十月通常是我们纪念和庆祝宗教改革的月份。虽然一些抗罗宗人士把宗教改革描述为一场悲剧，但如果宗教改革从未发生，这倒会是一场更大的悲剧。还有，当代福音派世界有一种倾向，要把路德作浪漫化处理，把他重新塑造成为一位现代福音派人士。没错，虽然我们一些人很难想象，但我肯定世上有一些人，他们看马丁博士算得上是一位先驱，带领出他身后一种人，这种人认为成功事奉的秘诀在于穿着做旧的牛仔裤，经常光顾健肤中心，把自己晒成一身古铜色，发起国际性运动，反对图书管理员发动的时装潮流和大不列颠的牙医行业。

　　所以为了纪念这位好博士，为了救他免受美好新生代倡导的历史编纂学的阉割，以下是关于威登堡的几条论纲，这几条论纲有厚积薄发之力，要证明在今天的福音派世界，马丁路德至多只能成为一位至优秀的出租车司机而已。

论纲一：马丁路德看教会领袖首要的标志就是甘作仆人。

　　对路德而言，事奉呼召的仆人性质不是某种抽象的原则，而是他日常工作的一部分，把他对首要在基督被钉十字架的肉身中启示出来的神的认识，与基督工人必不可少的态度、观念和期望联系起来。牧师和祂的救主一样，是为了服侍穷人、受藐视的人，还有那些没有的。就这样，当为他理发的理发师彼得显出担忧，说自己发现很难祷告的时候，路德就回家为他写了一份论祷告的专述。他后来也没有把彼得忘掉。当这位充满悲剧色彩的理发师醉酒逞能杀了他的表兄弟。路德作出干预，把对他的判决减免成为终身流放。路德虽然繁忙，却从未忘记他要服事的是谁。

论纲二：马丁路德明白敬拜是扎根在悔改之上。

　　路德不晓得律法-福音的辩证关系，会为反律主义提供基础，或者成为一种概念，支持那种把神看作是一位包容一切的父的胆怯和偏颇的看法。律法和福音的这种关系而是表明了人类堕落光景那深深可怕的悲剧，神怎样在基督里亲自成为唯一足够有力量为我们辩护的那一位；所以敬拜并不是某种傻乎乎多愁善感的情绪回应，回应神怎样对待我们的“受伤”。实际上路德并不认为罪人首要的问题在于他们受伤。完全相反，他们的首要麻烦在于他们故意悖逆神，还确实以此为乐。他们不需要被安慰，而需要受律法创伤。所以真正的生命只有在向自己死、向神复活中才能找到。

　　就这样，敬拜就是不断强烈提醒我们，我们离神的审判是何等可怕地接近，基督如何是唯一能保护我们脱离这风暴忿怒的那一位。因此敬拜不是浅薄的庆祝；敬拜比这严肃得多，人从这敬拜礼仪的果子可以看得出来。敬拜与其说是唱轻快的“照耀吧耶稣，真光普照”，倒不如说是巴赫的“马太受难曲”。

论纲三：马丁路德才不管文化影响的神话，也不在乎一些人说的，要吸引伟大优秀的人物，首先必不可少的就要有文化势头。

　　路德肯定是吸引了大人物的注意，但这并不是因为他喜欢自酿啤酒（虽然和他们一样，他有此喜好），也不是因为他纹身（没有历史记载支持这一点），他喜爱音乐艺术（他私下对此充满激情），或者他有能力左右逢源开出一条路，来到主流媒体跟前。相反，这是因为他对他所见的直言不讳。他知道世界其实根本并不在乎什么左右逢源，也不在乎要与教会为友；他知道教会企图与世界为友，这总是给教会带来灾难性结果，正如当今那些在关于同性恋问题的争论中左右逢源的人很快必要发现的那样，只有在社会和政治上处在弱势地位的人才对左右逢源感兴趣；掌管权柄的人总是生活在黑白的世界，唯有他们才是制订游戏规则的人，唯有他们能执行这些规则。路德引人注目，不是因为他熟练掌握了当权者的游戏规则，而是因为他拒绝按照这些规则行事。

论纲四：路德把受苦看作是真教会的一个标记。

　　对路德而言，真教会在文化上是被伟大优秀的人物看不起的。确实，他关于十字架神学家的观念，为一种戒绝世人成功方法和标准的神学提供了神学方面的深厚铺垫。路德在1539年发表的《论教会大公会议》中，把十字架看作健康教会七标记的其中一个。受苦和被四周的世人看作是渣滓，这是教会必然要遭遇的结果。人不禁会想，如果政府向认信基督教信仰的人加征10%的所得税，许多超级教会是否还会满座。确实，当新福音派浪潮的一些旗舰超级教会在去年12月25日礼拜日，以它正好是圣诞节为理由不聚会的时候，人就会想，在这样的处境中，委身、受苦和牺牲，即使还有任何意义，这些意义充其量会是什么。

论纲五：马丁路德在教牧方面，对更年长基督徒珍重的做法持敏感的态度。

　　路德从倡导使用母语敬拜到实际上在威登堡施行这样的敬拜礼仪，一共用了五年时间。然后在他写要理问答的时候，他刻意使用宗教改革前的用语来表达他的新神学。为什么？很简单原因就是：他在教牧方面很敏感。他知道作为一位仆人（见论纲一），他的工作意味着他不能简单把自己的意思强加在会众身上，使他们受伤受损和受困扰。当代对年轻和创新的狂热崇拜，会让马丁路德大为吃惊，看这是彻底方向错误，没有敏感，屈从于一类人的品味和要求，而正是这一类人，他们对教会发展作的有用和有智慧贡献是最少的。对于那些说这样的态度绝不会吸引电视台来采访，会疏远美丽新生代的人，马丁路德会很简单让他们去看上面讲到的论纲三。他的首要任务就是关心全体神的百姓，而不是某个狭隘定义的年龄组；确实他很害怕利用年轻人的精力和热情去做暴力攻击传统观念的事。就这样，他在1522年回到威登堡，赶走那些要带来推倒一切改革的人。

论纲六：路德不认同在重要的事情上各自保留不同意见，以致把这些事情变成实际上是琐事的做法。

　　路德在1529年，因为相信基督在主餐中真实临在而有力瓦解了路德宗诸侯和瑞士抗罗宗州份之间的联盟。对于当代福音派人士来说，这看起来近乎疯狂；但正如梅钦指出的那样，在一个非常重要的问题上，路德充满激情地持守一个错误立场，肯定要比他很简单把主餐搁置在一旁，认为它不重要来得更好。路德不容许他当时人的喜好，或者要形成广泛同盟的迫切需要，带领他去把他认为是圣经教导的事放在一边。

论纲七：路德看按立事奉的存在是教会的一个标记。

　　在宗教改革初期，教皇手下的作家普列立亚（Prierias）写了一本书攻击路德的神学。普列立亚宣称，路德如此愚蠢，以致他只需要三天时间就写成一本书驳斥路德。作为回应，路德重新发表了由他亲自撰写前言的一本著作，在当中他说他写驳斥普列立亚的著作只需两天时间。路德这样做，就证明 出于本能把握廉价印刷这种技术创新，这能怎样改变论辩的游戏规则：要控制知识，烧书是没有用的，颠覆是更有效得多。然而虽然路德知道技术是多么重要，能够使用技术是何等关键，他却拒绝把使用技术进行治理的人变成教会的一个标记。在1525年的灾难之后，路德很快认识到按立的牧师，那些由教会选立出来，表现出具有保罗描述的道德和教导能力的人，是值得把教会托付给他们的人。这对我们这样的世界来说是一个教训，在我们这个世界上，电脑很有一手的美丽新生代会渴望依靠技术能力的强大力量来安排教会的议事日程。路德不是反对技术创新的人，但他知道仅仅有媒体方面的本领，并不意味着这样的人就要担任有影响力的职务。

论纲八：路德看到只向自己负责的领导层有很大问题

　　路德在宗教改革时遇到的部分问题，就是顶层的人完全无需向人负责。教皇和红衣主教自我监督，不愿主动向任何人交账。所以有时候路德要让自己的发声被人听见，他就要使用从讽刺到毫不客气论辩的每一种修辞工具。当然路德是幸运的：在那时候不存在着个人“痛苦”和“受伤害”这样的唯美概念， 当代的基督徒使用这些来回避批评，确实还使用这些向批评他们的人杀道德回马枪。福音派中领导层无需向人负责和影响力过分的问题，依然存在，并且还很有生命力。哦马丁博士，你应该活在今天才对！福音派运动需要你。

论纲九：路德极不看重他自己对基督教界作出的文学贡献。

　　路德在去世前不久宣告，只有他在1525年回应伊拉斯谟的著作《论意志的捆绑》，还有他写的要理问答才值得保留下来。如果他活在今天，我很怀疑他会开一个网站，主要用来推销他自己的书和小册子。这样他就不大可能在现代美国福音派世界里取得成功。他也不会沉迷在这种无耻的自我推销之中，而是毫不忌讳地把这种做法称为“无耻的自我推销”，不会因着努力去做后现代的反讽，就让这种可收买虚荣的服务自我本质变得可以接受。我想他只会认为这会把事情变得更糟，除了“无耻的自我推销”这明显的罪以外，还加上一条“侮辱读者智慧”的罪行。（但最后这一点可能只算得上半条论纲，所以就有了9.5条。）

　　这些论纲的总体冲击力，就是假如马丁博士今天和我们在一起，他是不容易在福音派教会里找到一个安稳位置的。实际上，去开出租车更适合他一点。

https://old-gospel.net/?p=2573

9.5 Theses on Martin Luther Against the Self-Indulgences of the Modern Church

Carl Trueman Articles｜October 29, 2012

　　October is the month in which we typically remember and celebrate the Reformation. While some Protestants have described the Reformation as a tragedy, it would have been a far greater tragedy if it had never happened. Nevertheless, there is in the contemporary evangelical world a tendency to romanticize Luther, to remake him as a modern evangelical. Yes, it is hard for some of us to imagine, but I am sure there are some out there who see Doc Martin as the kind of precursor to those who would think the secret of a successful ministry lies in wearing torn jeans, paying regular visits to the tanning booth and launching an international campaign against librarian-led fashion trends and British dentistry.

　　So, in honour of the good Doctor and in the cause of saving him from the domesticated historiography of the Beautiful Young Things, here are a series of theses about the Wittenberger, the cumulative force of which is to prove that in today's evangelical world he would have made a most excellent taxi driver.

Thesis One: Martin Luther saw church leadership as primarily marked by servanthood.

　　For Luther, the servant nature of the ministerial calling was not some abstract principle but was part of his everyday practice, linking his understanding of the God who is revealed primarily in the crucified flesh of Christ to the necessary attitude, outlook and expectation of Christ's ministers.The minister, like his Saviour, was to serve the poor and despised and the things that are not. This is why, when his barber, Peter, expressed concern over how difficult he found prayer, Luther went home and wrote him a treatise on prayer. Nor did he forget Peter thereafter. When the tragic barber killed his brother-in-law in a drunken dare and was sentenced to death, Luther intervened to have the sentence commuted to banishment for life. As busy as he was, Luther never forget whom it was he was meant to be serving.

Thesis Two: Martin Luther understood worship as rooted in repentance.

　　Luther did not understand the law-gospel dialectic as providing the basis for antinomianism or as the conceptual underpinnings of a gutless and lopsided view of God as exclusively father. Rather it expressed the deep, terrifying tragedy of humanity's fallen condition and how only God himself in Christ is the only one strong enough to stand for us; and worship was therefore not some sappy and sentimental emotional response to how God deals with our 'hurting'. In fact, he did not consider the primary problem of sinners that they were hurting. Quite the contrary. Their primary problem was that they were in deliberate rebellion against God and actually enjoying it. They needed not to be comforted but to be hurt by the law. True life was therefore to be found in a constant death to self and resurrection to God.

　　Thus, worship was a constant dramatic reminder of how terrifyingly close we stand to God's judgment and how Christ is the only person who can protect us from the wrath of the storm. Worship is not thus a frothy celebration; it is much more serious than that, as one can see by its liturgical fruits. Less Kendrick's 'Shine, Jesus, Shine!' and more Bach's 'Saint Matthew's Passion'.

Thesis Three: Martin Luther did not care for the myth of cultural influence nor for the prerequisite cultural swagger necessary to catch the attention of the great and good.

　　Luther certainly did catch the attention of the great and the good. But this was not because of his liking for craft brews (though like them he did), his tattoos (no record of those), his love of the arts and music (about which he was privately passionate) or his ability to nuance his way to a place at the mainstream media's table. Rather, it was because he called things as he saw them. He knew that the world really cares nothing for nuance nor for the friendship of the church and that attempts by the church to befriend the world are always disastrous for the former. As those currently attempting to nuance their way through the debate about homosexuality will soon discover, it is only those in positions of social and political weakness who are interested in nuance; those who hold power always live in a black-and-white world where they alone set the rules of the game and they alone enforce them. Luther came to attention not because he mastered the rules of the establishment's game but because he refused to play by them.

Thesis Four: Luther saw suffering as a mark of the true church.

　　For Luther, the true church would be culturally despised by the great and good. Indeed, his concept of the theologian of the cross gave theological ballast to a theology that eschewed the methods and criteria of success as the world saw them. In his 1539 work, On the Councils of the Church, Luther saw the cross as one of the seven marks of the healthy church. Suffering and being regarded as scum by the world around were to go with the territory. One wonders today how full many of the megachurches would be if the government added 10 per cent income tax on to those who professed Christianity. Indeed, when some of the flagship behemoths of the new evangelical wave did not even have services last year on Sunday, December 25, because it coincided with Christmas, one wonders what commitment, suffering and sacrifice in such contexts mean, if anything at all.

Thesis Five: Martin Luther was pastorally sensitive to the cherished practices of older Christians.

　　It took Luther five years from advocating for a vernacular liturgy to actually implementing one in Wittenberg. Then, when he wrote his catechisms, he self-consciously used pre-Reformation language to express his new theology. Why? Simply this: he was pastorally sensitive. He knew that his task as servant (see Thesis One) meant that he could not simply impose his will upon the people in a manner which would hurt, damage and distress them. The contemporary cult of youth and innovation would have struck him as utterly wrong-headed and insensitive, a capitulation to the tastes and demands of the very category of people least likely to have anything useful or wise to contribute to how the church should go about her business. And to those who say that such an attitude would never produce an invitation to appear on television or would alienate the Beautiful Young Things, he would simply have referred them to Thesis Three above. His first priority was to care for all God's people, not some narrowly defined age group; and, indeed, he deeply feared the harnessing of the energy and enthusiasm of young people to a violently iconoclastic cause. Thus, he returned to Wittenberg in 1522 to put to flight those who were seeking to bring in sweeping reformation.

Thesis Six: Luther did not agree to differ on matters of importance and thus to make them into practical trivia.

　　In 1529, Luther effectively torpedoed an alliance between the Lutheran princes and the Swiss Protestant cantons because of his belief of the Real Presence of Christ in the Lord's Supper. To modern evangelical minds that probably seems like lunacy; but as Machen pointed out, it was surely better that he held passionately to a wrong position on a very important topic than that he simply set the Lord's Supper to one side on the grounds that it really did not matter. Luther did not allow the tastes of his own day nor the urgent need of a broad confederation to lead him to set aside what he was convinced was the teaching of scripture.

Thesis Seven: Luther saw the existence of the ordained ministry as a mark of the church.

　　Early in the Reformation, the papal writer Prierias wrote a work attacking Luther's theology. So stupid was Luther, Prierias claimed, that he had written his refutation of him in just three days. In response, Luther republished the work with a preface written by himself in which he said that he had written his refutation of Prierias in two days. In so doing, Luther demonstrated an instinctive grasp of how the technological innovation of cheap print had changed the rules of the polemical game: burning books was hopeless as a means of controlling knowledge; subversion was so much better. Yet for all his understanding of how important technology was and how crucial it was to be able to use it, he refused to make technocrats a mark of the church. After the catastrophe of 1525, Luther quickly came to see that ordained ministers, those chosen by the church as exhibiting the moral and pedagogical abilities described by Paul, were the ones to whom the church was entrusted. There is a lesson here for a world like ours, where the Beautiful Young Things with computer savvy can aspire to set the churches' agenda by sheer strength of technological ability. Luther was no Luddite; but he knew that mere media savvy did not mean one should be put in a position of influence.

Thesis Eight: Luther saw the problem of a leadership accountable only to itself

　　Part of the problem Luther faced at the Reformation was the sheer lack of accountability of the Top Men. The Pope and Cardinals policed themselves and voluntarily answered to no-one. The only means therefore whereby Luther could sometimes make himself heard was by using every rhetorical tool in the box, from satire to hard-hitting polemic. He was fortunate, of course: in those days, there was no aesthetic of personal "pain" and "hurt" which allowed contemporary Christians to sidestep criticism and indeed turn the moral tables on those who criticize them. The problem of unaccountable and influential leadership in evangelicalism is alive and well. Oh Martin! thou should'st be living at this hour: Evangelicalism hath need of thee.

Thesis Nine: Luther thought very little of his own literary contribution to Christianity.

　　Shortly before he died, Luther declared that only his 1525 response to Erasmus, On Bound Choice, and his catechisms were worthy of preservation. If he were alive today, it is very doubtful that he would be running a website devoted primarily to promoting his own books and pamphlets. He would thus be unlikely to make the grade in the modern American evangelical world. Nor would he indulge in such shameless self-promotion by calling it explicitly 'shameless self-promotion', as if the labored attempt at postmodern irony somehow makes the self-serving nature of such venal vanity acceptable. I suspect he would think that it actually makes it worse, adding the sin of 'insulting the reader's intelligence' to the obvious one of 'shameless self-promotion.' (That last point is probably only worth half a thesis though. Hence the 9.5.)

　　The overall impact of these theses: were Doc Martin with us today, he would find no easy place in the evangelical church. In fact, taxi driving might well have been a much better fit.

https://www.reformation21.org/articles/95-theses-on-martin-luther-against-the-selfindulgences-of-the-modern-church.php