

教會歷史 (一) 導論

CHURCH HISTORY I: Summary Statement

白與黑：教會歷史與系統神學

White on Black: Church History and Systematic Theology

在神學教育課程 (curriculum, “the theological encyclopaedia”) 的設計裡，教會歷史與系統神學是相輔相成的。系統神學嘗試有系統地陳列《聖經》所教導的真理 (教義)；而教會歷史研究教義的發展，探討教會究竟是領導週圍的文化，還是走在文化與社會的後面。教會宣講真理，還是放棄真理？威敏斯特神學院的創校教會歷史教授 Dr. Paul Woolley 曾說：白色 (真理) 放在一個黑色 (錯誤，異端) 的背景來看，會看得更清楚。

The study of church history and the study of systematic theology go hand in hand. While systematic theology seeks to formulate the system of doctrine taught in Scripture, church history studies how doctrine developed, and either led or followed the cultural context of the church. Paul Woolley (one of Westminster Seminary’s founding professors, a church historian) said: White (truth) stands out more clearly against the background of black (error).

批判精神，牧者心腸

A Critical Spirit, A Pastor’s Heart

教會歷史研究耶穌基督的教會如何誕生，成長，擴展到世界各地。直至近年，教會歷史學家多注偏重基督教在西方 (西歐，北美) 的發展。教會歷史研究教會在不同的時代順服或不順服主耶穌的大使命；教會在社會中扮演先知的角色還是被文化擄掠。教會歷史嘗試了解教會在每一個時代是否正確的理解了《聖經》的教義系統？或曲解？學習教會歷史，必須具批判的學術精神，可是同時必須有教牧的心腸。正統的基督徒深信，教會在歷史的每一時刻，都沒有失去過聖靈的見證。

Church history is the study of how the church of Jesus Christ was born and extended (up till recently, church historians largely focused the story on the church in the west). It is the study of how the Church obeyed and disobeyed the Great Commission; how the church was a prophet to, or a captive to, her surrounding culture and society. It is a study of how the church understood or misunderstood the system of doctrine taught in Scripture. We should study church history both with critical eyes and a pastoral heart. The church has never been without the witness of the Holy Spirit.

正統認信的立場

The Stance of Orthodox Faith

我直接了當地承認：我定意一個正統 (福音派)，基督新教 (非天主教)，改革宗信仰 (神學) 的立場來研究教會歷史。我是認信 (confess) 改革宗信仰的傳道人；我

的會藉是在一個認信《聖經》和改革宗信條的教會。我接受大公教會的《尼西亞信經》和 Chalcedon 信經為教會正統信仰（注：天主教，東正教和基督教都接受這些信條）。我接受馬丁路德對因信稱義的福音的詮釋，和加爾文和後期改革宗信條（如 Westminster Confession of Faith）；他們都歸納了「聖經中所教導的教義系統。」

I study church history unashamedly from an orthodox, Protestant, and Reformed perspective. I am a confessing Reformed minister who holds membership in a church which confesses faith in the Bible and in a Reformed confession (creed). I take the Nicene Creed and the Chalcedon creed as the orthodox (biblical) confession of the church of Jesus Christ; these ecumenical creeds are accepted by Catholics, Orthodox and Protestants alike. I take Martin Luther's re-affirmation of the gospel of justification by grace through faith, and Calvin's theological formulations and subsequent Reformed and Presbyterian creeds (such as the Westminster Confession of Faith) as summarizing "the system of doctrine taught in Scripture."

同時，我是福音派 / 基要派的基督徒。我相信一個正統的教義系統是穩固的根基，我們必須在此根基上建立一個活潑的靈命，和一個有力的，活出真正整全使命的教會，在世界以身傳與口傳，見證主耶穌基督的救恩。我深深的關切當代（21世紀）教會在信仰（神學）和實踐（教會增長與事工模式）的世俗化。因此我用正統的，福音派的，改革宗的信仰來看待教會歷史，同時以護教學的精神分析，以重建當代教會的信念與生命。

I am an evangelical, a fundamentalist who believe in the importance of a living faith based on sound doctrine, and in the importance of the church living out a vibrant, holistic mission in, to, and for the world, in both word and deed. I am deeply concerned about the secularization of the church's theology and practice. Thus I study church history with orthodox, evangelical and Reformed eyes, and with an apologetic stance.

信仰偉人，真理的妥協

Giants of the Faith, Compromisers of the Truth

基督教在她頭 1500 年的歷史中，充滿了犧牲自己的信仰偉人。不幸地，當逼迫停止時，信徒對殉道者和其他在折磨時堅立不移的信徒（認信者）的尊敬和懷念，往往導致迷信。教會的領袖在不同的時期都熱心向文化，向知識分子用當代的，適切的語言見證自己的信仰；不幸地，在這「文化預工」的過程中，他們往往妥協了正統的基督教信仰，而與東西方地世俗哲學與宗教混合（如一元論，諾斯底主義等）。結果，教會的信仰 – 在一些關鍵的主題上，如神論，人論，基督論等 – 嚴重地偏離了《聖經》真理。

In the first 1500 years of the Christian era, we read about the heroic sacrifices of early Christians and leaders. Unfortunately, when persecution ended, respect for the martyrs and confessors turned into superstition. We read about the noble attempts to speak Christianity in a relevant way to contemporary intellectuals; unfortunately in this attempt, church leaders compromised their Christian faith with secular Eastern and Western philosophy and religion (monism, Gnosticism, etc.). The result is syncretism in the church's understanding of God, Christ, man, and salvation.

向南，向東，向西：東西教會
**Southward, Eastward, Westward:
 Churches of the East, Churches of the West**

教會從第一世紀就向多方面擴展：向南到非洲 (Coptic 教會)；向東到波斯，印度 (多馬教會)，甚至在唐朝時到中國 (景教)。基督教也向西方發展，到希臘與羅馬文化地區，包括北非洲。今天我們所稱的基督教，往往是指西方 (西歐與北美) 地區的教會，包括天主教與基督 (新) 教。東方的教會，包括希臘和俄國的東正教，和亞洲 (中東) 和非洲的古舊教會 – 這些常常是西方教會所忽略的。

The church spread from the 1st century in different directions: southward to Africa (the Coptic church), eastward to Edessa, Persia (the Eastern churches), India (the Thomas church), and eventually China (the Nestorian church), and westward to Greece and Rome (the western church). What we call Christianity (that is, Roman Catholicism and Protestantism) is largely the result of developments in western Europe and north Africa. The Eastern churches include Greek and Russian orthodoxy, and the churches of the East and Africa – seldom studied by (western) Christians.

信經，信仰，與異端
CreeDs, Doctrine, Heresy

我們在教會歷史讀到羅馬皇帝奇妙的歸信基督，然後教會在太平的環境固定了自己的信仰 (教義)：教會訂下《尼西亞信經》和《Chalcedon 信經》。亞他那修願意為了《聖經》真理的緣故，孤獨面對全世界的教會，堅定不移。屬靈偉人奧古斯丁竭力宣講恩典的教義，與伯拉糾主義爭辯。奧古斯定的歷史觀，為教會在世界的角色奠定了堅固基礎。後來經院哲學大師阿奎那，混合了基督教神學與希臘哲學，否認了人在理性上墮落，導致妥協罪與救恩，信仰與理性等方面的真理。

We read about the unbelievable conversion of the Emperor, followed by the solidification of church doctrine in a context of peace (the Nicene Creed and the Council of Chalcedon). Athanasius was willing to stand against the whole church, if necessary, in order to be faithful to biblical truth. We read about the rise of spiritual giants like Augustine who preached the doctrine of grace, and combated the heresy of Pelagianism; Augustine also articulated a philosophy of history which strengthened the stand of the church in the world. In a later generation, Thomas Aquinas, the giant in Scholastic philosophy, blended Christian theology with Aristotelian philosophy, thus denying the fall of man's reason, and compromising Christian truth in the areas of sin-and-grace, and faith-and-reason.

修道院的內部改革，伊斯蘭教外來的攻擊
Monasteries Reach Out, Islam Invades

中古時期修道院運動興起，將手抄的《聖經》和最基本的文明（認字，農業等）傳到西歐，開拓了“現代歐洲”。590年後，教皇制度成為主流教會傳統，與「聖羅馬帝國」聯手干預歐洲的政治。這時教會領袖腐敗，靈命衰落。同時伊斯蘭教興起，北非洲與東方的基督徒多有在回教徒的進攻時低頭，放棄自己的信仰。

We read about the rise of monasteries and their contribution to missions to western Europe; the monasteries preserved the Bible and basic western civilization (e.g. agriculture). They literally gave birth to “modern Europe.” We read about the sad rise of the Papacy and the Holy Roman Empire, and the political corruption and spiritual decline of the church; the rise of Islam and the surrender of Christians in North Africa and the East to Muslim conquest.

改革的先鋒，與時機的成熟

Precursors of the Reformation, and the Fullness of Time

我們也讀到在中古後期教會內部的改革運動：他們出於愛主的心，痛斥教會的弊病並且翻譯《聖經》。可是時候沒有成熟，沒有顯著的成果。十字軍東征是教會歷史上的一大污點，大錯特錯。教會嘗試用軍事勢力收回聖地；結果造成回教徒1000年來不忘也不饒恕基督教。不過教會也出現過人格高超的使者，如聖方濟，他差點帶領一位回教統治者歸信基督。1500年，時候成熟了，神帶領教會回歸《聖經》真理，從新發現人完全靠恩典，藉信心被稱為義的純正福音。

We read about sincere but failed attempts to purify the church from corruption and superstition, and the early heralds of Reformation, including Bible translation. We read about the Crusades, a mistaken attempt to re-claim the Holy Land, which Muslim people will not forget nor forgive. But we also read about spiritual giants like St. Francis of Assisi who almost convinced an African monarch to convert to Christ. The stage was set, by 1500, for a true and total return to the biblical gospel of sin and grace.

學習教會歷史的益處

The Benefits of Studying Church History

學習早期，中古教會歷史，對我們可有重要的啟發與幫助：（一）我們必須學習清楚，合乎《聖經》，系統地表達 / 組織我們的信仰，以便有效的宣講。（二）我們必須有力地回應各樣異端與當代的世俗文化思維，長期有效地培養自己的辨別能力，以溫柔的心應對非信徒。（三）我們必須在心靈的深處愛基督的（有形）教會；這愛激勵我們為她的成熟，穩定，生機，與宣教意識一生努力，直到我們見主面。

The study of early and medieval church history should motivate us to: (a) articulate our theology (convictions) clearly, biblically and systematically, (b) understand and respond to heresy and our secular culture boldly, lovingly and with great discernment, (c) love our church deeply enough to work toward a greater maturity and stability, as well a greater vibrancy and mission-mindedness, until we meet the Lord.