

第三課

敬虔運動和經院哲學 (Pietism and Scholasticism)

I. 討論問題

- A. 應該有多少宗派 (denominations) ?
- B. 在信仰上有不同意見時應如何處理?
- C. 你同意「有競爭才是進步」嗎? 應該如何應用在教會呢?

II. 宗教改革以後的教會情況 (十七世紀, 我們的焦點主要集中在德國)

- A. 國家教會 (state church) 與非國家教對壘
 - 國家教會: 天主教 (義大利、法國)、信義宗 (德國)、英國國教 (英國)、長老會 (蘇格蘭)
 - 國家教會借政府來壓制非國家教會, 以至國家教會漸失信譽, 民間趨向政府「世俗化」 (secularization) 和信仰個人化
- B. 重視個人信仰經驗 (turn to experience or inner self)
 - 信仰的真實性不在乎國家的認可或有否參與教會聖禮 (sacraments)
 - 重視生命的屬靈經驗: 悔改、重生、得救、成聖和以後的靈恩經驗
- C. 更正教經院哲學 (Protestant Scholasticism)
 - 宗派主義: 信仰宗派團體身份的掙扎: 跟別的宗派有何不同、誰的「神學」更合乎聖經、教會增長的良性競爭等
 - 信仰理論化和僵化
 - 神學在十七世紀仍是學術界的主流 (queen of sciences), 但這情況很快就要改變
 - 德國的神學教育在大學裏以拉丁文教授, 其中強調 disputation 的訓練; 個人的學術成就影響他事業的前途, 因此有「職業性的」教牧人員出現 (careerist)
 - 講道和牧會多是對信仰和宗派的證明和論證, 缺乏培養屬靈生命的元素, 只停留在頭腦裏而沒有改變生命
 - 如果頭腦和心靈分家的話, 屬靈生命便失去生命力和變得僵化
 - 經院哲學的例子:
 - 針頭可以容納多少天使? 主耶穌可以「道成黃瓜」嗎?
 - 上帝對人的揀選是在人犯罪前或犯罪後 (改革宗中間的討論)?

III. 十七、八世紀德國的敬虔主義 (Pietism)

- A. 當 Confessionalism 在十七世紀德國信義宗昌盛時, 教會中間有回潮, 重新強調屬靈生命的培育

B. 清教徒問的問題

- 「我怎樣知道我真的得救呢？」：改革宗一個非常重要的牧養關懷
- 馬丁路得和加爾文的答案：肯定的，因我們相信上帝的應許
- 改革宗後來面對的問題：我怎樣知道我對上帝的信是真實的呢？
(true saving faith)
- 改革宗的回答就是：真實的信心是有經驗的引證 (turn to experience)
- 這個 “How do I know?” 的問題正正就是現代人不斷掙扎的問題

C. 德國的敬虔主義：信義宗回答以上問題的結果

- Johann Arndt (公元1585-1621年)：在1605年出版了 *True Christianity*，在135年內出了九十五版，影響了整個敬虔運動的發展

What impressed them all was Arndt's resolute turning away from doctrinal polemic towards improvement of life. Arndt's own generation had lost touch with the hard-won insights of the first generation of Reformers, and was finding that the apparently water-tight guarantees of the Formula of Concord did not fill the void. That Arndt and others who wrote in similar strain at the time had uncovered a huge vein of people whose problem was not that of apprehending Christianity, but of appropriating it – of as Spener wrote later, 'grasping it in the heart' – was made clear by his publishing history. Moreover, to a Protestant public for whom sufficient devotional literature had never been provided, Arndt reopened the door to the mystical literature of the past. (Early Evangelicalism by W.R. Ward, pp.8-9)

- Philipp Jakob Spener (公元1635-1705年)：1675年在法蘭克福牧會時出版了 *Pia Desideria* (*Pious Wishes or Heartfelt Longings*)；他關心的是教會信徒和教牧同工的屬靈生命，他指出我們不可以把信仰局限於頭腦知識 (客觀) 而忽略心靈經歷 (主觀)；他可以說是德國敬虔運動之父

No order of society escaped Spener's lash. Princes were not the nursing mothers of the church, they were Caesaropapists who used the church for their own purposes. The clergy lacked a living faith, the root of their disorder being their training in scholastic rather than biblical theology... Various devices were suggested by which lay people were to be encouraged to study the Bible, including sessions where the Bible was read to those who were not able to read it for themselves. But the great thing was to dissuade lay people from the delusion that simple attendance on the preaching and sacraments of the church was what was required of them. They needed to take a degree of responsibility for each other, to encourage, warn and convert each other. (Early Evangelicalism by W.R. Ward, p.31)

- August Hermann Francke (公元1663-1727年)
 - 他有非常出色的神學訓練，可以在神學學術界成功

- 但他卻發現頭腦的知識並沒有觸摸到他的心，在他心的深處隱然懷疑上帝的真實，他懷疑自己是不是一個無神論者（這是一個世俗化社會的新問題）
 - 他的重生經驗：Having fallen to his knees in great affliction and doubt, he rose 'with unspeakable joy and great certainty', and could not sleep for his new-found happiness. The change came in a trice, but it was to last lifelong; it led to a major reconstruction of personality, and issued in an unexampled power of work. (*Early Evangelicalism by W.R. Ward, pp.42-43*)
- Count Nikolaus Ludwig von Zizendorf（公元1700-1760年）
- 他是 Spener 的 godson、是一位伯爵、也是信義宗被按立的牧師
 - 他在 Herrnhut 的地方建立了 Moravian Brethrens，以後的約翰衛斯理和士來馬赫都受到他的影響
 - Moravian Brethrens 對屬靈生命成長的追求和傳福音的熱忱帶動了普世傳道運動，他們為傳福音事工而有一百年不停的祈禱會

IV. 思想

- A. 德國的敬虔運動提醒我們每個時代都有它的盲點，我們有負責作時代的先知。
- B. 復興往往始於人對上帝單純的信心和交托，加上不息的禱告。