 1250-1308）用实在论的护教学来证明：可藉着**效果**看见基督。**奥卡姆的威廉**（William of Ockham, 1288-1348）则纯粹站在唯名论上，认为一切“**共相**”生成**逻辑与概念**。理性不生出信心；**万事全赖神**。

The outcome of all of this was a systematic four-fold method of interpreting Scripture which was taught in the seminaries. A preacher should look at 1.the literal word meaning 2.the moral application 3. the allegorical and spiritual meaning found in Christ and church doctrine 4. the eschatological meaning for the future consummation.

这一切的结果，是一套系统的“**四重解经法**”，这套解经法在修院与神学院中被讲授。此解经法强调讲道者应当考察以下四个方面：

- 1) **字义**（词语的字面意义）；
- 2) **道德应用**；
- 3) **寓意/属灵意义**（在基督与教会教义中）；
- 4) **终末意义**（面向将来之成全）。

Among the Reformers, Luther leaned toward the Antiochene school and Zwingli toward the Alexandrian school. Others, such as Oecolampadius and Calvin leaned more heavily into the biblical exegesis which used the best from both schools. They rejected Plato's philosophy from the Alexandrian school, but used the techniques of the grammatical-historical, spiritual, and symbolic emphasis, leaning heavily on Augustine's doctrinal content. From the Antiochene school, they employed the style of eloquence, moral emphasis, Christ-centered typology, and simple clearly expounded meaning.

在改教家当中，**路德**较倾向**安提阿学派**，**慈运理**较倾向**亚历山大学派**。其他如**欧科拉伯**与**加尔文**，更着力于**圣经释经**，取两派之长；他们**拒绝**亚历山大脉络中的**柏拉图哲学**，却使用其**文法-历史、属灵与象征**的方法，且大力汲取**奥古斯丁**的教义内涵；同时也采用**安提阿之雄辩风格、道德强调、基督为中心的预表与简明清楚的讲解**。

Now that we have seen the hermeneutical shaping which the Reformers were using, let's look again at the men God used. We have already mentioned Martin Luther who is so well known that little will be said here, except that his clinging to a ubiquitous body of Christ, where a physical presence could be everywhere at once pushed him into a position of denying the actual physicality of Christ. This could not be accepted by the majority of the Reformers. In fact, Oecolampadius went through all of the church fathers and found only two who might agree with Luther. This large compendium of research was published and even eventually brought Melancthon into a Reformed view of Communion. This was the one issue that divided the Reformation. It was hoped that an agreement could be found at the Marburg Colloquy in 1529, but it did not happen. So the entire Protestant movement fell into either the Lutheran or the Reformed view of the Lord's Supper. The Lutheran view did not take hold in the majority of areas. Remember that each city and eventually each country called the church after its own choice. So even though they were all Reformed for the most part, you had the

Dutch Reformed and the Swiss Reformed and the Genevan and the English. Denominations occurred not so much because of a difference in belief as because of the political area where they were found.

当我们看清改教家所使用的释经学框架后，让我们再看神所使用的人。马丁·路德众所周知，此处不赘，唯提一点：他坚持“基督的身体无所不在”，即一种遍在的物质性，这把他推向一种否认基督真实人性之物质性的立场。这在多数改教家看来是不可接受的。事实上，欧科拉伯把教父们的资料逐一查核，只找到两位可能与路德相近。他把这部庞大的研究集出版，甚至最终使墨兰顿（路德的主要同工和继承者）在圣餐观上趋于改革宗。这成为改教“唯一分裂点”。人们原盼在马堡会议（1529）达成一致，但没有成功。于是整个更正教运动在圣餐问题上分成路德宗与改革宗两大阵营。路德宗的立场并未在多数地区占上风。须记得：每座城市、最终每个国家，都会按自己的选择来称呼自己的教会。于是，即便大体都属改革宗，也出现了荷兰改革宗、瑞士改革宗、日内瓦的、英格兰的等名称。宗派之分，不全因信条差异，更多是政治疆域之别。

Ulrich Zwingli (1484-1531) as with the other Reformers came to a reformed Bible understanding through the Scripture and by the enlightening of the Holy Spirit. Luther is often seen as the source for everyone's views. But that is not true. These men were all studying the Bible in its original languages and seeing the disparity between what the church had become and what the Bible said. Many had already come to the same conclusions as Luther before ever reading any of his writings. It was the work of the Holy Spirit simultaneously opening hearts and minds to biblical truth. Zwingli is often seen as having a purely remembrance view of the Lord's Supper, but recent research has brought doubt to that interpretation. He did argue forcibly against Luther at the Marburg Colloquy but with tears ended saying how he had always hoped they would agree. During the Plague he stayed in the city of Zurich to minister to the sick and watched his own brother die. He wrote a hymn about it. Although he did not allow musical instruments in the church, he himself played music at home, singing to his children. When the Catholic areas decided to wage war against the Protestants in Zurich, Zwingli went with the army as a chaplain and was killed.

慈运理（乌利希·慈运理，Ulrich Zwingli, 1484-1531）与其他改教家一样，借圣经并在圣灵光照下而得着改革的认识。人们常把路德视为众人思想的源头，但并非如此。这些人都在研读圣经原文，看见教会现状与圣经所言之间的落差。许多人在读到路德任何著作之前，就已得出与路德相同的结论。这是圣灵同时在多人心中工作的果效。慈运理常被认为持“单纯纪念”的圣餐观，但近期研究对这种解读提出质疑。他在马堡会议上与路德激烈辩论，但最后含泪说：他一直盼望能达成一致。瘟疫期间，他留在苏黎世服事病人，亲眼看着自己的弟弟过世，并作了一首诗歌记述此事。虽然他不允许在教堂使用乐器，但在家中他自己会弹奏、与儿女唱歌。当天主教诸邦决定对苏黎世的更正教徒开战时，慈运理以军牧身份随军，并战死。

Johannes Oecolampadius (1482-1531) was the quiet, academic, scholar Reformer in Basel, Switzerland. He was seen as the expert in Hebrew, Greek, Latin, German who translated much of the writings of the church fathers and aided Erasmus as editor of the Greek New Testament. He wrote commentaries on almost every book of the Bible with mature, covenant based, Christ-centered, thoroughgoing Reformed understanding. It is said that he almost persuaded Luther to the Biblical understanding of the Lord's Supper at the Marburg Colloquy in 1529. In many ways he was the spiritual father of Calvin and others in that he provided the first reformed liturgy, got rid of the mass, prayers to Mary, prayers for the dead or to the dead, and started elders, session meetings where church groups of elders met every Thursday evening, preaching in the common language, giving both bread and wine to the parishioners, congregational singing, restructured university Bible teaching, and wrote children's catechisms, counseled Anabaptists, and visited the sick, even those outside the city.

约翰内斯·欧科拉伯（Johannes Oecolampadius, 1482-1531）是瑞士巴塞尔那位安静、学者型的改教家。他被视为希伯来语、希腊、拉丁语、德语诸语兼精的专家，翻译了许多教父著作，并以编辑身份协助伊拉斯谟整理希腊文新约。他为几乎整本圣经的每一卷书都撰写了注释，以成熟、以圣约为基础、以基督为中心、彻底改革宗的理解来阐释经文。据说在马堡会议上，他差一点就使路德转向圣经关于圣餐的理解。他在许多方面可谓加尔文与其他人的属灵之父：他首先制定了改教后的礼仪，废除了弥撒、对马利亚的祷告、为死人或向死人祷告；设立长老与堂议会（每周四晚开会）；用日常语言讲道；将饼与杯同时分给会众；推动会众唱诗；重整大学中的圣经教学；编写儿童要理问答；以劝勉与辩论对待重洗派；探访病人，甚至不在城内者我也去探望。

Wolfgang Capito and Martin Bucer both worked mainly in Strasburg Germany. Both preached, wrote, led debates. But Bucer lived longer, was more politically involved, and a more active debater traveling 1000 miles every year for at least 7 years to bring the ideas of the Reformation to other cities. Eventually he was called by King Edward the 6th to England where he helped to establish the Reformation there.

沃尔夫冈·卡皮托与马丁·布策主要在斯特拉斯堡（今属德国）事奉；二人皆讲道、写作、带领辩论。布策更为长寿，更投入政治，更是个四处奔走的辩论者：至少七年间，他每年行程上千英里，把改教思想带到各城。最终他接受爱德华六世邀请到英格兰，协助建立那里的改教运动。

These men were all considered first generation Reformers. John Calvin, John Knox and Heinrich Bullinger were considered second generation Reformers. William Farel had called Calvin to Geneva where he labored until the city council dismissed him. He then went to Strasburg and learned much from Bucer before being recalled to work in Geneva again. Knox was primarily in Scotland except when he fled to Geneva for safety and learned Reformed practicalities from Calvin there. Bullinger took over Zwingli's position in Zurich after Zwingli was killed, and did more scholarly work grounding the Reformation in firm doctrine, as did Calvin.

上述诸人被称为第一代改教家。加尔文、诺克斯、布林格被称为第二代改教家。法雷尔“强行”邀请加尔文来日内瓦；加尔文在那里劳苦，后被城市议会逐出；他转往斯特拉斯堡，从布策学益良多，后又邀请回日内瓦。诺克斯主要在苏格兰，受逼迫时逃至日内瓦，从加尔文学习如何改教的实践方法。布林格在慈运理战死后接掌苏黎世之位，更在教义上奠定坚实基础，加尔文也是如此。

The Catholics who wanted to maintain the status quo met at the council of Trent (1545-63) to harden their position in opposition to the biblical reforms which had been presented.

那些要维持现状的天主教徒在天特会议（1545-1563）上集会，强硬了他们对符合圣经的改教立场。

There were more radical groups such as the Anabaptists. These were not the forerunners of the Baptists as is often mistakenly believed. They were forerunners of the Quakers and the Brethren and Schwenkfelders. They differed among themselves in beliefs, but in general held that no one was an individual pastor, people could just wait for the Spirit to speak through someone at a meeting, no involvement in wars or political offices were allowed, Many were exiled from towns because they refused to take the citizens' oath to defend the town. Although, politically, one famous incident involved an Anabaptist pastor who led a small army to overtake a town, declared himself the new King David, and took several wives. He was eventually killed and his bones hung in a cage high up in the city which was just removed a few years ago. Anabaptists only held to adult baptism. The Baptists

which we know today actually came from a break off group of Dissenters or Separatists in England in the 1600's, who disagreed with the Puritans, but remained Reformed in doctrine..

也有更**激进**的团体，如**重洗派**。他们并不是今日浸信会的前身（此说常被误解），而是贵格会、弟兄会、施文克菲尔德派（Schwenkfelders）等的前身。他们内部信念不尽相同，但一般认为：没有“个别受按立的牧师”；人们可以在聚会中**等候圣灵**借某人发言；不得参战或担任公职。许多人因拒绝宣誓“**保卫本城**的公民誓言”而被放逐。政治层面上，有一件著名事件：一位重洗派牧者带领小队伍夺取一城，自称**新大卫王**，并娶数名妻子；最终被击杀，骨骸被放在笼子里高**悬**在城头上，直到近年才移除。重洗派只承认**成人洗礼**。而我们今日所知的**浸信会**，其实源自**英格兰** 17 世纪一支与**清教徒**分歧的**分离派**（Dissenters/Separatists），但在教义上仍保持**改革宗**。

A few short years. A few brave and godly men who put the glory of God first, who believed the Bible and the Lord and Savior Jesus Christ who is proclaimed in it. God raised up a second generation to solidify the teaching and practices of the Reformation. These included, Bullinger in Zurich, Myconius and Bibliander in Basel, Calvin and Beza in Geneva, Melanchthon in Wittenberg. The battle of the Reformation was for the Gospel. The Gospel remains the same “What must I do to be saved? Repent and believe in the Lord Jesus Christ.” The world, the flesh, and the devil continue to attack the Gospel. We continue by faith to extol the glory of our God and Savior. 1 John 5:20 says, “And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.” So let us also continue to proclaim the biblical Gospel to the glory and honor of our Lord and Savior Jesus Christ.

短短几年间，一群勇敢敬虔的人兴起——他们把神的荣耀放在首位，信靠圣经，也信靠那位在圣经中所启示的主和救主耶稣基督。神又兴起了第二代人来巩固改教运动的教义与实践。其中包括苏黎世的布林格（Bullinger）、巴塞尔的米科尼乌斯（Myconius）与比布里安德（Bibliander）、日内瓦的加尔文（Calvin）与贝撒（Beza）、以及威登堡的墨兰顿（Melanchthon）。改教运动的争战乃是为着福音而战。福音始终不变——那句永恒的问题是：“我当怎样行才可以得救？”答案仍是：“当信主耶稣基督，并要悔改。”世界、肉体与魔鬼仍旧不断攻击福音；但我们仍凭信心高举我们神与救主的荣耀。约翰壹书 5:20 节说：“我们也知道，、神的儿子已经来到，且将智慧赐给我们，使我们认识那位真实的，我们也在那位真实的里面，就是在祂儿子耶稣基督里面。这是真神，也是永生。”所以，让我们也继续传扬这圣经的福音，使主我们救主耶稣基督得着一切的荣耀与尊崇。

讲员介绍：

韦黛安博士(Dr. Diane M. Poythress)，西敏神学院(Westminster Theological Seminary)历史神学博士。曾师从薛华(Francis Schaeffer)和史普罗(RC Sproul)，在欧洲和台湾宣教；创办“姊妹周末神学院”。讲员，作家。与丈夫溥伟恩博士(Dr. Vern Poythress)育有两个成年儿子，现在不同禾场服事主。著有《我的孩子，祂的孩子》（关于家庭与十诫）和《巴塞尔的改教家》。