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中文略有修减。

任何值得做的事情都需要时间。马尔科姆-格拉德威尔（Malcom Gladwell）说，一个人要真正掌握一项重要的技能，需要一万个小时。这句话是否在所有情况下都是正确的，还有待商榷，但常识告诉我们，有价值的技能通常不容易获得或不容易迅速获得。我不是一个电脑游戏玩家，但有人告诉我，那些成为优秀玩家的人——优秀到足以以此为生的人——必须花费了大量的时间和精力来掌握技能。如果一个人要搬到另一个国家，需要花很多时间来学习新家的语言、习俗和文化。我从经验中知道这一点。

掌握一套新的技能或适应一种新的文化需要时间。在每一个这样的过渡中，至少有三件事情需要学习：新的词汇，新的思维方式，以及新的说话方式。比方说，你开始收听某教会牧师的讲道，你听到一些解释与你自己在经文中发现的一样。你问别人这种教导叫什么，他们说，”这是改革宗”。你对自己说，”好吧，我是改革宗了”。那真是太好了。你并不是独自一人。你已经加入了一个传统，其根基与圣经一样古老，与伟大的基督教传统，特别是改革宗的传统和教会一样深厚。很多其他人正在经历你正在经历的事。他们也在发现，《圣经》教导我们，救赎完全是出于恩典，也就是上帝的主权恩典，上帝无条件地给予我们新生命和真信心，他只因他的恩典，只靠着信心而使我们被称义。简而言之，这都是上帝的礼物。有时人们会用速记法，”恩典的教义”来阐述。的确如此，这些教义是改革宗的核心内容。这是一个伟大的开端。

然而，你还有新的词汇需要学习。改革宗传统和教会来自基督教的主流，其根源扎根在教父传统，在中世纪教会传统，当然还有宗教改革传统。然而，现代福音派传统并不总是使用我们的词汇，或者当他们使用时，他们对相同的词汇有不同的用法。这意味着在改革宗与福音派之间，在他们的神学、敬虔观和实践上，存在着语汇上的差距。比词汇更重要的是，改革宗有自己特有的思考信仰的方式，与现代福音派思考信仰的方式有很大的不同。因为我们有特有的词汇（语言），有特有的神学思考方式，所以，我们也有自己特有的说话方式。这并不意味着我们不欣赏其他传统或不向它们学习。恰恰相反，事实是，正因为我们首先清楚自己的立场是什么，所以我们有自由，能公开诚实的与其他传统立场进行交流。因为我们在基督教传统中有如此古老、深刻和广泛的根基（来自安提阿、亚历山大、迦太基、罗马、维登堡、日内瓦、苏黎世和伦敦），我们认为我们有权利要求新人（改革宗初学者们）在开始之前学习这些东西。如果你去一个人家里做客，二话不说上来就重新布置他们的家具，这一定会被认为是不礼貌的。同理，如果你来到一间改革宗教会没几个月之后，就要求他们改变自己的神学、敬虔观和实践，这同样是不礼貌的。

到目前为止，我们一直在谈论获得新技能或改变文化，但让我们换个比喻。当有人最终说 “你可以开车了 “时，你有多大？你已经长到16岁了，才可以开车。没有人在你小时候骑的三轮车上加一个马达，然后把你推到街上——除非他们在制作某种疯狂的YouTube视频。通常情况下，我们必须已经长大成熟。我们必须成长。我们开始时是婴儿，然后我们获得经验、智慧、理解和成熟。成为改革宗也是如此。当我们发现恩典教义时，有一种巨大的喜悦和自由的冲动。这是很恰当的。发现救恩是唯独恩典，唯独靠着信心，是一种奇妙的解放。然而，这一发现只是一个开始。它是一种灵性的萌芽。就像从骑三轮车到开汽车需要时间一样，一个人对信仰的理解也需要时间来成长。这种成长甚至可能是痛苦的。由于各种原因，青少年时期是困难的。这是一个尴尬的年龄，我们的身体发生了巨大的变化。随着韧带的拉伸，我们的关节会疼痛。我们称这种疼痛为 “成长痛”。在基督徒生命中也有“成长痛”。这也包括从我们从非改革宗对基督徒生活的理解到改革宗理解的转变。这两种理解是相当不同的，是一种真正的拉伸体验。

改革宗的信仰不仅是 “恩典教义”。它是一种阅读圣经的方式，一种理解救赎历史的方式，一种关于上帝、人、基督、救赎、教会、敬拜、圣礼、基督徒生活和末世论的神学系统。当人们离开现代福音派而选择改革宗的神学、敬虔观和实践时，他们有时会想象，可以简单地将他们对救恩的新理解（几个“唯独”）添加到他们先前的神学、敬虔观和实践中。这就像在三轮车上加一个大马达。它不仅不会起作用，而且会很危险。三轮车本来就不是用来载马达的。车架不是为它设计的。现代福音派的神学、敬虔观和实践也是如此。它的设计是为了培养某种特定的敬拜经验和对圣经的某种特定的理解方式（克里斯蒂安·史密斯称之为 “治愈性的道德主义式的自然神学”），但如果你简单的在上面加上个 “恩典教义”，这辆三轮车就会崩溃、烧毁。你会受伤，其他人也会受伤。

成为改革宗需要耐心。改革宗的神学、敬虔观和实践在历史上从来没有像今天这样，通过广播和互联网被广泛传播过。这些工具是一个巨大的祝福，我们很感激能够在向人们介绍福音和改革宗神学中有所作为。我们为你们的发现而欢欣鼓舞，但我们也想请你们耐心等待，与我们同行一段时间。一切值得做的事情都需要时间和努力。学习改革宗信仰需要时间和努力，但我们相信这是值得的，你会庆幸你给了它时间。

http://www.reformedbeginner.net/成为改革宗需要时间/

It Takes Time To Become Reformed

by R. SCOTT CLARK on November 24, 2018



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Anything worth doing takes time. Malcom Gladwell says it takes 10,000 hours to really master a significant skill. Whether that is true in every instance is open to debate but common experience tells us that valuable skills are are not usually gained easily or quickly. I am not a video gamer but I am told that those who become good at it—good enough to make a living at it—have spent a great deal of time and energy becoming skilled. Were one to move to another country, it would take some time to learn the language, the customs, and the culture of your new home. I know this from experience. The grocery stores are different. Even the food that looks familiar and seems to be the same thing is not always what you used to buy and eat back home. The first time we bought ice cream in the UK we discovered that we had purchased some sort of post-WWII ice cream substitute and that was only the beginning. The coins were different. Expressions that are considered the epitome of politeness on the American plains are considered downright rude, in some contexts, in the UK. Warning to Yanks abroad: the word pants has an entirely different meaning in the UK than it has in the states. Further, be careful to whom you say, “Yes sir.”

Acquiring a new set of skills or adapting to a new culture takes time. There are at least three things to learn in every such transition: a new vocabulary, a new way of thinking, and a new way of speaking. Let us say that you began listening to the AGR broadcast on one of our great stations or via the podcast. On it your heard Chris and others saying the same sorts of things that you have been discovering for yourself in Scripture. You asked someone what this teaching was called and they said, “It’s Reformed.” You said to yourself, “Okay. I am Reformed.” That’s wonderful. It really is. You are not alone. You have joined a tradition with roots as old as Scripture and as deep as the great Christian tradition and especially the Reformed tradition and churches. Lots of other people are experiencing what you are experiencing. They too are discovering that the Bible teaches us that salvation is utterly by grace, i.e., by God’s sovereign favor, that God gives to us new life and true faith unconditionally, that he justifies us by his favor alone, through faith alone. In short, it is all a gift. Sometimes people use the shorthand, “the doctrines of grace.” So the are. These doctrines are at the heart of what it is to be Reformed. This is a great beginning.

There is still a new vocabulary to learn. The Reformed tradition and churches come out of the great stream of Christianity with roots in the Fathers, in the medieval church, and, of course, the Reformation. The modern evangelical traditions, however, do not always share our vocabulary or, when they do, they use the same words differently. This means there is sometimes a language gap between evangelical theology, piety, and practice Reformed theology, piety, and practice. More than vocabulary, we have worked out a way of thinking about the faith that differs sharply from the way modern evangelicals think about the faith. Because we have an established vocabulary (language), and an established way of doing theology, we have our own way of talking about things. This does not mean that we do not appreciate other traditions or learn from them. Quite the opposite is true. Because we have, as it were, a place to stand, we have the freedom to engage openly and honestly with other traditions. Because we have such ancient. deep, and broad roots in the Christian tradition (from Antioch, Alexandria, Carthage, Rome, Wittenberg, Geneva, Zürich, and London) we think we have earned the right to ask newcomers to learn those things before they start making changes. It would be considered rude to visit a home and begin to re-arrange their furniture. It is equally rude to demand changes in Reformed theology, piety, and practice after visiting a Reformed church for a couple of months.

So far we have been talking about gaining new skills or changing cultures but let us change metaphors. How old were you when someone finally said, “You are ready to drive?” No one added a motor to your tricycle and pushed you out onto the street—not unless they were making some sort of crazy YouTube video anyway. Ordinarily we have to mature. We must grow. We begin as infants and we gain experience and wisdom and understanding and maturity. So it is with becoming Reformed. When we discover the doctrines of grace there is a great rush of joy and freedom. That is perfectly appropriate. It is wonderfully liberating to discover that salvation is by grace alone, through faith alone. That discovery, however, is just the beginning. It is a kind of spiritual infancy. Just as it takes time to grow from riding a tricycle to driving a car, so it takes time to grow in one’s understanding of the faith. That growth may even be painful. The teen years are difficult for a variety of reasons. It is an awkward age and our bodies change dramatically. As the ligaments stretch our joints ache. We call that ache, “growing pains.” There are growing pains in the Christian life. There is even a paradigm shift from our earlier understanding of the Christian life to a Reformed understanding. They are related but they are also quite different and getting from the one to the other can be a real stretching experience.

The Reformed faith is not only “the doctrines of grace.” It is a way of reading the Scriptures, a way of understanding the history of redemption, a doctrine of God, man, Christ, salvation, church, worship, sacraments, the Christian life, and last things (or the relations between heaven and earth). When people leave modern evangelical Christianity for the Reformed theology, piety, and practice they sometimes imagine that can simply add their new understanding of salvation to their earlier theology, piety, and practice. That would be like adding a big motor to a tricycle. Not only will it not work, it would be dangerous. The tricycle was never intended to carry a motor. The frame is not designed for it. So it is with modern evangelical theology, piety, and practice. It is designed to foster a certain sort of worship experience and a certain way of understanding Scripture (Christian Smith calls it “therapeutic, moralistic, deism”) but that tricycle will crash and burn if you simply add to it “the doctrines of grace.” You will get hurt. Others will get hurt.

This is a plea for patience. Never before has the Reformed theology, piety, and practice been made so widely available as it has today via the radio and the internet. These tools are a great blessing and we are grateful to be able to be of use to introducing people to the gospel and to the Reformed confession. We rejoice with you in your discovery but we do also want to ask you for patience, to walk with us for a while. Everything worth doing takes time and effort. Learning the Reformed faith takes time and effort but we believe that it is worth it and that you will be glad that you gave it some time.

https://heidelblog.net/2018/11/it-takes-time-to-become-reformed/