

全然败坏 1 Total Depravity 1

As we continue now with our study of the core ideas that make up what we call Reformed theology I think of an event that took place in history just a couple of years before the Pilgrims landed on the shores of New England in the Mayflower, a controversy that spread throughout Europe and then around the world that had its roots in the Netherlands.

It began in a theological faculty of a Dutch institution that was committed to Calvinistic theology when some of the professors began to have second thoughts about issues relating to the doctrine of election and predestination and that sort of thing. And this theological controversy erupted, and as it spread across the country it upset the church and it upset the theologians of the day until finally a synod was convened.

And issues were squared away, and certain people were rejected in their views among whom was a man by the name of Arminius. But the group who lead this movement against orthodox Reformed theology were called the Remonstrance. They were called the Remonstrance because they were remonstrating or protesting against certain doctrines within their own theological heritage.

And there were basically five doctrines that were the core of the controversy, and what has happened as a result of this debate is that these five core theological issues became known in subsequent generations as the so-called "Five Points of Calvinism." And they are known through the very popular acrostic TULIP, T-U-L-I-P, which is a sort of clever way to sum up the five articles that were in such dispute. And I mentioned that historical event for this reason: As we've said all along it would be a serious mistake to understand the essence of Reformed theology simply in light of these five doctrines, because the Reformed faith involves many, many, many other elements of theological and ecclesiastical confession.

But these are the five controversial points of Reformed theology, and they are the ones that are popularly seen as being distinctive to this particular confession. So we're going to spend some time looking at the five points of Calvinism as they are spelled out in this acrostic. And we remember that this acrostic, TULIP, uses the first letter of five different doctrines. The first is Total Depravity, hence the T, and the second Unconditional Election, and hence the U. The L stands for Limited Atonement; the I for Irresistible Grace, and P for the Perseverance of the Saints.

And when I have lectured on these doctrines in the past. I have stated one or more objections to these subheadings as defining the doctrines because many of them, if not all of them, were somewhat misleading, but they fit so nicely into this acrostic people insist on using these abbreviations to define the five points. And what we're going to do today is begin with a brief overview of the T of the TULIP that which stands for total depravity. I remember many, many years ago I was teaching a course in theology at a college and the students who were enrolled in this college did not come from a reformed background by any means, and we were working through various doctrines, and I came to the doctrine of total depravity. And I gave an exposition that went over about a week of classes, and at the end of that time I asked the students if they were persuaded that this indeed was the Biblical view of human sinfulness. And everybody in the class raised their hand and indicated yes, they were convinced that this was the correct Biblical view. And I said are you sure? And they said yes, they they're absolutely sure. So, I went on the blackboard on the top left-hand side of the blackboard, and I wrote a number there, the number of the students there, like 28 students, put it in a box and I wrote next to it for the janitor, "Please do not erase." And I did that for a reason--that they were all committed. And then the next week we started in on the U of unconditional election and there were howls of protest from the students who rebelled against that doctrine; they didn't like that at all. And when I began to press them on the doctrine, I said now are you sure you still want to subscribe to total depravity as you did last week? And one by one I had to erase the names up there in the left-hand corner of the blackboard. And I say it for this reason that there's one sense in which if a person really embraces what is called the doctrine of total depravity, the other four points in this five-point system more or less fall in line; they become duck soup and corollaries, more or less of this first point.

And so, let's take some time to look at that. The historical situation where this doctrine first became a matter of great import and great controversy was early on in church history during the teaching ministry of St. Augustine, and I'm sure you've heard a little bit about the so-called Pelagian controversy of the latter part of the 4th Century and into the 5th Century, which began when this British monk whose name was Pelagius protested against a statement that was in one of the written prayers of Augustine wherein in this prayer Augustine made this comment before God; he said, "Oh, God, command what Thou wouldst; and grant what Thou dost command." Let me say it again. "Command what Thou wouldst, and grant what Thou dost command." And, of course, Pelagius had apoplexy over this prayer. Now the reason for his displeasure was not the first part of the prayer wherein Augustine said, "Oh God, command whatever you want to command," Pelagius being a pious monk certainly agreed with Augustine that God had every right to exercise His authority over the creatures and to command what was deemed pleasing to Him, but what exercised Pelagius was the second part of the prayer when Augustine asked God to grant what He commands, because Pelagius said that assumes that the creature somehow is

当我们现在继续研究构成我们所谓的改革派神学的核心思想时，我想到就在朝圣者乘坐五月花号登陆新英格兰海岸的几年前，历史上发生的一个事件，一个蔓延到整个欧洲，然后蔓延到全世界的争议，其根源在荷兰。

它开始于荷兰一所致力于加尔文主义神学的学院，当时一些教授开始对有关选择和宿命之类的教义问题有了新的想法。这场神学争论爆发了，随着它在全国范围内的蔓延，它使教会和当时的神学家们感到不安，直到最后召开了一次宗教会议。

问题得到了解决，某些人的观点被拒绝，其中有一个叫阿米纽斯的人。但领导这场反对正统改革派神学运动的团体被称为“抗议派”。他们之所以被称为“抗议派”，是因为他们对自己的神学遗产中的某些教义提出了异议或抗议。

基本上有五个教义是争论的核心，这场争论的结果是，这五个核心神学问题在后世被称为所谓的“加尔文主义的五个要点”。“它们通过非常流行的缩写TULIP, T-U-L-I-P而为人所知，这是对存在这种争议的五个条款的一种巧妙总结。我提到这一历史事件是出于这个原因。正如我们一直所说的，如果仅仅领导这五条教义来理解改革宗神学的精髓，那将是一个严重的错误，因为改革宗的信仰涉及到许多、许多、许多其他的神学和信仰告白要素。

但这是改革宗神学的五个有争议的要点，它们是被人们视为这一特定信仰的独特之处。因此，我们要花一些时间来看看加尔文主义的五个要点，因为它们在这个缩略语中被拼写出来。我们记得，这个缩写TULIP使用了五个不同教义的第一个字母。第一个是全然败坏，因此是T；第二个是无条件拣选，因此是U；L代表有限带赎；I代表不可抗拒的恩典；P代表圣徒的恒忍。

而当我在过去就这些教义进行演讲时。我曾对这些小标题作为教义的定义提出过一个或多个反对意见，因为其中许多小标题，如果不是全部的话，都有些误导性，但它们很适合这个缩写，人们坚持用这些缩写来定义这五点。我们今天要做的是，首先简要介绍一下TULIP的T，它代表完全堕落。我记得很多很多年前，我在一所大学教神学课程，在这所大学就读的学生绝不是来自改革派背景，我们正在研究各种教义，我谈到了完全堕落的教义。我在一个星期的课程中进行了阐述，结束时我问学生，他们是否相信这确实是圣经中对人类罪性的看法。班上的每个人都举起了手，表示是的，他们确信这是正确的圣经观点。我说你确定吗？他们说是的，他们绝对确定。于是，我在黑板左上方的黑板上写了一个数字，那里的学生人数，比如28个学生，把它放在一个盒子里，我在旁边写上了看门人，“请不要擦掉。”我这样做是有原因的--他们都很投入。第二周，我们开始讨论无条件选举的问题，学生们发出了抗议的呼声，他们反对这个理论；他们根本不喜欢这个理论。当我开始就这个教义向他们施压时，我说现在你确定你还想像上周那样认同完全堕落吗？我不得不一个接一个地擦掉黑板左上角的名字。我这么说是为了这个原因，在某种意义上，如果一个人真的接受了所谓的完全堕落的教义，那么这个五点体系中的其他四点或多或少都会归于一体；它们或多或少都会成为这第一点的鸭蛋和推论。

因此，让我们花些时间来看看。这个教义首次成为一个重要问题和巨大争议的历史情况是在教会历史的早期，在圣奥古斯丁的教学工作中。奥古斯丁，我相信你已经听说过一点关于4世纪后半期到5世纪的所谓伯拉纠之争，它始于这位名叫伯拉纠的英国僧侣对奥古斯丁的一篇书面祈祷文中的一句话提出的抗议，在这篇祈祷文中，奥古斯丁在上帝面前做了这样的评论；他说，“哦，上帝，请你命令你所希望的；并请你授予你所命令的。”让我再讲一遍。“命令你所希望的，并授予你所命令的。”当然，伯拉纠对这个祷告感到很不高兴。他不高兴的原因不是祷告的第一部分，奥古斯丁说：“上帝啊，你想命令什么就命令什么吧。”佩拉吉乌斯作为一个虔诚的僧侣，当然同意奥古斯丁的观点，即上帝完全有权对生物行使他的权力，命令他认为高兴的事情，但让佩拉吉乌斯不满的是祷告的第二部分，奥古斯丁要求上帝批准他的命令，因为佩拉吉乌斯说这假设生物在道德上不能执行上帝的意志。于是，这就造成了一场漫长的争论，坦率地说，这种争论甚至一直持续到今天。

not morally able to do the will of God. And so that created a lengthy controversy, frankly which controversies goes on even to this day.

And we continue to have discussions about Pelagianism or semi-Pelagianism, Augustinianism, and so on. In fact, I just finished writing a book about the entire historical development of that controversy from Pelagius down to last week, and so I'll be going into that in much greater detail later on. ... I hope to have a separate course just on that question. But by way of introduction and overview the issue has to do with the question of original sin. And the doctrine of total depravity reflects the Reformed viewpoint of original sin. Now that term--original sin--is often misunderstood in the popular arena. Some people just assume that the term original sin must refer to the first sin--the original, the original that we've all copied in many different ways in our own lives that is the first sin of Adam and Eve. But that's not what is referred to historically in the church by the doctrine of original sin. Rather, the doctrine of original sin defines the consequences to the human race of that first sin. And virtually every church historically that has had a creed, or a confession has agreed that something very serious happened to the human race as a result of the first sin that the first sin produced original sin. That is, as a result of the sin of Adam and Eve the entire human race fell, and so that our nature as human beings since the fall is a nature that has been influenced by the power of evil. As David declared in the Old Testament, "Oh, God, I was born in sin, and in sin did my mother conceive me." He was not saying that it was a sinful thing for his mother and father to have born children, nor was he saying that he had done something evil by being born, but rather he was acknowledging the human condition of fallenness. And that fallenness that was part of the experience of his parents, that fallenness that he brings himself into this world. And so original sin has to do with the fallen nature of mankind.

The idea is that we are not sinners because we sin, but that we sin because we are sinners. We are by nature sinners. We've all heard the axiom nobody's perfect. We might improve upon that a little bit by saying not only is no one perfect but no one's even close to perfection. And so, the doctrine of total depravity describes and defines a particular view of original sin that has its roots in the teaching of St. Augustine. And remember that Augustine was the patron saint of the monastery where Martin Luther was reared in the faith and where he taught at Wittenberg. He was an Augustinian monk, and also Augustine was the most revered mentor of John Calvin, so that the thinking of Augustine had an enormous influence in the shaping of the doctrine of the Protestant Reformation.

Now what total depravity does not mean in the Reformed tradition is what we call utter depravity. Utter depravity. We often use the term total as a synonym for utter or for completely. And so, the notion of total depravity conjures up the idea that every human being is as bad as that person could possibly be. And you might think of some archfiends of history like Adolph Hitler and say there was absolutely no redeeming virtue left in the man. But I suspect that he had some affection for his mother, and as wicked as Adolph Hitler was, we can still conceive of his being even more wicked than he actually was. And so, the idea of total of total depravity doesn't mean that every human being is as wicked as they could possibly be, but rather it means that the fall is so serious that it affects the whole person. Our fallenness that captures and grips our human nature affects our bodies; that's why we become ill, and we die. It affects our minds and our thinking. We still have the capacity to think, but the Bible speaks about the way in which the mind has become darkened and weakened.

The will of man is no longer in its pristine state of moral power that the will, according to the New Testament, is now in bondage. We are enslaved to the evil impulses and desires of our hearts. And so, the mind, the will, the spirit, the whole person has been infected by the power of sin. Now again, if that's as far as we would go with the definition of total depravity most Christian communions would say yea and amen this far. I mean, most would agree that we're fallen, and that the fall is a serious thing, and that the human nature that we bring into this world has been so influenced by sin that it touches every part of our nature. Again, most catholic or universal creeds of Christendom would grant that much.

So, then the debate comes over a question of degree. How far have we fallen? What is the degree of that human corruption? Now I like to replace the term total depravity with my favorite designation, which is radical corruption. It's a concept that my friends find very easy to remember as they make their own acrostic for it. They just abbreviate radical corruption by the initials RC. They take great delight in the ease with which this facilitates their memory as they have a living model before them of radical corruption. I remember a gym teacher I had in the seventh grade when he called the roll for the first day that he was there and called my name, RC, as that's what I was called in grade school, and he said oh, rotten crabapple. So, in that instant I had a new nickname that I probably should not have mentioned, because I'll probably hear it again in these days. But the reason why we use this term although it completely ruins our flower garden here, the TULIP now becomes RULIP, and nobody's going to remember that. But the reason I prefer this is because of the term *radical*.

Now again, there's another one of those words that we use bandied about in various ways in our culture, particularly in the political arena where we say somebody's on the radical left or on the radical right or so on, but the word radical ironically has its roots in the Latin word for root, which is the word "radex", and it can be translated root or core. And the idea of the term radical is something that permeates to the core of a thing. It's not something that is tangential or superficial; namely, lying on the surface, but it penetrates into the core of the thing. In a recent poll done of professing evangelicals the overwhelming majority of people who answered particular questions in this poll indicated that they agreed with the statement that man is basically

我们继续讨论伯拉纠主义或半伯拉纠主义、奥古斯丁主义，等等。事实上，我刚刚写完一本关于从伯拉纠到上周的那场争论的整个历史发展的书，所以我以后会更详细地讨论这个问题。... 我希望就能这个问题单独开设一门课程。但作为介绍和概述，这个问题与原罪的问题有关。完全堕落的教义反映了改革宗关于原罪的观点。现在这个词--原罪--在大众领域经常被误解。有些人认为原罪这个词一定是指第一项罪，也就是我们在生活中以各种方式复制的原罪，即亚当和夏娃的第一项罪。但这并不是历史上教会中的原罪教义所指的内容。相反，原罪的教义定义了初罪对人类的影响。历史上几乎所有有信条或忏悔的教会都同意，由于初罪的结果，人类发生了非常严重的事情，初罪产生了原罪。也就是说，由于亚当和夏娃的罪，整个人类都堕落了，因此，自堕落以来，我们作为人类的本质是受到邪恶力量影响的。正如大卫在《旧约》中所宣称的：“我是在罪孽里生的。在我母胎的时候，就有了罪。”他并不是说他的母亲和父亲生孩子是一件有罪的事，也不是说他出生后做了什么坏事，而是承认人类堕落的状态。而这种堕落是他父母经历的一部分，这种堕落是他自己带到这个世界上的。所以原罪与人类的堕落性有关。

这个想法是，我们不是因为犯罪而成为罪人，而是因为我们是罪人而犯罪。我们本质上是罪人。我们都听说过“人无完人”的公理。我们可以在此基础上稍作改进，说不仅没有人是完美的，而且没有人是接近完美的。因此，完全堕落的教义描述并定义了对原罪的特殊看法，它源于圣奥古斯丁的教导。请记住，奥古斯丁是马丁·路德在信仰中成长的修道院的守护神，也是他在维登堡教书的地方。他是一位奥古斯丁修士，而且像阿道夫·希特勒那样邪恶的人，我们仍然可以设想他比实际上更邪恶。因此，完全堕落的想法并不意味着每个人都是尽可能的邪恶，而是意味着堕落是如此严重，以至于影响到整个人。我们的堕落抓住了我们的人性，影响了我们的身体；这就是为什么我们会生病，会死亡。它影响到我们的头脑和思维。我们仍然有思考的能力，但《圣经》中提到了思想变得黑暗和软弱的方式。

现在，在改革宗的传统中，完全堕落并不意味着什么，我们称之为完全堕落。彻底的堕落。我们经常用total这个词作为utter或completely的同义词。因此，完全堕落的概念让人联想到，每个人都有可能是最坏的人。你可能会想到历史上的一些大坏蛋，如阿道夫·希特勒，并说这个人身上完全没有可救赎的美德。但我怀疑他对他的母亲有一些感情，而且像阿道夫·希特勒那样邪恶的人，我们仍然可以设想他比实际上更邪恶。因此，完全堕落的想法并不意味着每个人都是尽可能的邪恶，而是意味着堕落是如此严重，以至于影响到整个人。我们的堕落抓住了我们的人性，影响了我们的身体；这就是为什么我们会生病，会死亡。它影响到我们的头脑和思维。我们仍然有思考的能力，但《圣经》中提到了思想变得黑暗和软弱的方式。

人的意志不再处于原始的道德力量状态，根据《新约》，意志现在是被束缚的。我们被心中的邪恶冲动和欲望所奴役。因此，思想、意志、精神，整个人都被罪的力量所感染。现在，如果这就是我们对完全堕落的定义所要达到的程度，那么大多数基督教会都会说“是和‘阿门’”。我是说，大多数人都会同意我们堕落了，而且堕落是一件很严重的事情，我们带到这个世界上的人性受到了罪的影响，以至于它触及了我们本性的每一部分。同样，大多数天主教或基督教世界的信条都会同意这一点。

因此，接下来的辩论是关于程度的问题。我们已经堕落到什么程度？人类堕落的程度是什么？现在我喜欢用我最喜欢的称呼来代替完全堕落这个词，即彻底的堕落。我的朋友们发现这个概念很容易记住，因为他们为它做了自己的缩写。他们只是用首字母RC来缩写激进的腐败。他们非常高兴，因为他们面前有一个关于激进腐败的活生生的模型，这有利于他们的记忆。我记得我七年级时的一位体育老师，他在第一天点名时，叫了我的名字，RC，因为我在小学时就是这么叫的，他说，哦，烂螃蟹。因此，在那一瞬间，我有了一个新的绰号，我也许不应该提及，因为我可能会在这些日子里再次听到它。但是我们之所以使用这个词，虽然它完全毁了我们这里的花圃，TULIP现在变成了RULIP，没有人会记得这个。但我更喜欢这个的原因是激进(radical)这个词。

现在又有一个词(radical)，我们在我们的文化中以各种方式使用，特别是在政治领域，我们说某人在激进的左翼或激进的右翼等等，但具有讽刺意味的是，激进这个词的根源是拉丁语中的根，也就是“rodex”这个词，它可以翻译成根或核心。而激进一词的概念是渗透到一个事物的核心的东西。它不是切身的或表面的东西；即躺在表面上，但它渗透到事物的核心。在最近对自称是福音派的人所做的民意调查中，绝大多数人在回答这个民意调查中的特定问题时表示，他们同意人基本上是好的这个说法。现在，这句话的意思通常是，人类的基础或本质，或一个人的核心是好的。尽管我们承认没有人是完美的，所有人都是罪人，我们都被各种不完善所破坏和玷污，但在人基本上是好的想法中，罪的问题是，那么，罪被视为人性的外围。当然，这也是对人类的乐观看法的一部分，是历史人文主义所必需的。

good. Now usually that phrase basically good means that the basis or the essence of humanity or the core of a person is good. And though we recognize that no one's perfect, and all are sinners, and that we all are marred and blemished by various imperfections, the problem with sin in the idea that man is basically good is that sin, then, is seen as taxi dental or peripheral to human nature. And this, of course, was part of the optimistic view of mankind that is essential to historic humanism.

The humanist acknowledges that there are problems, but basically what we need is more education, more government help, and we'll get better and better and better and erase those blemishes on the surface that produce crime and other forms of wickedness. And it seemed to me when I heard that poll that perhaps what is happening is that those who are professing evangelicals are taking their cue for the basic nature of fallen humanity from the culture rather than from the historic Biblical view. The Reformed view says that the fall extends, penetrates to the core. The word that is used for core actually is a translation from the Latin word core, which means what? Heart. That is the idea is that our sin is something that comes from our hearts. And in Biblical terms that means from the core or very center of our existence. And so, what is required for us to be conformed to the image of Christ is not simply some small adjustments or behavioral modifications but nothing less than renovation from the inside, nothing less than regeneration, being made over again, being quickened by the power of the Spirit. And so, we see that the only way in which a person can escape this radical situation is when the Holy Spirit changes the core, changes the heart. And even that change does not instantly vanquish sin. The complete elimination of sin awaits our glorification in heaven. Now we'll look at more aspects of this doctrine in our next session.

人文主义者承认存在问题，但基本上我们需要的是更多的教育，更多的政府帮助，我们会变得越来越好，越来越好，消除表面上那些产生犯罪和其他形式的邪恶的瑕疵。当我听到这个民意调查时，我觉得也许正在发生的事情是，那些自称是福音派的人正在从文化中，而不是从历史上的圣经观点中，获得关于堕落的人类的基本性质的线索。改革宗的观点说，堕落是延伸的，渗透到了核心。核心这个词实际上是从拉丁语的核心一词翻译过来的，意思是什么？心脏。就是说，我们的罪是来自于我们的心。在《圣经》中，这意味着来自我们存在的核心或非常中心。因此，要使我们符合基督的形象，所需要的不是简单的一些小调整或行为上的改变，而是不折不扣地从内部进行改造，不折不扣地重生，重新做人，被圣灵的力量唤醒。因此，我们看到，一个人能够摆脱这种极端情况的唯一方法是当圣灵改变核心，改变心脏。而即使这种改变也不能立即消灭罪恶。罪的完全消除要等待我们在天堂的荣耀。现在，我们将在下一节课看一下这个教义的更多方面。