

**UNDERSTANDING THE TIMES:
WHAT TIME IS IT?
認識時代：現在是什麼時刻？**

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What time is it? Where are we in the history of mankind? How should the church respond?

現在是什麼時刻？人類的歷史已進入什麼時代？教會應如何回應？

For many evangelicals, it has not been part of our tradition to analyze the progress of history and discern the present moment in history. We want to be sure that the Lord Jesus will return soon; we should be separate from this world, live holy lives, preach the gospel with all our might. Beyond this we have a dichotomous view of spirituality: what is spiritual is spiritual; what is secular is secular, and never will the two meet. There have been some recent changes. So many things are unfolding before our very eyes: natural disasters and human tragedy, the revival of Islam, the bankruptcy of morality and the breakdown of the family, the political power of the homosexual political lobby, the rise of the New Age Movement and pagan religions, the impotence of evangelical churches and theologians... There is a tremendous famine of the Word of God in the church and the pulpit of the church. Marketing and advertising are having their field day among pastors, secular psychology has supplanted Bible-based counseling, and the people of God are hungry to be fed ... Discerning souls are worried; they ask: what kind of moment are we living in? At the same time, our own lives and churches are becoming more secular, especially our ministry styles. The church is in the world, but the world should never be in the church. What, however, is in fact happening?

對我們福音派信徒而言，分析研究歷史的進展，分辨目前的歷史時刻，素來不是我們屬靈傳統的一部分。除了認清主必快來，我們必須脫離世界，努力傳福音，分別為聖，追求聖潔，我們的屬靈觀是分隔的：屬靈的管屬靈，屬世的管屬世，兩者毫無相關。近年來有了轉變。在我們眼前發生的事：天災人禍，回教的復甦，家庭與道德的崩潰，同性戀群體的政治力量，新紀元運動與異教的興旺，福音派神學與教會的無能，上帝的話在教會與講壇鬧饑荒，教會裏市場學大行其道，世俗心理學取代《聖經》輔導，上帝的兒女們饑餓，令人擔憂，我們不得不問：我們究竟處於什麼時刻？而我們自己的生活，和教會的事工模式，也不知不覺的越來越屬世。教會在世界裏，可是世界不可侵入教會裏。事實如何？

We say we reject secular culture, but we are being eaten up alive by it. We are like frogs in the kettle; the water is being heated up, yet we don't know we face death.

我們拒絕世俗文化，事實上卻被世俗文化侵蝕。我們像在鍋子裏的青蛙，水燒的越來越熱，卻不知自己將快被燒死。

I

What time is it?
現在是什麼時刻？

In terms of the history of western thought and culture, we are living in the postmodern period. Postmodernity is different from modernity. Postmodernity critiques modern thought and culture, and yet is an extension of the latter. So what is “modernity”?

從西方思想與文化史來看，我們已處於後現代時期 (postmodernity)。「後現代」有別與「現代」，後現代批判現代文化，卻又是現代文化的延伸。「現代性」(modernity) 是什麼？

Beginning with the Renaissance in the sixteenth century, modern culture has highlighted the absolute autonomy of man. Man refuses to submit to authority, especially religious authority. Man believes in almighty science (or we should say, man has a religiously superstitious faith in science), and in the power of reason. Rationalism and empiricism, two schools of philosophy in the 17th and 18th centuries, are representatives of the Enlightenment project, and are symbolic of early modern thought. Their representatives are Rene Descartes, Spinoza, John Locke, and David Hume. In the 1790s, Immanuel Kant pushes the autonomy of man one step further, toward a more thoroughgoing rejection of authority. Man has come of age; questions of religion and morality are placed outside the realm of science and reason (phenomenal realm) in the noumenal realm. Meanwhile, science and reason are limited to understand only the outward of matter (rather than knowing the “thing in itself”). Truths, such as God, free will, immortality, love and ethics – are beyond human reason (they are irrational!).

現代文化自十六世紀文藝復興 (the Renaissance) 開始，強調個人的絕對自主，拒絕服從權威（特別是宗教的權威），相信科學（嚴格說是迷信科學），相信理性。十七、十八世紀理性主義 (rationalism) 和實驗主義 (empiricism)，是啟蒙運動 (Enlightenment) 的代表，是早期現代思想的象徵，代表人物是笛卡兒 (Descartes)，史賓諾沙 (Spinoza)，洛克 (Locke)，休謨 (Hume) 等。到 1790 年代，康德 (Immanuel Kant) 把人類理性和科學的自主再推一步，徹底拒絕權威，將宗教信仰與倫理道德置於理性科學範圍之外的所謂「真理界」，卻限制理性與科學探討事物的外表；至於真理（上帝，自由意志，永生，愛，倫理等），則不是人的理性可以知道的。

Kant is a watershed in modern thought. After him, 19th century (or late modern thought) are all influenced by Kant. The subjective takes the place of the objective, the relative for the absolute. For example, romanticism (or idealism) believes that truth, goodness and beauty are all subjective. Materialism (Ludwig Feuerbach and Karl Marx are its spokesmen) rejects the existence of God and the soul. Historical criticism and Biblical criticism casts doubts on the miraculous recorded in Scripture. Darwin came up with the theory of evolution. Then existential philosophy, from Soren Kierkegaard to Jean Paul Sartre, denies the existence of truth, upholding man’s momentary encounters

and decisions. Existentialism and nihilism signify the end of modern thought. Rev. Stephen Tong said that 19th century ideas have been put into practice in the laboratory of the 20th century – thus the 20th century was a “century of foolishness.” Well said indeed.

康德是現代思想的分水線；十九世紀的哲學，可以說是後期的現代思想，都深受康德的影響，以主觀取代客觀，相對取代絕對，如浪漫主義 (Romanticism) 主張真善美是主觀的；唯物主義 (materialism, 代表人物是費爾巴哈 Ludwig Feuerbach 和馬克思 Karl Marx) 拒絕承認靈魂與上帝的存在；歷史批判與《聖經》批判；達爾文的進化論等；到存在主義 (Existentialism, 代表人物有祁克果 Soren Kierkegaard 與沙特 Jean Paul Sartre) 和虛無主義 (nihilism) 結束。唐崇榮牧師說十九世紀所提倡的思想，二十世紀成為其實驗室，把這些拒絕真理付諸行動，因此二十世紀可說是「愚蠢的世紀」，真是一針見血。

Postmodern thought is thoroughly man-centered, just like late modern thought: it refuses to submit to God and God’s Word. It believes in man’s autonomy, especially the subjective and the emotional. Therefore, those so-called evangelical theologians who admire the neo-orthodoxy of Karl Barth, Emil Brunner and T.F. Torrance (rather, the former should be more accurately called “neo-evangelicals”), even though they call themselves “evangelicals,” lack an inner power to critique postmodern thought. We can see this frustration from the theological writings of a number of Hong Kong theologians in the past 20 years. One kind of humanism cannot critique another! These theologians seek to face up to contemporary thought, and dialogue with other theologians around the world, but they cannot offer Biblical revelation as their presupposition and method. They participate in discussions in secular theological circles, but in the end are absorbed by them. They are like Friedrich Schleiermacher, the father of modern (liberal) theology. Their motive is admirable: to witness to their contemporaries and fellow-intellectuals, to seek to prove that the Christian faith is in line with contemporary thought. Yet they give up the absolute authority and truthfulness of Scripture, and regard doctrines such as the inerrancy of Scripture as out of date. Thus their attempts are futile. And this is one of the reasons why there is a famine of the Word of God in the church and the church’s pulpit.

後現代思想 (postmodern thought) 與後期的現代哲學 (late modern thought) 一樣，是徹底的人本主義，拒絕順服上帝與上帝話語的權威，相信人的自主，尤其是主觀的，感覺的自主。因此，拒絕正統《聖經》信仰的，篤信現代思想，例如深受存在主義影響的新正統神學 (Neo-orthodoxy: 巴特 Karl Barth, 布倫納 Emil Brunner, 托倫斯 T.F. Torrance 是代表思想家) 的福音派人士，雖自認是「福音派」(比較準確的稱謂是「新福音派」Neo-Evangelicals)，卻缺乏內在能力批判後現代思想。這點可以從過去二十年來香港某些華人神學家的言論和文章看出。他們致力面對當代思想，與普世神學界對話，可是不能提出從《聖經》出發的啟示，只能參與世俗神學界的討論，結果被世俗思想吞沒。如新派神學的開山祖士萊馬赫 (Friedrich Schleiermacher) 一樣，他們的動機是可欽佩的，向現代知識分子作見證，試圖證明基督教信仰符合當代思潮，可是放棄了《聖經》絕對的權威，視《聖經》無誤等教義為過時，因此弄巧反拙。這是教會講壇鬧饑荒的重關鍵性原因之一。

The representative religious faith of postmodernity is the New Age Movement, especially the western world. New Agers believe that God is man, man is God; God and the universe are the same, the universe is God; and man and the universe are one. This is thorough-going monism and pantheism. The reader is directed to the analysis of this “monism” by Dr. Peter Jones (check out the website of his ministry, Christian Witness to a Pagan Planet: www.cwipp.org).

後現代的典型宗教信仰是新紀元運動（New Age Movement, 特別是指西方的後現代），相信人就是上帝，上帝就是人；上帝與宇宙同一，自然界就是上帝；而人類與自然界同一，是徹底的「一元論」（monism）和「泛神論」。這方面的分析，可參考瓊斯博士(Dr. Peter Jones) 的網站：Christian Witness in a Pagan Planet (www.cwipp.org)。

The representative philosophy of postmodernity is deconstructionism; its representative thinker is Jacques Derrida. Deconstructionists believe that “the text is dead” and “the author is dead.” This means that one can no longer find the originally intended meaning of the author of a text. All is interpretation, there is no meaning. The best introduction to deconstruction written by an evangelical is Kevin J. Vanhoozer’s *Is There a Meaning in This Text?*, available in Chinese translation from Campus Evangelical Fellowship of Taiwan. Vanhoozer, a research professor at Trinity Evangelical Divinity School, is too polite toward Derrida; he could have given a much stronger and scathing critique. However his interpretation of deconstructionism is detailed and fair. His book is must reading!

後現代的典型哲學思想是解構主義，其代表人物是達理達(Jacques Derrida)，相信「文本死了」，「作者死了」，「讀者死了」，意思是：宇宙裏沒有意義，文字沒有意義，作者原來的意思是找不到的。福音派神學家對解構主義最中肯的介紹，是三一神學院范浩沙 (Kevin J. Vanhoozer) 的 *Is There a Meaning in This Text?*（中譯：《神學詮釋學》，校園出版社，2007；筆者認為范氏對解構主義太客氣，大可作出更強烈的批判與回應，可是他對解構主義的詮釋卻是詳細、中肯的，此書不可不讀。）

Where is the soul of mankind? Who will teach our children that “there is meaning in this text”? How will our next generation learn, beginning with serious Bible study, to rebuild the meaning of language – and onto rebuild mankind’s thought and civilization/

人類的靈魂在哪裏？誰帶領我們的下一代，教導他們「文本有意義」，我們可從研讀《聖經》開始，建立文字、話語的意義，進而建立人類的思想、文明？

II

What time is it?
現在是什麼時刻？

If we look at China's history, it seems that the period beginning with the Opium War (1839-42), during which China faced imperialistic attacks and sought to "stand up" to remove her shame in the international arena, has come to an end. Today, the challenges which China and overseas Chinese (the so-called "Cultural China") are very similar to those faced by the west: the bankruptcy of morality and the breakdown of the family, the ecological crisis, alienation between people brought on by relentless and ruthless capitalism, materialism, hedonism, the increasing gap between rich and poor, the energy crisis, the impotence of education experts to face up to "the Me generation," the deluge of information (and concurrent lack of wisdom), and the rise of Asian religions (China's government now encourages the worship of Confucius!).

從中國歷史的進程來看，十九世紀鴉片戰爭（1839-42）以來，中國面對列強的侵略，在國際舞台面前「站起來」，洗脫國恥，這段歷史可說已經結束。目前中國和海外華人（「文化中國」）所面對的挑戰，與西方世界差不多沒有什麼兩樣：家庭與道德崩潰，生態危機，資本主義帶來的人與人之間的疏離，物質至上，享樂主義，貧富懸殊，能源危機，教育界面對「自我的一代」（the "Me" generation）的無能，資訊的泛濫，和東方宗教的復甦（中國政府鼓勵拜孔子，等）。

The church in China has emerged from the days of the Cultural Revolution (1966-76) when she was persecuted, to a period in which the urban church is the key player. Today the church in the cities have a direct impact on the church in the countryside. Those "Cultural Christians" (i.e., scholars in mainland China studying Christianity) who began in 1978 to seek to translate and introduce western thought to China, have moved into a period of relative maturity, when they are translating western and Christian classics. This shows that Christianity, as a social institution and human religion, has moved from the margins of Chinese society to "the margin of the mainstream."

中國教會已從文化革命（1966-76）時代的農村家庭教會在受逼迫中復興時期轉化到城市教會時期。在今天的中國，城市教會如何，直接影響到農村教會如何。1978年開始浮現的「文化基督徒」（指在中國研究基督教的學者：Scholars in mainland China studying Christianity）已經邁向成熟，從早期的向西方尋找資料，初步翻譯的嘗試，到目前的經典翻譯和注釋，說明基督教作為一個社會制度，一個人類的宗教，已經從中國社會的邊緣進入到「主流的邊緣」（margin of the mainstream）。

How is the church in China doing today? Traditionally, evangelicals have stressed personal piety, evangelism, the growth of the church and holy living, and have grossly neglected theology, apologetics, and the critique and reconstruction of culture. As a result, the most significant trend in today's church in China is the rise of neo-evangelicalism: heavy on activities, collaboration and interpersonal relationships, seeking to move away from what they perceive to be the narrowness and closedness of traditional

fundamentalism. In the past 30 years, the church in China has been the recipient of concern and support from overseas Christians. Partly as a result of this, the church is moving into a period in which pragmatism and other secular modes of thought and behavior have taken over traditional piety. This makes her not that different from the evangelical church overseas.

在目前的中國，基督教內部的發展又如何？因為多年來福音派著重個人的宗教經歷，傳福音，教會增長，而忽略神學思想的發展，護教與對文化的批判與重建，因此目前最新的趨勢，乃是「新福音派神學」（neo-evangelicalism）在國內日趨重要，吸引城市裏的牧師與專業人士基督徒；強調活動，聯係，人際關係，試圖脫離過去基要信仰的狹隘、關閉。過去三十年，中國教會受到普世教會的關懷、支持，已經從上一代的單純進入到功利主義和其他世俗的現象，和海外福音派沒有太大的分別。

Where is the soul of China? Where is the soul of China's church? Who will weep for the soul of China? Who will build Chinese souls with the Word of God, one life at a time? Who will build the church's soul, one small group at a time? There are no shortcuts, only a challenge to relentless labor.

中國的靈魂在哪裏？中國教會的靈魂又在哪裏？誰來為中國的靈魂哭泣？誰願意一個一個生命的，以上帝的話語建立中國人的靈魂，一個一個小組地建立中國教會的靈魂？沒有捷徑，只有努力耕耘的挑戰。

III

What time is it?

現在是什麼時刻？

From the perspective of the evangelical church and evangelical theology, we are witnessing today the loss of evangelicalism's orthodoxy.

從福音派教會與神學的趨勢來看，目前正是福音派教會逐漸（或快速）失去正統信仰的時刻。

The evangelical church inherited, from the Protestant Reformation, a solid and rich heritage. The Reformers stood for "sola Scriptura" (the Bible is the highest authority in faith and life, the church isn't), "Christ only" (Christ the only mediator between God and man, saints are not), "grace only" (man cannot trust in his works for salvation), "faith only" (man cannot be saved through the sacraments or good works), and "for God's glory only" (the goal of salvation, life, and the universe). The second-generation leaders of the Reformation, the English Puritans (1555-1710), preached the pure gospel rediscovered by the Reformation, to the cities and villages of England. The Puritans brought about the Christianization of English society and culture. In the eighteenth century, German Pietism and English Methodism (3rd generation descendants of the English Puritans), brought on the "Great Awakening," reviving the church in Europe, England and North America. In addition to renewing man's relationship with God, the Great Awakening is the force behind social reforms, the missionary movement, universal education,

children's Sunday School, the abolition of slavery (in England), and a variety of charitable enterprises (many are still in operation today). This is our spiritual heritage; yet evangelicals have been neglecting it, so we are in the midst of losing our soul today.

福音派的教會從宗教改革 (Reformation) 繼承了扎實、豐富的傳統，強調惟獨《聖經》(信仰生活最高的權威，教會不是)，惟獨基督(神人之間唯一中保，聖人不是)，惟獨恩典(人不可靠自己行為得救)，惟獨信心(人不可藉聖禮或好行為得救)，和惟獨為了上帝的榮耀(救恩，人生與整個宇宙的目標)。宗教改革第二代的英國清教徒運動 (Puritanism, 1555-1710) 將宗教改革所重新發現的純正福音(十字架，悔改的信息)，向英國大小城鄉宣講，帶來整個社會的基督化，福音化。18 世紀初有德國的敬虔運動 (German Pietism, 是清教徒第三代的後裔)，1730-40 年代由衛斯理 (John Wesley) 和愛德華 (Jonathan Edwards) 茲作代表的「大覺醒」復興 (The Great Awakening, 清教徒的第四代後裔)，使英語，德語世界的教會得從《聖經》和與神直接的親密關係，經歷了更新，進而推動社會改革，海外宣教，普及教育，兒童主日學，廢除奴隸制度，慈善事業等運動。這是我們的屬靈遺產，福音派目前卻忽視它，因此我們正在失去我們的靈魂。

The word “evangelical” means “Protestant” in the German-speaking and Spanish-speaking world. After the Great Awakening, those Christians in England who were influenced by this revival were called “the evangelical party,” such as the forefather of the International Fellowship of Evangelical Students, Charles Simeon, who for many years pastored Holy Trinity Church in Cambridge, England. He trained and disciplined many students, who went on to found the Bible society and mission leaders. Then there was William Wilberforce, the evangelical Member of Parliament who worked for the abolition of slavery all his life (featured in the recent movie, *Amazing Grace*). In the United States, many leading preachers fought for social reform, and did not see this in any way opposite to preaching the gospel. Such prominent pulpiteers include Henry Ward Beecher, Congregational pastor in Brooklyn, New York, and Jonathan Blanchard, the founder of Wheaton College (Illinois). During the Civil War, the Reformed Presbyterian Church of North America (Covenanters) led in the “underground railroad,” hiding and transporting slaves in hiding.

「福音派」一詞，原指離開天主教的基督新教 (Protestantism)，特別是德語與西班牙語世界。18 世紀大覺醒運動之後，凡受到大覺醒運動影響的第二，三，四代英國基督徒，都被稱為「福音派」(the Evangelical Party)，如校園團契運動 (International Fellowship of Evangelical Students) 的先祖西面 (Charles Simeon，多年在劍橋市聖三一堂牧會，訓練學生，後來這些學生創辦了聖經公會，宣教差會等)，終生致力廢除黑奴制度的英國國會議員 William Wilberforce 等。在美國，南北戰爭 (1861-65) 之前，多數牧師都關注社會改革，與傳福音並不對立，如 Henry Ward Beecher (紐約市公理宗牧師，最著名講道家之一) 與 Jonathan Blanchard (惠敦大學 Wheaton College 創辦人) 等。內戰時期，改革宗長老會 (Reformed Presbyterian Church of North America) 領先經營「地下鐵路」(the underground railroad)，收藏、運送逃離主人的黑奴。

From this brief survey, we can see that “evangelicalism” is far more than reading the Bible, prayer, evangelism, and holy living. It cannot be reduced, such as done by sociologists of religion, to “anyone who likes Billy Graham.” There is a rich tradition in evangelicalism in Biblical conviction, theological doctrine, piety, revival, missions, apologetics, social service and reform. However, liberal theology came to America from Europe, first infecting the seminaries. The church in America faced a severe challenge. In response to liberal theology, there were a few leaders took up the lead in responding with a biblical apologetic: Charles Hodge and B.B. Warfield of Princeton Theological Seminary. Princeton was the bastion of this orthodox belief system until the 1920s, when the seminary and the Presbyterian Church in the USA became dominated by liberal pastors and elders. In 1898, the Prime Minister of Holland, Abraham Kuyper (also a theologian and the founder of the Free University of Amsterdam) gave a series of lectures at Princeton University. He warned the church in America not to follow the footsteps of the church in Europe. He declared that the history of human civilization will always be a battlefield between idolatry and the worship of the true God. In the 1900s, evangelical leaders from various denominations and theological persuasions wrote chapters for the series of books entitled *The Fundamentals*, giving a united voice, crossing denominational lines, for a lively orthodoxy. This is a united voice and a consensus which should be admired, emulated and rebuilt today.

從上述的簡介可看出，「福音派」絕不僅是著重讀經、禱告、傳福音、過聖潔生活的基督徒，更不能被社會學家約化為「任何喜歡葛培理的人」(anyone who likes Billy Graham)。福音派有《聖經》、神學、敬虔、復興、宣教、護教、社會服務與改革等的豐富傳統。可是 1870 年代起，自由派神學從歐洲打進美國的神學院，美國教會受到嚴峻的挑戰。回應自由主義，從《聖經》信仰從事護教的，首先有普林斯頓神學院的賀治 (Charles Hodge) 與華爾非德 (Benjamin Breckinridge Warfield, or B.B. Warfield)，直到 1920 年代該神學院（與長老會總會）被自由派人士壟斷。1898 年，荷蘭首相（也是 Free University of Amsterdam 的院長，系統神學家）亞伯拉罕凱伯 (Abraham Kuyper) 到美國普林斯頓大學演講，向美國教會呼籲，不要步歐洲教會的後塵；他大聲疾呼，說人類文明永遠是偶像敬拜和敬拜真神之間的鬥爭。1900 年代，不同宗派、學派的福音派領袖在《基要》(*The Fundamentals*) 的一系列書籍裏都發表了正統信仰的講述，是一個值得回顧、效法的跨宗派護教運動，建立一個宗派、學派之間的見證，重申純正信仰，聯合眾宗派的信徒。

Did the evangelical church take Kuyper’s warning to heart? As we review history, it is easy to see that the 1890s was the golden age of the Student Volunteer Movement for Foreign Mission (SVM). Dwight L. Moody preached a simple gospel, using mass-evangelism techniques and the tool of the independent ministry organization. Moody also avoided doctrinal accuracy and debate. (See George Marsden, *Fundamentalism and American Culture*.) His influence among British and North American students came to a climax in the 1890s. The motto of John R. Mott, leader of the SVM, was “the evangelization of the world in this our generation.” The Industrial Revolution brought wealth and prosperity to many in western societies, as well as a tremendous gap between rich and poor; the Victorian Age is the period in which it is said, “the sun never sets on the British Empire.” During this period, missionaries took the gospel to China, India,

Africa and Latin America. To train up missionaries efficiently and quickly, the Bible Institute came into being, such as Moody Bible Institute and the Missionary Training Institute under A.B. Simpson's leadership (now Nyack College and Alliance Theological Seminary).

福音派教會有否把凱伯的信息放在心上？回顧歷史，我們不難看見，1890年代是學生海外宣教志願運動 (Student Volunteer Movement for Foreign Missions, 簡稱 SVM) 的黃金時期，慕迪 (Dwight L. Moody) 所宣講的，簡單的福音（用獨立機構的形式，大型佈道的方法，避免教義上的護教，見 George Marsden, *Fundamentalism and American Culture* 一書）對英美大學生的影響到了高峰，該運動的靈魂慕特先生 (John R. Mott) 的口號是：「在這一個，我們的世代，把福音傳到全世界」 (The evangelization of the world in this our generation)。西方工業革命帶來社會上富裕，和貧富懸殊；英國的「維多利亞時期」是大英帝國的顛峰期 (“The sun never sets on the British Empire”)，宣教運動在這時刻把福音傳到中國，印度，非洲，拉丁美洲等世界各角落。聖經學校 (Bible institutes)，如宣道會的宣教士訓練學校 (The Missionary Training Institute, 今 Alliance Theological Seminary 與 Nyack College)，慕迪聖經學院 (今 Moody Bible Institute) 得等紛紛在各城市成立。

But, while churches are growing and the number of missionaries and Bible institutes increasing, the inner life of the church, especially in doctrinal conviction, is decaying. Liberal theology first captured seminaries (1870s and 1880s), then many of the major pulpits in America by early 20th century. By the 1920s, major denominations and their seminaries are dominated by liberal ministers and leaders. Conservatives at Princeton Theological Seminary were forced to leave and launch Westminster Theological Seminary in Philadelphia in 1929. In the 1930s and 1940s, the fundamentalists also battled the liberals among the Baptists, giving rise to the birth of the Conservative Baptist Association.

可是，教會和宣教士的人數雖然日增，聖經學院在成長，教會的內部，特別在真理、教義上卻日趨腐爛。自由派神學首先進攻神學院 (1870-1880 年代)，到了二十世紀初，已經在講台上看得出；1920 年代是美國主流宗派與附屬的神學院被自由派神學壟斷的時期，普林斯頓神學院的保守派被逼離開，1929 年創立威敏斯特神學院 (Westminster Theological Seminary)。1930、1940 年代，不僅長老會，浸信會也有自由派與基要派之爭，1940 年代末，保守浸信會 (今「浸宣會」) 離開美北浸信會而成立。

In response to liberal theology, many evangelicals left the mainline churches. Others decided to stay, or at least dialogue with the mainline. Fuller Theological Seminary, founded in 1947, is representative of this “Neo-evangelicalism.” Their founding purpose was most admirable: to respond to “world civilization in crisis” by building “an evangelical Harvard of the West,” building an evangelical theology which is up-to-date in her agenda, and publishing books which would be respected by the academic world. However, by the 1960s, Fuller was to give up her former belief in the inerrancy of Scripture, and under the leadership of president David Hubbard, it became a major trans-denominational higher school of learning which is friendly to all major (read:

mainline) denominations. Fuller has authorized the writing of her history: see George Marsden, *Reforming Fundamentalism*.

面對自由派神學，福音派除了有一部分人士離開主流宗派另起爐灶以外，還有一些願意在主流宗派裏進行該革，或與主流宗派對話。富樂神學院（Fuller Theological Seminary）是此「新福音派神學」的代表。他們在 1940 年代末的目標是令人敬佩的：西方社會正面對人類文明的危機(world civilization in crisis)；教會應成立一所「西岸福音派的哈佛大學」，建立符合時代需要的思想，發表一些被學術界尊重的著作。可是，進入 1960 年代，富樂神學院放棄《聖經》無誤的教義，在 David Hubbard 領導下，成為一個超宗派，對自由派神學友善迪高等學府。（關於該富樂神學院的蛻變，見該校委托 George Marsden 著的校史：*Reforming Fundamentalism*。）

By the 1980s, other evangelical seminaries and thinkers followed the lead of Fuller, seeking to earn their place in the academic and theological world. As a result, traditional, orthodox doctrines have been laid aside one by one. Even John R.W. Stott stood up to oppose the idea of Biblical inerrancy (see his own words in the book, *Evangelical Truth*). J.I. Packer points out in his *Truth and Power* that, the consensus among the vast majority of theologians today (including evangelicals) is that the Bible is (merely) a book written by humans. *The Lausanne Covenant* (1974) was a contemporary statement of faith representing all evangelicals; it declares the inerrancy of Scripture as the capstone of evangelical belief. By 1980, evangelical theologian Bernard Ramm published a declaration of neo-orthodox faith in his *Beyond Fundamentalism*. He has embraced Barth's neo-orthodoxy whole-heartedly. We see this also in 1980-81 in a series of articles in *Chinese Churches Today* magazine, introducing and celebrating liberal theologians without critique. These are symbolic of what is happening among Chinese theologians today.

1980 年代起，其他福音派的神學院與神學家也效法富樂，努力在《聖經》研究和神學思想上爭取發言權。結果，傳統的純正教義日益被忽略，連史托德牧師 (John Stott) 也提出論據來反對「《聖經》無誤」這教義（參：*Evangelical Truth* 一書）。巴刻博士 (J.I. Packer) 說得對：目前全球神學家的共識是：《聖經》是一本人寫的書（見其對《聖經》無誤運動的著述：*Truth and Power*）。洛桑信約（*The Lausanne Covenant*, 1974）是代表全球福音派的信仰宣言，宣告《聖經》無誤是我們信仰的基石。1980 年，福音派神學家蘭姆（Bernard Ramm）發表他的新正統神學宣言（見他 *Beyond Fundamentalism*, 1980 年出版），全面接受巴特的思想，可以說是「新福音派」正面接納新正統神學的代表作，1980-81 年《今日華人教會》也有類似的文字，正面介紹現代（即：自由派）神學，卻沒有提出批判。上述的也正是今天華人神學界的現象。

It has been almost thirty years since Ramm's declaration of neo-orthodox faith. In the past twenty-some years, a variety of ideas and trends have eroded the church's vitality and purity: marketing and advertising (in church growth), secular psychology (through so-called "pastoral counseling, using psychological theories to rule over the use of Scripture in counseling), New Age meditation (such as "Inner Healing" and other uses of hypnosis), optimism in man's goodness (the "positive thinking" of Norman Vincent

Peale, the “possibility thinking” of Robert Schuller, and Joel Osteen’s similar Health and Wealth gospel), the “Openness of God” theology which denies God’s omniscience (its representatives are Clark Pinnock and Roger Boyd, Baptist theologians in Canada and the U.S. – the book by that title was published by Inter Varsity Press in 1994), and a re-interpretation of sin (a professor of psychology at Biola University remarked that sin is the failure of man to have his needs met). How have evangelicals faced up to this extreme secularization within evangelicalism?

蘭姆的新正統信仰告白至今快三十年了。過去二十多年，教會被各式各樣的世俗思想侵蝕，茲列出一些典型的主張：市場學與廣告學（教會增長學），世俗心理學（教牧輔導，以心理學左右輔導中《聖經》的使用），新紀元的冥想（所謂「內在醫治」等），對人類的樂觀（從「積極思想」的 Norman Vincent Peale 和 Robert Schuller，到今天的「成功神學」，如 Joel Olsteen 等），不承認上帝全知的「神的敞開性」神學（*The Openness of God*, 此書由 IVP 在 1994 年出版，代表人物是 Clark Pinnock 與 Roger Boyd，分別是加拿大和美國的浸信會神學家），和對罪的重新解釋（一位 Biola 大學的心理學教授竟然說，「罪」就是人的需要沒有被滿足！）。而面對教會的極度世俗化，福音派人士作出了什麼回應？

Where is the soul of evangelicalism? Who will build a force for apologetics? Who will unite believers from different denominations and doctrinal persuasions (Baptists, dispensationists, Wesleyans, Reformed, Alliance, Evangelical Free, and all kinds of independent churches and mission organizations), to rally behind a common faith in the inspiration and inerrancy of Scripture? Who will offer traditional orthodoxy as an alternative to secular evangelicalism? Who will rebuild the evangelical pulpit?

福音派的靈魂在哪裏？誰來建立護教的陣營，團結不同宗派與學派（包括浸信會，時代論，衛斯理宗，改革宗，宣道會，播道會，各種華人自立教會、宗派與差會等），聯系所有相信《聖經》的默示與無誤的人士，向教會世俗化提出另類的聲音（其實是歷史上的正統、福音派信仰），重建福音派教會的講台與教育事工？

What time is it? Is time for us to wake up? Is it the prelude and dawn of another Protestant Reformation?

現在是什麼時刻？是否我們醒過來的時刻？是否又一次宗教改革的前奏與黎明？

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